MEDIEVAL LATIN SERIES · VOLUME 30

The Deeds of Saint Francis and His Companions

Anonymous · Francis of Assisi

Actus beati Francisci et sociorum ejus
Opuscula sancti patris Francisci

The Deeds of Saint Francis and His Companions
With the Writings of Saint Francis

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with a word-for-word interlinear English translation

preserving the original word order

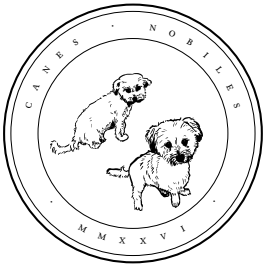


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Actus beati Francisci et sociorum ejus

The Deeds of Saint Francis and His Companions

Incipiunt actus quidam mirabiles beati Francisci et sociorum ejus primorum

THE INCIPIT

The book announces itself, to the praise of Christ and of Francis: certain notable things about Francis and his companions, and wonderful deeds of theirs that the legends passed over, useful and devout.

Ad laudem et gloriam Domini nostri Jesu Christi et
to the-praise and glory of-the-Lord our Jesus Christ and
sanctissimi patris Francisci. Hic scripta sunt quædam
of-the-most-holy father Francis here written are certain
notabilia de beato Francisco et sociis ejus et quidam
notable-things of blessed Francis and companions his and certain
actus eorumdem mirabiles, quæ in legendis ejus prætermissa
deeds of-the-same wonderful which in the-legends his passed-over
sunt, quæ etiam sunt valde utilia et devota.
were which also are very useful and devout

I · THE CONVERSION OF BERNARD

Francis, conformed to Christ in all things, has twelve companions, one of whom hangs himself like Judas. Bernard of Assisi, watching his patience under mud and stones, takes him home and feigns sleep; Francis prays all night, "My God and all things." Three openings of the missal settle the call, Bernard gives everything to the poor, and Sylvester, who haggled over stones, repents after a vision of a golden cross.

Primo igitur sciendum est quod beatus pater noster Franciscus
first therefore to-be-known it-is that blessed father our Francis
in omnibus suis actibus fuit Christo conformis. Nam sicut
in all his acts was to-Christ conformed for as

Christus benedictus in principio suæ prædicationis assumpsit
Christ blessed in the-beginning of-his preaching took
sibi duodecim apostolos omnia relinquentes, ita beatus
to-himself twelve apostles all-things abandoning so blessed
Franciscus habuit duodecim electos socios paupertatem
Francis had twelve chosen companions poverty
altissimam eligentes. Et sicut unus de duodecim apostolis
most-high choosing and as one of the-twelve apostles
laqueo se suspendit, ita unus de duodecim sociis
with-a-noose himself hanged so one of the-twelve companions
prædictis, frater Johannes de Capella nomine, laqueo se
aforesaid brother John of Capella by-name with-a-noose himself
suspendit. Et sicut illi fuerunt toti mundo admirabiles
hanged and as they were to-the-whole world wonderful
et pleni Spiritu sancto, ita illi sanctissimi socii sancti
and full of-the-Spirit holy so those most-holy companions of-Saint
Francisci fuerunt homines tantæ sanctitatis quod a tempore
Francis were men of-such holiness that from the-time
apostolorum mundus non habuit tales. Nam quidam eorum
of-the-apostles the-world not had such for one of-them
fuit raptus usque ad tertium cælum, videlicet frater Ægidius.
was rapt all-the-way to the-third heaven namely brother Giles
Quidam tactus fuit labiis ab angelo calculo ignito, sicut
one touched was on-the-lips by an-angel with-a-coal fiery as
Isaias, videlicet frater Philippus Longus. Quidam loquebatur
Isaiah namely brother Philip the-Long one spoke
cum Deo, sicut amicus cum amico, videlicet frater Silvester,
with God as a-friend with a-friend namely brother Sylvester
virgo purissimus. Quidam ad divinæ sapientiæ volabat lumina
a-virgin most-pure one to of-the-divine wisdom flew the-lights
ut aquila, scilicet frater Bernardus humillimus qui scripturas
like an-eagle namely brother Bernard most-humble who the-scriptures

profundissimas declarabat. Quidam fuit sanctificatus a Domino
most-profound declared one was sanctified by the-Lord
et canonizatus in cælo, dum adhuc viveret in hoc mundo,
and canonized in heaven while still he-lived in this world
quasi sanctificatus in utero, scilicet frater Rufinus nobilis
as-if sanctified in the-womb namely brother Rufino noble
de Assisio, vir Christo fidelissimus. Et sic omnes speciali
of Assisi a-man to-Christ most-faithful and thus all with-special
prærogativa fulserunt sicut probabitur infra. Quorum primus et
prerogative shone as will-be-proved below of-whom the-first and
primogenitus, tam prioritate temporis quam privilegio sanctitatis,
first-born both by-priority of-time and by-privilege of-holiness
fuit frater Bernardus de Assisio qui conversus fuit hoc modo.
was brother Bernard of Assisi who converted was in-this way
Quum sanctus Franciscus adhuc esset in habitu sæculari,
when Saint Francis still was in the-habit secular
tamen totus despectus et a spe sæculi desperatus,
yet wholly despised and from the-hope of-the-world despairing
et propter pænitentiam totus deformis et squalidus, ita
and on-account-of penance wholly disfigured and squalid so
ut a multis putaretur insanus, quum tamen esset divino
that by many he-was-thought mad when yet he-was with-divine
sale conditus et Spiritu sancto tranquillitate fundatus et
salt seasoned and in-the-Spirit holy in-tranquility founded and
confirmatus, per magnum tempus sic eundo per Assisium,
confirmed for a-long time thus going through Assisi
luto et lapidibus tam a suis quam ab extraneis
with-mud and stones both by his-own and by strangers
innumeris afficiebatur injuriis; ipse vero patientissime ut
with-innumerable he-was-afflicted injuries he but most-patiently like
surdus et mutus in omnibus pertransibat hilari facie.
deaf and dumb in all-things passed-through with-cheerful face

Dominus autem Bernardus de Assisio, qui erat de nobilioribus
lord moreover Bernard of Assisi who was of the-nobler
et ditioribus et sapientioribus de tota civitate, cujus
and richer and wiser of the-whole city whose
consiliis omnes acquiescebant, considerare sapienter incepit
to-the-counsels all acquiesced to-consider wisely began
tam altum mundi contemptum in sancto Francisco, et
so lofty of-the-world contempt in Saint Francis and
tantam constantiam in injuriis et tantam longanimitatem in
such constancy in injuries and such long-suffering in
tolerando, ita quod quasi per duos annos sic abominatus et
enduring so that about for two years thus abhorred and
despectus ab hominibus, semper constantior videbatur. Dixit
despised by men ever more-constant he-seemed said
in corde suo dictus dominus Bernardus: «Nullomodo posset
in heart his the-said lord Bernard in-no-way could
esse quod iste Franciscus non haberet magnam gratiam Dei.»
it-be that this Francis not should-have great grace of-God
Et inspiratus a Domino invitavit sanctum Franciscum ut
and inspired by the-Lord he-invited Saint Francis that
manducaret cum eo de sero. Cui sanctus Franciscus
he-should-eat with him in the-evening to-whom Saint Francis
humiliter assentiens manducavit cum eo illo sero. Dominus
humbly assenting ate with him that evening lord
autem Bernardus proposuit in corde suo velle experiri
moreover Bernard resolved in heart his to-wish to-test
sanctitatem beati Francisci: unde invitavit eum ut illa nocte in
the-holiness of-blessed Francis whence he-invited him that that night in
domo sua quiesceret. Et sancto Francisco humiliter annuente,
house his he-should-rest and Saint Francis humbly nodding
dominus Bernardus fecit parari lectum in sua camera
lord Bernard had to-be-prepared a-bed in his chamber

propria, in qua jugiter de nocte lampas ardebat. Sanctus
own in which continually by night a-lamp burned Saint
autem Franciscus, statim ut intravit cameram, ut absconderet
moreover Francis at-once as he-entered the-chamber that he-might-hide
divinam gratiam quam habebat, statim projecit se in lectum,
the-divine grace which he-had at-once threw himself into the-bed
ostendens se velle dormire. Dominus autem Bernardus
showing himself to-wish to-sleep lord moreover Bernard
proposuit in corde suo illum latenter observare de nocte. Unde
resolved in heart his him secretly to-watch by night whence
usus est tali cautela, quod quum aliquantulum in suo lecto
used he-has such a-precaution that when a-little in his bed
quievisset, finxit se alte dormire et profundissime stertere.
he-had-rested he-feigned himself deeply to-sleep and most-profoundly to-snore
Sanctus autem Franciscus secretorum Dei fidelis absconditor,
Saint moreover Francis of-the-secrets of-God a-faithful hider
quum æstimaret dominum Bernardum profunde dormire, in
when he-thought lord Bernard deeply to-sleep in
profundo noctis silentio, surgit de lecto. Et elevata facie
the-depth of-night in-the-silence rises from the-bed and lifted his-face
in cælum, et elevatis etiam manibus et oculis ad Deum,
to heaven and lifted also his-hands and eyes to God
totus intentus et ferventer ignitus devotissime orans, dicebat:
wholly intent and fervently on-fire most-devoutly praying said
«Deus meus et omnia!» Et hæc verba cum tantis lacrymis
God my and all-things and these words with such tears
ingeminabat ad Deum, et cum tanta morositate devota eadem
he-redoubled to God and with such lingering devout the-same
frequentabat, quod usque ad matutinum aliud non dicebat
he-repeated that all-the-way to matins other-thing not he-said
nisi: «Deus meus et omnia!» Hæc autem dicebat sanctus
except God my and all-things these-things moreover said Saint

Franciscus admirans divinæ majestatis excellentiam quæ
Francis wondering-at of-the-divine majesty the-excellence which
periclitanti mundo condescendere videbatur, et per ipsum
to-the-perishing world to-condescend seemed and through his-very
suum Filium de salutis pauperum disponebat remedio
own Son concerning of-the-salvation of-the-poor arranged the-remedy
providere. Spiritu enim prophetico illuminatus, prævidendo
to-provide by-the-Spirit for prophetic enlightened foreseeing
magnalia quæ per ipsum suum ordinem Deus erat facturus,
the-great-things which through his-very own order God was about-to-do
et eodem docente spiritu suam insufficientiam et parvitatem
and the-same teaching spirit his insufficiency and smallness
virtutis considerans, invocabat Dominum ut quod ipse non
of-virtue considering he-invoked the-Lord that what he not
poterat, ipse Deus perficeret, sine quo nihil potest
could he-himself God might-accomplish without whom nothing can
humana fragilitas, propterea dicebat: «Deus meus et omnia!»
human frailty therefore he-said God my and all-things
Dominus autem Bernardus, lampade ibi lucente, cuncta videns
lord moreover Bernard with-the-lamp there shining all-things seeing
et prædicta verba diligenter et sancti devotionem vigili
and the-aforesaid words diligently and of-the-saint the-devotion with-wakeful
observatione perpendens a Spiritu sancto in medullis cordis
observation weighing by the-Spirit holy in the-marrow of-the-heart
intrinsecus, statim mane facto advocat sanctum Franciscum,
inwardly at-once morning come summons Saint Francis
et ait: «Frater Francisce, ego penitus proposui relinquere
and says brother Francis I utterly have-resolved to-leave
mundum, et sequi te ad quæcumque mandaveris.»
the-world and to-follow you to whatever-things you-will-have-commanded
Sanctus autem Franciscus hæc audiens exultavit in spiritu,
Saint moreover Francis this hearing exulted in spirit

et cum gaudio magno ait: «Domine Bernarde, illud est opus
and with joy great says lord Bernard that is a-work
tam arduum quod de hoc est consilium Domini nostri Jesu
so arduous that about this is the-counsel of-the-Lord our Jesus
Christi requirendum, ut ipse dignetur beneplacitum suum
Christ to-be-sought that he may-deign the-good-pleasure his
nobis ostendere qualiter illud perficere debeamus. Et ideo
to-us to-show how it to-accomplish we-ought and therefore
pergamus simul ad episcopatum ubi est unus bonus sacerdos,
let-us-go together to the-episcopal-residence where is one good priest
et faciemus dici missam, qua audita, orabimus ibi usque
and we-shall-have to-be-said a-mass which heard we-shall-pray there all-the-way
ad tertiam. In oratione autem nostra petemus a domino Jesu
to terce in the-prayer moreover our we-shall-ask of the-Lord Jesus
Christo ut dignetur nobis ostendere in trina apertione
Christ that he-may-deign to-us to-show in the-threefold opening
missalis viam sibi beneplacitam quam debeamus eligere.»
of-the-missal the-way to-him well-pleasing which we-ought to-choose
— Dominus autem Bernardus dixit: «Placet quod dicis.»
lord moreover Bernard said it-pleases-me what you-say
Iverunt ergo ad episcopatum, et audita missa, et oratione
they-went therefore to the-episcopal-residence and heard the-mass and the-prayer
usque ad tertiam protelata, sumpsit sacerdos prædictus
all-the-way to terce prolonged took the-priest aforesaid
missale ad rogamen sancti Francisci et domini Bernardi.
the-missal at the-request of-Saint Francis and of-lord Bernard
Et, signo crucis se muniens, aperuit Evangelium in
and with-the-sign of-the-cross himself fortifying opened the-Gospel in
nomine Domini nostri Jesu Christi. In qua apertione primo
the-name of-the-Lord our Jesus Christ in which opening first
occurrit: Si vis perfectus esse, vade et vende omnia quæ
came-up if you-wish perfect to-be go and sell all-things which

habes et da pauperibus. In secunda apertione occurrit: Qui
you-have and give to-the-poor in the-second opening came-up who
vult venire post me abneget semetipsum et tollat crucem
wishes to-come after me let-him-deny himself and take-up cross
suam, et cetera. In tertia occurrit: Nihil tuleritis in
his and the-rest in the-third came-up nothing you-should-take on
via. Et iis visis dixit sanctus Franciscus domino Bernardo:
the-way and these seen said Saint Francis to-lord Bernard
«Ecce consilium Domini quod habemus. Vade et perfice
behold the-counsel of-the-Lord which we-have go and accomplish
quæ audisti. Et benedictus sit Deus noster Jesus Christus
what you-have-heard and blessed be God our Jesus Christ
qui dignatus est viam suam evangelicam demonstrare.»
who deigned has way his evangelical to-show
Statim autem dominus Bernardus cuncta bona sua distraxit,
at-once moreover lord Bernard all goods his sold
quæ erant valde magni valoris, et omnia pauperibus
which were very of-great value and all-things to-the-poor
tribuebat, portans plenum gremium pecunia, et viduis, et
he-distributed carrying a-full lap with-money and to-widows and
orphanis, peregrinantibus, et Deo servientibus affluenter et
to-orphans to-pilgrims and to-God serving abundantly and
liberaliter dispergebat, sancto Francisco ad omnia supradicta
liberally he-scattered-it Saint Francis in all the-aforesaid-things
ipsum sociante et fideliter adjuvante.
him accompanying and faithfully helping
Dominus autem Silvester dum dispergi videret hæc omnia,
lord moreover Sylvester while to-be-scattered he-saw these all-things
avaritia ductus, dixit sancto Francisco: «Tu de quibusdam
by-avarice led said to-Saint Francis you for certain
lapidibus pro ecclesiis reparandis non plene solvisti.» Sanctus
stones for churches to-be-repaired not fully have-paid Saint

autem Franciscus admirans ejus avaritiam et nolens cum
moreover Francis wondering-at his avarice and not-wishing with
ipso contendere, ut verus Evangelii observator, omni
him to-contend as a-true of-the-Gospel observer to-every-one
petenti se tribuens, misit manum suam in sinum domini
asking himself giving put hand his into the-lap of-lord
Bernardi, et plenam pecunia posuit in sinum domini
Bernard and full with-money put-it into the-lap of-lord
Silvestri, et ait: «Si adhuc plus petas plus adhuc darem.»
Sylvester and says if still more you-ask more still I-would-give
Ille autem contentus recessit. Post hæc dominus Silvester
he moreover content withdrew after these-things lord Sylvester
quum rediisset domum et de sero cogitasset quæ
when he-had-returned home and in the-evening had-thought-over what
fecerat in die, redarguens avaritiam et recogitans fervorem
he-had-done in the-day reproving his-avarice and reconsidering the-fervor
domini Bernardi et sanctitatem sancti Francisci, in prima,
of-lord Bernard and the-holiness of-Saint Francis on the-first
et secunda, et tertia nocte ostensa fuit sibi crux aurea
and second and third night shown was to-him a-cross golden
procedens ex ore Francisci, cujus summitas cælos
proceeding from the-mouth of-Francis whose top the-heavens
tangebat, et brachia protensa in latum usque ad mundi
touched and the-arms stretched-out in breadth all-the-way to of-the-world
fines videbantur extendi. Propter quod tactus a Domino
the-ends seemed to-be-extended on-account-of which touched by the-Lord
cuncta bona sua distraxit et pauperibus dedit; et factus
all goods his he-sold and to-the-poor gave and made
postmodum frater Minor, tantæ fuit sanctitatis et gratiæ
afterward a-brother Minor of-such was holiness and grace

quod loquebatur cum Deo sicut amicus cum amico, sicut
that he-spoke with God as a-friend with a-friend as
sanctus Franciscus pluries est expertus, et infra patebit.
Saint Francis several-times has experienced and below will-be-clear
Dominus vero Bernardus, omnibus suis dispersis pro Deo,
lord but Bernard all his-things scattered for God
et omnino pauper evangelicus factus, tantam gratiam a
and wholly poor evangelical made such grace from
Deo promeruit quod sæpe rapiebatur ad Dominum. Et
God deserved that often he-was-rapt to the-Lord and
sanctus Franciscus prædicabat eum omni reverentia dignum,
Saint Francis proclaimed him of-all reverence worthy
et dicebat quod ipse ordinem istum fundaverat, pro eo quod
and said that he order this had-founded for this that
evangelicam paupertatem, omnia pauperibus distribuendo,
evangelical poverty all-things to-the-poor by-distributing
ipse primus incepit, nihil penitus sibi reservans, se
he first began nothing at-all for-himself reserving himself
nudum se offerens brachiis Crucifixi qui est benedictus
naked himself offering to-the-arms of-the-Crucified who is blessed
in sæcula sæculorum. Amen.
for ages of-ages amen

De humilitate et obedientia sancti Francisci et fratris Bernardi

II · FRANCIS AND BERNARD OBEY EACH OTHER

Bernard, rapt in contemplation, does not hear Francis's thrice-repeated call, and a divine voice rebukes Francis's resentment. Francis returns, accuses himself, and commands Bernard to tread on his throat and mouth and abuse him; Bernard obeys, then binds Francis in turn to correct his faults sharply, and Francis afterward avoids staying long with him.

Devotissimus crucifixi servus Christi Franciscus, propter
most-devout of-the-crucified servant of-Christ Francis on-account-of
pænitentiæ rigorem et continuum fletum, factus est quasi
of-penance the-rigor and continual weeping made was as-if
cæcus, ita ut parum videret. Quodam itaque tempore recessit
blind so that little he-saw on-a-certain and-so occasion he-withdrew
a loco ubi erat, et perrexit ad locum ubi morabatur
from the-place where he-was and went to the-place where stayed
frater Bernardus. Et stabat in silva, in contemplatione divina
brother Bernard and he-stood in the-wood in contemplation divine
totus tractus et junctus ad Deum. Tunc sanctus Franciscus
wholly drawn and joined to God then Saint Francis
accessit in silvam, et vocavit fratrem Bernardum, dicens:
came into the-wood and called brother Bernard saying
«Veni, loquere isti cæco!» Frater autem Bernardus, quum
come speak to-this blind-man brother moreover Bernard since
esset homo magnæ contemplationis et tunc esset mente
he-was a-man of-great contemplation and then was in-mind
suspensus ad Deum, non respondit sancto Francisco, nec ivit
suspended to God not answered Saint Francis nor went
ad eum. Ipse frater Bernardus habebat in loquendo de Deo
to him he brother Bernard had in speaking of God

gratiam singularem, sicut beatus Franciscus multoties jam
grace singular as blessed Francis many-times already
expertus fuerat, et propterea loqui cum eo cupiebat. Idcirco
experienced had and therefore to-speak with him he-desired therefore
facto aliquo intervallo, iterum secundo et tertio vocavit,
made some interval again a-second and a-third-time he-called
verba eadem repetens, scilicet: «Veni, loquere isti cæco!» Et
the-words same repeating namely come speak to-this blind-man and
nulla vice frater Bernardus advertit, ita quod nec ivit, nec
on-no occasion brother Bernard attended so that neither he-went nor
locutus fuit sancto Francisco. Unde sanctus Franciscus recessit
spoken has to-Saint Francis whence Saint Francis withdrew
aliquantulum desolatus, mirans et quasi conquerens intra
somewhat desolate wondering and as-if complaining within
seipsum quod frater Bernardus ter ab eo vocatus ire noluerat.
himself that brother Bernard thrice by him called to-go had-refused
Sancto autem Francisco sic cogitante et recedente, dum
Saint moreover Francis thus thinking and withdrawing while
iret per viam, dixit ad socium suum: «Exspecta me
he-went along the-way said to companion his wait-for me
aliquantulum!» Et quum daret se orationi in quodam loco
a-little and when he-gave himself to-prayer in a-certain place
solitario, ecce divina responsio facta est ad eum, dicens:
solitary behold a-divine answer made was to him saying
«Et unde tu, pauper homuncio, turbaris? Nunquid debet
and why you poor little-man are-you-troubled surely-not ought
homo dimittere Deum propter aliquam creaturam? Frater
man to-leave God on-account-of any creature brother
autem Bernardus, quando tu vocabas eum, stabat conjunctus
moreover Bernard when you called him stood joined
mecum, et ideo non poterat ad te venire, nec tibi
with-me and therefore not could to you to-come nor to-you

respondere. Et ideo non mireris si non potuit tibi loqui,
answer and therefore not wonder if not he-could to-you speak
quia ita extra se erat quod de verbis tuis penitus non
because so outside himself he-was that of words your at-all not
advertit.» Hæc intelligens sanctus Franciscus, statim concito
he-took-notice this understanding Saint Francis at-once with-hurried
gressu, ad fratrem Bernardum revertitur, ut se sibi
step to brother Bernard returns that himself to-him
de cogitatione pristina humiliter accusaret. Frater autem
of the-thought former humbly he-might-accuse brother moreover
Bernardus vere sanctus statim occurrit sancto Francisco et
Bernard truly holy at-once ran-to-meet Saint Francis and
projecit se ad pedes ejus. Et humilitas sancti Francisci et
threw himself at the-feet his and the-humility of-Saint Francis and
caritas et reverentia fratris Bernardi obviaverunt sibi. Et
the-charity and reverence of-brother Bernard met each-other and
recitata reprehensione divina quam habuit, sanctus Franciscus
recounted the-rebuke divine which had Saint Francis
præcepit fratri Bernardo quod quidquid sibi præciperet
he-commanded brother Bernard that whatever to-him he-should-command
per obedientiam faceret. Iste autem timens ne sibi aliquid
by obedience he-should-do he moreover fearing lest on-him something
excessivum imponeret, ut solebat, volens pia obedientia
excessive he-should-impose as he-was-wont wishing pious obedience
declinare, dixit: «Paratus sum, pater, obedientiam vestram
to-avoid said ready I-am father obedience your
facere, dummodo mihi etiam obedientiam in iis quæ
to-do provided-that to-me also obedience in those-things which
dixero promittatis.» — Respondit sanctus Franciscus:
I-shall-have-said you-promise answered Saint Francis
«Assentio.» — Frater vero Bernardus dixit: «Dicatis, pater,
I-assent brother but Bernard said say father

quid me vultis facere?» — Et ait sanctus Franciscus:
what me you-wish to-do and says Saint Francis
«Per sanctam obedientiam præcipio tibi ut ad puniendam
by holy obedience I-command you that for punishing
præsumptionem et audaciam cordis mei, me jacente in
the-presumption and boldness of-heart my me lying on
terra, calces pede tuo in gutture meo calcando, et
the-ground you-tread with-foot your on throat my treading and
alio pede super os meum posito, ita quod pedibus
with-the-other foot upon mouth my placed so that with-feet
tuis me in gutture et ore sic calcantibus, transeas me
your me on the-throat and the-mouth thus treading you-cross me
ter ex una parte ad aliam. Et sic transeundo dicas mihi
three-times from one side to the-other and thus crossing you-say to-me
improperia: Jace, inquiens, rustice fili Petri Bernardonis!
reproaches lie-there saying boor son of-Peter Bernardone
Et alias plures et majores injurias irrogabis mihi, dicendo:
and other more and greater injuries you-will-inflict on-me saying
Unde tibi tanta superbia, qui es tam vilissima creatura?»
whence to-you so-great pride who are so most-vile a-creature
Quæ audiens frater Bernardus durum sibi fuit hoc facere.
which hearing brother Bernard hard to-him was this to-do
Tamen, propter obedientiam, illud quantum potuit curialius
yet on-account-of obedience it as-much-as he-could more-courteously
adimplevit. Et hoc facto, dixit sanctus Franciscus: «Modo
he-fulfilled and this done said Saint Francis now
præcipe, frater Bernarde, quia promisi tibi obedientiam.» —
command brother Bernard because I-promised you obedience
Frater vero Bernardus ait: «Per sanctam obedientiam tibi
brother but Bernard says by holy obedience you
præcipio quod quandocumque sumus simul de meis defectibus
I-command that whenever we-are together of my faults

me corrigas et acrius me reprehendas.» Quo audito stupuit
me you-correct and more-sharply me you-reprove which heard was-amazed
valde sanctus Franciscus, quia frater Bernardus erat tantæ
greatly Saint Francis because brother Bernard was of-such
sanctitatis quod sanctus Franciscus habebat eum in magna
holiness that Saint Francis held him in great
reverentia. Unde ex tunc sanctus Franciscus cavebat cum illo
reverence whence from then Saint Francis took-care with him
diutius commorari, ne propter dictam obedientiam contingeret
longer to-stay lest on-account-of the-said obedience it-should-happen
tam sanctam animam et tam divinam aliqua correctione
so holy a-soul and so divine with-some correction
impetere. Sed quando cupiebat fratrem Bernardum videre vel
to-assail but when he-desired brother Bernard to-see or
de Deo loquentem audire, ab ipso se expediebat breviter et
of God speaking to-hear from him himself he-freed briefly and
succincte. Et erat hoc videre mirabile quomodo scilicet in patre
concisely and it-was this to-see wonderful how namely in the-father
reverendo et in primogenito suo, scilicet fratre Bernardo, certa
reverend and in the-first-born his namely brother Bernard a-certain
pugna certabant, imo obviabant sibi obedientia et caritas,
battle they-fought nay met each-other obedience and charity
patientia et humilitas utriusque. Ad laudem et gloriam Dei.
patience and humility of-both to the-praise and glory of-God

De fratre Bernardo quomodo angelus transivit cum eo per flumen

III · THE ANGEL AT THE DOOR AND AT THE RIVER

Francis leaves Bernard to nurse a sick man on the road to Saint James, where God bids him take houses throughout the world. Later, near Spoleto, a young man knocks at the friary in haste and asks for Elias, who proudly refuses to answer his question on the friars' liberty to eat what is set before them. The young man is an angel; Francis rebukes Elias and foretells his fall. The same hour the angel carries Bernard, returning from Saint James, across a river he cannot ford, and both accounts agree on the day and hour.

In principio ordinis, quando erant pauci fratres et adhuc
in the-beginning of-the-order when were few brothers and still
non essent capta loca, sanctus Franciscus ivit ad visitandum
not had-been taken places Saint Francis went for visiting
Sanctum Jacobum, ducens secum aliquos socios quorum unus
Saint James leading with-him some companions of-whom one
erat frater Bernardus. Quum autem irent pariter, invenerunt
was brother Bernard when moreover they-went together they-found
in quadam terra unum infirmum, cui compatiens sanctus
in a-certain land one sick-man on-whom having-pity Saint
Franciscus dixit fratri Bernardo: «Volo, fili, quod remaneas
Francis said to-brother Bernard I-wish son that you-remain
ad serviendum isti infirmo.» Qui statim, flexis genibus
for serving this sick-man who at-once with-bent knees
et capite inclinato, suscepit reverenter obedientiam sancti
and head bowed received reverently the-obedience of-the-holy
patris. Sanctus autem Franciscus, relicto fratre Bernardo cum
father Saint moreover Francis left brother Bernard with
dicto infirmo, ivit ad Sanctum Jacobum cum aliis sociis.
the-said sick-man went to Saint James with the-other companions

Et quum staret et adoraret in Sancto Jacobo fuit sibi
and when he-stood and adored at Saint James it-was to-him
revelatum a Deo quod caperet loca per mundum, eo
revealed by God that he-should-take places through the-world for-this
quod deberet ejus ordo in magna multitudine dilatari. Unde
that should his order in great multitude be-spread whence
ex tunc ex divino imperio cœpit loca capere circumquaque.
from then by divine command he-began places to-take round-about
Rediens autem sanctus Franciscus per viam primam invenit
returning moreover Saint Francis by the-way first found
fratrem Bernardum et infirmum sibi commissum perfecte
brother Bernard and the-sick-man to-him entrusted perfectly
sanatum. Unde sequenti anno concessit sibi sanctus
healed whence in-the-following year granted to-him Saint
Franciscus quod frater Bernardus iret ad Sanctum Jacobum.
Francis that brother Bernard should-go to Saint James
Interim sanctus Franciscus rediit in Vallem Spoletanam. Et
meanwhile Saint Francis returned into the-Valley of-Spoleto and
quum staret in quodam loco deserto, ipse et frater Masseus et
when he-stayed in a-certain place deserted he and brother Masseo and
frater Helias et quidam alii, quadam (die) sanctus Franciscus
brother Elias and certain others on-a-certain day Saint Francis
ivit in silva ad orandum. Socii vero ejus habentes eum in
went into the-wood for praying the-companions but his holding him in
magna reverentia timebant ejus orationem aliqualiter impedire,
great reverence feared his prayer in-any-way to-hinder
propter magnalia quæ sibi Deus in omnibus faciebat.
on-account-of the-great-things which for-him God in all-things did
Accidit quod quidam valde pulcher juvenis, accinctus vestes
it-happened that a-certain very fair young-man girded in-garments
quasi ad ambulandum paratus, venit ad portam et pulsavit tam
as-if for walking ready came to the-door and knocked so

festinanter et diu quod fuit insolitum. Accedens autem frater
hurriedly and long that it-was unusual coming moreover brother
Masseus ad portam, ait illi juveni: «Fili, nondum te credo ad
Masseo to the-door said to-that young-man son not-yet you I-believe at
portam fratrum fuisse, quia nescis moderate pulsare.» —
the-door of-the-brothers to-have-been because you-know-not moderately to-knock
Et juvenis respondit: «Quomodo debet fieri?» — Cui dixit
and the-young-man answered how ought-it to-be-done to-whom said
frater Masseus: «Pulsa ter et raro, unam pulsationem post
brother Masseo knock three-times and slowly one knock after
aliam. Postea exspecta donec compleat Pater noster et veniat
another afterward wait until he-completes Father our and comes
ad te. Et si in hoc intervallo non venerit, tu iterum pulsa.»
to you and if in this interval not he-will-have-come you again knock
— Juvenis autem respondit: «Ego magnam festinantiam
the-young-man moreover answered I great haste
habeo, ideo sic pulso, nam habeo facere magnum iter. Veni
have therefore thus I-knock for I-have to-make a-great journey I-came
autem huc ut loquerer fratri Francisco, sed ipse modo est
moreover hither that I-might-speak to-brother Francis but he now is
in silva in contemplatione, ideo nolo eum impedire.
in the-wood in contemplation therefore I-do-not-wish him to-hinder
Sed vade, mitte mihi fratrem Heliam, audivi quod ipse est
but go send to-me brother Elias I-have-heard that he is
valde sapiens et ideo volo sibi facere unam quæstionem.»
very wise and therefore I-wish to-him to-put one question
Frater autem Masseus, quum dixisset fratri Heliæ ut
brother moreover Masseo when he-had-said to-brother Elias that
iret ad eum, tulit moleste et noluit ire superbiens
he-should-go to him took-it ill and would-not go being-proud
et irascens. Frater autem Masseus nesciebat quid faceret,
and growing-angry brother moreover Masseo knew-not what he-should-do

quia si dicebat quod non poterat venire, mentiebatur; si vero
because if he-said that not he-could to-come he-would-lie if but
dicebat quod erat turbatus, timebat ne haberet malum
he-said that he-was troubled he-feared lest he-should-have a-bad
exemplum. Et quia interim tardabat venire, iste juvenis
example and because meanwhile he-delayed to-come that young-man
iterum pulsavit ut prius. Tunc venit frater ad portam
again knocked as before then came the-brother to the-door
et ait illi juveni: «Tu non servasti doctrinam meam
and said to-that young-man you not have-kept teaching my
in pulsando.» Ille autem juvenis erat angelus Dei qui
in knocking he moreover the-young-man was an-angel of-God who
anticipans responsionem fratris Massei dixit: «Frater Helias
anticipating the-answer of-brother Masseo said brother Elias
non vult venire ad me, sed vade ad fratrem Franciscum, et
not wishes to-come to me but go to brother Francis and
dices quod ego veni ad loquendum cum eo, quia vero
you-will-say that I came for speaking with him because but
nolo impedire ipsum, dicas quod mihi mittat fratrem
I-do-not-wish to-hinder him you-say that to-me he-send brother
Heliam.» Tunc frater Masseus ivit ad fratrem Franciscum
Elias then brother Masseo went to brother Francis
stantem et orantem in silva, facie elevata in cælum,
standing and praying in the-wood with-face raised to heaven
et dixit ei totam ambasiatam prædicti juvenis et
and told him the-whole message of-the-aforesaid young-man and
responsionem fratris Heliæ. Tunc sanctus Franciscus, nec
the-answer of-brother Elias then Saint Francis neither
se mutando de loco, nec faciem declinando a cælo,
himself moving from the-place nor his-face turning from heaven
dixit: «Vade, et dic fratri Heliæ quod per obedientiam
said go and say to-brother Elias that by obedience

statim vadat ad eum.» Frater vero Helias ivit ita turbatus
at-once he-go to him brother but Elias went so troubled
ad portam quod in aperiendo ostium cum impetu fecit
to the-door that in opening the-door with violence he-made
validum strepitum et rumorem, dicens juveni: «Quid
a-loud noise and clamor saying to-the-young-man what
vis tu?» — Ille autem juvenis ait: «Cave, carissime,
want you he moreover the-young-man said beware dearest
quia videris turbatus, quum ira impedit animum ne possit
because you-seem troubled since anger binders the-mind lest it-can
cernere verum.» — Tunc frater Helias dixit: «Dicas quid
to-discern the-truth then brother Elias said say what
vis!» — Et ille: «Quæro a te, inquit, utrum observatoribus
you-want and he I-ask of you he-said whether for-the-observers
sancti Evangelii licet de omnibus quæ apponuntur,
of-the-holy Gospel it-is-lawful of all-things which are-set-before
prout Christus tradidit, manducare, et utrum alicui homini
as Christ handed-down to-eat and whether for-any man
liceat observatoribus sancti Evangelii contraria imponere
it-be-lawful on-the-observers of-the-holy Gospel things-contrary to-impose
evangelicæ libertati?» — Frater Helias respondit superbe,
to-evangelical liberty brother Elias answered proudly
dicens: «Bene scio ista, nolo tibi dicere. Vade pro
saying well I-know these-things I-do-not-wish to-you to-say go about
factis tuis.» — Juvenis respondit: «Ego scirem melius ad
deeds your the-young-man answered I would-know better to
istam quæstionem respondere quam tu.» — Frater vero Helias
this question to-answer than you brother but Elias
clausit ostium cum impetu et recessit. Et quum cogitaret
closed the-door with violence and withdrew and when he-thought
intra se de dicta quæstione hæsitavit nec enodare
within himself about the-said question he-hesitated nor to-untangle-it

sciebat. Ipse enim quum esset vicarius ordinis præsumpserat
knew he for since he-was vicar of-the-order had-presumed
ultra evangelia et regulam ordinare, et constitutionem jam
beyond the-gospels and the-rule to-ordain and a-constitution already
fecerat quod nullus frater in ordine carnes manducaret, ita
had-made that no brother in the-order meat should-eat so
quod dicta quæstio erat totaliter contra eum. Unde quum
that the-said question was wholly against him whence since
nesciret declarare seipsum, considerans juvenis prædicti
he-knew-not to-explain himself considering of-the-young-man aforesaid
modestiam, et quod etiam dixerat quæstionem prædictam
the-modesty and that also he-had-said the-question aforesaid
eo melius enodare, rediit ad portam, aperiens ostium,
by-that better to-untangle he-returned to the-door opening the-door
ut ab ipso juvene dictam quæstionem sibi peteret
that from that-very young-man the-said question for-himself he-might-ask
enodari. Sed, aperta porta, nullus apparuit nec circumquaque
to-be-untangled but opened the-door no-one appeared nor round-about
quæsitus poterat inveniri. Ille autem juvenis erat angelus
sought he-could to-be-found he moreover the-young-man was an-angel
Dei qui propterea ipsum non exspectando recessit, quia
of-God who therefore him not waiting-for withdrew because
superba mens non fuit digna habendo angelicum colloquium.
a-proud mind not was worthy of-having angelic conversation
Quibus peractis, sanctus Franciscus cui omnia fuerant
which-things done Saint Francis to-whom all-things had-been
revelata, rediens de silva, acrius redarguit clamore valido
revealed returning from the-wood more-sharply rebuked with-a-loud cry
fratrem Heliam dicens: «Malefacis, frater Helia, et superbe,
brother Elias saying you-do-ill brother Elias and proudly
quia repellis sanctos angelos qui veniunt ad nos visitandos
because you-repel the-holy angels who come to us to-visit

et instruendos. Dico autem tibi quod timeo vehementer
and to-instruct I-say moreover to-you that I-fear vehemently
ne tua superbia extra istum ordinem faciat te fieri.» Et ita
lest your pride outside this order make you to-be and so
sibi in posterum accidit, sicut sanctus Franciscus spiritu
to-him in the-future it-happened as Saint Francis by-spirit
prophetico ante dixit.
prophetic before said
In eodem autem die et hora qua iste angelus a fratre
on the-same moreover day and hour in-which this angel from the-brother
prædicto recessit, apparuit in eadem specie fratri Bernardo
aforesaid withdrew he-appeared in the-same form to-brother Bernard
redeunti de Sancto Jacobo, et stanti ultra quemdam magnum
returning from Saint James and standing beyond a-certain great
fluvium quem transire non poterat. Et salutans fratrem
river which to-cross not he-could and greeting brother
Bernardum idiomate proprio, et dixit: «Dominus det tibi
Bernard in-the-tongue his-own and said the-Lord give to-you
pacem, o bone frater.» — Et frater Bernardus admirans de
peace O good brother and brother Bernard wondering at
pulchritudine ejus et de lingua sibi nota et de salutatione
the-beauty his and at the-tongue to-him known and at the-greeting
pacifica et de facie læta, interrogavit eum: «Unde te habeo, o
peaceful and at the-face glad asked him whence you have-I O
bone juvenis?» — Et ille respondit: «Venio de tali loco ubi
good young-man and he answered I-come from such-a place where
moratur sanctus Franciscus, et ivi ad colloquendum cum
stays Saint Francis and I-went for conversing with
eo, sed non potui, quia stabat in silva ad contemplandum
him but not I-could because he-stood in the-wood for contemplating
divina. Et stabat cum eo in illo loco frater Masseus, et
divine-things and stayed with him in that place brother Masseo and

frater Ægidius, et frater Helias. Et frater Masseus docuit
brother Giles and brother Elias and brother Masseo taught
me sonare ad portam vestram. Frater vero Helias, quia de
me to-knock at door your brother but Elias because about
quæstione quam sibi feci me audire contempsit, quando
the-question which to-him I-put me to-hear scorned when
postea sibi pænituit et voluit me audire et videre, non
afterward he regretted-it and wished me to-hear and to-see not
potuit.» Et iis dictis, ait angelus fratri Bernardo: «Quare,
he-could and these said says the-angel to-brother Bernard why
carissime, differs ultra fluvium transire?» — Respondit. «Quia
dearest do-you-delay across the-river to-cross he-answered because
periculum timeo propter profunditatem aquarum quas video.»
danger I-fear on-account-of the-depth of-the-waters which I-see
— Et angelus dixit: «Transeamus simul, non dubites!» Et
and the-angel said let-us-cross together do-not doubt and
apprehensa manu ejus, in ictu oculi fratrem Bernardum
seized hand his in the-twinkling of-an-eye brother Bernard
in alteram partem fluminis incolumem posuit. Cernens hæc
on the-other side of-the-river safe he-set seeing these-things
frater Bernardus quod iste esset angelus Domini, cum
brother Bernard that this-one was an-angel of-the-Lord with
magna devotione ac reverentia et gaudio dixit: «O angele
great devotion and reverence and joy said O angel
benedicte Dei, dicas mihi quod est nomen tuum?» — Qui
blessed of-God tell me what is name your who
respondit: «Quid quæris nomen meum quod est mirabile?»
answered why do-you-seek name my which is wonderful
Et hoc dicto disparuit et reliquit fratrem Bernardum valde
and this said he-vanished and left brother Bernard greatly
consolatum, ita quod totam viam illam cum gaudio ambulavit.
consoled so that the-whole way that with joy he-walked

Ipse vero frater Bernardus diem et horam notavit quando
he but brother Bernard the-day and hour noted when
angelus sibi apparuit. Et postquam pervenit ad locum ubi
the-angel to-him appeared and after he-came to the-place where
sanctus Franciscus cum sociis suis prædictis morabatur
Saint Francis with companions his aforesaid stayed
omnia illis per ordinem recitavit. Unde certissime adverterunt
all-things to-them in order he-recounted whence most-certainly they-noticed
quod iste idem angelus et ipsis et illi die eodem
that this same angel both to-them and to-him on-the-day same
et hora apparuit.
and hour appeared

De fratre Bernardo quomodo ivit Bononiam

IV · BERNARD AT BOLOGNA

Sent to Bologna, Bernard sits daily in the square to be mocked and pelted by boys and men. A judge, struck by his patience, judges him a saint, reads the rule he carries, and gives the friars a house; when Bernard begins to be honored, he returns to Francis, who sends brothers there and into Lombardy.

Quoniam beatus pater noster Franciscus tam ipse quam sui
because blessed father our Francis both he and his-own
de cruce et ad crucem fuerat vocatus a Domino, ideo ipse
from the-cross and to the-cross had-been called by the-Lord therefore he
et alii sui socii primi recte videbantur et erant homines
and other his companions first rightly seemed and were men
Crucifixi; Crucifixum in habitu et victu et in omnibus eorum
of-the-Crucified the-Crucified in habit and food and in all their
actibus bajulantes, cupientes magis opprobria Christi quam vana
acts carrying desiring more the-reproaches of-Christ than the-vain

mundi et deceptoria blandimenta; propter quod lætabantur
of-the-world and deceitful allurements on-account-of which they-rejoiced
de injuriis, et honoribus tristabantur. Et ibant per mundum
in injuries and at-honors were-saddened and they-went through the-world
tanquam peregrini et advenæ nihil secum præter Christum
as pilgrims and strangers nothing with-them except Christ
portantes, propter quem, quocumque ibant, quia veræ
carrying on-account-of whom wherever they-went because of-the-true
vitis palmites erant vivi, fructus animarum maximos faciebant.
vine branches they-were living fruits of-souls very-great they-made
Unde accidit semel in principio ordinis quod sanctus
whence it-happened once in the-beginning of-the-order that Saint
Franciscus misit fratrem Bernardum Bononiam, ut ibi
Francis sent brother Bernard to-Bologna that there
fructificaret Deo secundum gratiam a Domino sibi datam.
he-should-bear-fruit to-God according-to the-grace by the-Lord to-him given
Frater autem Bernardus, cruce Christi se muniens et
brother moreover Bernard with-the-cross of-Christ himself fortifying and
obedientiæ sociatus virtute, Bononiam adiit.
of-obedience accompanied by-the-power Bologna approached
Quem quum viderent pueri insolito habitu et despecto
whom when saw the-boys in-unusual habit and mean
multas illi injurias irrogare cœperunt. Quas injurias, frater
many on-him injuries to-inflict began which injuries brother
Bernardus vere sanctus, non solum patienter, sed etiam
Bernard truly holy not only patiently but also
lætissime sustinebat. Nam quia Christi vere esset discipulus,
most-gladly bore for because of-Christ truly he-was a-disciple
qui factus est abjectio plebis et opprobrium hominum, pro
who made was the-outcast of-the-people and the-reproach of-men for
ejus amore in platea dictæ civitatis se studiose posuit
his love in the-square of-the-said city himself eagerly placed

ubi melius illuderetur ab hominibus. Unde quum sederet
where better he-might-be-mocked by men whence when he-sat
ibi, congregati sunt multi pueri et homines circa eum. Et
there gathered were many boys and men around him and
quidam trahebant caputium retro, quidam ante, quidam vero
some pulled the-hood backward some forward some but
pulverem, quidam vero lapides jactabant in eum, quidam
dust some but stones threw at him some
insuper ipsum hinc inde graviter impingebant. Ad cuncta vero
besides him hither thither heavily pushed at all but
opprobria frater Bernardus gaudens et patiens permanebat,
reproaches brother Bernard rejoicing and patient remained
in nullo penitus renitens aut murmurans, imo quod majus
in nothing at-all resisting or murmuring nay what greater
est, ad similia opprobria sustinenda per plures dies in
is for like reproaches to-be-endured for several days into
dictam plateam studiose redibat. Et quantumcumque injuriis
the-said square eagerly he-returned and however-much with-injuries
afficeretur ab illis semper tamen imperturbatum animum læta
he-was-afflicted by them always yet an-untroubled mind a-glad
facies ostendebat. Et quia patientia opus perfectum habet et
face showed and because patience work perfect has and
approbat, ideo quidam judex sapiens, attendens et diligenter
proves therefore a-certain judge wise attending and diligently
examinans virtuosam constantiam tot diebus in nullo
examining the-virtuous constancy for-so-many days in nothing
penitus perturbatam, dixit in corde suo: «Impossibile est
at-all disturbed said in heart his impossible it-is
quod iste non sit sanctus homo.» Et accedens ad fratrem
that this-one not be a-holy man and approaching to brother
Bernardum ait: «Quis es tu, et ad quid huc venisti?»
Bernard said who are you and for what hither have-you-come

— Frater vero Bernardus misit manum suam in sinum et
brother but Bernard put hand his into his-bosom and
protulit regulam evangelicam sancti Francisci quam in corde
brought-out the-rule evangelical of-Saint Francis which in heart
portabat et opere ostendebat. Ille vero judex, quum ipsius
he-carried and in-deed showed he but the-judge when of-that-very
regulæ statum altissimum perlegisset, vehementer obstupuit,
rule the-state most-high he-had-read-through vehemently was-amazed
quum esset homo intelligens: et vertens se ad socios
since he-was a-man intelligent and turning himself to his-companions
cum admiratione maxima dixit: «Iste est altior status quam
with wonder greatest said this is a-higher state than
ego unquam viderim. Et propterea iste homo est cum sociis
I ever have-seen and therefore this man is with companions
suis de sanctioribus hominibus istius mundi. Unde magnum
his of the-holier men of-this world whence great
peccatum faciunt qui sibi injurias irrogant, quia non
sin they-commit who on-him injuries inflict because not
injuriis sed maximis honoribus extollendus est, quum vere sit
by-injuries but by-greatest honors to-be-extolled he-is since truly he-be
amicus Altissimi.» Et ait illi: «Carissime, si locum vobis
a-friend of-the-Most-High and he-said to-him dearest if a-place for-you
aptum exhiberem, ubi commode Deo serviretis et velletis
fit I-offered where conveniently God you-might-serve and you-would-wish
accipere, ego pro salute animæ meæ libentissime vobis
to-accept-it I for the-salvation of-soul my most-gladly to-you
darem.» — Frater Bernardus respondit: «Domine carissime,
would-give-it brother Bernard answered lord dearest
credo quod hoc inspiravit vobis Dominus Jesus Christus.»
I-believe that this has-inspired in-you the-Lord Jesus Christ

Tunc dictus judex fratrem Bernardum ad domum suam
then the-said judge brother Bernard to house his
adducens cum gaudio et caritate magna suscepit, et postea
leading with joy and charity great received and afterward
locum promissum sibi exhibuit, et ad suas expensas
the-place promised to-him offered and at his-own expense
totum perfecte et devote complevit. Et factus est defensor
the-whole perfectly and devoutly completed and made was the-defender
et pater præcipuus fratris Bernardi et sociorum ejus.
and father chief of-brother Bernard and of-companions his
Frater vero Bernardus propter sanctam conversationem ejus
brother but Bernard on-account-of the-holy conversation his
cœpit honorari ab hominibus in tantum quod beatos se
began to-be-honored by men in so-much that blessed themselves
putabant qui tangere illum poterant et audire vel videre.
they-thought who to-touch him could and to-hear or to-see
At vero frater Bernardus, sicut vere humilis et Christi
but indeed brother Bernard as truly humble and of-Christ
discipulus, timens ne sibi honor qui exhibebatur ibidem
a-disciple fearing lest to-him the-honor which was-shown there
impediret quietem et salutem, recessit et ad sanctum
should-hinder his-quiet and salvation withdrew and to Saint
Franciscum rediens, dixit: «Locus captus est in civitate
Francis returning said a-place taken is in the-city
Bononiæ, unde mittas, pater, fratres qui morentur ibidem,
of-Bologna whence send father brothers who may-stay there
quia ego lucrum ibi amplius non facio. Imo propter
because I gain there further not make nay on-account-of
magnum honorem qui mihi exhibetur ibidem timeo plus
the-great honor which to-me is-shown there I-fear more
perdere quam lucrari.» Beatus autem Franciscus, audiens
to-lose than to-gain blessed moreover Francis hearing

tanta per ordinem quæ Dominus per fratrem Bernardum
such-things in order which the-Lord through brother Bernard
fuerat operatus, gaudens et exultans in spiritu, cœpit laudare
had wrought rejoicing and exulting in spirit began to-praise
Altissimum qui pauperculos crucis discipulos sic in salutem
the-Most-High who the-little-poor of-the-cross disciples thus for the-salvation
populi dilatabat. Et ex tunc assumens de sociis
of-the-people spread and from then taking of the-companions
misit eos in Lombardiam et crescente devotione fidelium,
he-sent them into Lombardy and growing the-devotion of-the-faithful
ceperunt loca plurima circumquaque. Ad laudem Dei.
they-took places very-many round-about to the-praise of-God

De morte gratiosa fratris Bernardi

V · THE DEATH OF BERNARD

A revelation tells Francis that Bernard's temptations are given him for a crown. Dying, Francis crosses his hands like Jacob to bless his first-born above Elias. On his own deathbed Bernard tells the brothers he would not for a thousand worlds have failed to serve Christ, and dies with a shining face.

Tantæ sanctitatis erat frater Bernardus quod sanctus Franciscus,
of-such holiness was brother Bernard that Saint Francis
dum viveret, magno ipsum venerabatur affectu, frequenti
while he-lived with-great him venerated affection with-frequent
commendabat eloquio et in absentia magnis præconiis
commended-him speech and in his-absence with-great praises
extollebat. Accidit autem, dum sanctus Franciscus quadam
extolled-him it-happened moreover while Saint Francis on-a-certain
die devote orationi insisteret, fuit sibi revelatum quod
day devoutly to-prayer was-intent it-was to-him revealed that

frater Bernardus, Deo permittente, a multis et acutissimis
brother Bernard God permitting by many and most-sharp
impugnabatur dæmonibus. Hæc dum sanctus Franciscus cum
was-assailed demons this while Saint Francis with
compassiva mente de filio tam dilecto pensaret, per multos
compassionate mind about a-son so beloved weighed for many
dies lacrymis orans recommendabat Domino Jesu Christo
days with-tears praying he-commended to-the-Lord Jesus Christ
fratrem Bernardum, ut de tot insidiis illi dare dignaretur
brother Bernard that over so-many snares to-him to-give he-would-deign
victoriam. Et dum in dicta oratione esset sanctus Franciscus
victory and while in the-said prayer was Saint Francis
pervigil sollicitus et attentus, ecce facta est ad eum divina
wakeful anxious and attentive behold made was to him a-divine
responsio: «Frater, ne timeas, quia omnes tentationes quibus
answer brother do-not fear because all the-temptations by-which
frater Bernardus impetitur datæ sunt sibi ad exercitium
brother Bernard is-assailed given are to-him for exercise
et coronam; et in fine de omnibus ipsum impugnantibus
and a-crown and in the-end over all him attacking
palmam et victoriam cum gaudio reportabit. Et ipse frater
the-palm and the-victory with joy he-will-carry-off and he brother
Bernardus est unus de commensalibus regni Dei.» De
Bernard is one of the-table-companions of-the-kingdom of-God at
qua responsione sanctus Franciscus gavisus est gaudio magno
which answer Saint Francis rejoiced has with-joy great
valde gratias immensas referens Domino Jesu Christo. Et
very thanks immense rendering to-the-Lord Jesus Christ and
ex tunc de illo amplius non dubitavit et non timebat,
from then about him further not he-doubted and not he-feared
sed ipsum semper majori gaudio diligebat et ampliori
but him always with-greater joy loved and with-ampler

dilectione afficiebatur ad eum. Quam dilectionem non
love was-moved toward him which love not
solum in vita sed etiam in morte monstravit.
only in life but also in death he-showed
Unde in morte, tanquam patriarcha Jacob, adstantibus filiis
whence at death like the-patriarch Jacob with-standing-by sons
et devote lacrymantibus pro recessu tam amabilis patris,
and devoutly weeping for the-departure of-so lovable a-father
dixit sanctus Franciscus: «Ubi est primogenitus meus? Veni,
said Saint Francis where is first-born my come
fili mi, ut benedicat tibi anima mea priusquam moriatur.»
son my that may-bless you soul my before it-dies
Tunc frater Bernardus dixit fratri Heliæ in secreto, qui erat
then brother Bernard said to-brother Elias in secret who was
tunc vicarius ordinis: «Pater, vade ad dexteram senis, ut
then vicar of-the-order father go to the-right of-the-old-man that
tibi benedicat.» Quum autem frater Helias posuisset se ad
you he-may-bless when moreover brother Elias had-placed himself at
dexteram ejus, et sanctus Franciscus præ lacrymis cæcutiens
the-right his and Saint Francis through tears going-blind
manum dexteram posuisset super caput Heliæ, dixit: «Istud
his-hand right had-placed upon the-head of-Elias he-said this
non est caput primogeniti mei fratris Bernardi.» Tunc
not is the-head of-first-born my brother Bernard then
frater Bernardus accessit ad sinistram ejus. Sanctus autem
brother Bernard came to the-left his Saint moreover
Franciscus, brachiis cancellatis, commutando manus, sinistram
Francis with-arms crossed by-changing his-hands the-left
posuit super caput fratris Heliæ, dexteram vero super caput
placed upon the-head of-brother Elias the-right but upon the-head
fratris Bernardi, dicens fratri Bernardo: «Benedicat te
of-brother Bernard saying to-brother Bernard may-bless you

pater Domini mei Jesu Christi omni benedictione spirituali
the-father of-the-Lord my Jesus Christ with-every blessing spiritual
in cælestibus in Christo. Sicut primus electus es in
in the-heavenly-places in Christ as first chosen you-are in
ordine isto ad dandum exemplum evangelicum, ad imitandum
order this for giving the-example evangelical for imitating
Christum in evangelica paupertate, quia non solum tua
Christ in evangelical poverty because not only your-own-things
liberaliter obtulisti et pro Christi amore integre dispersisti
liberally you-offered and for of-Christ love wholly scattered
sed etiam temet ipsum in odorem suavitatis Deo sacrificium
but also you yourself for an-odor of-sweetness to-God as-a-sacrifice
obtulisti, benedictus ergo sis a Domino Jesu Christo
you-offered blessed therefore may-you-be by the-Lord Jesus Christ
et a me pauperculo servo ejus, benedictionibus sempiternis,
and by me little-poor servant his with-blessings everlasting
ingrediens et egrediens, vigilans et dormiens, vivens et
going-in and going-out waking and sleeping living and
moriens. Qui benedixerit tibi benedictionibus repleatur, et
dying he-who will-have-blessed you with-blessings may-be-filled and
qui maledixerit tibi non erit immunis. Esto dominus
he-who will-have-cursed you not will-be unpunished be lord
fratrum tuorum et tuo imperio cuncti subjaceant. Et
of-brothers your and to-your command all be-subject and
quoscumque volueris recipere ad ordinem istum, recepti
whomever you-will-have-wished to-receive into order this received
sint, et quoscumque volueris emittere, emittantur. Et
be-they and whomever you-will-have-wished to-send-out let-them-be-sent-out and
nullus fratrum habeat super te potestatem, et quocumque
no-one of-the-brothers have over you power and wherever
volueris possis libere pergere vel morari.»
you-will-have-wished may-you-be-able freely to-go or to-stay

Quum autem iste tam benedictus filius appropinquaret
when moreover this so blessed son approached
ad mortem, quia fratres post decessum sancti Francisci
to death because the-brothers after the-death of-Saint Francis
ipsum paterno venerabantur affectu, ex diversis partibus
him with-fatherly venerated affection from various parts
multi convenerunt ad eum. (Inter quos fuit ille hierarchicus
many came-together to him among whom was that hierarchic
et divinus frater Ægidius qui, quum vidisset fratrem
and divine brother Giles who when he-had-seen brother
Bernardum, dixit cum gaudio magno: «Sursum corda! frater
Bernard said with joy great lift-up hearts brother
Bernarde, sursum corda!» Frater autem Bernardus dixit uni
Bernard lift-up hearts brother moreover Bernard said to-one
fratri secrete ut pararet locum contemplationi aptum,
brother secretly that he-should-prepare a-place for-contemplation fit
ubi frater Ægidius posset cælestia contemplari).
where brother Giles might-be-able heavenly-things to-contemplate
Et quum pervenisset frater Bernardus ad illam extremam
and when had-come brother Bernard to that last
horam migrandi, fecit se erigi, et adstantibus fratribus
hour of-departing he-had himself raised and to-the-standing-by brothers
dixit: «Fratres carissimi, nolo vobis multa verba dicere, sed
said brothers dearest I-do-not-wish to-you many words to-say but
considerare debetis quod statum quem habui vos modo habetis,
to-consider you-ought that the-state which I-had you now have
et quem nunc habeo estis habituri. Inveni autem in anima
and which now I-have you-are about-to-have I-have-found moreover in my-soul
quod pro mille mundis æqualibus isti nollem non
that for a-thousand worlds equal to-this I-would-not-wish not
servisse Domino Jesu Christo. Et de omni offensa quam ego
to-have-served the-Lord Jesus Christ and of every offense which I

feci accuso me Deo Salvatori meo Domino Jesu Christo et
committed I-accuse myself to-God Savior my the-Lord Jesus Christ and
vobis. Rogo vos, fratres mei carissimi, ut diligatis vos invicem.»
to-you I-ask you brothers my dearest that you-love you one-another
Et post hæc verba et alia salubria hortamenta, quum se
and after these words and other wholesome exhortations when himself
reclinasset in lecto, facta est facies ejus splendida nimis
he-had-laid-back on the-bed made was the-face his shining exceedingly
et læta, non sine admiratione omnium qui adstabant. Et
and glad not without the-wonder of-all who stood-by and
in ipsa lætitia anima illa felix cum victoria ante sibi
in that-very gladness soul that happy with the-victory before to-it
promissa ad gaudia transiit beatorum. Ad laudem Dei.
promised to the-joys passed of-the-blessed to the-praise of-God

De jejunio quadragenario sancti Francisci

VI · FRANCIS'S LENTEN FAST

Ferried secretly to an island in Lake Trasimeno on Ash Wednesday with two small loaves, Francis spends Lent in a thicket. On Holy Thursday his host finds half of one loaf eaten, taken, it is believed, lest he rival Christ's fast; miracles follow there, and a town grows up around the spot.

Verissimus servus Christi Franciscus, quia in quibusdam fuit
most-true servant of-Christ Francis because in certain-things he-was
quasi alter Christus datus in mundo, ideo Deus pater
as-if another Christ given to the-world therefore God the-father
tam felicem hominem in multis Christo filio suo esse fecit
so happy a-man in many-things to-Christ son his to-be made
conformem, sicut apparuit in sanctorum sociorum sacro
conformed as appeared in of-the-holy companions the-sacred

collegio, in stigmatum crucis mirando mysterio et in sancto
college in of-the-stigmata of-the-cross the-wonderful mystery and in the-holy
quadragesimæ continuato jejunio. Nam quum esset quadam
of-Lent continued fast for when he-was on-a-certain
vice juxta lacum Perusinum, fuit in die carnisprivii apud
occasion beside the-lake of-Perugia he-was on the-day of-carnival with
quemdam devotum sibi hominem hospitatus. Quem rogavit
a-certain devoted to-him man lodged whom he-asked
amore Dei ut ipsum in quamdam insulam ipsius laci,
for-the-love of-God that him to a-certain island of-that-very lake
in qua nullus habitabat, transponeret, de nocte scilicet ante
on which no-one lived he-should-carry-over by night namely before
diem cineris, ita quod nullus hoc sciret. Ille vero ob
the-day of-ashes so that no-one this should-know he but for
magnam devotionem quam habebat in ipso hoc studiosius
the-great devotion which he-had toward him this more-eagerly
adimplevit. Unde de nocte parans naviculam, in die cineris
fulfilled whence by night preparing a-little-boat on the-day of-ashes
portavit eum ad insulam prælibatam. Sanctus vero Franciscus
he-carried him to the-island aforesaid Saint but Francis
nihil pro victu portabat nisi duos paniculos parvos.
nothing for food carried except two little-loaves small
Depositus autem in dicta insula rogavit portitorem suum ut
set-down moreover on the-said island he-asked boatman his that
nulli hoc panderet, et quod in die Jovis sancti ipsum
to-no-one this he-should-disclose and that on the-day of-Thursday holy him
quæreret. Et quum nulla habitatio ibi esset ubi caput reclinare
he-should-seek and since no dwelling there was where his-head to-lay
valeret, in quamdam densam sepem, ubi vepres quasi quoddam
he-could into a-certain dense hedge where brambles as-if a-certain

tugurium fecerant subintravit, et stetit ibidem immobilis
hut had-made he-went-in and stood there unmoving
per totam quadragesimam nihil comedens neque bibens.
through the-whole Lent nothing eating nor drinking
Prædictus autem hospes ipsum, sicut condixerant, in die
the-aforesaid moreover host him as they-had-agreed on the-day
Jovis requisivit: et invenit quod de dictis duobus paniculis,
of-Thursday sought and found that of the-said two little-loaves
præter medietatem unius, nihil erat tactum. Illam vero
besides the-half of-one nothing was touched that but
medietatem sanctus Franciscus creditur tetigisse, ut Christo
half Saint Francis is-believed to-have-touched that to-Christ
benedicto gloria quadragenarii jejunii reservetur, ut cum illo
blessed the-glory of-the-forty-day fast might-be-reserved that with that
modico pane vanæ gloriæ venenum expelleret; ita quod jejunavit
little bread of-vain of-glory the-poison he-might-expel so that he-fasted
exemplo Christi quadraginta diebus et quadraginta noctibus.
by-the-example of-Christ forty days and forty nights
In loco autem illo, ubi sanctus Franciscus tam mirabilem
in place moreover that where Saint Francis so wonderful
pænitentiam fecit, facta sunt meritis ejus multa miracula.
penance did done were by-the-merits his many miracles
Propter quæ omnia cœperunt homines in illa insula construere
on-account-of which all began men on that island to-build
et habitare, et parvo elapso tempore factum est ibi castrum
and to-dwell and little elapsed time made was there a-castle
magnum et locus fratrum Minorum. Adhuc autem homines
great and a-place of-the-brothers Minor still moreover the-men
illius castri magnam reverentiam exhibent illi loco ubi sanctus
of-that castle great reverence show to-that place where Saint
Franciscus prædictam quadragesimam celebravit. Ad laudem Dei.
Francis the-aforesaid Lent kept to the-praise of-God

De magisterio sancti Francisci ad fratrem Leonem quod in sola cruce est perfecta lætitia

VII · PERFECT JOY

Walking from Perugia in bitter cold, Francis tells Leo that perfect joy lies in no miracle, learning, or eloquence. It lies in being turned away at their own friary by an angry porter, left in the snow, and beaten with a club, and in bearing it patiently for Christ, since one may glory only in the cross.

Quodam tempore hiemali sanctus Franciscus veniebat de
at-a-certain time of-winter Saint Francis was-coming from
Perusio ad Sanctam Mariam de Angelis. Et erat cum eo
Perugia to Saint Mary of the-Angels and was with him
frater Leo et frigus ipsos acerrime cruciabat. Vocavit autem
brother Leo and the-cold them most-bitterly tormented called moreover
sanctus Franciscus fratrem Leonem, qui aliquantulum ipsum
Saint Francis brother Leo who a-little him
præcedebat, dicens: «O frater Leo, quamvis fratres Minores
was-going-ahead saying O brother Leo although the-brothers Minor
dent magnum exemplum sanctitatis et honestatis et bonæ
give great example of-holiness and of-decency and of-good
ædificationis, tamen scribe, id est diligenter nota, quia ibi
edification yet write that is diligently note that there
non est perfecta lætitia.» Et quum aliquantulum ambulasset,
not is perfect joy and when a-little he-had-walked
vocavit eum iterum, dicens: «O frater Leo, quamvis frater
he-called him again saying O brother Leo although a-brother
Minor illuminet cæcos, contractos extendat, dæmones pellat,
Minor give-light-to the-blind the-crippled straighten demons drive-out
surdis auditum, claudis gressum et mutis restituat
to-the-deaf hearing to-the-lame walking and to-the-dumb restore

verbum, et, quod plus est, quatriduanum restituat mortuum,
speech and what more is four-days-dead restore dead
scribe quia non est ibi perfecta lætitia.» Et rursus clamans
write that not is there perfect joy and again crying-out
dicebat: «O frater Leo, si frater Minor sciret omnium
he-said O brother Leo if a-brother Minor knew of-all
gentium linguam et omnes scientias et scripturas, ita sciret
nations the-tongue and all sciences and scriptures so-that he-knew
etiam prophetare et revelare non solum futura sed etiam
also to-prophesy and to-reveal not only things-future but also
conscientias aliorum, scribe quia non est ibi perfecta lætitia.»
the-consciences of-others write that not is there perfect joy
Et adhuc ipsis ambulantibus iterum clamabat: «O frater Leo,
and still them walking again he-cried O brother Leo
pecorella Dei, quamvis frater Minor loquatur lingua
little-sheep of-God although a-brother Minor speak with-the-tongue
angelica, et sciat stellarum cursus et virtutes herbarum,
angelic and know of-the-stars the-courses and the-virtues of-herbs
et sciat revelationes thesauri terrarum, et si cognosceret
and know the-revelations of-the-treasure of-the-earth and if he-knew
virtutes et proprietates avium et piscium, animalium,
the-virtues and properties of-birds and of-fishes of-animals
hominum, radicum, arborum, lapidum et aquarum, scribe
of-men of-roots of-trees of-stones and of-waters write
bene et nota diligenter quia non est ibi perfecta lætitia.» Et
well and note diligently that not is there perfect joy and
post paululum iterum clamavit: «O frater Leo, quamvis frater
after a-little again he-cried O brother Leo although a-brother
Minor sciret tam solemniter prædicare quod converteret omnes
Minor knew so solemnly to-preach that he-converted all
infideles ad fidem, scribe quia non est ibi perfecta lætitia.»
unbelievers to the-faith write that not is there perfect joy

Duravit autem iste modus loquendi bene per duo milliaria.
lasted moreover this manner of-speaking well for two miles
Frater autem Leo, de iis omnibus vehementer admirans,
brother moreover Leo at these all vehemently wondering
dixit: «Pater, rogo te ex parte Dei ut dicas mihi ubi est
said father I-ask you on the-part of-God that you-tell me where is
perfecta lætitia?» — Cui sanctus respondit dicens: «Quando
perfect joy to-whom the-saint answered saying when
veniemus ad Sanctam Mariam de Angelis ita balneati pluvia
we-shall-come to Saint Mary of the-Angels so drenched with-rain
et frigore congelati, luto etiam deturpati et fame
and with-cold frozen with-mud also befouled and with-hunger
afflicti, et ad portam loci sonabimus et portarius veniret
afflicted and at the-door of-the-place we-shall-knock and the-porter should-come
iratus, dicens: Qui estis vos? Et nos diceremus: Nos sumus
angry saying who are you and we should-say we are
duo de fratribus vestris; et ille e contrario diceret: Imo estis
two of brothers your and he on the-contrary should-say nay you-are
duo ribaldi qui itis circumquaque per mundum eleemosynas
two ribalds who go round-about through the-world the-alms
pauperum rapiendo; et non aperiret nobis, sed faceret nos
of-the-poor snatching and not should-open to-us but should-make us
stare ad nivem et ad aquam in frigore et fame usque ad
to-stand in the-snow and in the-rain in cold and hunger all-the-way to
noctem, tunc si nos tot injurias et repulsas sine turbatione
night then if we so-many injuries and rebuffs without disturbance
et murmuratione toleraverimus patienter, et cogitaverimus
and murmuring shall-have-borne patiently and shall-have-thought
humiliter et caritative quod et ille portarius nos veraciter
humbly and charitably that both that porter us truly
cognoscat et quod Deus linguam suam excitat contra nos,
knows and that God tongue his stirs against us

o frater Leo, scribe quia ibi est perfecta lætitia. Et si
O brother Leo write that there is perfect joy and if
nos perseveraverimus in pulsando, et ille portarius tanquam
we shall-have-persevered in knocking and that porter as-if
contra importunos turbatus exeat, et durissime nos afficiat
against the-importunate troubled come-out and most-harshly us strike
alapis, dicens: Recedite hinc, pultrones vilissimi, et ite ad
with-blows saying go-away hence scoundrels most-vile and go to
hospitale! Qui enim estis vos? Penitus hic non manducabitis!
the-hospice who for are you at-all here not you-will-eat
Et si nos hæc patienter portaverimus et injurias cum
and if we these-things patiently shall-have-borne and the-injuries with
amore receperimus toto corde, o frater Leo, scribe quia ibi
love shall-have-received with-all heart O brother Leo write that there
est perfecta lætitia. Et si nos hic undique afflictos fame
is perfect joy and if we here on-all-sides afflicted with-hunger
urgente, frigore affligente, nocte insuper propinquante,
pressing with-cold afflicting with-night besides approaching
pulsabimus, clamabimus et fletu instabimus ut aperiatur
shall-knock shall-cry and with-weeping shall-press that it-be-opened
nobis, et ille deinde stimulatus dixerit: Isti sunt homines
to-us and he then goaded will-have-said these are men
procacissimi et protervi et ego pacabo eos! Et exiens cum
most-impudent and shameless and I shall-pacify them and going-out with
uno fuste nodoso et capiens nos per caputium et ad terram
a club knotty and seizing us by the-hood and to the-ground
super lutum et nives projiciet, et taliter nos verberabit cum
upon the-mud and snows will-throw-us and thus us will-beat with
fuste prædicto quod undique nos plagis implebit. Si tot
the-club aforesaid that on-all-sides us with-wounds he-will-fill if so-many
mala, si tot injurias et verbera cum gaudio toleremus,
evils if so-many injuries and blows with joy we-bear

cogitantes quod pœnas Christi benedicti patientissime nos
thinking that the-pains of-Christ blessed most-patiently we
tolerare et portare debemus, o frater Leo, inter omnia
to-bear and to-carry ought O brother Leo among all
charismata sancti Spiritus, quæ amicis suis Christus concessit
the-gifts of-the-holy Spirit which to-friends his Christ has-granted
et concedit, est vincere semetipsos et libenter propter
and grants is to-conquer oneself and willingly for
Christum et caritatem Dei opprobria sustinere. Nam in
Christ and the-charity of-God reproaches to-endure for in
omnibus mirabilibus supradictis nos gloriari non possumus,
all the-wonders above-said we to-glory not can
quia non sunt nostra sed Dei: Quid enim habes, quod non
because not they-are ours but of-God what for have-you which not
accepisti? Si autem accepisti, quid gloriaris, quasi non
you-have-received if moreover you-have-received why do-you-glory as-if not
acceperis? Sed in cruce tribulationis et afflictionis possumus
you-had-received but in the-cross of-tribulation and of-affliction we-can
gloriari, quia illud est nostrum Ideo dixit apostolus: Mihi
glory because that is ours therefore said the-apostle for-me
autem absit gloriari (nisi in cruce Domini)!»
moreover far-be-it to-glory except in the-cross of-the-Lord

De locutione divina facta per fratrem Leonem sancto Francisco

VIII · THE OFFICE WITHOUT A BREVIARY

With no breviary for matins, Francis tells Leo to answer his self-accusations by agreeing that he deserves hell. Each time Leo answers instead that God will grant him grace and glory. Under obedience he tries again and cannot, since God speaks through his mouth, and they keep vigil in tears until dawn.

Quum sanctus pater Franciscus in principio ordinis staret in
when holy father Francis in the-beginning of-the-order stayed in
quodam locello cum fratre Leone, ubi libros ad dicendum
a-certain little-place with brother Leo where books for saying
officium non habebant, quadam nocte dum surrexissent
the-office not they-had on-a-certain night when they-had-risen
ad matutinas, dixit sanctus Franciscus ad socium suum:
for matins said Saint Francis to companion his
«Carissime, nos breviarium non habemus ubi possumus dicere
dearest we a-breviary not have where-by we-can to-say
matutinum, sed, ut tempus ad laudem Dei expendamus, sicut
matins but that the-time to the-praise of-God we-may-spend as
te docuero, ita dicas, et cave ne verba aliter mutes.
you I-shall-have-taught so you-say and beware lest the-words otherwise you-change
Ego enim dicam sic: O frater Francisce, tu fecisti tot
I for shall-say thus O brother Francis you have-done so-many
peccata in sæculo quod es dignus inferno. Et tu frater Leo,
sins in the-world that you-are worthy of-hell and you brother Leo
respondeas: Verum est quia infernum meruisti.» Frater vero
answer true it-is that hell you-have-deserved brother but
Leo purissimus cum columbina simplicitate respondit: «Libenter,
Leo most-pure with dove-like simplicity answered gladly

pater. Incipe in nomine Domini.» — Et sanctus Franciscus
father begin in the-name of-the-Lord and Saint Francis
cœpit dicere: «O frater Francisce, tu fecisti tot peccata
began to-say O brother Francis you have-done so-many sins
in hoc sæculo quod dignus es inferno.» — Et frater Leo
in this world that worthy you-are of-hell and brother Leo
respondit: «Deus faciet per te tot bona quod ibis
answered God will-do through you so-many good-things that you-will-go
in paradisum.» — Sanctus autem Franciscus dixit: «Non dicas
into paradise Saint moreover Francis said do-not say
ita, frater Leo, sed quando ego dicam: O frater Francisce, tu
so brother Leo but when I shall-say O brother Francis you
fecisti tot iniqua opera contra Deum quod es dignus
have-done so-many wicked works against God that you-are worthy
maledici, et tu ita respondeas: Inter maledictos dignus
to-be-cursed and you thus answer among the-cursed worthy
es computari.» — Et frater Leo dixit: «Libenter, pater.»
you-are to-be-counted and brother Leo said gladly father
Et sanctus Franciscus cum multis lacrymis et suspiriis
and Saint Francis with many tears and sighs
et tunsionibus pectoris et valido clamore dicebat: «O
and beatings of-the-breast and with-loud cry said O
Domine, Deus cæli et terræ, ego contra te tot
Lord God of-heaven and of-earth I against you so-many
iniqua commisi quod dignus sum penitus maledici.» —
wicked-things have-committed that worthy I-am wholly to-be-cursed
Et frater Leo respondit: «Deus te faciet talem quod inter
and brother Leo answered God you will-make such that among
benedictos eris singulariter benedictus.» — Et sanctus
the-blessed you-will-be singularly blessed and Saint
Franciscus admirans quod ille per contrarium respondebat, eum
Francis wondering that he by the-contrary answered him

corripiendo, dicebat: «Quare, frater Leo, non respondes sicut te
rebuking said why brother Leo not do-you-answer as you
doceo? Per sanctam obedientiam præcipio tibi quod secundum
I-teach by holy obedience I-command you that according-to
verba quibus te informabo respondeas. Ego dicam sic: O
the-words with-which you I-shall-instruct you-answer I shall-say thus O
frater Francisce, captivelle, putas ne miserebitur tui
brother Francis little-wretch do-you-think whether will-have-mercy on-you
Deus, quum tot peccata contra patrem misericordiarum et
God when so-many sins against the-father of-mercies and
Deum totius consolationis commiseris quod non es dignus
the-God of-all consolation you-have-committed that not you-are worthy
misericordiam invenire. Et tu, frater pecorine, respondeas:
mercy to-find and you brother little-sheep answer
Nullomodo es dignus misericordiam invenire». — Et frater
in-no-way you-are worthy mercy to-find and brother
Leo respondit: «Deus pater cujus est in infinitum major
Leo answered God the-father whose is in infinity greater
misericordia quam peccatum tuum faciet tibi magnam gratiam
mercy than sin your will-make for-you great grace
et misericordiam, et insuper addet tibi multiplicem gratiam.»
and mercy and besides will-add to-you manifold grace
Sanctus autem Franciscus dulciter iratus et patienter turbatus
Saint moreover Francis sweetly angered and patiently troubled
dixit: «Quare, frater, contra obedientiam præsumpsisti, et jam
said why brother against obedience have-you-presumed and already
toties contraria propositis respondisti?» — Et tunc frater Leo
so-often things-contrary to-those-proposed answered and then brother Leo
respondit reverenter et multum humiliter, dicens: «Deus scit,
answered reverently and very humbly saying God knows
pater carissime, quod ego proposui semper sicut præceperas,
father dearest that I resolved always as you-had-commanded

sed Deus me fecit loqui secundum suum beneplacitum et non
but God me made to-speak according-to his good-pleasure and not
secundum meum propositum.» — De quo sanctus Franciscus
according-to my resolve at which Saint Francis
admirans dixit sibi: «Rogo te, carissime, quod hac vice dicas,
wondering said to-him I-ask you dearest that this time you-say
quum me accusavero sicut prius, quod misericordia non
when myself I-shall-have-accused as before that of-mercy not
sum dignus.» Et semper ista fratri Leoni imponebat
I-am worthy and always these-things on-brother Leo he-imposed
cum multis lacrymis. — Respondit frater Leo: «Dicas, pater,
with many tears answered brother Leo say father
quia hac vice sicut volueris respondebo.» — Et sanctus
because this time as you-will-have-wished I-shall-answer and Saint
Franciscus cum lacrymis clamans, dixit: «O Francisce captivelle,
Francis with tears crying said O Francis little-wretch
putas ne miserebitur tui Deus!» — Respondit frater
do-you-think whether will-have-mercy on-you God answered brother
Leo: «Ita, pater, miserebitur tui Deus, imo magnam gratiam
Leo yes father will-have-mercy on-you God nay great grace
recipies de Deo salutari tuo, et exaltabit te et glorificabit
you-will-receive from God salvation your and he-will-exalt you and will-glorify
te in æternum, quia omnis qui se humiliat exaltabitur, et
you for ever because every-one who himself humbles will-be-exalted and
non possum aliud dicere quia Deus loquitur per os
not I-can other-thing to-say because God speaks through the-mouth
meum.» Et in hac humili contentione et compunctivis lacrymis
my and in this humble contention and compunctious tears
et consolatione divina usque ad auroram vigiles permanserunt.
and consolation divine all-the-way to the-dawn wakeful they-remained
Ad laudem et gloriam Domini nostri Jesu Christi. Amen.
to the-praise and glory of-the-Lord our Jesus Christ amen

De inventione montis Alvernæ et visione fratris Leonis super sanctum Franciscum

IX · MOUNT ALVERNA AND LEO'S VISION

Lord Orlando, moved by Francis's sermon at Montefeltro, gives him Mount Alverna. There the birds welcome him, Leo sees him raised from the ground and speaking with a flame, and Francis explains the three golden coins he offered God. During his Lent, Christ, in the form of a seraph, imprints the stigmata on him, and the mountains shine at night.

Christi Jesu fidelissimus servus et amicus Franciscus
of-Christ Jesus most-faithful servant and friend Francis
qui Creatorem et Salvatorem suum totis viribus per
who the-Creator and Savior his-own with-all strength through
se et per alios honorabat, ideo gratiosissimus et
himself and through others honored therefore the-most-gracious and
benignissimus Salvator Jesus ipsi vicem rependebat honoris,
most-kind Savior Jesus to-him the-return repaid of-honor
quia qui glorificaverit me, glorificabo illum, dicit Dominus.
because who will-have-glorified me I-shall-glorify him says the-Lord
Et propterea quocumque ibat sanctus Franciscus in tanta
and therefore wherever went Saint Francis in such
veneratione habebatur ab omnibus quod quasi totus
veneration he-was-held by all that as-if the-whole
mundus ad virum tam mirabilem confluebat. Unde quando
world to the-man so wonderful flocked whence when
appropinquabat ad terram, ad castrum, vel villas, beatum
he-approached to a-land to a-town or villages blessed
se reputabat qui eum posset tangere vel videre.
himself reckoned he-who him could to-touch or to-see

Accidit autem, quodam tempore antequam haberet
it-happened moreover at-a-certain time before he-had
stigmata Salvatoris, quod de Valle Spoletana recedens in
the-stigmata of-the-Savior that from the-Valley of-Spoleto withdrawing into
Romandiolam pergeret. In ipso autem itinere, quum ad
Romagna he-was-traveling on that moreover journey when to
quoddam castrum Montis Feretri pervenisset, celebrabatur
a-certain town of-Monte Feltro he-had-arrived there-was-being-celebrated
tunc ibidem militiæ novæ magna solemnitas. Quod quum
then there of-knighthood new a-great solemnity which when
didicisset pater sanctus ab incolis, fr. Leoni socio
had-learned the-father holy from the-inhabitants to-brother Leo companion
suo dixit: «Eamus ad istos, quia cum adjutorio Dei inter
his he-said let-us-go to these because with the-help of-God among
eos aliquem profectum faciemus.» In dicta autem solemnitate
them some profit we-shall-make at the-said moreover solemnity
erant multi nobiles de diversis partibus congregati. Inter
were many nobles from various parts gathered among
quos erat quidam de Tuscia dominus, Urlandus nomine,
whom was a-certain-man from Tuscany lord Orlando by-name
valde dives et nobilis, qui, propter miranda quæ de
very rich and noble who because-of the-wonders which about
sancto Francisco audierat, magnam devotionem ad ipsum
Saint Francis he-had-heard great devotion toward him
conceperat, eumque videre et audire cupiebat.
had-conceived and-him to-see and to-hear desired
Sanctus autem Franciscus quum prædictum castrum intrasset,
Saint moreover Francis when the-aforesaid town had-entered
ut commodius a multitudine audiretur, super quemdam
that more-conveniently by the-multitude he-might-be-heard onto a-certain
murum ascendit et ibidem multitudini prædicavit. Et pro
wall climbed and there to-the-multitude preached and for

themate hoc proposuit in vulgari: Tanto è il bene ch'io
theme this he-set-forth in the-vernacular so-great is the good that-I
aspetto, ch'ogni pena m'è diletto. Sensus est: Tantum est
await that-every pain to-me-is delight the-sense is so-great is
bonum quod exspecto quod omnis pœna me delectat. Et
the-good which I-await that every pain me delights and
super hæc verba tam devote divina eloquia per linguam
upon these words so devoutly the-divine utterances through tongue
ejus eructavit Spiritus sanctus probando illa, scilicet per
his poured-forth the-Spirit holy proving them namely through
pœnas martyrum, et apostolorum martyria, et duras
the-pains of-the-martyrs and of-the-apostles the-martyrdoms and the-hard
pænitentias confessorum, multasque tribulationes sanctorum
penances of-the-confessors and-many tribulations of-holy-men
et sanctarum, quod omnes stabant suspensa mente quasi
and of-holy-women that all stood with-suspended mind as-if
angelum attendentes. Inter quos dominus Urlandus prædictus,
an-angel attending-to among whom lord Orlando aforesaid
gavisus valde de optata sancti Francisci præsentia et
rejoicing greatly at the-longed-for of-Saint Francis presence and
tactus intus de illius prædicatione mirifica, proposuit omnino
touched within by his preaching wondrous resolved altogether
cum sancto patre de animæ suæ salute tractare.
with the-holy father about of-soul his-own the-salvation to-treat
Unde prædicatione finita, dixit sancto Francisco: «Pater, ego
whence the-preaching finished he-said to-Saint Francis father I
aliqua vellem tecum de salute animæ meæ tractare.»
some-things would-wish with-you about the-salvation of-soul my to-treat
Sanctus vero Franciscus, totus discretionis sale conditus, dixit
Saint but Francis wholly of-discretion with-salt seasoned said
ad eum: «Domine, vade hoc mane et honora amicos tuos,
to him lord go this morning and honor friends your

quum te invitaverint ad festum, et post prandium loquemur
since you they-have-invited to the-feast and after the-meal we-shall-speak
quantumcumque volueris. Ille autem assentiens et post
as-much-as you-will-have-wished he moreover assenting and after
prandium cum sancto Francisco de salute animæ suæ
the-meal with Saint Francis about the-salvation of-soul his
plenius ordinavit. Et in fine dixit: «Frater Francisce, ego habeo
more-fully arranged and in the-end he-said brother Francis I have
unum montem in Tuscia devotissimum et solitarium valde, et
one mountain in Tuscany most-devout and solitary very and
vocatur mons Alvernæ; multum aptus iis qui solitariam
it-is-called the-mount of-Alverna much suited to-those who the-solitary
vitam desiderant. Si tibi et tuis sociis ille mons placeret,
life desire if to-you and to-your companions that mountain should-please
libentissime pro animæ meæ salute eum vobis donarem.»
most-gladly for of-soul my the-salvation it to-you I-would-give
Sanctus vero Franciscus affectuosissime desiderabat loca
Saint but Francis most-affectionately desired places
solitaria invenire, ubi posset commodius divinæ contemplationi
solitary to-find where he-could more-conveniently to-divine contemplation
vacare, ita quod audita oblatione præfata, primo referens
be-free so that heard the-offer aforesaid first rendering
laudem Deo qui per suos fideles providet suis oviculis,
praise to-God who through his faithful provides for-his little-sheep
deinde gratias agens dicto domino Urlando, ita respondit:
then thanks giving to-the-said lord Orlando thus he-answered
«Domine, quum redieritis ad partes vestras, ego
lord when you-will-have-returned to parts your I
mittam vobis duos de sociis meis, et vos montem illum
shall-send to-you two of companions my and you mountain that
eis monstrabitis, et si aptus videbitur, libentissime vestram
to-them will-show and if suited it-will-seem most-gladly your

caritativam oblationem accepto.» Prædictus autem dominus
charitable offer I-accept the-aforesaid moreover lord
habitabat in quodam suo castro prope montem Alvernæ.
lived in a-certain his-own castle near the-mount of-Alverna
Completa itaque solemnitate prædicta et domino ad propria
completed and-so the-solemnity aforesaid and the-lord to his-own
redeunte, sanctus Franciscus misit ad eum duos de sociis
returning Saint Francis sent to him two of companions
suis qui [illum requirerent, sed propter partes istis ignotas
his who him should-seek-out but because-of the-parts to-them unknown
cum magna difficultate castrum prædicti domini invenerunt.
with great difficulty the-castle of-the-aforesaid lord they-found
Quum autem invenerunt prædictum dominum] ab eo
when moreover they-found the-aforesaid lord by him
tanquam angeli Dei caritative et libentissime sunt recepti.
as angels of-God charitably and most-gladly they-were received
Et quasi cum quinquaginta armatis forte propter feras
and about with fifty armed-men perhaps because-of the-wild-beasts
associati, ad dictum montem Alvernæ ducti sunt. Qui
accompanied to the-said mount of-Alverna led they-were who
perquirentes ubi possent domum pro habitaculo præparare,
searching-out where they-could a-house for a-dwelling prepare
invenerunt tandem ibidem parvam planitiem, ubi in nomine
found at-last there a-small level-place where in the-name
Domini deliberaverunt commorari. Illi vero sæculares qui
of-the-Lord they-resolved to-dwell those but secular-men who
fratres conduxerunt, cum spatis ramos arborum incidentes
the-brothers escorted with swords branches of-trees cutting
de ipsis ramis quoddam tugurium construxerunt. Et capto
from those-very branches a-certain hut built and taken

ibi loco, iverunt pro sancto Francisco, annuntiantes dictum
there the-place they-went for Saint Francis announcing the-said
locum esse valde remotum et aptum contemplationi divinæ.
place to-be very remote and suited to-contemplation divine
Sanctus vero Franciscus hoc audiens laudes Deo referens,
Saint but Francis this hearing praises to-God rendering
assumpto fratre Leone, fratre Masseo et fratre Angelo,
taking brother Leo brother Masseo and brother Angelo
quondam milite, simul cum ipsis ad dictum montem accessit.
formerly a-knight together with them to the-said mount went
Quum autem ascenderet montem cum illis sociis benedictis,
when moreover he-was-climbing the-mount with those companions blessed
et aliquantulum quiescerent ad pedem cujusdam quercus,
and a-little they-were-resting at the-foot of-a-certain oak
multitudo diversarum avium confluit ad beatum Franciscum
a-multitude of-diverse birds flocked to blessed Francis
cum hilaritate et cantibus et alarum joco. Et aliquæ
with gaiety and songs and of-wings play and some
ponebant se supra caput ejus et aliquæ super scapulas,
placed themselves upon head his and some on shoulders
aliquæ super genua, aliquæ in manibus sancti patris. Quod
some on knees some in the-hands of-the-holy father which
mirabile novum cernens beatus Franciscus, dixit sociis
wonderful novelty seeing blessed Francis said to-companions
suis: «Credo, carissimi fratres mei, quod Domino nostro Jesu
his I-believe dearest brothers my that to-the-Lord our Jesus
Christo placeat ut locum in hoc monte solitario capiamus,
Christ it-is-pleasing that a-place on this mount solitary we-take
ubi tantam de adventu nostro prætendunt lætitiam sorores
where such at the-arrival our they-display gladness sisters
nostræ aviculæ.» Et surgens, totus lætus in spiritu, perrexit
our the-little-birds and rising wholly glad in spirit he-went-on

ad dictum locum, ubi adhuc nihil erat nisi pauperrimum
to the-said place where still nothing was except most-poor
illud tugurium de ramis arborum. Et proviso solitario loco,
that hut of branches of-trees and provided a-solitary place
ubi ab aliis sequestratus oraret, fecit unam pauperculam
where from others set-apart he-might-pray he-made one poor-little
cellam in latere dicti montis, et præcepit quod nullus
cell on the-side of-the-said mount and ordered that none
ad eum iret de sociis suis, nec aliquem alium ire
to him should-go of companions his nor any other to-go
permitterent, nisi fratrem Leonem, quia intendebat ibi facere
they-should-permit except brother Leo because he-intended there to-make
quadragesimam ad honorem archangeli Michaelis. Ipsi autem
a-Lent in honor of-the-archangel Michael to-him moreover
fratri Leoni imposuit quod non nisi semel in die iret
brother Leo he-enjoined that not except once in the-day he-should-go
ad eum cum pane et aqua; et semel in nocte, hora
to him with bread and water and once in the-night at-the-hour
matutinali: in qua hora nihil loquendo accederet, sed hoc
of-matins in which hour nothing saying he-should-approach but this
solum proferret, scilicet: Domine, labia mea aperies. Et si
only utter namely Lord lips my you-will-open and if
ipse responderet de intus: Et os meum annuntiabit laudem
he should-answer from within and mouth my will-announce praise
tuam, simul dicerent matutinum. Si vero non responderet
your together they-should-say matins if but not he-answered
statim, frater Leo recederet. Et hoc ideo præcepit quia
at-once brother Leo should-withdraw and this therefore he-ordered because
erat aliquando in tanta mentis extasi quod per noctem
he-was sometimes in such of-mind ecstasy that through night

et diem loqui non poterat, ita erat absorptus in Deum.
and day to-speak not he-could so he-was absorbed in God
Quod præceptum frater Leo attentissime observabat.
which command brother Leo most-attentively observed
Nihilominus tamen silenter quantum poterat quid sanctus
nevertheless yet silently as-much-as he-could what the-saint
faceret explorabat. Et aliquando inveniebat eum extra cellam
was-doing he-spied-out and sometimes he-found him outside the-cell
elevatum in aere per tantum spatium quod poterat tangere
raised in the-air by so-great a-space that he-could to-touch
pedes ejus. Et tunc amplexabatur pedes ejus et deosculabatur
feet his and then he-embraced the-feet his and kissed-them
cum lacrymis, dicens: «Deus, propitius esto mihi peccatori,
with tears saying God merciful be to-me a-sinner
et per merita hujus sanctissimi viri fac me tuam
and through the-merits of-this most-holy man make me your
misericordiam invenire.» Aliquando vero invenit eum usque
mercy to-find sometimes but he-found him all-the-way
ad medios fagos elevatum a terra. Erant autem ibi
to the-middle-of beeches raised from the-earth there-were moreover there
de dictis arboribus proceræ altitudinis valde. Aliquando
of the-said trees of-lofty height very sometimes
vero invenit eum in tanta altitudine aeris elevatum a
but he-found him at such a-height of-air raised from
terra quod vix eum videre valebat. Et tunc frater Leo
the-earth that scarcely him to-see he-was-able and then brother Leo
genuflectebat et totum se extendebat in terram, in loco
knelt and wholly himself stretched-out on the-ground in the-place
scilicet unde sanctus pater orando erat assumptus in altum.
namely whence the-holy father praying was taken-up on high
Et idem frater Leo orans, et per merita sancti patris
and the-same brother Leo praying and through the-merits of-the-holy father

ut prius se Deo recommendans, maximas visitationes
as before himself to-God recommending the-greatest visitations
divinæ gratiæ sentiebat. Et propter ista quæ frater Leo
of-divine grace felt and because-of those-things which brother Leo
sæpe de sancto adverterat, tantam devotionem ad ipsum
often about the-saint had-noticed such devotion toward him
habebat, quod multum sæpe cum sancta calliditate per
he-had that very often with holy cunning through
noctem et diem occulta sancti Francisci studia perscrutabatur.
night and day the-hidden of-Saint Francis pursuits he-searched-out
Unde accidit quod in supradicta quadragesima frater Leo semel
whence it-happened that in the-above-said Lent brother Leo once
ad matutinum ut sanctum Franciscum, sicut solebat, iret
to matins that Saint Francis as he-was-wont he-went
requirere. Et quum statim introisset et dixisset: Domine, labia
to-seek and when at-once he-had-entered and had-said Lord lips
mea aperies, etc., ut a sancto fuerat ordinatum, et sanctus
my you-will-open etc. as by the-saint it-had-been ordered and the-saint
non responderet, lucente luna cujus splendor ingrediebatur
not answered shining the-moon whose splendor entered
per ostium, advertit quod sanctus non stabat in cella. Et
through the-door he-noticed that the-saint not was in the-cell and
cogitans quod oraret et per silvam hinc inde respiciens,
thinking that he-was-praying and through the-wood hither thither looking
audivit eum loquentem, et appropinquans ut audiret quid
he-heard him speaking and approaching that he-might-hear what
diceret, lunæ lumine indicante, vidit sanctum stantem
he-was-saying of-the-moon the-light showing he-saw the-saint standing
genibus flexis et facie elevata in cælum ac manibus extensis
with-knees bent and with-face raised to heaven and with-hands stretched-out
ad Deum et dicentem hæc verba: «Quid es tu, dulcissime
to God and saying these words what are you most-sweet

Deus meus, et quid sum ego, vermiculus et parvus servus
God my and what am I a-little-worm and small servant
tuus?» Et hoc sæpe replicans aliud non dicebat. Et
your and this often repeating other-thing not he-said and
respiciens, frater Leo vidit unam flammam ignis pulcherrimam
looking brother Leo saw one flame of-fire most-beautiful
et valde splendentem et delectabilem oculis, descendentem
and very shining and delightful to-the-eyes descending
a summis cælorum usque ad caput sancti Francisci. Et
from the-heights of-the-heavens all-the-way to the-head of-Saint Francis and
de illa flamma vox egrediebatur et loquebatur cum sancto
from that flame a-voice came-forth and spoke with Saint
Francisco. Et sanctus Franciscus respondebat loquenti.
Francis and Saint Francis answered the-speaker
Sed frater Leo timens celavit se retro ne impediret sanctum
but brother Leo fearing hid himself behind lest he-should-hinder the-saint
in tam sanctis secretis, ita quod intelligere non posset quæ
in such holy secrets so that to-understand not he-could what
verba tunc dicerent. Vidit tamen quod sanctus Franciscus
words then they-were-saying he-saw yet that Saint Francis
extendit manum suam ter ad flammam prædictam. Flamma
stretched-out hand his thrice to the-flame aforesaid the-flame
vero recedente, frater Leo incepit recedere plane ne sentiretur
but withdrawing brother Leo began to-withdraw softly lest he-be-perceived
a sancto. Sed audiens sanctus Franciscus sonitum pedum ejus
by the-saint but hearing Saint Francis the-sound of-feet his
propter aliquod lignum silvæ dixit: «Præcipio, quisquis es,
because-of some wood of-the-forest he-said I-command whoever you-are
in virtute Domini nostri Jesu Christi, quod stes fixus. Ne
in the-power of-the-Lord our Jesus Christ that you-stand fixed do-not
te moveas de loco!» Statim frater Leo propter adjurationem
yourself move from the-place at-once brother Leo because-of the-adjuration

sancti stetit et dixit: «Ego sum, pater.» Et dixit postea
of-the-saint stood and said I am father and said afterward
frater Leo quod tunc fuit tanto terrore perterritus quod
brother Leo that then he-was with-such terror terrified that
si terra se aperuisset ibi se libenter abscondisset.
if the-earth itself had-opened there himself gladly he-would-have-hidden
Timebat enim ne si sanctum offenderet gratiosam societatem
he-feared for lest if the-saint he-should-offend the-gracious company
ejus amitteret. Nam tantus erat amor et fides quam habebat
his he-should-lose for so-great was the-love and faith which he-had
ad sanctum quod sine ipso nullomodo vivere confidebat.
toward the-saint that without him in-no-way to-live he-trusted
Et propter hoc quandocumque aliqui loquebantur de sanctis,
and because-of this whenever some spoke about the-saints
frater Leo dicebat: «Carissimi, magni sunt omnes sancti,
brother Leo said dearest great are all the-saints
sed et sanctus Franciscus etiam est de magnis propter
but also Saint Francis also is of the-great because-of
miracula quæ Deus operatur per ipsum.» Quem sanctus
the-miracles which God works through him whom the-saint
recognoscens dixit: «Frater pecorelle, ad quid huc venisti?
recognizing said brother little-sheep for what here have-you-come
Nonne dixi tibi multoties quod pro me explorando non
did-not I-tell you many-times that for me spying not
vadas? Dicas mihi per obedientiam si aliquid vidisti?» Qui
you-should-go tell to-me by obedience if anything you-saw who
respondit: «Pater, audivi te loquentem et dicentem et cum
answered father I-heard you speaking and saying and with
multa admiratione frequenter orantem: Quid es tu, dulcissime
much wonder frequently praying what are you most-sweet
Deus meus, et quid ego sum, vermiculus et parvulus
God my and what I am a-little-worm and very-small

servus tuus. Et tunc vidi flammam ignis descendentem de
servant your and then I-saw a-flame of-fire descending from
cælo tecum loquentem, et te illi pluries respondentem et
heaven with-you speaking and you to-it many-times answering and
manum illi tertio extendentem, sed quid dixeritis ignoro.»
the-hand to-it thrice stretching-out but what you-said I-do-not-know
Et genuflectens frater Leo cum magna reverentia rogavit
and kneeling brother Leo with great reverence asked
sanctum, dicens: «Rogo te, pater, ut exponas mihi verba quæ
the-saint saying I-ask you father that you-explain to-me the-words which
audivi et doceas illa quæ non audivi.» Et sanctus Franciscus
I-heard and teach those which not I-heard and Saint Francis
multum diligebat fratrem Leonem propter puritatem et
much loved brother Leo because-of the-purity and
mansuetudinem quam habebat, dixit ei: «O frater pecorelle
gentleness which he-had he-said to-him O brother little-sheep
Jesu Christi, in iis quæ vidisti et audisti tu, erant
of-Jesus Christ in those-things which you-saw and heard you were
mihi aperta duo lumina, unum de cognitione Creatoris et
to-me opened two lights one of the-knowledge of-the-Creator and
aliud de cognitione mei ipsius. Quando ego dicebam: Quid
the-other of the-knowledge of-me myself when I said what
es tu, Domine, Deus meus, et quis sum ego, tunc eram
are you Lord God my and who am I then I-was
in quodam lumine contemplationis in quo videbam abyssum
in a-certain light of-contemplation in which I-saw the-abyss
infinitæ bonitatis divinæ et profundum lacrymosum vilitatis
of-infinite goodness divine and the-depth tearful of-vileness
meæ. Propterea dicebam: Quid es, Domine, summe, sapiens
my therefore I-said what are-you Lord supremely wise
et summe bone, et summe clemens, ut visites me qui
and supremely good and supremely merciful that you-visit me who

summe vilis et vermiculus unus modicus abominabilis et
supremely vile and a-little-worm one small abominable and
despectus sum. Illa vero flamma fuit Deus qui in specie illa
despised am that but flame was God who in form that
mihi sicut Moysi in flamma loquebatur. Et inter alia
to-me as to-Moses in a-flame spoke and among other-things
quæ mihi Deus tunc dixit, petiit a me quod ego facerem
which to-me God then said he-asked of me that I should-make
sibi oblationes tres. Cui ego respondi: Domine, ego sum
to-him offerings three to-whom I answered Lord I am
totus tuus, et nihil habeo nisi tunicam et cordam et
wholly yours and nothing I-have except a-tunic and a-cord and
femoralia, et ista tua similiter sunt. Quid ergo potero
breeches and those yours likewise are what therefore shall-I-be-able
dominationis magnitudini tuæ offerre? Nam cælum et terra,
of-the-lordship to-the-greatness your to-offer for heaven and earth
ignis et aqua et omnia quæ in eis sunt tua sunt, Domine.
fire and water and all-things which in them are yours are Lord
Quis enim habet quidquam nisi tuum? Quæ ergo tua
who for has anything except yours what-things therefore yours
sunt reddimus tibi, quum aliquid tibi offerimus. Quid ergo
are we-render to-you when anything to-you we-offer what therefore
potero tibi offerre, Domine Deus, rex cæli et terræ et
shall-I-be-able to-you to-offer Lord God king of-heaven and of-earth and
universæ creaturæ? Et tunc Deus dixit mihi: Mitte manum
of-all creation and then God said to-me put hand
in sinum tuum, et offer mihi quidquid inveneris. Quod
into bosom your and offer to-me whatever you-will-have-found which
quum fecissem, inveni unam monetam de auro tam magnam
when I-had-done I-found one coin of gold so large
et tam fulgentem et pulchram, quam nunquam videram in
and so shining and beautiful as never I-had-seen in

hoc mundo, et tunc obtuli illam Deo. Dixit vero iterum
this world and then I-offered it to-God said but again
Deus: Offer mihi iterum sicut prius. Ego autem dixi Deo:
God offer to-me again as before I moreover said to-God
Domine, ego non habeo, nec amo, nec volo nisi te, et
Lord I not have nor love nor wish except you and
propter amorem tuum despexi aurum et omnia. Unde si
because-of love your I-have-despised gold and all-things whence if
aliquid amplius in sinu invenitur, tu posuisti illud, et tibi,
anything more in the-bosom is-found you placed it and to-you
Dominator omnium, reddo. Et hoc feci ter. Et facta trina
Ruler of-all I-render and this I-did thrice and made the-threefold
oblatione, ego genuflexi et benedixi Deum qui mihi dedit
offering I knelt and blessed God who to-me gave
quod offerre valerem. Et statim fuit mihi datum intelligere
that to-offer I-might-be-able and at-once it-was to-me given to-understand
quod illa trina oblatio figurabat auream obedientiam,
that that threefold offering figured golden obedience
paupertatem altissimam et splendidissimam castitatem quas
poverty most-high and most-splendid chastity which
Deus per gratiam suam dedit mihi ita perfecte servare
God through grace his gave to-me so perfectly to-keep
quod in nullo conscientia me reprehendit. Et sicut quando
that in nothing conscience me reproaches and as when
mittebam manum in sinum, proferebam et reddebam illas
I-put the-hand into the-bosom I-brought-forth and rendered those
monetas ipsi Deo qui illas ibidem posuerat, ita dedit
coins to-the-very God who them there had-placed so gave
mihi Deus potentiam in anima quod de omnibus bonis mihi
to-me God power in the-soul that of all the-goods to-me
ab ipso per suam sanctissimam bonitatem concessis semper
by him through his most-holy goodness granted always

eum ore et corde laudo atque magnifico. Hæc ergo
him with-mouth and heart I-praise and magnify these therefore
fuerunt verba quæ et audisti et manuum extensio quam
were the-words which both you-heard and of-the-hands the-stretching-out which
vidisti. Sed cave tibi, frater pecorelle, ne vadas me deinde
you-saw but beware for-yourself brother little-sheep lest you-go me henceforth
explorando, et revertere ad cellam tuam cum benedictione
spying and return to cell your with the-blessing
Dei, et habeas de me curam sollicitam. Nam ad paucos
of-God and have for me care solicitous for within few
dies faciet Deus tam stupenda et mirabilia in hoc
days will-make God such stupendous and wonderful-things on this
monte quod admirabitur totus mundus. Faciet enim nova
mount that will-wonder the-whole world he-will-make for new
quædam quæ nunquam in hoc mundo fecit alicui creaturæ.»
certain-things which never in this world he-made for-any creature
Tunc frater Leo recessit valde consolatus. In illa vero
then brother Leo withdrew greatly consoled in that but
eadem quadragesima apparuit in ipso monte, circa festum
same Lent appeared on that-very mount around the-feast
exaltationis sanctæ crucis, Christus in specie Seraph alatus
of-the-exaltation of-the-holy cross Christ in the-form of-a-Seraph winged
et veluti crucifixus, imprimens tam clavos quam stigmata
and as-though crucified imprinting both the-nails and the-stigmata
in manibus et pedibus ac latere sancto Francisco prout dicit
in the-hands and feet and side on-Saint Francis as says
legenda sua. Et apparuit cum tanto splendore de nocte quod
legend his and he-appeared with such splendor by night that
illuminavit montes et valles circumquaque distinctos amplius
it-lit-up the-mountains and valleys round-about distinct more
quam si solis claritas affuisset. De quo testes fuerunt
than if of-the-sun the-brightness had-been-present of which witnesses were

pastores qui per partes illas cum gregibus vigilabant. Quare
shepherds who through parts those with flocks were-keeping-watch why
vero impressa fuerunt stigmata illa sacra sancto Francisco
but impressed were stigmata those sacred on-Saint Francis
nondum per omnia innotuit. Sed sicut ipse sociis
not-yet in all-things it-has-become-known but as he to-companions
referebat hoc præfertur magnum mysterium in futuro.
related this is-set-forth a-great mystery in the-future
Hanc historiam habuit frater Jacobus de Massa ab ore
this story had brother James of Massa from the-mouth
fratris Leonis, et frater Hugolinus de Monte Sanctæ Mariæ
of-brother Leo and brother Hugolino of Monte Santa Maria
ab ore dicti fratris Jacobi, et ego qui scripsi ab ore
from the-mouth of-the-said brother James and I who wrote from the-mouth
fratris Hugolini viri per omnia fide digni. Ad laudem Dei.
of-brother Hugolino a-man in all-things of-faith worthy to the-praise of-God

Qualiter frater Masseus humilitatem sancti Francisci investigavit

X · MASSEO TESTS FRANCIS'S HUMILITY

Masseo asks why the whole world follows Francis, who is neither handsome, learned, nor noble. Francis, after a long rapture, answers that God's eyes found no viler sinner on earth and chose him to confound the wise and the strong, so that all glory may be God's.

Quum sanctus Franciscus in loco de Portiuncula moraretur
when Saint Francis in the-place of Portiuncula was-staying
cum fratre Masseo qui gratia verbi Dei et magna
with brother Masseo who in-the-grace of-the-word of-God and great
discretione pollebat, propter quæ valde diligebatur a
discretion was-strong because-of which-things greatly he-was-loved by

sancto, quum quadam die rediret sanctus Franciscus de
the-saint when on-a-certain day was-returning Saint Francis from
silva, ubi steterat ad orandum, et jam esset in exitu
the-wood where he-had-stood for praying and already was at the-exit
silvæ, frater Masseus obvians illi, volens quantum foret
of-the-wood brother Masseo meeting him wishing how-much he-was
humilis experiri, dixit sancto Francisco: «Unde tibi? Unde
humble to-test said to-Saint Francis whence to-you whence
tibi? Unde tibi?» — Respondit sanctus Franciscus: «Quid
to-you whence to-you answered Saint Francis what
dixit frater Masseus?» — «Quia totus mundus videtur venire
said brother Masseo because the-whole world seems to-come
post te, et omnes quærunt te videre, te audire et tibi
after you and all seek you to-see you to-hear and you
obedire: tu non es unus pulcher homo; tu non es magnæ
to-obey you not are a handsome man you not are of-great
scientiæ aut sapientiæ; tu non es nobilis! Unde ergo tibi
knowledge or wisdom you not are noble whence therefore to-you
quod totus mundus veniat ad te?» Beatus autem Franciscus
that the-whole world comes to you blessed moreover Francis
hæc audiens, exhilaratus in spiritu, erigens faciem suam
these-things hearing gladdened in spirit raising face his
in cælum stetit per magnum spatium, mente directa in
to heaven stood for a-great space with-mind directed to
Deum, et ad se rediens genuflectens et laudans et gratias
God and to himself returning kneeling and praising and thanks
agens Deo in magno fervore spiritus vertit se ad fratrem
giving to-God in great fervor of-spirit turned himself to brother
Masseum, et ait: «Vis scire unde mihi? Vis scire
Masseo and says do-you-wish to-know whence to-me do-you-wish to-know
unde mihi? Vis scire et bene scire unde mihi, ut
whence to-me do-you-wish to-know and well to-know whence to-me that

totus mundus veniat post me? Hoc mihi est ab illis oculis
the-whole world comes after me this to-me is from those eyes
sanctissimis Dei qui in omni loco contemplantur bonos
most-holy of-God which in every place behold the-good
et malos. Nam illi beati et sanctissimi oculi non viderunt
and the-wicked for those blessed and most-holy eyes not have-seen
inter malos majorem peccatorem quam me et simpliciorem
among the-wicked a-greater sinner than me and a-simpler
et viliorem, et ideo ad faciendum mirabile hoc opus
and viler and therefore for doing wonderful this work
quod intendit facere, in terra viliorem creaturam non vidit,
which he-intends to-do on earth a-viler creature not he-saw
propterea me elegit: quia stulta mundi elegit Deus ut
therefore me he-chose because the-foolish-things of-the-world chose God that
confundat sapientes, et ignobilia et contemptibilia et
he-might-confound the-wise and the-base-things and the-contemptible-things and
infirma mundi elegit Deus ut confundat nobiles et
the-weak-things of-the-world chose God that he-might-confound the-noble and
magnates et fortes ut sublimitas sit virtutis ex Deo et
the-great and the-strong that the-sublimity may-be of-virtue from God and
non ex creatura, ut non glorietur in conspectu ejus omnis
not from the-creature that not may-glory in sight his every
creatura vel omnis caro, sed qui gloriatur, in Domino
creature or all flesh but he-who glories in the-Lord
glorietur, ut soli Deo sit honor et gloria in æternum.»
let-him-glory that to-the-sole God may-be honor and glory for ever
Tunc frater Masseus, ad tam humile responsum cum tanto
then brother Masseo at so humble an-answer with such
fervore prolatum, obstupuit et vere cognovit quod sanctus
fervor uttered was-astounded and truly knew that the-holy

pater vera humilitate fundatus erat, verus et humilis
father in-true humility grounded was a-true and humble
Christi discipulus.
of-Christ disciple

Qualiter sanctus Franciscus intellexit quid frater Masseus in arcano cordis habebat

XI · THE CROSSROADS TO SIENA

Francis makes Masseo spin at a crossroads until he falls, rises, and spins again; bidden to stop, he faces Siena. There Francis makes peace between factions and leaves the bishop at dawn without thanks; Masseo grumbles to himself, repents, and Francis reads his heart and approves the repentance.

Semel sanctus Franciscus in Tuscia cum fratre Masseo
once Saint Francis in Tuscany with brother Masseo
in itinere positus, quem propter gratiam verbi et
on the-journey set whom because-of the-grace of-the-word and
discretionem præcipuam et propter adjutorium quod sibi
discretion special and because-of the-help which to-him
præstabat in raptu, satisfaciendo occurrentibus et abscondendo
he-gave in rapture satisfying those-who-came-up and hiding
sanctum, ne impediretur ab illis, libentissime ducebat pro
the-saint lest he-be-hindered by them most-gladly he-took for
socio. Et quum quadam die sic simul incederent, frater
companion and when on-a-certain day thus together they-were-walking brother
Masseus sanctum Franciscum per aliquod spatium in itinere
Masseo Saint Francis by some space on the-journey
præcedebat. Sed quum ad quoddam trivium pervenisset, per
was-going-ahead-of but when at a-certain crossroads he-had-arrived by
quod poterant vel Senas, vel Florentiam, vel Aretium pergere,
which they-could either to-Siena or to-Florence or to-Arezzo go

dixit frater Masseus: «Pater, quam viam tenere debemus?» —
said brother Masseo father which road to-take ought-we
Respondit sanctus: «Viam illam tenebimus quam voluerit
answered the-saint road that we-shall-take which will-have-willed
Deus.» — Respondit frater Masseus: «Et quomodo scire
God answered brother Masseo and how to-know
poterimus Domini voluntatem?» — Respondit sanctus: «Ad
shall-we-be-able of-the-Lord the-will answered the-saint by
signum quod in te ostendam. Unde in meritum sanctæ
the-sign which in you I-shall-show whence in merit of-holy
obedientiæ mando tibi ut in isto trivio, in loco scilicet ubi
obedience I-command you that at this crossroads in the-place namely where
pedes tenes, sicut pueri faciunt, te circumvolvas in gyro,
the-feet you-hold as children do yourself turn-round in a-circle
et non desistas sic te volvere donec te prohibuero.»
and not you-stop thus yourself to-turn until you I-shall-have-forbidden
Ille vero tanquam verus obediens tam diu circumvolvit ibidem
he but as a-true obedient-man so long turned-round there
quod propter vertiginem capitis quæ ex tali circumvolutione
that because-of the-dizziness of-head which from such turning
inducitur pluries cecidit. Sed quum sanctus non prohiberet
is-induced many-times he-fell but when the-saint not forbade
et ille vellet obedire, surrexit et resumpsit dictum gyrum.
and he wished to-obey he-rose and resumed the-said circle
Et quum diu frater Masseus se fortiter volveret, ait sanctus
and when long brother Masseo himself strongly was-turning says Saint
Franciscus: «Sta fortiter, non te moveas!» Qui statim se
Francis stand firmly not yourself move who at-once himself
fixit. Et sanctus Franciscus ait: «Versus quam partem tenes
fixed and Saint Francis says toward what part do-you-hold
nunc faciem?» — Respondit: «Versus Senas.» — Et dixit
now the-face he-answered toward Siena and said

sanctus: «Ipsa est via per quam vult Deus ut eamus.» De
the-saint that-very is the-road by which wills God that we-go at
iis frater Masseus vehementer mirabatur quod sic pueriliter
these-things brother Masseo vehemently wondered that thus childishly
eum fecerat, et coram omnibus sæcularibus transeuntibus,
him he-had-made and before all the-secular-folk passing-by
circumvolvi. Tamen propter reverentiam non audebat aliquid
turn-round yet because-of reverence not he-dared anything
dicere sancto patri. Quum autem appropinquasset Senis, et
to-say to-the-holy father when moreover he-had-approached Siena and
sancti patris adventum scivisset populus civitatis, venerunt ei
of-the-holy father the-arrival had-known the-people of-the-city came him
obviam et tam ipsum quam socium pensiles portaverunt,
to-meet and both him and the-companion aloft carried
ita quod terram minime tetigerunt usque ad episcopatum.
so that the-ground in-no-wise they-touched all-the-way to the-episcopal-residence
In illa vero hora aliqui cives pugnabant ad invicem, ita
at that but hour some citizens were-fighting with one-another so
quod erant jam duo interfecti. Beatus autem Franciscus
that there-were already two killed blessed moreover Francis
surrexit, et tam gratiose prædicavit illis hominibus, et tam
rose and so graciously preached to-those men and so
sancte, quod omnes reduxit ad pacem et ad magnam
holily that all he-brought-back to peace and to great
concordiam. Propter quod opus tam admirabile episcopus
concord because-of which work so admirable the-bishop
invitavit sanctum Franciscum et suscepit eum cum magno
invited Saint Francis and received him with great
honore. De mane vero sanctus Franciscus vere humilis, qui
honor in the-morning but Saint Francis truly humble who

in suis operibus non nisi divinam gloriam requirebat, surrexit
in his works not except divine glory sought rose
tempestive cum socio, et, insalutato episcopo, recesserunt.
early with the-companion and ungreeted the-bishop they-withdrew
Propter quod frater Masseus ibat intra se murmurando per
because-of which brother Masseo went within himself murmuring along
viam et dicebat: «Quid est hoc quod fecit iste bonus homo?
the-road and said what is this which has-done this good man
Heri me fecit sicut puerum circumvolvi, et hodie episcopo
yesterday me he-made like a-child turn-round and today to-the-bishop
qui tantum ipsum honoravit nec unum bonum verbum dixit,
who so-much him honored not one good word he-said
nec gratias retulit.» Et videbatur sibi quod hæc omnia
nor thanks returned and it-seemed to-him that these all
fuissent indiscreta. Tandem nutu Dei rediens ad cor suum
had-been indiscreet at-last by-the-nod of-God returning to heart his
et se durissime arguens, et dixit: «Frater Massee, tu es
and himself most-harshly accusing and said brother Masseo you are
valde superbus qui opera divina dijudicas et es dignus inferno,
very proud who works divine judge and are worthy of-hell
qui Deo cum tua superba discretione rebellas. Nam in ista
who against-God with your proud discretion rebel for on this
via tam sancta opera facta sunt per fratrem Franciscum quod
road such holy works done were by brother Francis that
si ea fecisset angelus Dei mirabilius non fuissent.
if them had-done an-angel of-God more-wonderful not they-would-have-been
Unde si ipse præciperet tibi quod tu projiceres lapides sibi
whence if he should-command you that you should-throw stones him
obedire deberes. Nam omnia quæ in via ista patratus est
to-obey you-ought for all-things which on road this accomplished was
ex ordinatione divina processerunt, sicut apparet ex fine
from the-ordering divine proceeded as appears from the-end

optimo subsecuto. Nam nisi illos pugnantes reduxisset ad
excellent that-followed for unless those fighting he-had-brought-back to
pacem non solum multorum corpora, sicut jam inceperat,
peace not only of-many the-bodies as already it-had-begun
gladius devorasset, sed, quod pejus esset, multorum
the-sword would-have-devoured but what worse would-be of-many
animas infernale barathrum procurante diabolo absorbuisset.
the-souls the-infernal abyss procuring-it the-devil would-have-swallowed
Et propterea tu es stultissimus et superbus quod murmuras
and therefore you are most-foolish and proud that you-murmur
de iis quæ manifeste sunt a voluntate divina.»
about those-things which manifestly are from the-will divine
Hæc autem frater Masseus aliquantulum ante sanctum
these-things moreover brother Masseo a-little before Saint
Franciscum præcedens in corde suo dicebat. Sanctus vero
Francis going-ahead in heart his was-saying Saint but
Franciscus divino Spiritu illustratus, cui omnia nuda sunt
Francis by-the-divine Spirit enlightened to-whom all-things naked are
et aperta, clamavit post tergum fratris Massei. Et cordis
and open cried-out behind the-back of-brother Masseo and of-heart
ejus secreta patefaciens dixit: «Ad ea quæ nunc cogitas
his the-secrets laying-open said to those-things which now you-think
te teneas, quia sunt bona et utilia tibi sicut a Domino
yourself hold because they-are good and useful for-you as by the-Lord
inspirata. Murmuratio vero prima quam faciebas est cæca
inspired the-murmuring but first which you-were-making is blind
et mala et superba et a diabolo tibi in anima seminata.»
and evil and proud and by the-devil to-you in the-soul sown
Quod audiens frater Masseus et stupens, manifeste perpendit
which hearing brother Masseo and astonished manifestly perceived
quod sanctus Franciscus ejus cordis arcana sciebat, et insuper
that Saint Francis his of-heart the-secrets knew and moreover

certitudinaliter comprehendit quod sanctum Franciscum
with-certainty understood that Saint Francis
Spiritus divinæ gratiæ in omnibus suis actibus dirigebat. Ad
the-Spirit of-divine grace in all his acts directed to
laudem et gloriam Domini nostri Jesu Christi. Amen.
the-praise and glory of-the-Lord our Jesus Christ amen

Qualiter frater Masseus fuit probatus a sancto Francisco

XII · MASSEO KEEPS THE GATE

To humble Masseo, Francis makes him porter, almoner, and cook so the others may pray. The companions, grieved at the burden laid on a man of such prayer, ask that the offices be shared; Masseo answers that he takes whatever is laid on him as from God, and Francis preaches on humility.

Beatissimus pater noster Franciscus volens humiliare fratrem
most-blessed father our Francis wishing to-humble brother
Masseum, ut multiplicia dona quæ illi præstabat Altissimus
Masseo that the-manifold gifts which to-him granted the-Most-High
de virtute crescerent in virtutem, quum esset sanctus pater
from virtue might-grow into virtue when was the-holy father
cum illis primis sociis vere sanctis in quodam solitario loco,
with those first companions truly holy in a-certain solitary place
inter quos etiam frater Masseus morabatur, dixit quadam
among whom also brother Masseo was-staying said on-a-certain
vice sanctus Franciscus, omnibus insimul congregatis: «O
occasion Saint Francis to-all together gathered O
frater Massee, omnes isti tui socii habent gratiam orandi
brother Masseo all these your companions have the-grace of-praying
et contemplandi, tu autem habes gratiam verbi Dei ad
and of-contemplating you moreover have the-grace of-the-word of-God for

satisfaciendum personis advenientibus, et propterea ego volo
satisfying persons arriving and therefore I wish
quod ad hoc ut possint melius orationi et contemplationi
that to this that they-may-be-able better to-prayer and to-contemplation
vacare, tu custodias portam, eleemosynam et coquinam. Quando
to-be-free you keep the-gate the-alms and the-kitchen when
fratres manducabunt, tu extra ostium portæ manducabis, ita
the-brothers will-eat you outside the-door of-the-gate will-eat so
quod antequam venientes pulsent ad portam tu satisfacias illis
that before those-coming knock at the-gate you may-satisfy those
hominibus de aliquibus verbis, ita quod non oporteat aliquem
men with some words so that not it-be-needful for-anyone
exire nisi te. Et hoc facias in meritum obedientiæ salutaris.»
to-go-out except you and this do in merit of-obedience saving
Qui statim, inclinato capite et extracto caputio, humiliter
who at-once bowed the-head and drawn-off the-hood humbly
obedivit, et per plures dies fecit portam, eleemosynam et
obeyed and for several days he-kept the-gate the-alms and
coquinam. Socii vero ejus, sicut homines illuminati a Deo,
the-kitchen companions but his as men enlightened by God
cœperunt sentire in cordibus suis intus multam pugnam,
began to-feel in hearts their within much struggle
eo quod frater Masseus esset homo magnæ perfectionis et
for-this that brother Masseo was a-man of-great perfection and
orationis sicut et ipsi et amplius, et tamen erat totum
prayer as also they and more and yet there-was all
illi impositum loci pondus. Propter quod rogaverunt
on-him laid of-the-place the-weight because-of which they-asked
sanctum patrem quod officia inter eos distribuere dignaretur,
the-holy father that the-offices among them to-distribute he-would-deign
quia nullomodo conscientiæ eorum poterant sustinere quod
because in-no-way consciences their could to-bear that

dictus frater tot oneribus subjaceret. Nam præterea
the-said brother to-so-many burdens should-be-subject for besides
sentiebant se in suis orationibus crudos et in conscientia
they-felt themselves in their prayers raw and in conscience
dissipatos, nisi frater Masseus a dictis relevaretur oneribus.
scattered unless brother Masseo from the-said were-relieved burdens
Beatus autem Franciscus hæc audiens acquievit caritativis
blessed moreover Francis these-things hearing assented to-charitable
eorum consiliis. Et fratrem Masseum vocans ait: «Frater
their counsels and brother Masseo calling says brother
Massee, isti socii tui volunt suscipere partem de officiis
Masseo these companions your wish to-take-up a-part of the-offices
quæ tibi imposui, et ideo volo quod dicta officia inter
which on-you I-laid and therefore I-wish that the-said offices among
eos dividantur.» Qui humiliter et patienter respondens,
them be-divided who humbly and patiently answering
dixit: «Pater quidquid mihi in partem vel in toto imponitis
said father whatever to-me in part or in whole you-lay-on
totum a Deo æstimo factum.»
the-whole from God I-reckon done
Et tunc sanctus Franciscus videns caritatem illorum et
and then Saint Francis seeing the-charity of-them and
fratris Massei humilitatem fecit prædicationem mirabilem
of-brother Masseo the-humility made a-preaching wonderful
de sanctissima humilitate, quia absque illa nulla est virtus
about most-holy humility because without it none is virtue
acceptabilis coram Deo. Et post hoc officia distribuit et
acceptable before God and after this the-offices he-distributed and
omnes cum Spiritus sancti gratia benedixit. Ad laudem Dei.
all with of-the-Spirit holy the-grace blessed to the-praise of-God

Qualiter sanctus Franciscus levavit fratrem Masseum in aere cum flatu

XIII · MASSEO LIFTED ON FRANCIS'S BREATH

Begging on the road to France, Francis rejoices that Masseo gets the better bread, calling their meal by a spring a treasure of poverty. In a church, on fire with love of poverty, he lifts Masseo into the air with his breath. At Rome Peter and Paul tell him the treasure of poverty is granted him, and the two turn back to the Spoleto valley.

Mirabilis Dei servus et verus Christi discipulus sanctus
the-wonderful of-God servant and true of-Christ disciple Saint
Franciscus, ut Christo se in omnibus conformaret, sicut
Francis that to-Christ himself in all-things he-might-conform as
Christus misit discipulos suos binos in omnem civitatem
Christ sent disciples his two-by-two into every city
et locum quo erat ipse venturus, ita postquam socios
and place where was he to-come so after companions
habuit ad duodenarium numerum congregatos binos per
he-had to a-twelvefold number gathered two-by-two through
mundum ad prædicandum dispersit. Et ut exemplum aliis
the-world for preaching he-dispersed and that an-example to-others
in se monstraret de vera obedientia, ipse primus, exemplo
in himself he-might-show of true obedience he first by-the-example
Christi benedicti, incipiebat facere quam docere. Unde missis
of-Christ blessed began to-do than to-teach whence sent
sociis per varias mundi partes, ipse, electo sibi
the-companions through various of-the-world parts he chosen for-himself
fratre Masseo pro socio, versus Franciam iter arripuit.
brother Masseo for companion toward France the-journey took-up

Quum pervenissent ad quasdam habitationes, ubi pro necessitate
when they-had-arrived at certain dwellings where for the-need
corporum, prout regula dicit, eos mendicare oportebat; ita
of-bodies as the-rule says them to-beg it-was-needful so
ut sanctus frater Franciscus ivit per unam stratam, frater
that holy brother Francis went through one street brother
vero Masseus per aliam, Sanctus vero Franciscus, quia erat
but Masseo through another Saint but Francis because he-was
homo parvus et propterea inter ignotos despiciebatur quasi
a-man small and therefore among strangers was-despised as-if
ab omnibus, quosdam bolos vilis panis et frusta parvula
by all certain morsels of-poor bread and pieces very-small
conquisivit. Sed fratri Masseo, quia erat pulcher homo et
gathered but to-brother Masseo because he-was a-handsome man and
magnus in persona, dati fuerunt ei plures et pulchriores.
large in person given were to-him more and finer
Quum autem ambo simul in quodam loco convenissent, et
when moreover both together in a-certain place had-come-together and
ibi invenissent unum fontem in cujus margine erat lapis
there had-found one spring on whose edge was a-stone
latus et pulcher, de quo valde gavisi sunt, super lapidem
broad and beautiful at which greatly rejoiced they-have on stone
illum acquisita panis fragmentula posuerunt. Et quum
that the-acquired of-bread little-fragments they-placed and when
vidisset sanctus Franciscus quod frustula panis fratris
had-seen Saint Francis that the-little-pieces of-bread of-brother
Massei essent plura et pulchriora quam sua, exultans in
Masseo were more and finer than his-own exulting in
spiritu pro desiderio paupertatis, ait: «O frater Massee, nos
spirit for desire of-poverty he-says O brother Masseo we
non sumus digni de tam magno thesauro.» Et hoc gradatim
not are worthy of so great a-treasure and this by-degrees

elevando vocem pluries replicavit. — Respondit frater
raising the-voice many-times he-repeated answered brother
Masseus: «Pater carissime, quomodo potest dici thesaurus
Masseo father dearest how can be-called a-treasure
ubi est tanta penuria, quod non est ibi tobalea, neque
where there-is such want that not there-is there a-cloth nor
cultellus, nec scutella, nec incisorium, nec domus, nec
a-knife nor a-dish nor a-trencher nor a-house nor
mensa, nec servus, nec ancilla?» — Respondit sanctus
a-table nor a-manservant nor a-maidservant answered Saint
Franciscus: «Et hoc reputo magnum thesaurum, ubi nihil
Francis and this I-reckon a-great treasure where nothing
est de iis quæ præparat humana industria. Sed quidquid
is of those-things which prepares human industry but whatever
aliud est totum a providentia divina ministratur, sicut
else is wholly by providence divine is-supplied as
manifeste apparet in pane acquisito, in lapide tam pulchro
manifestly appears in the-bread acquired on a-stone so beautiful
et in fonte tam limpido. Unde volo quod rogemus Deum
and in a-spring so clear whence I-wish that we-ask God
quod thesaurum sanctæ paupertatis tam nobilem qui habet
that the-treasure of-holy poverty so noble which has
administratorem Deum faciat nos diligere toto corde.»
as-steward God he-make us to-love with-the-whole heart
Et de illis frustulis panis, et fonte, et cibo, et potu
and of those little-pieces of-bread and of-the-spring and the-food and drink
sumpto gaudenter cum hymnis divinis, surrexerunt ut versus
taken joyfully with hymns divine they-rose that toward
Franciam pergerent. Et quum pervenissent ad quamdam
France they-might-go and when they-had-arrived at a-certain
ecclesiam, intrantes in eam, sanctus Franciscus abscondit
church entering into it Saint Francis hid

se post altare ad orandum. Et ibi recepit divinæ
himself behind the-altar for praying and there he-received of-divine
visionis tam excessivum fervorem animam ejus ad paupertatis
vision so excessive a-fervor soul his to of-poverty
concupiscentiam totaliter inflammantem, quod videbatur ex
the-longing wholly inflaming that he-seemed from
facie et oris hiatu quasi flammas amoris emittere.
the-face and of-the-mouth the-gaping as-if flames of-love to-send-forth
Et egrediens ad socium sic ignitus ore vehementer
and coming-out to the-companion thus on-fire with-mouth vehemently
dicebat: «A! a! a! frater Massee, præbe mihi teipsum.» Et
he-said ah ah ah brother Masseo give to-me yourself and
hoc fecit ter. Frater Masseus stupens de tam vehementi
this he-did thrice brother Masseo astonished at so vehement
fervore, quum tertia vice sanctus Franciscus dixisset: Præbe
a-fervor when the-third time Saint Francis had-said give
mihi teipsum, misit se totum infra brachia sancti patris.
to-me yourself put himself wholly within the-arms of-the-holy father
Tunc sanctus Franciscus, cum hiatu magno et Spiritus
then Saint Francis with a-gaping great and of-the-Spirit
sancti fervore ac clamore valido reboando a! a! a! a! levavit
holy fervor and with-a-cry strong resounding ah ah ah ah raised
fratrem Masseum cum ipso flatu in aere et impulit illum
brother Masseo with that-very breath into the-air and drove him
ante se quantum posset esse unius longæ hastæ mensura.
before himself as-much-as could be of-one long spear the-measure
Quod videns frater Masseus stupuit valde de tam mirando
which seeing brother Masseo was-astounded greatly at so wondrous
sancti Spiritus fervore. Et retulit postea sociis quod
of-the-holy Spirit a-fervor and he-related afterward to-the-companions that
in illo sancti Francisci impulsu tantam dulcedinem et sancti
in that of-Saint Francis drive such sweetness and of-the-holy

Spiritus consolationem persensit quod nunquam in vita sua
Spirit consolation he-felt that never in life his
consolationem tam magnam se meminerat habuisse.
consolation so great himself he-remembered to-have-had
Post dixit sanctus Franciscus fratri Masseo: «Carissime,
afterward said Saint Francis to-brother Masseo dearest
eamus Romam ad sanctum Petrum et ad sanctum Paulum,
let-us-go to-Rome to Saint Peter and to Saint Paul
et rogemus eos quod doceant nos et adjuvent possidere
and let-us-ask them that they-teach us and help to-possess
thesaurum inenarrabilem sanctissimæ paupertatis. Et addidit
the-treasure unspeakable of-most-holy poverty and added
sanctus Franciscus dicens: Carissime et dilectissime frater
Saint Francis saying dearest and most-beloved brother
mi, thesaurus beatificæ paupertatis est tam dignissimus et
my the-treasure of-beatific poverty is so most-worthy and
tam divinus quod nos digni non sumus illum in vasis
so divine that we worthy not are it in vessels
nostris tam vilissimis possidere, quum paupertas sit illa virtus
our so most-vile to-possess since poverty is that virtue
cælestis per quam terrena et transitoria cuncta calcantur,
heavenly through which earthly and transitory all-things are-trampled
per quam omnes obices tolluntur e medio ut libere
through which all obstacles are-removed from the-midst that freely
Domino Deo Æterno mens humana jungatur. Hæc est
to-the-Lord God Eternal the-mind human may-be-joined this is
adhuc quæ animam in terris positam facit in cælis
further the-one-which the-soul on earth placed makes in the-heavens
cum angelis conversari. Hæc est quæ Christum in cruce
with the-angels to-converse this is the-one-which Christ on the-cross
associat, cum Christo in tumulo absconditur et cum Christo
accompanies with Christ in the-tomb is-hidden and with Christ

resurgit et ascendit in cælum, quia dotem agilitatis super
rises and ascends into heaven because the-dowry of-swiftness above
cælum volandi animabus ipsam amantibus etiam in hac
heaven of-flying to-souls it loving even in this
vita concedit, quum ipsa una humilitatis et caritatis arma
life it-grants since it alone of-humility and of-charity the-arms
custodiat. Ideo rogemus sanctissimos Christi apostolos quod
guards therefore let-us-ask the-most-holy of-Christ apostles that
ipsi, qui fuerunt amatores hujus evangelicæ margaritæ, hanc
they who were lovers of-this gospel pearl this
gratiam nobis acquirant a Domino Jesu Christo, ut ipse,
grace for-us may-obtain from the-Lord Jesus Christ that he
qui fuit sanctæ paupertatis observator et doctor, dignetur,
who was of-holy poverty observer and teacher may-deign
per suam sanctissimam misericordiam, nobis concedere,
through his most-holy mercy to-us to-grant
ut mereamur esse veri observatores et humiles discipuli
that we-may-deserve to-be true observers and humble disciples
pretiosissimæ et amantissimæ et evangelicæ paupertatis.»
of-most-precious and most-lovable and gospel poverty
Quum ergo pervenissent Romam intraverunt ecclesiam Sancti
when therefore they-had-arrived at-Rome they-entered the-church of-Saint
Petri. Et sanctus Franciscus perrexit ad unum angulum ipsius
Peter and Saint Francis went to one corner of-that-very
ecclesiæ et frater Masseus ad alium, ad orandum Deum et
church and brother Masseo to another for praying-to God and
sanctos ejus apostolos, quod ad possidendum sanctæ paupertatis
holy his apostles that for possessing of-holy poverty
thesaurum ipsos instruerent et juvarent. Et hæc cum
the-treasure them they-might-instruct and help and these-things with
devotione magna et multis lacrymis postulabant. Quum autem
devotion great and many tears they-begged when moreover

in oratione sic humiliter insisterent, ecce beatus Petrus et
in prayer thus humbly they-persisted behold blessed Peter and
beatus Paulus apparuerunt cum magna claritate sancto Francisco,
blessed Paul appeared with great brightness to-Saint Francis
osculantes et amplexantes eum atque dicentes: «Frater Francisce,
kissing and embracing him and saying brother Francis
quia tu hoc petis et desideras quod ipse Christus et sancti
because you this ask and desire which he-himself Christ and the-holy
apostoli servaverunt, ideo notificamus tibi ex parte Domini
apostles kept therefore we-make-known to-you on the-part of-the-Lord
Jesu Christi quod tuum desiderium est adimpletum. Et ipse
Jesus Christ that your desire is fulfilled and he-himself
Dominus Jesus Christus nos misit ad te ut annuntiemus
the-Lord Jesus Christ us sent to you that we-may-announce
tibi quod oratio tua exaudita est, et thesaurus sanctissimæ
to-you that prayer your heard is and the-treasure of-most-holy
paupertatis tibi et te sequentibus est concessus. Et tibi
poverty to-you and to-those following-you is granted and to-you
ex parte Christi dicimus quod quicumque hoc desiderium
on the-part of-Christ we-say that whoever this desire
exemplo tui perfecte sequentur, de regno beatitudinis sunt
by-the-example of-you perfectly will-follow of the-kingdom of-beatitude are
securi. Et tu et omnes tui sequaces erunt a Domino benedicti.»
secure and you and all your followers will-be by the-Lord blessed
Et iis dictis recesserunt, relinquentes eum intime
and these-things said they-withdrew leaving him inwardly
consolatum. Sanctus autem Franciscus surgens ab oratione
consoled Saint moreover Francis rising from prayer
ivit ad socium et interrogavit si aliquid a Deo habuerat.
went to the-companion and asked if anything from God he-had-had
Qui respondit quod nihil habuerat. Sanctus autem Franciscus
who answered that nothing he-had-had Saint moreover Francis

dixit quomodo sancti apostoli sibi apparuerunt et quæ
told how the-holy apostles to-him appeared and what-things
superius dicta sunt revelaverunt. De quo tanto gaudio et
above said are they-revealed at which with-such joy and
lætitia utrique sunt repleti quod obliti ire in Franciam, sicut
gladness both were filled that forgetting to-go into France as
prius proposuerant, in Vallem Spoletanam cum festinatione
before they-had-proposed into the-Valley of-Spoleto with haste
redierunt, ubi debebat hæc via cælestis et angelica inchoari.
they-returned where was-to this way heavenly and angelic be-begun

Qualiter loquente sancto Francisco de Deo cum sociis suis Christus apparuit in medio eorum

XIV · CHRIST AMONG THE BROTHERS

Francis bids his companions speak of God one after another as the Spirit gives them words. As they speak, Christ appears in their midst as a beautiful youth, and all are rapt; Francis tells them to thank God, who opens the mouths of the simple.

Sanctissimus pater noster Franciscus qui totum cogitatum
most-holy father our Francis who whole thought
suum in Christo benedicto jactaverat, et totum suum
his on Christ blessed had-cast and whole his
studium et desiderium orandi et loquendi totum ad ejus
zeal and desire of-praying and of-speaking wholly to his
beneplacitum in se et in sociis suis ordinabat, quum
good-pleasure in himself and in companions his ordered when
in principio suæ conversionis quadam vice sederet pius
in the-beginning of-his conversion on-a-certain occasion was-sitting the-loving
pater cum filiis tam benedictis, in fervore spiritus uni
father with sons so blessed in fervor of-spirit to-one

eorum præcepit ut in nomine Domini os aperiret, et
of-them he-commanded that in the-name of-the-Lord the-mouth he-should-open and
loqueretur de Deo quidquid ei Spiritus sanctus suggerebat.
speak about God whatever to-him the-Spirit holy suggested
Quum autem ille sine mora et obedienter inciperet et
when moreover he without delay and obediently began and
stupenda, docente Spiritu sancto, eructaret, beatus pater
astounding-things teaching the-Spirit holy poured-forth the-blessed father
imposuit sibi silentium, et alteri præcepit ut similiter
imposed on-him silence and to-another commanded that likewise
de Deo loqueretur, secundum gratiam a Spiritu sancto
about God he-should-speak according-to the-grace by the-Spirit holy
sibi ministratam. Et illo obediente et Dei magnalia per
to-him supplied and he obeying and of-God the-great-works through
Dei gratiam diffundente, sanctus Franciscus huic sicut
of-God the-grace pouring-out Saint Francis on-this-one as
primo silentium imperavit. Et tertio imposuit ut ad
on-the-first silence commanded and on-the-third he-enjoined that to
laudem Domini Jesu Christi, absque præmeditatione, aliquid
the-praise of-the-Lord Jesus Christ without premeditation something
eructaret. Et iste tertius aliorum exemplo et humiliter
he-should-pour-forth and this third-one of-the-others by-the-example and humbly
obedientiam adimplendo, tam miranda et arcana de divinis
the-obedience fulfilling such wondrous and secret-things of divine
occultis producebat in lucem, quod nulli dubium erat
hidden-things brought into the-light that to-no-one doubtful was
quod per ipsum et alios Spiritus sanctus loquebatur.
that through him and the-others the-Spirit holy was-speaking
Quum igitur sic singillatim vasa illa sanctorum simplicium
when therefore thus one-by-one vessels those of-holy simple-men
balsamum divinæ gratiæ funderent, ad imperium sancti
the-balm of-divine grace were-pouring at the-command of-the-holy

patris loquendo scilicet melliflue de divinis, ecce in
father speaking namely mellifluously about divine-things behold in
medio eorum Dominus Jesus Christus apparuit in specie
the-midst of-them the-Lord Jesus Christ appeared in the-form
speciosissimi juvenis, cum tanta dulcedine gratiæ omnibus
of-a-most-beautiful youth with such sweetness of-grace all
benedicens, quod tam sanctus pater quam ceteri omnes
blessing that both the-holy father and the-others all
fuerunt rapti; et jacebant in terra sicut mortui de mundo
were rapt and lay on the-ground like dead-men of world
isto, penitus nihil sentientes. Quum vero ad seipsos redirent,
this altogether nothing feeling when but to themselves they-returned
dicebat sanctus pater: «Fratres mei dilectissimi, gratias
said the-holy father brothers my most-beloved thanks
agite Domino Jesu Christo, quia placuit ei per ora
render to-the-Lord Jesus Christ because it-pleased him through the-mouths
simplicium thesauros disseminare cælestes, et ipse qui aperit
of-the-simple treasures to-disseminate heavenly and he who opens
os infantium et mutorum, linguas simplicium, quando
the-mouth of-infants and of-the-dumb the-tongues of-the-simple when
vult, facit sapientissimas et disertas. Ad laudem Dei.
he-wills makes most-wise and eloquent to the-praise of-God

Sanctus Franciscus et socii ejus cum sancta Clara sunt rapti

XV · THE MEAL WITH CLARE

The companions persuade Francis to grant Clare's wish to eat with him, at Saint Mary of the Angels. As he speaks of God all are rapt, and the people of Assisi run to put out what looks like a fire, only to find them rapt at table. Clare returns to Saint Damian, to the joy of her sisters, who feared she would be sent away.

Franciscus servus Dei Altissimi, vivente beatissima Clara,
Francis the-servant of-God Most-High living most-blessed Clare
quum frequenter illam sacris suis exhortationibus consolaretur,
when frequently her with-holy his exhortations he-consoled
illa rogavit beatum patrem Franciscum quod faceret ei
she asked blessed father Francis that he-should-make for-her
hanc consolationem, ut scilicet semel insimul manducarent.
this consolation that namely once together they-should-eat
Beatus autem Franciscus semper hoc facere renuebat. Unde
blessed moreover Francis always this to-do refused whence
accidit quod socii sancti patris, sanctæ Claræ
it-happened that the-companions of-the-holy father of-Saint Clare
desiderium perpendentes, beato Francisco dixerunt: «Pater,
the-desire weighing to-blessed Francis said father
nobis videtur quod rigor iste non sit secundum divinam
to-us it-seems that rigor this not is according-to divine
caritatem quod scilicet sororem Claram, virginem tam
charity that namely sister Clare a-virgin so
sanctam et Deo dilectam non exaudis; præsertim quum ipsa
holy and to-God beloved not you-hear especially since she
ad tuam prædicationem pompas sæculi dereliquit. Propter
at your preaching the-pomps of-the-world abandoned because-of
quod nedum semel sumere cibum tecum admittis, sed si
which not-merely once to-take food with-you you-allow but if

cum tanta instantia majorem gratiam postulasset, ipsi
with such insistence a-greater grace she-had-asked for-that-very
plantulæ tuæ facere debuisses!» — Respondit sanctus
little-plant your to-do you-ought-to-have answered Saint
Franciscus: «Videtur vobis quod de hoc desiderio illam
Francis does-it-seem to-you that in this desire her
exaudiam?» — Dixerunt: «Ita, pater; nam digna est quod
I-should-hear they-said so father for worthy she-is that
hanc consolationem sibi facias.» — Respondit sanctus
this consolation for-her you-should-make answered Saint
Franciscus: «Ex quo vobis videtur, placet mihi etiam. Sed,
Francis from which to-you it-seems it-pleases me also but
ut plenius consoletur, volo quod fiat apud Sanctam
that more-fully she-may-be-consoled I-wish that it-be-done at Saint
Mariam de Angelis. Ipsa enim diu stetit in Sancto Damiano
Mary of the-Angels she for long stood in Saint Damian
reclusa, unde lætificabitur aliquantulum revidendo locum
enclosed whence she-will-be-gladdened somewhat seeing-again the-place
Sanctæ Mariæ, ubi fuit tonsa et facta sponsa Christi
of-Saint Mary where she-was tonsured and made the-bride of-Christ
Domini Jesu, et ibi comedemus simul in nomine Domini.»
the-Lord Jesus and there we-shall-eat together in the-name of-the-Lord
Ordinavit ergo diem qua cum una socia, comitantibus
he-ordered therefore the-day on-which with one companion accompanying
etiam sociis suis, veniret beatissima Clara. Et veniens,
also companions his should-come most-blessed Clare and coming
et adorata primo reverenter et humiliter beatissima Virgine
and venerated first reverently and humbly the-most-blessed Virgin
Maria matre Domini, ac loco circumquaque ex devotione
Mary mother of-the-Lord and the-place round-about out-of devotion
lustrato, hora facta comedendi humilis et divinus Franciscus
visited the-hour come of-eating the-humble and divine Francis

fecit mensam, sicut consueverat, in plana terra parari.
had the-table as he-had-been-wont on the-level ground to-be-prepared
Et sedit ipse et beata Clara et unus de sociis sancti
and sat he and blessed Clare and one of the-companions of-the-holy
patris cum socia sanctæ Claræ, et omnes alii socii
father with the-companion of-Saint Clare and all the-other companions
ejus in mensa illa humili sunt locati. Pro primo autem
his at table that humble were placed for the-first moreover
ferculo incepit sanctus Franciscus loqui de Deo tam suaviter
course began Saint Francis to-speak about God so sweetly
et sancte et tam altissime et divine, quod ipse sanctus
and holily and so most-loftily and divinely that he Saint
Franciscus et sancta Clara et socia, et omnes alii
Francis and Saint Clare and the-companion and all the-others
qui erant in mensa illa paupercula, fuerunt rapti nimia
who were at table that poor-little were rapt by-the-excessive
abundantia gratiæ Altissimi quæ eis supervenit.
abundance of-the-grace of-the-Most-High which on-them came
Ipsis autem sedentibus sic raptis et oculis ac manibus
them moreover sitting thus rapt and with-eyes and hands
in cælum erectis, hominibus de Assisio et de Bitonio et
to heaven raised to-the-men of Assisi and of Bettona and
undique per totam viam videbatur quod ecclesia Sanctæ
from-everywhere through the-whole road it-seemed that the-church of-Saint
Mariæ de Angelis et totus locus et silva, quæ tunc erat circa
Mary of the-Angels and the-whole place and the-wood which then was around
locum, omnia comburerentur, et unus magnus ignis prædicta
the-place all were-being-burned and one great fire the-aforesaid
omnia occuparet. Propterea, ut loco succurrerent,
all-things occupied therefore that to-the-place they-might-run-to-help
homines de Assisio cum festinatione cucurrerunt, credentes
the-men of Assisi with haste ran believing

firmiter quod omnia ab igne comburerentur. Quando vero
firmly that all-things by fire were-being-burned when but
venerunt ad locum, viderunt cuncta pariter illæsa et intacta.
they-came to the-place they-saw all-things alike unhurt and intact
Intrantes autem locum invenerunt beatum Franciscum cum
entering moreover the-place they-found blessed Francis with
sancta Clara et cum omnibus sociis raptos ad Dominum,
Saint Clare and with all the-companions rapt to the-Lord
et ad mensam illam humillimam omnes sedentes, et virtute
and at table that most-humble all sitting and with-power
indutos ex alto. Et tunc certitudinaliter adverterunt quod
clothed from on-high and then with-certainty they-perceived that
ille erat ignis divinus qui prædictos sanctos et sanctas
that was the-fire divine which the-aforesaid holy-men and holy-women
divini amoris copiosis consolationibus inflammabat. Unde
of-divine love with-copious consolations was-inflaming whence
recesserunt valde ædificati et consolati.
they-withdrew greatly edified and consoled
Beatus autem Franciscus et sancta Clara et ceteri refecti sunt
blessed moreover Francis and Saint Clare and the-rest refreshed were
tam copiosa consolatione divina in anima, quod de cibo
with-so copious a-consolation divine in soul that of the-food
corporali parum aut nihil tetigerunt. Post hæc sancta Clara
bodily little or nothing they-touched after these-things Saint Clare
rediit ad Sanctum Damianum. Videntes autem eam sorores
returned to Saint Damian seeing moreover her the-sisters
fuerunt valde gavisæ. Timuerunt enim ne sanctus Franciscus
were greatly glad they-feared for lest Saint Francis
vellet eam mittere ad aliud monasterium gubernandum,
might-wish her to-send to another monastery to-be-governed
sicut jam miserat germanam suam Agnetem Florentiam
as already he-had-sent sister her-own Agnes to-Florence

pro abbatissa, et etiam ipsi sanctæ Claræ aliquando
as abbess and also to-that-very Saint Clare once
dixerat: «Para te, si oportebit, ad eundum quocumque te
he-had-said prepare yourself if it-will-be-needful for going wherever you
misero.» — Et illa sicut vere obedientiæ filia respondebat:
I-shall-have-sent and she as truly of-obedience a-daughter answered
«Parata sum, pater, ire quocumque tibi placuerit.» Et
ready I-am father to-go wherever to-you it-will-have-pleased and
remansit sancta Clara multum in Domino consolata.
remained Saint Clare much in the-Lord consoled

Qualiter Deus revelavit sanctæ Claræ et fratri Silvestro quod sanctus Franciscus deberet ire ad prædicandum

XVI · THE SERMON TO THE BIRDS

Doubting whether to pray or preach, Francis asks Clare and Sylvester to pray, and both receive the same answer: he must preach. He silences the swallows at Cannara, then preaches to a great flock of birds near Bevagna, which bow, listen, and fly off in the four directions of the cross.

In principio suæ conversionis, quando jam plures socios
in the-beginning of-his conversion when already several companions
aggregasset, fuit positus sanctus Franciscus in magnæ
he-had-gathered was placed Saint Francis in of-great
dubitationis agone, an scilicet vacaret orationi continue,
doubt an-agony whether namely he-should-be-free for-prayer continually
an prædicationi aliquando intenderet. Et cupiebat valde scire
or to-preaching sometimes should-attend and he-desired greatly to-know
super hoc voluntatem et beneplacitum Domini nostri Jesu
about this the-will and good-pleasure of-the-Lord our Jesus

Christi. Et sancta humilitas non permittebat eum de se
Christ and holy humility not permitted him of himself
præsumere; et ideo ad aliorum refugium humiliter se
to-presume and therefore to of-others the-refuge humbly himself
convertit, quorum orationibus divinum super hoc beneplacitum
he-turned by-whose prayers the-divine about this good-pleasure
valeret agnoscere. Unde vocans fratrem Masseum, ait
he-might-be-able to-recognize whence calling brother Masseo he-says
illi: «Carissime, vade ad sororem Claram, et dicas ei ex
to-him dearest go to sister Clare and tell her on
parte mea quod ipsa, cum aliqua de magis purioribus et
the-part my that she with some of the-more purer and
spiritualibus sociabus, suppliciter Deum roget ut indicet mihi
spiritual companions suppliantly God ask that he-show to-me
quid plus sibi placet, an quod aliquando prædicem, an
what more to-him is-pleasing whether that sometimes I-preach or
orationi vacem continue. Vadas etiam ad fratrem Silvestrum qui
to-prayer I-be-free continually go also to brother Sylvester who
moratur in monte Subasio, et dicas ei similiter. Erat enim
stays on mount Subasio and tell him likewise was for
frater iste Silvester tantæ sanctitatis et gratiæ quod quidquid
brother this Sylvester of-such holiness and grace that whatever
in oratione petebat, statim exaudiebatur. Singulariter Spiritus
in prayer he-asked at-once was-heard singularly the-Spirit
sanctus fecerat eum dignum divino colloquio; propterea
holy had-made him worthy of-divine converse therefore
sanctus Franciscus magnam devotionem et fidem habebat in
Saint Francis great devotion and faith had in
eo. Morabatur sanctus frater Silvester solus in loco prædicto.
him was-staying holy brother Sylvester alone in the-place aforesaid

Frater vero Masseus, prout sibi fuerat a sancto imperatum,
brother but Masseo as on-him it-had-been by the-saint commanded
primo beatæ Claræ et postea fratri Silvestro ambasiatam
first to-blessed Clare and afterward to-brother Sylvester the-embassy
prædictam imposuit. Frater autem Silvester statim ad orandum
aforesaid delivered brother moreover Sylvester at-once to praying
perrexit. Et quum oraret statim habuit divinum responsum.
went and when he-prayed at-once he-had a-divine answer
Et exivit ad fratrem Masseum dicens: «Hæc dicit Dominus
and he-went-out to brother Masseo saying these-things says the-Lord
ut dicas fratri Francisco, quod ipsum non propter se solum
that you-tell to-brother Francis that him not for himself alone
Deus vocavit, sed ut fructum faciat animarum et multas
God has-called but that fruit he-may-make of-souls and many
lucretur per eum animas.» Post hæc frater Masseus venit
may-gain through him souls after these-things brother Masseo came
ad sanctam Claram, ut sciret quid a Domino habuisset.
to Saint Clare that he-might-know what from the-Lord she-had-had
Quæ respondit quod tam ipsa quam socia responsum
who answered that both she and the-companion an-answer
habuit a Deo responsioni fratris Silvestri per omnia simile.
had from God to-the-answer of-brother Sylvester in all-things like
Rediit autem frater Masseus ad sanctum Franciscum. Quem
returned moreover brother Masseo to Saint Francis whom
sanctus in caritate recipiens pedes abluendo refectionemque
the-saint in charity receiving the-feet washing and-a-meal
parando, et sumpto cibo vocavit eum in silvam. Et nudato
preparing and taken the-food called him into the-wood and bared
capite, cancellatisque manibus, genuflectens interrogavit,
the-head and-crossed the-hands kneeling he-asked
dicens: «Quid jubet Dominus meus Jesus Christus ut
saying what commands Lord my Jesus Christ that

faciam?» — Respondit frater Masseus quod tam fratri
I-do answered brother Masseo that both to-brother
Silvestro quam sorori Claræ et sociæ una facta fuit
Sylvester and to-sister Clare and the-companion one made was
Jesu Christi benedicti responsio: «Scilicet quod vult ut
of-Jesus Christ blessed the-answer namely that he-wills that
vadas ad prædicandum, quia non vocavit te Deus propter te
you-go for preaching because not called you God for you
solum, sed propter salutem etiam aliorum.» Et tunc facta
alone but for the-salvation also of-others and then made
est manus Domini super sanctum Franciscum. Franciscus in
was the-hand of-the-Lord upon Saint Francis Francis in
fervore spiritus surgens totus ignitus virtute Altissimi
fervor of-spirit rising wholly on-fire with-the-power of-the-Most-High
dixit fratri Masseo: «Eamus ergo, in nomine Domini.»
said to-brother Masseo let-us-go therefore in the-name of-the-Lord
Et assumpsit in socios ipsum fratrem Masseum et fratrem
and he-took as companions that-very brother Masseo and brother
Angelum viros sanctos. Et quum iret quasi fulgur in impetu
Angelo men holy and when he-went as-if lightning in the-impetus
spiritus, non attendens ad viam nec ad semitam, pervenit
of-the-spirit not attending to road nor to path he-came
ad castrum quod dicitur Cannarium. Et prædicavit ibi cum
to a-town which is-called Cannara and he-preached there with
tanto fervore quod propter illam prædicationem et propter
such fervor that because-of that preaching and because-of
miraculum hirundinum garrientium, quæ ad ejus imperium
the-miracle of-the-swallows chattering which at his command
tacuerunt, omnes de castro illo mares et mulieres volebant,
fell-silent all of town that men and women wished
relicto castro, ire post eum. Sanctus vero Franciscus ait illis:
left the-town to-go after him Saint but Francis says to-them

«Non festinetis, quia ego ordinabo quid pro salute vestra
do-not hurry because I shall-ordain what for salvation your
facere debeatis.» Et ex tunc cogitavit facere Tertium ordinem
to-do you-ought and from then he-thought to-make the-Third order
qui dicitur Continentium in salutem omnium universaliter.
which is-called of-the-Continent-Ones for the-salvation of-all universally
Et dimittens illos valde consolatos et ad pænitentiam
and dismissing them greatly consoled and to penance
dispositos, recessit inde et venit inter Cannarium et
disposed he-withdrew thence and came between Cannara and
Mevanium. Et respexit quasdam arbores juxta viam in
Bevagna and he-looked-at certain trees beside the-road on
quibus residebat tanta multitudo avium diversarum quod
which was-settled such a-multitude of-birds diverse that
nunquam in partibus illis fuit visa similis multitudo. In campo
never in parts those was seen a-like multitude in the-field
insuper juxta prædictas arbores etiam multitudo maxima
moreover beside the-aforesaid trees also a-multitude very-great
residebat. Quam multitudinem sanctus Franciscus respiciens
was-settled which multitude Saint Francis looking-at
et admirans, facto super eum Spiritu Dei, dixit sociis:
and wondering come upon him the-Spirit of-God said to-the-companions
«Vobis hic me in via exspectantibus, ibo et prædicabo
you here me on the-road awaiting I-shall-go and shall-preach
sororibus nostris aviculis.» Et intravit in campum ad aves
to-sisters our the-little-birds and he-entered into the-field to the-birds
quæ residebant in terra. Et statim quum prædicare incepit,
which were-settled on the-ground and at-once when to-preach he-began
omnes aves in arboribus residentes descenderunt ad eum et
all the-birds in the-trees settled came-down to him and
simul cum aliis de campo immobiles permanserunt, quum
together with the-others from the-field motionless remained when

tamen ipse inter eas iret plurimas tunica contingendo. Et
yet he among them went very-many with-the-tunic touching and
nulla earum penitus movebatur, sicut recitavit frater Jacobus
none of-them at-all moved as related brother James
de Massa, sanctus homo, qui omnia supradicta habuit ab
of Massa a-holy man who all-things above-said had from
ore fratris Massei, qui fuit unus de iis qui tunc erant
the-mouth of-brother Masseo who was one of those who then were
socii sancti patris. Quibus avibus sanctus Franciscus ait:
companions of-the-holy father to-which birds Saint Francis says
«Multum tenemini Deo, sorores meæ aves, et debetis eum
much you-are-bound to-God sisters my birds and you-ought him
semper et ubique laudare propter liberum quem ubique
always and everywhere to-praise because-of the-free which everywhere
habetis volatum, propter vestitum duplicatum et triplicatum,
you-have flight because-of the-clothing doubled and tripled
propter habitum pictum et ornatum, propter victum
because-of the-habit painted and adorned because-of the-food
sine vestro labore paratum, propter cantum a Creatore
without your labor prepared because-of the-song by the-Creator
vobis intimatum, propter numerum ex Dei benedictione
to-you taught because-of the-number by of-God the-blessing
multiplicatum, propter semen vestrum a Deo in arca
multiplied because-of the-seed your by God in the-ark
reservatum, propter elementum aeris vobis deputatum. Vos
kept because-of the-element of-air to-you assigned you
non seminatis neque metitis, et Deus vos pascit; et dedit
not sow nor reap and God you feeds and gave
vobis flumina et fontes ad potandum, montes et colles, saxa
to-you rivers and springs for drinking mountains and hills rocks
et ibices ad refugium, et arbores altas ad nidificandum;
and crags for refuge and trees high for nesting

et quum nec filare, nec texere sciatis, præbet tam vobis
and since neither to-spin nor to-weave you-know he-provides both to-you
quam vestris filiis necessarium indumentum. Unde multum
and to-your young necessary clothing whence much
diligit vos Creator qui tot beneficia contulit. Quapropter
loves you the-Creator who so-many benefits has-bestowed wherefore
cavete, sorores meæ aviculæ, ne sitis ingratæ sed semper
beware sisters my little-birds lest you-be ungrateful but always
laudare Deum studete.» Ad hæc autem sanctissimi patris
to-praise God be-zealous at these moreover of-the-most-holy father
verba omnes illæ aves cœperunt aperire rostra, expandere
words all those birds began to-open beaks to-spread
alas et extendere colla, et reverenter usque ad terram
wings and to-stretch necks and reverently all-the-way to the-ground
flectere capita, et suis cantibus et gestibus demonstrare
to-bend heads and with-their songs and gestures to-show
quod verba quæ dixerat sanctus Franciscus eas multipliciter
that the-words which had-said Saint Francis them manifoldly
delectabant. Sanctus vero Franciscus similiter quum hoc
delighted Saint but Francis likewise when this
aspiceret mirabiliter in spiritu exultabat, et mirabatur de
he-beheld wonderfully in spirit exulted and wondered at
tanta multitudine avium et de varietate earum pulcherrima,
so-great a-multitude of-birds and at the-variety of-them most-beautiful
de ipsarum etiam affectione et concordi familiaritate; et
at their also affection and harmonious familiarity and
propterea ipse in eis laudabat mirabilem Creatorem, et
therefore he in them praised the-wonderful Creator and
ipsas ad Creatoris laudem dulciter invitabat.
them to of-the-Creator praise sweetly invited

Completa vero prædicatione et laudis Dei exhortatione,
completed but the-preaching and of-the-praise of-God the-exhortation
fecit omnibus avibus illis signum crucis et ad laudem Dei
he-made over-all birds those the-sign of-the-cross and to the-praise of-God
instanter admonuit. Tunc omnes illæ aves simul in altum
urgently admonished-them then all those birds together on high
se levaverunt, et in aere simul fecerunt cantum mirabilem
themselves raised and in the-air together made a-song wonderful
magnum; et, completo cantu, secundum crucem a sancto patre
great and completed the-song according-to the-cross by the-holy father
factam, se uniformiter diviserunt, et in partes quatuor
made themselves uniformly divided and into parts four
se direxerunt. Et quælibet pars in altum cum cantu
themselves directed and each part on high with song
mirabili se levando, ad unam partem de quatuor partibus
wonderful itself raising to one part of the-four parts
se direxit: una versus orientem, alia ad occidentem, tertia
itself directed one toward the-east another to the-west the-third
versus meridiem, et quarta versus aquilonem; ostendentes
toward the-south and the-fourth toward the-north showing
quod sicut erat eis prædicatum a sancto Francisco et
that as had-been to-them preached by Saint Francis and
futuro sanctæ crucis signifero, sic se in modum crucis
the-future of-the-holy cross standard-bearer so themselves in the-manner of-a-cross
diviserunt et cantando cruciformiter per quatuor mundi
they-divided and singing cross-wise through the-four of-the-world
partes volabant; innuentes quod crucis prædicatio per patrem
parts flew intimating that of-the-cross the-preaching by the-father
sanctissimum renovata, per totum mundum per ejus fratres
most-holy renewed through the-whole world through his brothers

erat portanda, qui more avium nihil in terra proprium
was to-be-carried who in-the-manner of-birds nothing on earth as-their-own
possidentes solius Dei providentiæ se committunt.
possessing of-the-sole of-God to-the-providence themselves commit

Qualiter sanctus Franciscus nomen magisterii abhorrebat

XVII · FRANCIS REFUSES THE NAME OF MASTER

Francis would gladly know all things, but he will not be a master or bear the title, since Christ forbids it in the Gospel; the name belongs to Christ alone, through whom all things were made.

Humilis Christi imitator Franciscus sciens soli Christo
the-humble of-Christ imitator Francis knowing to-the-sole Christ
nomen magisterii convenire, per quem facta sunt omnia,
the-name of-master to-belong through whom made were all-things
dicebat quod libenter vellet omnia scire facere, sed
said that gladly he-would-wish all-things to-know to-do but
nollet esse magister nec magisterii nomine insigniri;
would-not-wish to-be a-master nor of-master by-the-name to-be-distinguished
scilicet ne ex tali nomine contra verbum Dei in Evangelio
namely lest from such a-name against the-word of-God in the-Gospel
prohibentis ut nulli vocentur magistri facere videretur; quia
forbidding that none be-called masters to-act he-should-seem because
melius est esse humilem ex paupercula scientia sua, quam
better it-is to-be humble out-of poor-little knowledge one's-own than
si esset possibile facere magnalia et præsumere contra tam
if it-were possible to-do great-things and to-presume against such
gloriosa magistri humilis documenta. Nam nomen magisterii
glorious of-the-master humble teachings for the-name of-master

nulli convenit nisi Christo benedicto cujus perfecta sunt
to-no-one belongs except to-Christ blessed whose perfect are
omnia opera. Et ideo fuit ab ipso mandatum ut nullus
all works and therefore it-was by him commanded that no-one
super terram magister vocari præsumat, quia unus solus
on earth master to-be-called presume because one alone
et verus, absque defectu in cælis magister est, Christus
and true without defect in the-heavens master is Christ
benedictus, qui est Deus et homo, lux et vita, conditor
blessed who is God and man light and life founder
mundi, qui est laudabilis et gloriosus in sæcula. Amen.
of-the-world who is praiseworthy and glorious for ages amen

Qualiter mors sancti Francisci revelata fuit dominæ Jacobæ de Septem Soliis

XVIII · THE LADY JACOBA

Near death, Francis is carried from the bishop's palace to Saint Mary of the Angels, blessing Assisi on the way. He dictates a letter asking Jacoba of Sette Soli to bring a shroud and wax, then stops it: she arrives with all of it, revealed to her in prayer at Rome, stays until he dies, and is buried at last in his church.

Quando beatus Franciscus aliquot diebus ante mortem in
when blessed Francis some days before death in
palatio episcopi Assisinatis decumbebat infirmus, cum aliquibus
the-palace of-the-bishop of-Assisi lay ill with some
sociis suis frequenter ex devotione laudes quasdam
companions his frequently out-of devotion praises certain
cantabat. Et si ipse propter infirmitatem cantare non poterat,
he-sang and if he because-of illness to-sing not could
imponebat sæpe sociis suis ut cantarent. Assisienses
he-enjoined often on-companions his that they-should-sing the-Assisians

autem timentes ne tam carum thesaurum contingeret extra
moreover fearing lest so dear a-treasure it-should-happen outside
Assisium possideri faciebant a multis armatis die nocteque
Assisi to-be-possessed caused by many armed-men by-day and-by-night
dictum palatium sollicite custodiri. Viro autem sancto ibidem
the-said palace carefully to-be-guarded the-man moreover holy there
sic decubante, unus ex sociis dixit ei: «Pater, tu scis
thus lying one of the-companions said to-him father you know
quia homines de terra ista habent in te magnam fidem, et
that the-men of land this have in you great faith and
reputant te sanctum virum; et ideo possent cogitare quod si
reckon you a-holy man and therefore they-could to-think that if
in te esset sanctitas, ut ab omnibus dicitur, deberes cogitare
in you were holiness as by all it-is-said you-ought to-think
de morte, dum ita graviter infirmaris, et magis plangere
about death while so gravely you-are-ill and rather to-weep
quam cantare. Nam iste cantus quem facimus laudum hic
than to-sing for this song which we-make of-praises here
auditur a multis, quia palatium istud propter te custoditur
is-heard by many because palace this because-of you is-guarded
a multitudine armatorum, ita forte quod ipsi habent malum
by a-multitude of-armed-men so perhaps that they have a-bad
exemplum. Unde credo quod benefaceremus si recederemus
example whence I-believe that we-would-do-well if we-withdrew
hinc et rediremus omnes ad Sanctam Mariam de Angelis quia
hence and returned all to Saint Mary of the-Angels because
non bene stamus hic inter sæculares personas.» — Respondit
not well we-stand here among secular persons answered
beatus Franciscus fratri Heliæ hoc dicenti: «Carissime, tu
blessed Francis to-brother Elias this saying dearest you
scis quod jam sunt duo anni, dum staremus Fulginei,
know that already there-are two years while we-were-staying at-Foligno

quod Dominus revelavit mihi terminum vitæ meæ. Revelavit
that the-Lord revealed to-me the-end of-life my he-revealed
insuper mihi quod ad paucos dies, scilicet in ista infirmitate,
moreover to-me that within few days namely in this illness
dictus terminus finiretur. Et in ipsa revelatione Deus
the-said end would-be-finished and in that-very revelation God
fecit me certum de remissione omnium peccatorum et de
made me certain of the-remission of-all sins and of
beatitudine paradisi. Usque autem ad revelationem illam ego
the-beatitude of-paradise all-the-way moreover to the-revelation that I
flevi de morte et de peccatis meis. Sed postquam facta
wept about death and about sins my but after made
fuit mihi ista revelatio, tanto repletus sum gaudio quod
was to-me this revelation with-such filled I-am joy that
amplius flere non possum, sed semper in lætitia et gaudio
further to-weep not I-can but always in gladness and joy
maneo. Et propterea ego canto et cantabo Domino qui
I-remain and therefore I sing and shall-sing to-the-Lord who
bona gratiæ tribuit mihi, et certum me fecit de bonis
the-goods of-grace has-granted me and certain me has-made of the-goods
gloriæ paradisi. De recessu vero hinc bene assentio, sed
of-the-glory of-paradise about the-withdrawal but hence well I-assent but
paretis vos ad me deferendum, quia ego ambulare nequeo.»
prepare you for me carrying because I to-walk am-unable
Fratres ergo ipsum in brachiis detulerunt, et cum magna
the-brothers therefore him in arms carried and with a-great
comitiva pergebant versus Sanctam Mariam de Angelis.
company went toward Saint Mary of the-Angels
Quum autem pervenissent ad hospitale quod est in itinere,
when moreover they-had-arrived at the-hospital which is on the-way
interrogavit sanctus Franciscus si adhuc ibi essent, quia ipse
asked Saint Francis if yet there they-were because he

præ nimia pænitentia et ex fletu præterito, caligantibus
for excessive penance and from weeping past with-dimmed
oculis, plene videre non poterat.
eyes fully to-see not could
Quum ergo didicisset quod ad hospitale essent, fecit se
when therefore he-had-learned that at the-hospital they-were he-had himself
poni in terra, et dixit: «Vertatis me versus Assisium.» Et
set on the-ground and said turn me toward Assisi and
stans in via, facie ad civitatem versa, benedixit illam
standing on the-road with-the-face to the-city turned he-blessed it
multis benedictionibus, dicens: «Benedicta tu a Domino,
with-many blessings saying blessed you by the-Lord
quia per te multæ animæ salvabuntur, et in te multi
because through you many souls will-be-saved and in you many
servi Altissimi habitabunt, et de te multi eligentur ad
servants of-the-Most-High will-dwell and from you many will-be-chosen for
regnum æternum.» Et iis dictis se portari fecit.
the-kingdom eternal and these-things said himself to-be-carried he-had
Quum autem pervenisset ad Sanctam Mariam, vocavit unum
when moreover he-had-arrived at Saint Mary he-called one
de sociis et dixit illi: «Carissime, Deus revelavit mihi
of the-companions and said to-him dearest God has-revealed to-me
quod usque ad talem diem moriar, et scis quod domina
that all-the-way to such a-day I-shall-die and you-know that lady
Jacoba de Septem Soliis, devota carissima cordis nostri, si
Jacoba of Sette Soli devoted dearest of-heart our if
morti meæ non interesset, valde inconsolabiliter tristaretur. Ne
at-death my not she-were-present greatly inconsolably she-would-grieve lest
ergo tristetur, significemus sibi quod si vult me invenire
therefore she-grieve let-us-signify to-her that if she-wishes me to-find
vivum statim veniat.» — Respondit frater ille: «Bene dicis,
alive at-once she-should-come answered brother that well you-say

pater, quia propter magnam devotionem quam ad te habet
father because because-of the-great devotion which toward you she-has
esset valde inconveniens quod ipsa non esset in morte
it-would-be very unfitting that she not were-present at death
tua.» — Dixit ergo sanctus Franciscus: «Porta mihi chartam
your said therefore Saint Francis bring to-me paper
et pennam, et scribe sicut dicam tibi: Dominæ Jacobæ servæ
and pen and write as I-shall-say to-you to-lady Jacoba servant
Altissimi, frater Franciscus, pauperculus Christi, salutem in
of-the-Most-High brother Francis little-poor-one of-Christ greeting in
Domino et societatem Spiritus sancti! Scias, carissima, quod
the-Lord and the-fellowship of-the-Spirit holy know dearest that
Christus benedictus per suam gratiam vitæ meæ terminum
Christ blessed through his grace of-life my the-end
futurum in proximo revelavit. Quapropter si vis me vivum
to-come in the-near has-revealed wherefore if you-wish me alive
invenire, visis litteris, ad Sanctam Mariam de Angelis venire
to-find the-letter seen to Saint Mary of the-Angels to-come
festina. Nam si usque ad talem diem non veneris,
hasten for if all-the-way to such a-day not you-will-have-come
me vivum invenire non poteris. Et porta tecum pannum
me alive to-find not you-will-be-able and bring with-you a-cloth
cilicinum in quo corpus meum involvas, et ceram pro
of-haircloth in which the-body my you-may-wrap and wax for
sepultura. Rogo etiam quod portes mihi de comestibilibus
the-burial I-ask also that you-bring to-me of eatables
illis quæ mihi consuevisti dare quando infirmabar Romæ.»
those which to-me you-were-accustomed to-give when I-was-ill at-Rome
Dum vero hæc scriberentur, ostensum est in Spiritu
while but these-things were-being-written shown it-was in the-Spirit
sancto Francisco quod domina Jacoba veniebat ad eum, et
to-Saint Francis that lady Jacoba was-coming to him and

omnia prædicta secum portabat. Unde statim dixit scribenti:
all-things aforesaid with-her was-bringing whence at-once he-said to-the-writer
«Non scribas amplius, quia non oportet, et litteram
do-not write further because not it-is-needful and the-letter
ipsam reponas.» Et mirati sunt fratres quare litteram
itself put-away and amazed were the-brothers why the-letter
non permittebat compleri. Et ecce, facto intervallo modico,
not he-permitted to-be-completed and behold made an-interval small
domina Jacoba sonavit ad portam. Et quum ivisset portarius,
lady Jacoba sounded at the-gate and when had-gone the-porter
invenit prædictam dominam Jacobam cum duobus filiis suis
he-found the-aforesaid lady Jacoba with two sons her
senatoribus et aliorum militum maxima comitiva, quæ veniebat
senators and of-other knights a-very-great company who was-coming
ad beatum Franciscum. Et portavit secum omnia quæ sanctus
to blessed Francis and she-brought with-her all-things which Saint
Franciscus fecerat scribi in littera illa. Revelaverat enim Deus
Francis had-had written in letter that had-revealed for God
ipsi dominæ Jacobæ, Romæ, dum oraret, tam mortem
to-that-very lady Jacoba at-Rome while she-prayed both the-death
sancti Francisci debere esse in proximo quam etiam res illas
of-Saint Francis to-be-about to-be in the-near and also things those
quas postulabat in littera. Portavit insuper tantam copiam
which he-asked-for in the-letter she-brought moreover such an-abundance
ceræ quod non solum ad sepulturam, sed etiam in missis
of-wax that not only for the-burial but also at masses
et supra corpus sancti per multos dies copiose ministravit.
and over the-body of-the-saint for many days copiously it-served
Quando vero dicta domina intravit ad sanctum Franciscum
when but the-said lady entered to Saint Francis
adhuc viventem, maximam consolationem ex visione mutua
still living very-great consolation from the-sight mutual

perceperunt. Procidens autem illa ad illos pedes divinis
they-received falling-down moreover she at those feet with-divine
characteribus consignatos, tantam ibi accepit consolationem et
characters sealed such there she-received consolation and
gratiam et copiam lacrymarum, quod sicut Maria Magdalena
grace and abundance of-tears that as Mary Magdalene
pedes Christi lacrymis lavit et devotissime amplexando et
the-feet of-Christ with-tears washed and most-devoutly embracing and
geminando oscula circumquaque quasi alterius Christi pedibus
redoubling kisses round-about as-if of-another Christ on-the-feet
fidelia labia imprimebat, ita quod fratres a pedibus sancti
faithful lips she-pressed so that the-brothers from the-feet of-the-saint
illam avellere non valebant. Tandem vero ducta seorsum et
her to-tear-away not were-able at-last but led apart and
interrogata quomodo sic ordinata venisset, respondit quod quum
asked how thus prepared she-had-come she-answered that when
Romæ oraret in nocte audivit vocem dicentem: «Si vis
at-Rome she-was-praying in the-night she-heard a-voice saying if you-wish
fratrem Franciscum invenire vivum, statim absque mora vadas
brother Francis to-find alive at-once without delay go
Assisium, et porta tecum illa quæ infirmanti Romæ sibi
to-Assisi and bring with-you those-things which to-him-ill at-Rome to-him
dare solebas, et porta etiam quæ necessaria erunt sepulturæ.»
to-give you-were-wont and bring also what necessary will-be for-the-burial
Domina vero Jacoba stetit donec sanctus migravit, et ad
lady but Jacoba stayed until the-saint departed and to
corpus ejus mirabilem honorem exhibuit. Et post aliquot
body his wonderful honor showed and after some
tempus ob devotionem sancti Francisci iterum Assisium
time for devotion of-Saint Francis again to-Assisi
venit. Et ibidem in sancta pænitentia et conversatione
she-came and there in holy penance and conduct

virtuosa finiens dies suos, fecit se apud ecclesiam ipsius
virtuous finishing days her she-had herself at the-church of-that-very
Sancti Francisci cum magna devotione sepeliri.
Saint Francis with great devotion be-buried

Qualiter Christus et beata Virgo et sancti Johannes Baptista et Evangelista cum multitudine angelorum loquebantur cum sancto Francisco

XIX · THE BOY'S VISION

A boy in the order ties his cord to Francis's to follow him at night. Francis slips the knot and goes to pray on a hill, and the boy, following, sees him talking with Christ, the Virgin, the two Johns, and many angels, and falls senseless. Francis carries him back and tells him to keep the secret.

Puer quidam puritate columbina et angelica innocentia
a-boy certain with-purity dovelike and angelic innocence
decoratus, vivente beato Francisco receptus ad ordinem, quum
adorned living blessed Francis received into the-order when
staret in quodam locello ubi fratres non habentes cellas
he-was-staying in a-certain little-place where the-brothers not having cells
in campo lectis quiescebant, et ad locellum illum quum
in the-field on-beds rested and to little-place that when
venisset sanctus Franciscus et de sero, dicto completorio, ad
had-come Saint Francis and in the-evening said compline to
quiescendum quasi ante alios accederet, ut postea de nocte
resting as-if before the-others he-went that afterward by night
aliis dormientibus surgeret, ille puer posuit in corde suo velle
the-others sleeping he-might-rise that boy set in heart his to-wish
sollicite explorare quo ibat sanctus vel quid de nocte faceret
carefully to-spy-out where went the-saint or what by night he-did

quum surgebat. Et ne somnus ipsum deciperet, collocavit se
when he-rose and lest sleep him should-deceive he-placed himself
ad jacendum juxta sanctum Franciscum, et ligavit cordulam
for lying beside Saint Francis and tied little-cord
suam cum corda sancti, ut sentire posset quum exsurgeret,
his with the-cord of-the-saint that to-feel he-could when he-rose
ita quod sanctus Franciscus de tali ligatura non advertit.
so that Saint Francis of such tying not was-aware
Quum autem omnes profunde dormirent sanctus Franciscus
when moreover all deeply slept Saint Francis
surrexit; et cordam suam detineri sentiens exsolvit illam
rose and cord his to-be-held feeling loosed it
a corda pueri, ita caute quod puer nullomodo persensit,
from the-cord of-the-boy so cautiously that the-boy in-no-way perceived-it
et abiit in quemdam collem ubi juxta locum erat silva
and went-off to a-certain hill where beside the-place was a-wood
pulcherrima ad orandum solus. Puer vero, quum excitatus
most-beautiful for praying alone the-boy but when awakened
fuisset et invenisset cordam sancti a cordula sua
he-had-been and had-found the-cord of-the-saint from little-cord his
dissolutam, statim surrexit, ut sanctum patrem, sicut
loosed at-once rose that the-holy father as
proposuerat, exploraret. Quum autem invenisset ostium
he-had-proposed he-might-spy-out when moreover he-had-found the-door
apertum per quod intrabatur in silvam, advertens quod illic
open by which one-entered into the-wood noticing that there
exisset, statim in silvam intravit, et perrexit usque
he-had-gone-out at-once into the-wood he-entered and went-on all-the-way
ad dicti collis cacumen, ubi sanctus Franciscus se
to of-the-said hill the-summit where Saint Francis himself
fixerat ad orandum. Et quum puer staret aliquantulum a
had-fixed for praying and when the-boy stood a-little from

longe incepit audire multos loquentes. Appropinquans ut
afar he-began to-hear many speaking approaching that
clarius audire posset quæ loquebantur, ecce vidit lucem
more-clearly to-hear he-could what-things they-were-saying behold he-saw a-light
mirabilem quæ beatum Franciscum undique circumdabat,
wonderful which blessed Francis on-every-side surrounded
et in ipsa luce vidit Christum et beatam Virginem
and in that-very light he-saw Christ and the-blessed Virgin
Mariam et beatum Johannem Baptistam et Evangelistam
Mary and blessed John the-Baptist and the-Evangelist
et maximam multitudinem angelorum loquentes cum beato
and a-very-great multitude of-angels speaking with blessed
Francisco. Quæ omnia puer aspiciens et tremebundus
Francis which all-things the-boy beholding and trembling
hæc audiens, factus in extasi, in viam per quam
these-things hearing made in ecstasy into the-road by which
rediturus erat sanctus quasi mortuus cecidit.
to-return was the-saint as-if dead fell
Completa vero collocutione tam admirabili, sanctus Franciscus
completed but the-colloquy so admirable Saint Francis
redibat ad locum. Et in ipso reditu, quum adhuc
was-returning to the-place and on that-very return when still
profunda nox esset, cum pedibus invenit dictum puerum
deep night it-was with the-feet he-found the-said boy
quasi mortuum jacentem in semita. Cui sanctus pastor
as-if dead lying on the-path on-whom the-holy shepherd
compatiens et piis brachiis ipsum levans, sicut bonus
having-compassion and with-loving arms him lifting as a-good
pastor oviculam propriam, ad lectulum reportavit. Et sciens
shepherd little-sheep his-own to the-little-bed carried-back and knowing
postea ab eo visionem prædictam quam viderat, præcepit
afterward from him the-vision aforesaid which he-had-seen he-commanded

ut nulli dum viveret indicaret. Puer vero secretum
that to-no-one while he-lived he-should-disclose-it the-boy but the-secret
tenuit et in magna gratia Dei et devotione sancti Francisci
kept and in the-great grace of-God and devotion of-Saint Francis
crevit, et valens homo in ordine vitam bene finivit. Et
grew and a-worthy man in the-order life well finished and
ipse post mortem sancti Francisci prædicta omnia revelavit.
he after the-death of-Saint Francis the-aforesaid all-things revealed
Ad laudem Domini nostri Jesu Christi.
to the-praise of-the-Lord our Jesus Christ

De provisione facta in capitulo generali apud Sanctam Mariam de Angelis et de sancto Dominico ibidem præsente

XX · THE CHAPTER OF MATS

At a chapter of five thousand friars at Saint Mary of the Angels, Francis forbids all care for food. Dominic thinks it indiscreet until the towns around bring everything needed, and he confesses his fault and vows poverty for his own order. Five hundred iron shirts are laid aside on Francis's command.

In quodam vero capitulo generali quod fidelissimus Christi
at a-certain but chapter general which the-most-faithful of-Christ
servus Franciscus apud Sanctam Mariam de Angelis celebravit,
servant Francis at Saint Mary of the-Angels celebrated
congregati sunt ibi quinque millia fratrum, et affuit
gathered were there five thousand of-brothers and was-present
etiam ibi sanctus Dominicus cum septem fratribus de
also there Saint Dominic with seven brothers of
ordine suo. Affuit insuper et dominus Hugolinus cardinalis
order his was-present moreover also lord Hugolino cardinal

qui erat valde devotus beato Francisco et fratribus suis.
who was very devoted to-blessed Francis and to-brothers his
Et quum curia domini papæ tunc esset Perusii, dictus
and since the-court of-the-lord pope then was at-Perugia the-said
cardinalis studiose venit Assisium, et omni die veniebat
cardinal eagerly came to-Assisi and every day came
ad videndum sanctum Franciscum, et quandoque cantabat
for seeing Saint Francis and sometimes sang
missam, quandoque faciebat sermonem fratribus.
mass sometimes made a-sermon to-the-brothers
Quum autem veniebat visitare illud sanctum collegium, et
when moreover he-came to-visit that holy college and
videret illos in campo turmatim ad sexaginta et ad centum
saw them in the-field in-troops by sixty and by a-hundred
et ad trecentos sedentes in collocutione divina, aut in oratione
and by three-hundred sitting in converse divine or in prayer
et lacrymis, aut in exercitiis caritatis, et cum tanto silentio
and tears or in exercises of-charity and with such silence
quod nullus erat ibi rumor vel strepitus, admirans de tanta
that no was there noise or din wondering at so-great
multitudine ut castrorum acies ordinata cum lacrymis et
a-multitude as of-a-camp a-battle-line ordered with tears and
magna devotione dicebat: «Vere castra Dei sunt hæc!» Non
great devotion he-said truly the-camp of-God are these not
enim audebat aliquis inter eos fabulas dicere sive truphas,
for dared anyone among them idle-tales to-tell or jests
sed ubicumque congregabantur, vel orabant, vel plorabant, vel
but wherever they-gathered either they-prayed or wept or
aliqua de salute animæ tractabant. Et habebant ibi in
some-things about the-salvation of-the-soul treated and they-had there in
campo tecta distincta per turmas de carticinis in circuitu et
the-field shelters distinct by troops of mats in a-circle and

supra. Unde propter hoc vocatum est capitulum de carticinis vel
above whence because-of this called was the-chapter of mats or
de store. Lecti erant terra nuda vel modica palea. Cervicalia
of matting the-beds were the-earth bare or a-little straw pillows
autem lapides sive ligna. Propter quod erat cunctorum tanta
moreover stones or wood because-of which was of-all such
devotio quod ex curia ibi propinqua et multi comites et
devotion that from the-court there near both many counts and
barones, duces et milites, cardinales etiam personaliter cum
barons dukes and knights cardinals also personally with
episcopis et clericis, et nobiles cum popularibus concurrebant,
bishops and clerics and nobles with common-folk flocked
ut viderent tantam sanctam congregationem et humilem
that they-might-see so-great holy a-congregation and humble
quod mundus de tot sanctis hominibus nunquam similem
that the-world of so-many holy men never a-like
habuit, ad videndum etiam venerabile caput ipsorum Franciscum
had for seeing also the-venerable head of-them Francis
sanctissimum qui tam pulchram prædam mundo rapuerat,
most-holy who so beautiful a-prey from-the-world had-snatched
et tam devotum gregem ad beata Christi pascua dirigebat.
and so devout a-flock to the-blessed of-Christ pastures was-directing
Congregatis autem omnibus, surrexit sanctus pastor et
gathered moreover all rose the-holy shepherd and
venerabilis dux Franciscus, in fervore Spiritus sancti illi
venerable leader Francis in the-fervor of-the-Spirit holy to-that
beato gregi verbum vitæ proposuit, voce altissima et
blessed flock the-word of-life he-set-forth with-a-voice very-loud and
tubali quam sibi divina unctio infundebat. Et istud
trumpet-like which into-him the-divine anointing poured and this
thema proposuit: Magna promisimus, majora vero promissa
theme he-set-forth great-things we-have-promised greater but promised

sunt nobis. Servemus hæc, spiremus ad illa. Brevis voluptas,
are to-us let-us-keep these let-us-aspire to those brief pleasure
perpetua pœna. Modica passio, gloria infinita. Et super hæc
perpetual pain small suffering glory infinite and upon these
verba devotissime prædicando hortabatur omnes ad obedientiam
words most-devoutly preaching he-exhorted all to obedience
sanctæ matris Ecclesiæ, ad suavitatem caritatis fraternæ, ad
of-holy mother Church to the-sweetness of-charity brotherly to
orandum pro universo populo sancto Dei, ad patientiam in
praying for the-whole people holy of-God to patience in
adversis, ad munditiam et castitatem angelicam, ad pacem
adversities to purity and chastity angelic to peace
et concordiam cum Deo et hominibus, ad humilitatem et
and concord with God and men to humility and
mansuetudinem cum omnibus, ad mundi contemptum et ad
gentleness with all to of-the-world contempt and to
ferventem zelum evangelicæ paupertatis; ad sollicitudinem et
fervent zeal of-gospel poverty to solicitude and
vigilantiam sanctæ orationis et divinæ laudis, ad jactandum
vigilance of-holy prayer and of-divine praise to casting
totam curam et sollicitudinem animæ et corporis in pastorem
all care and solicitude of-soul and of-body on the-shepherd
bonum et nutritorem animarum nostrarum et corporum,
good and nourisher of-souls our and of-bodies
Dominum nostrum Jesum Christum benedictum. «Et propter
the-Lord our Jesus Christ blessed and for
hoc melius observandum præcipio vobis fratribus omnibus hic
this better to-be-observed I-command you brothers all here
congregatis, in meritum obedientiæ salutaris, quod nullus curam
gathered in merit of-obedience saving that no-one care
aliquam vel sollicitudinem habeat de re aliqua comestibili
any or solicitude have about thing any edible

aut de aliquibus necessariis corporis, sed solum intendetis
or about any necessities of-the-body but only you-will-attend
orationi et laudi Dei omnem curam vestram projicientes
to-prayer and to-the-praise of-God all care your casting
in Christum, quoniam ipsi est specialis cura de vobis.» Et
upon Christ since to-him is special care for you and
ita fecerunt omnes hilari animo ad orandum currentes.
so did all with-cheerful mind to praying running
Sanctus autem Dominicus, qui ad hoc erat præsens, admirans
Saint moreover Dominic who at this was present wondering
de mandato quod fecerat sanctus Franciscus, et reputans
at the-command which had-made Saint Francis and reckoning
eum indiscrete procedere, eo quod præcepisset in tam
him indiscreetly to-proceed for-this that he-had-commanded in so
magna multitudine ut nullus haberet curam de rebus
great a-multitude that no-one should-have care about things
necessariis corporis, et æstimabat in tanta multitudine
necessary of-the-body and he-judged in such a-multitude
inconvenientiam contingere.
an-inconvenience to-happen
Sed Dominus Jesus Christus volens ostendere quod ipse
but the-Lord Jesus Christ wishing to-show that he
curam gereret de tam caris ovibus et suis pauperibus
care bore for so dear sheep and his poor
singularem, statim inspirando facta est manus Domini super
singular at-once inspiring made was the-hand of-the-Lord upon
Perusinos et Spoletanos, Fulginenses, Spellenses, Assisinates
the-Perugians and the-Spoletans the-men-of-Foligno the-men-of-Spello the-men-of-Assisi
et cunctas circumadjacentes terras. Et veniebant cum asinis,
and all surrounding lands and they-came with asses
et mulis, et equis oneratis pane et vino, fabis et caseo,
and mules and horses laden with-bread and wine beans and cheese

et omnibus bonis quibus putabant illos beatos pauperes
and all goods which they-thought those blessed poor
indigere et uti. Insuper portabant tobaleas et vasa parva
to-need and to-use moreover they-brought cloths and vessels small
et magna et quidquid utensilium opus esset; et beatum
and large and whatever of-utensils need were and blessed
se reputabat ille qui devotius et attentius eis servire
himself reckoned he who more-devoutly and more-attentively them to-serve
posset, et in omnibus illi beatæ multitudini necessaria
could and in all-things to-that blessed multitude necessities
studiosissime providere. Vidisses autem ibi sanctorum
most-zealously to-provide you-would-have-seen moreover there of-saints
cœtum milites et nobiles et libentissime et devotissime
an-assembly knights and nobles and most-gladly and most-devoutly
servientes. Vidisses ibidem clericos devotos et fideles
serving you-would-have-seen there clerics devout and faithful
more domicellorum undique discurrentes. Vidisses
in-the-manner of-pages everywhere running-about you-would-have-seen
ibi adolescentium floridam juventutem cum tanta reverentia
there of-adolescents the-flowering youth with such reverence
ministrantes ut videretur non pauperculis fratribus sed
ministering that it-seemed not to-poor-little brothers but
apostolis Domini nostri Jesu Christi servire.
to-the-apostles of-the-Lord our Jesus Christ to-serve
Quæ omnia quum sanctus Dominicus cerneret et divinam
which all-things when Saint Dominic saw and the-divine
providentiam ibi vere cognosceret, humiliter redarguens
providence there truly recognized humbly reproving
semetipsum de judicio indiscretionis prædictæ quod
himself for the-judgment of-indiscretion aforesaid which
fecerat, genuflectens beato Francisco, dixit humiliter suam
he-had-made kneeling to-blessed Francis said humbly his

culpam, et ait: «Vere Deus habet curam de istis sanctis
fault and says truly God has care for these holy
pauperculis et ego nesciebam. Unde ex nunc ego promitto
poor-little-ones and I did-not-know whence from now I promise
servare sanctam evangelicam paupertatem, et maledico ex
to-keep holy gospel poverty and I-curse on
parte Dei omnes fratres de ordine meo qui in ipso
the-part of-God all the-brothers of order my who in that-very
ordine proprium habere præsumpserint.»
order property to-have will-have-presumed

Fuit autem sanctus Dominicus valde ædificatus de fide sancti
was moreover Saint Dominic greatly edified by the-faith of-Saint
Francisci et de obedientia et de paupertate tam ordinati et
Francis and by the-obedience and by the-poverty of-so ordered and
tam magni collegii, et de providentia divina et copia
so great a-college and by the-providence divine and the-abundance
abundantissima omnis rei. Nam sicut vere sanctus et sapiens
most-abundant of-every thing for as truly holy and wise
Deum fidelissimum in omnibus verbis suis advertit. Qui sicut
God most-faithful in all words his he-perceived who as
ager virgulta crescere facit et lilia, et sicut pascit cæli
the-field shrubs to-grow makes and lilies and as he-feeds of-heaven
volatilia, sic suis devotis pauperibus cuncta præbet necessaria.
the-birds so to-his devout poor all-things provides necessary

In illo autem capitulo fuit dictum sancto Francisco quod
at that moreover chapter it-was told to-Saint Francis that
multi fratres portabant loricas ad carnem et circulos ferreos,
many brothers wore cuirasses next-to the-flesh and rings of-iron
propter quod aliqui infirmabantur et multi impediebantur orare,
because-of which some fell-ill and many were-hindered to-pray
aliqui moriebantur. Unde ipse, sicut dulcissimus et pater pius,
some died whence he as most-sweet and father loving

præcepit omnibus per obedientiam quod quicumque habebant
commanded all by obedience that whoever had
loricas et circulos ferreos in conspectu ejus ipsos deponerent. Et
cuirasses and rings of-iron in sight his them should-lay-down and
inventæ sunt bene quingentæ loricæ, et circuli ferrei brachiorum
found were fully five-hundred cuirasses and rings of-iron of-arms
et ventris in tanta multitudine quod facerent unum magnum
and of-belly in so-great a-multitude that they-made one great
acervum, qui fecit cuncta relinqui. Post hæc sanctus pater
heap who made all be-left after these-things the-holy father
docens et consolans universos, et instruens quomodo de
teaching and consoling all and instructing how from
præsenti sæculo nequam evaderent cum benedictione Dei
the-present age wicked they-might-escape with the-blessing of-God
et sui, cum lætitia spirituali, cunctos consolatos remisit
and his-own with gladness spiritual all consoled he-sent-back
in diversas mundi provincias. Ad laudem et gloriam Dei.
into diverse of-the-world provinces to the-praise and glory of-God

Qualiter Deus locutus est sancto Francisco, et qualiter sanctus Franciscus fecit crescere vinum in vinea ubi non erat uva

XXI · THE VINEYARD AT RIETI

At Saint Damian, blind with pain and plagued by mice, Francis hears God promise him a treasure of eternal life. At a church near Rieti the crowds strip the priest's vineyard; Francis promises him twenty loads of wine where it yields twelve at best, and the few grapes left yield twenty.

Quum sanctus Franciscus graviter pateretur in oculis, dominus
when Saint Francis gravely suffered in the-eyes lord
Hugolinus cardinalis et protector ordinis, qui ipsum intime
Hugolino cardinal and protector of-the-order who him inwardly
diligebat, jussit sibi dicendo quod iret Reate, ubi erant
loved ordered him saying that he-should-go to-Rieti where were
optimi medici oculorum. Beatus autem Franciscus, recepta
excellent physicians of-the-eyes blessed moreover Francis received
littera domini cardinalis, ivit primo ad Sanctum Damianum,
the-letter of-the-lord cardinal went first to Saint Damian
ubi sancta Clara erat. Proposuerat enim, antequam recederet,
where Saint Clare was he-had-proposed for before he-withdrew
ipsam visitare et consolari et postea ire Reate.
her to-visit and to-console and afterward to-go to-Rieti
Quum ergo ivisset ad Sanctum Damianum, prima nocte
when therefore he-had-gone to Saint Damian on-the-first night
sequente, tam graviter est in oculis infirmatus quod lucem
following so gravely he-was in the-eyes afflicted that light
aliquam videre non poterat. Unde beata Clara fecit fieri
any to-see not he-could whence blessed Clare had made
unam cellunculam de carticinis et de storiis, ubi sanctus
one little-cell of mats and of matting where Saint

Franciscus remotius moraretur. Et stetit ibi quinquaginta
Francis more-remotely might-stay and he-stayed there fifty
diebus, in tanto dolore oculorum et vexatione multiplicium
days in such pain of-the-eyes and harassment of-many
murium a diabolo excitata, quod die noctuque quiescere
mice by the-devil roused that by-day and-by-night to-rest
non valebat. Tunc beatissimus Franciscus hoc esse flagellum
not he-was-able then most-blessed Francis this to-be the-scourge
Domini recognoscens, incepit Deo gratias agere, et illum
of-the-Lord recognizing began to-God thanks to-give and him
toto corde et ore laudare, et ex intimis præcordiis
with-whole heart and mouth to-praise and from inmost depths-of-the-heart
clamare quod illis infirmitatibus et angustiis et multo
to-cry that of-those infirmities and straits and of-much
majoribus dignus erat. Et cum hoc rogabat Dominum, dicens:
greater worthy he-was and with this he-asked the-Lord saying
«Domine Jesu Christe, pastor bone, qui pro nobis indignis
Lord Jesus Christ shepherd good who for us unworthy
tuam dulcissimam misericordiam in duris angustiis posuisti,
your most-sweet mercy in hard straits have-placed
concede mihi oviculæ tuæ gratiam et virtutem, ut in nulla
grant to-me little-sheep your grace and strength that in no
tribulatione, aut angustia, vel dolore, a te recedam.»
tribulation or strait or pain from you I-withdraw
Et quum hæc dixisset, facta est vox de cælo ad
and when these-things he-had-said made was a-voice from heaven to
eum, dicens: «Francisce, responde mihi: si tota terra esset
him saying Francis answer me if the-whole earth were
aurum, et mare et flumina et fontes essent balsamum, et
gold and the-sea and the-rivers and the-springs were balm and
omnes montes et colles et lapides essent lapides pretiosi;
all the-mountains and hills and stones were stones precious

et tu invenires alium thesaurum nobiliorem iis omnibus,
and you should-find another treasure nobler than-these all
quanto est nobilius aurum quam terra, et balsamum
by-as-much-as is nobler gold than earth and balm
quam aqua, et lapides pretiosi quam montes et saxa, et
than water and stones precious than mountains and rocks and
esset tibi pro ista infirmitate tua datus ille thesaurus
there-were to-you for this infirmity your given that treasure
tam carus, nonne deberes multum gaudere?» — Respondit
so dear not ought-you much to-rejoice answered
sanctus Franciscus: «Domine, non sum dignus tam pretioso
Saint Francis Lord not I-am worthy of-so precious
thesauro.» — Et Dominus ad eum: «Gaude nunc, inquit,
a-treasure and the-Lord to him rejoice now he-says
frater Francisce, quia ille est thesaurus vitæ æternæ quem
brother Francis because that is the-treasure of-life eternal which
tibi reposui, et ex nunc te investio et ista infirmitas
for-you I-have-laid-up and from now you I-invest and this infirmity
et afflictio tua est arrha illius beati thesauri.»
and affliction your is the-pledge of-that blessed treasure
Tunc beatus Franciscus, valde lætus effectus, vocavit socium,
then blessed Francis very glad made called the-companion
dicens: «Eamus Reate, ad dominum cardinalem.» Et consolans
saying let-us-go to-Rieti to the-lord cardinal and consoling
beatam Claram verbis mellifluis et divinis ac eidem vale
blessed Clare with-words mellifluous and divine and to-her farewell
humile, ut consueverat, faciens, versus Reate iter arripuit.
humble as he-had-been-wont making toward Rieti the-journey took-up
Quum autem appropinquasset Reate tanta multitudo populi
when moreover he-had-approached Rieti so-great a-multitude of-people
ad ipsum confluebat quod propter hoc intrare civitatem
to him flocked that because-of this to-enter the-city

noluit, sed divertit ad quamdam ecclesiam distantem per
he-would-not but turned-aside to a-certain church distant by
duo milliaria a Reate. Cives autem, scientes eum apud
two miles from Rieti the-citizens moreover knowing him at
dictam ecclesiam commorari, ad ipsum in tanta multitudine
the-said church to-be-staying to him in such a-multitude
concurrebant quod vinea sacerdotis illius ecclesiæ, quum
ran-together that the-vineyard of-the-priest of-that church since
esset tempus vindemiarum, tota dissipabatur et insuper
it-was the-time of-the-vintage wholly was-wasted and moreover
vorabatur. Quod damnum sacerdos considerans dolebat valde,
devoured which loss the-priest considering grieved greatly
et eum pænitebat quod sanctum Franciscum in ipsam
and he regretted that Saint Francis into that-very
ecclesiam intrare permiserat. Quod sanctus Franciscus per
church to-enter he-had-permitted which Saint Francis through
Spiritum sanctum cognoscens, fecit ad se vocari sacerdotem,
the-Spirit holy knowing had to himself be-called the-priest
et dixit ei: «Pater carissime, quot salmas vini vinea
and said to-him father dearest how-many loads of-wine vineyard
ista præbet quando tibi melius fructificat?» — Qui respondit:
this yields when for-you best it-bears who answered
«Duodecim.» — Et dixit sanctus Franciscus: «Rogo ergo te,
twelve and said Saint Francis I-ask therefore you
pater, ut patienter sustineas in hac tua ecclesia me morari,
father that patiently you-bear in this your church me to-stay
propter quietem quam hic utcumque reperio; et permitte
because-of the-quiet which here somehow I-find and permit
quod omnes de tuis uvis accipiant amore Dei et mei
that all of your grapes take for-the-love of-God and of-me
pauperculi. Et ego promitto tibi ex parte Domini mei Jesu
a-poor-little-one and I promise to-you on the-part of-the-Lord my Jesus

Christi quod tu recolliges viginti salmas hoc anno.» Hoc
Christ that you will-gather twenty loads this year this
autem faciebat sanctus Franciscus propter magnam animarum
moreover did Saint Francis because-of the-great of-souls
salutem quam ibidem Dominus operabatur; nam multos
salvation which there the-Lord was-working for many
cernebat de advenientibus divino ebriatos amore et oblitos
he-saw of those-arriving with-divine drunk love and forgetful
mundi ad cælestia desideria commutatos. Propterea utilius
of-the-world to heavenly desires changed therefore more-useful
videbat materialem vineam dissipari, quam vineam Domini
he-saw the-material vineyard to-be-wasted than the-vineyard of-the-Lord
Sabaoth fieri sterilem vino cælesti.
of-Hosts to-become barren of-wine heavenly
Confisus ergo sacerdos de promissionibus sancti, vineam
trusting therefore the-priest in the-promises of-the-saint the-vineyard
libere in cibum advenientium dereliquit. Mirabile certe
freely for food of-those-arriving abandoned wonderful certainly
quod vinea fuit totaliter dissipata et ab advenientibus
that the-vineyard was wholly wasted and by those-arriving
devorata, ita quod vix aliqui botruli parvi remanserunt.
devoured so that scarcely some little-clusters small remained
Adveniente autem tempore vindemiæ, sacerdos de promissione
coming moreover the-time of-the-vintage the-priest in the-promise
sancti confidens et illa pauca grana uvarum recolligens
of-the-saint trusting and those few grains of-grapes gathering
et in consueto torculari reponens, secundum promissum
and in the-accustomed press putting according-to the-promise
sancti patris viginti salmas vini optimi illo anno recollegit.
of-the-holy father twenty loads of-wine excellent that year he-gathered
In quo miraculo manifeste ostenditur quod sicut meritis
in which miracle manifestly is-shown that as by-the-merits

sancti Francisci vinea exterminata uvis vino uberius
of-Saint Francis the-vineyard stripped of-grapes in-wine more-richly
abundabat, ita et populus christianus per doctrinam
abounded so also the-people Christian through the-teaching
ipsius de sterilitate peccati in fructus uberes pænitentiæ
of-him from the-barrenness of-sin into fruits rich of-penance
redundabat. Ad laudem Domini nostri Jesu Christi.
overflowed to the-praise of-the-Lord our Jesus Christ

Qualiter sanctus Franciscus apparuit gloriosus cum multis sanctis fratribus cuidam fratri in extasi existenti

XXII · THE NOVICE'S VISION

A noble novice who loathes the rough habit resolves to leave the order. Kneeling at the altar he sees a procession of friars in glory, Francis and Anthony brightest among them; the friars tell him their precious robes were given for the rough tunics they wore, and he stays.

Quidam juvenis valde nobilis et delicatus venit ad ordinem
a-certain youth very noble and delicate came to the-order
sancti Francisci. Qui indutus habitu fratrum, post aliquos
of-Saint Francis who clothed in-the-habit of-the-brothers after some
dies, diabolo instigante, cœpit habere in tanta abominatione
days the-devil instigating began to-hold in such abomination
habitum quem gerebat, quod videbatur sibi portare saccum
the-habit which he-wore that it-seemed to-him to-carry a-sack
vilissimum. Et propterea horrebat manicas, abominabatur
most-vile and therefore he-shuddered-at the-sleeves loathed
caputium; et ipsam longitudinem tunicæ et ejus asperitatem
the-hood and the-very length of-the-tunic and its roughness

tanquam importabilem sarcinam æstimabat. Unde factum
as an-unbearable burden he-judged whence come-about
est quod crescente religionis fastidio deliberavit rejicere
it-was that growing of-religion the-distaste he-resolved to-throw-off
habitum et redire ad sæculum. Magister autem ejus
the-habit and to-return to the-world master moreover his
docuerat eum quod quando ante altare conventus transiret
had-taught him that when before the-altar of-the-convent he-passed
in quo servabatur sanctissimum Christi corpus cum magna
in which was-kept the-most-holy of-Christ body with great
reverentia genibus flexis et discooperto capite et cancellatis
reverence with-knees bent and uncovered the-head and crossed
manibus se devotissime inclinaret. Dictus autem juvenis
the-hands himself most-devoutly he-should-bow the-said moreover youth
hoc semper sollicite observavit.
this always carefully observed
Accidit autem illa nocte qua deliberaverat dimittere
it-happened moreover on-that night on-which he-had-resolved to-leave
habitum et redire ad sæculum et oportebat eum ante
the-habit and to-return to the-world and it-was-needful for-him before
altare transire, ubi sicut consueverat, genuflexit. Et statim
the-altar to-pass where as he-had-been-wont he-knelt and at-once
fuit raptus in spiritu et ostensa fuit sibi mirabilis visio: nam
was rapt in spirit and shown was to-him a-wonderful vision for
vidit quasi multitudinem infinitam coram eo processionaliter
he-saw as-if a-multitude infinite before him in-procession
transeuntem. Omnes vero qui in illa processione beata
passing all but who in that procession blessed
erant, bini incedebant et erant vestiti ornatissimis et
were two-by-two walked and were clothed in-most-adorned and
pretiosissimis dyasparis; facies autem eorum et manus et
most-precious silks the-faces moreover of-them and hands and

quidquid apparebat de corpore sole splendidius radiabat.
whatever appeared of the-body than-the-sun more-brightly shone
Et ibant cum cantu et jubilo angelorum solemnissime et
and they-went with song and jubilation of-angels most-solemnly and
dulcissime decantando. Inter quos duo nobiliores ceteris
most-sweetly chanting among whom two nobler than-the-rest
incedebant, tanta claritate velati quod mirandum stuporem
walked with-such brightness veiled that wondering stupor
aspicientibus ingerebant. Et quasi circa finem processionis
on-those-beholding they-brought and as-if near the-end of-the-procession
prædictæ vidit etiam quemdam tanta gloria decoratum quod
aforesaid he-saw also a-certain-one with-such glory adorned that
videbatur quasi novus miles ab omnibus singulariter honorari.
he-seemed as-if a-new knight by all singularly to-be-honored
Dictus autem juvenis hoc videns mirabatur valde et nesciebat
the-said moreover youth this seeing wondered greatly and did-not-know
quid hoc esset, nec interrogare transeuntes audebat, nec
what this was nor to-ask those-passing he-dared nor
poterat, nimia dulcedine stupefactus. Sed quum processio
he-could by-excessive sweetness stupefied but when the-procession
pertransisset et ipse adhuc videns extremos, resumens
had-passed-by and he still seeing the-last resuming
audaciam cucurrit ad illos interrogans dixit: «O carissimi, rogo
boldness ran to them asking he-said O dearest-ones I-ask
vos quod dicere placeat qui sunt isti tam admirabiles quos
you that to-tell may-it-please who are these so admirable whom
continet veneranda hæc processio?» Illi vero convertentes ad
contains venerable this procession they but turning to
eum splendidissimas facies dixerunt: «Nos omnes sumus fratres
him most-splendid faces said we all are brothers
Minores qui modo venimus de paradiso.» Et ille rursum
Minor who just-now have-come from paradise and he again

interrogans ait: «Qui sunt illi duo qui tam excellenter inter
asking says who are those two who so excellently among
alios rutilant?» — Responderunt: «Illi duo ceteris clariores
the-others glow they-answered those two than-the-rest brighter
sunt sanctus Franciscus et sanctus Antonius. Ille autem
are Saint Francis and Saint Anthony that moreover
ultimus tantum honoratus est quidam sanctus frater noviter
last so-much honored is a-certain holy brother newly
mortuus, quem, quia valenter contra tentationes pugnavit
dead whom because valiantly against temptations he-fought
et usque in finem perseveravit in sancto proposito, ad
and all-the-way to the-end persevered in holy purpose to
gaudia æterni regni cum gloria et triumpho perducimus,
the-joys of-the-eternal kingdom with glory and triumph we-are-leading
non solum comitantibus sanctis sed etiam lætantibus angelis.
not only accompanying-him the-saints but also rejoicing the-angels
Ista vero vestimenta dyaspari quæ nos tam decora portamus
these but garments of-silk which we so comely wear
data sunt nobis propter asperas tunicas quas in religione
given were to-us because-of the-rough tunics which in religion
patienter detulimus; et gloriæ claritas quam tu vides
patiently we-wore and of-glory the-brightness which you see
data est nobis a Deo propter humilem pœnitentiam quam
given is to-us by God because-of the-humble penance which
fecimus, et propter sanctam paupertatem et obedientiam
we-did and because-of holy poverty and obedience
et castitatem mundissimam quam usque in finem hilari
and chastity most-pure which all-the-way to the-end with-cheerful
mente servavimus. Unde, fili, non sit tibi durum saccum
mind we-kept whence son not let-it-be to-you hard the-sack
religionis tam fructuosum deferre, quia si in sacco beati
of-religion so fruitful to-wear because if in the-sack of-blessed

Francisci, amore Domini nostri Jesu Christi, mundum
Francis for-the-love of-the-Lord our Jesus Christ the-world
spernendo, carnem mortificando et contra diabolum dimicando
spurning the-flesh mortifying and against the-devil fighting
viriliter te habueris, nobiscum simili veste fulgebis.
manfully yourself you-will-have-held with-us with-like garment you-will-shine
Et iis dictis juvenis ad se rediit et confortatus ex ipsa
and these-things said the-youth to himself returned and comforted by that-very
visione omnem tentationem abjecit; culpam coram guardiano et
vision every temptation cast-off his-fault before the-guardian and
aliis fratribus recognovit, asperitatem pænitentiæ et indumenti
the-other brothers he-acknowledged the-roughness of-penance and of-clothing
ut divitias de cetero concupivit. Et sic mutatus in melius in
as riches for the-rest he-coveted and thus changed for the-better in
sancta vita finivit. Ad laudem Domini nostri Jesu Christi. Amen.
holy life he-ended to the-praise of-the-Lord our Jesus Christ amen

De lupo ferocissimo per sanctum Franciscum reducto ad magnam mansuetudinem

XXIII · THE WOLF OF GUBBIO

A wolf terrorizes Gubbio. Francis goes out to it with the sign of the cross, rebukes it, and makes a pact: the citizens will feed it daily and it will harm no one, and it gives its paw as pledge in the square. It lives two years going from door to door, and the town mourns it.

Accidit quoddam mirabile et celebri memoria dignum
there-happened a-certain wonderful-thing and of-famous memory worthy
apud civitatem Eugubii. Nam quum adhuc viveret sanctissimus
at the-city of-Gubbio for when still lived the-most-holy
pater Franciscus, erat namque in territorio civitatis ejusdem
father Francis there-was for in the-territory of-the-city same

quidam lupus terribilis magnitudine corporis et ferocissimus
a-certain wolf terrible in-size of-body and most-ferocious
rabie famis. Qui non solum animalia sed homines et
with-the-rage of-hunger which not only animals but men and
feminas devorabat, ita quod omnes cives in tanta peste et
women devoured so that all the-citizens in such plague and
terrore tenebat quod omnes ibant muniti quum egrediebantur
terror it-held that all went armed when they-went-out-of
terram, ac si deberent ad bella funesta procedere. Nec
the-town as if they-were-to to wars deadly proceed nor
tamen sic armati valebant dicti lupi mordaces dentes aut
yet thus armed they-were-able of-the-said wolf the-biting teeth or
truculentam rabiem evadere, quando eidem per infortunium
savage rage to-escape when it by misfortune
obviabant. Unde tantus terror omnes invasit quod vix
they-met whence such terror all invaded that scarcely
aliquis extra portam civitatis audebat securus exire.
anyone outside the-gate of-the-city dared secure to-go-out
Volens autem Deus notificare sanctitatem beati Francisci
wishing moreover God to-make-known the-holiness of-blessed Francis
civibus supradictis, quum ipse beatus pater tunc temporis
to-the-citizens above-said since he the-blessed father at-that time
esset ibidem, compatiens illis, disposuit exire obviam
was there having-compassion on-them he-resolved to-go-out to-meet
dicto lupo. Cui cives dicebant: «Cave, frater Francisce, ne
the-said wolf to-whom the-citizens said beware brother Francis lest
portam exeas, quia lupus qui jam multos devoravit penitus
the-gate you-go-out because the-wolf which already many has-devoured utterly
te occidet.» Sanctus autem Franciscus sperans in Domino
you will-kill Saint moreover Francis hoping in the-Lord
Jesu Christo qui universæ carnis spiritibus dominatur, non
Jesus Christ who of-all flesh the-spirits rules not

clypeo protectus vel galea, sed signo sanctæ crucis se
by-shield protected or helmet but with-the-sign of-the-holy cross himself
muniens, exivit portam cum socio: totam fiduciam suam
arming went-out the-gate with the-companion whole trust his
jactans in Domino qui credentes in se facit sine læsione
casting on the-Lord who those-believing in him makes without harm
aliqua super basilicum et aspidem ambulare, et conculcare
any upon the-basilisk and the-asp to-walk and to-trample
non solum lupum, sed leonem insuper et draconem. Et
not only the-wolf but the-lion moreover and the-dragon and
sic fidelissimus Franciscus intrepidus exivit ad lupum. Et
thus most-faithful Francis fearless went-out to the-wolf and
ecce, multis cernentibus de locis in quibus ad spectandum
behold many watching from the-places to which for watching
ascenderant, lupus ille terribilis contra sanctum Franciscum
they-had-climbed wolf that terrible against Saint Francis
et socium aperto ore cucurrit. Contra quem beatus
and the-companion with-open mouth ran against which the-blessed
pater signum crucis opposuit, et tam a se quam
father the-sign of-the-cross set and both from himself and
a socio virtute divina lupum compescuit, et cursum
from the-companion by-power divine the-wolf he-checked and the-course
retinuit ac os truculenter apertum conclusit. Et demum
held-back and the-mouth savagely opened shut and at-last
advocans illum ait: «Veni ad me, frater lupe, et ex parte
calling it he-says come to me brother wolf and on the-part
Christi tibi præcipio quod nec mihi nec alteri noceas.»
of-Christ to-you I-command that neither to-me nor to-another you-do-harm
Mirabile dictum quod statim facta cruce conclusit os illud
wonderful to-say that at-once made the-cross it-shut mouth that
terribile! Et facto mandato statim se ad pedes sancti, jam
terrible and made the-command at-once itself at the-feet of-the-saint now

factus quasi agnus ex lupo, capite inclinato prostravit. Sic
made as-if a-lamb from a-wolf with-head bowed it-prostrated thus
autem prostrato ante se dixit sanctus Franciscus: «Frater lupe,
moreover prostrate before him said Saint Francis brother wolf
tu facis multa damna in partibus istis et horrenda maleficia
you do many harms in parts these and horrible misdeeds
perpetrasti, creaturas Dei sine misericordia destruendo.
you-have-perpetrated the-creatures of-God without mercy destroying
Non solum autem irrationalia animalia destruis, sed, quod
not only moreover irrational animals you-destroy but what
detestatioris audaciæ est, occidis et devoras homines ad
of-more-detestable boldness is you-kill and devour men to
imaginem Dei factos. Unde tu es dignus horrenda morte
the-image of-God made whence you are worthy by-horrible death
mutilari tanquam prædo et pessimus homicida; propter
to-be-mutilated like a-robber and worst murderer because-of
quod omnes contra te juste clamant et murmurant et tota
which all against you justly cry-out and murmur and whole
ista civitas tibi est inimica. Sed, frater lupe, ego volo inter
this city to-you is hostile but brother wolf I wish between
te et istos facere pacem, ita quod a te ipsi non lædantur
you and these to-make peace so that by you they not be-harmed
amplius, et ipsi tibi omnem offensam præteritam dimittentes
further and they to-you every offense past forgiving
nec homines, nec canes te amplius persequentur.»
neither men nor dogs you further will-pursue
Et lupus gestibus corporis et caudæ et aurium et
and the-wolf with-movements of-body and of-tail and of-ears and
capitis inclinatione monstrabat illa quæ sanctus dicebat
of-head by-the-bowing showed those-things which the-saint said
omnimode acceptare. Et ait iterum sanctus Franciscus: «Frater
in-every-way to-accept and says again Saint Francis brother

lupe, ex quo tibi placet facere pacem istam, ego promitto
wolf from which to-you it-pleases to-make peace this I promise
tibi quod faciam tibi dari expensas quotidie donec
you that I-shall-cause to-you to-be-given provisions daily as-long-as
vixeris per homines istius civitatis, ita quod nunquam
you-will-live by the-men of-this city so that never
famem amplius patieris, quia ego scio quod quidquid mali
hunger further you-will-suffer because I know that whatever of-evil
facis propter rabiem famis facis. Sed, frater mi lupe, ex quo
you-do because-of the-rage of-hunger you-do but brother my wolf from which
acquiram tibi talem gratiam, volo quod tu promittas mihi
I-shall-obtain for-you such a-grace I-wish that you promise me
quod nunquam aliquod animal vel hominem lædas. Promittis
that never any animal or man you-harm do-you-promise
mihi ita?» Et lupus signum evidens, inclinato capite, fecit
me so and the-wolf a-sign evident with-bowed head made
quod promittebat facere illa quæ sibi imponebantur a
that it-promised to-do those-things which on-it were-laid by
sancto. Et sanctus Franciscus ait: «Frater lupe, ego volo quod
the-saint and Saint Francis says brother wolf I wish that
tu des mihi fidem ut possim confidenter credere quod
you give me a-pledge that I-may-be-able confidently to-believe what
promittis.» Et quum extendisset sanctus Franciscus manum
you-promise and when had-stretched-out Saint Francis the-hand
pro recipienda fide, lupus etiam levavit pedem anteriorem
for receiving the-pledge the-wolf also raised foot front
dexterum, et blande et leniter posuit super manum sancti
right and gently and softly placed-it upon the-hand of-Saint
Francisci signo quo poterat fidem dando. Tunc sanctus
Francis with-the-sign by-which it-could a-pledge giving then Saint
Franciscus ait: «Frater lupe, præcipio tibi in nomine Domini
Francis says brother wolf I-command you in the-name of-the-Lord

Jesu Christi quod venias amodo mecum, nil dubitans, in
Jesus Christ that you-come henceforth with-me nothing doubting into
civitatem, ad faciendam pacem istam in nomine Domini.»
the-city for making peace this in the-name of-the-Lord
Et lupus obediens cepit statim iter cum sancto Francisco
and the-wolf obeying took at-once the-road with Saint Francis
tanquam agnus mansuetissimus. Quod videntes illi de civitate
like a-lamb most-gentle which seeing those of the-city
cœperunt vehementer mirari; et novitas hæc statim per
began vehemently to-wonder and novelty this at-once through
totam civitatem insonuit, ita quod omnes tam viri quam
the-whole city resounded so that all both men and
mulieres, magni et parvi, ad plateam simul convenerunt,
women great and small to the-square together came
quia sanctus Franciscus ibi erat cum lupo. Congregata igitur
because Saint Francis there was with the-wolf gathered therefore
populi maxima multitudine, surgens sanctus Franciscus
of-the-people a-very-great multitude rising Saint Francis
fecit illis mirabilem prædicationem, dicens inter alia
made to-them a-wonderful preaching saying among other-things
quomodo propter peccata tales pestilentiæ permittuntur, et
how because-of sins such pestilences are-permitted and
quantum sit periculosior vorans flamma gehennæ, quæ
how-much is more-dangerous the-devouring flame of-gehenna which
habet in æternum devorare damnatos, quam rabies lupi
has for ever to-devour the-damned than the-rage of-a-wolf
quæ non potest occidere nisi corpus; et quantum sit
which not can to-kill except the-body and how-much is
pavendum in barathrum infernale demergi, quando tantam
to-be-dreaded into the-abyss infernal to-be-plunged when so-great
multitudinem unum parvum animal in tanto pavore et
a-multitude one small animal in such fear and

periculo detinebat. «Revertimini igitur, carissimi, ad Dominum
peril held return therefore dearest to the-Lord
et facite pænitentiam dignam, et a lupo liberabit vos
and do penance worthy and from the-wolf will-free you
Deus in præsenti, et in futuro ab ignis barathro devorantis.»
God in the-present and in the-future from of-fire the-abyss devouring
Et iis dictis ait: «Audite, carissimi, frater lupus, qui
and these-things said he-says hear dearest brother wolf who
hic coram vobis adstat, promisit mihi, et de promissione
here before you stands has-promised me and of the-promise
fidem exhibuit, facere pacem vobiscum; et nunquam vos in
a-pledge has-shown to-make peace with-you and never you in
aliquo lædere, si tamen vos promittitis sibi quotidie expensas
anything to-harm if yet you promise to-it daily provisions
dare. Et ego pro fratre lupo fidejubeo quod pactum pacis
to-give and I for brother wolf stand-surety that the-pact of-peace
firmiter observabit.»
firmly it-will-keep
Tunc omnes ibi congregati cum clamore valido promiserunt
then all there gathered with a-cry strong promised
lupum nutrire continue. Et sanctus Franciscus coram omnibus
the-wolf to-feed continually and Saint Francis before all
dixit lupo: «Et tu, frater lupe, promittis servare pactum
said to-the-wolf and you brother wolf do-you-promise to-keep the-pact
istis, scilicet quod nec animal aliquod nec personam alicujus
with-these namely that neither animal any nor person of-anyone
lædas?» — Et lupus se ingeniculans cum inclinatione capitis,
you-harm and the-wolf itself kneeling with a-bowing of-the-head
et gestibus corporis et caudæ, et aurium blandimentis,
and with-movements of-body and of-tail and of-ears with-blandishments
se servaturum pacta promissa omnibus evidenter monstravit.
itself about-to-keep the-pacts promised to-all evidently showed

Et sanctus Franciscus ait: «Frater lupe, ego volo quod sicut
and Saint Francis says brother wolf I wish that as
tu de hoc dedisti mihi fidem, quum essemus extra portam,
you of this gave me a-pledge when we-were outside the-gate
ita et hic coram toto populo isto des mihi fidem quod
so also here before whole people this you-give me a-pledge that
ista observabis, et me in fidejussione pro te facta minime
these-things you-will-keep and me in the-surety for you made in-no-wise
derelinques.» Tunc lupus, levato pede dextero, dedit fidem in
you-will-abandon then the-wolf with-raised foot right gave a-pledge in
manu sancti Francisci fidejussoris sui coram cunctis adstantibus.
the-hand of-Saint Francis surety its before all those-standing-by
Et facta est tanta admiratio in gaudium omnium, tam pro
and made was such admiration in the-joy of-all both for
devotione sancti quam pro novitate miraculi, quam insuper
the-devotion of-the-saint and for the-novelty of-the-miracle and moreover
pro pace lupi et populi, ut omnes clamarent ad
for the-peace of-the-wolf and of-the-people that all cried to
sidera, laudantes et benedicentes Dominum Jesum Christum
the-stars praising and blessing the-Lord Jesus Christ
qui misit ad eos sanctum Franciscum qui eos meritis
who sent to them Saint Francis who them by-the-merits
illius de ore feræ pessimæ liberavit et de tam
of-him from the-mouth of-a-beast most-wicked freed and from so
horrenda peste in pace reposuit et quiete.
horrible a-plague in peace restored and quiet
Ex illo igitur die lupus populo et populus lupo pacta
from that therefore day the-wolf with-the-people and the-people with-the-wolf the-pacts
per sanctum Franciscum ordinata servavit. Et lupus per duos
by Saint Francis ordained kept and the-wolf for two
annos vivens et per civitatem ostiatim victitans neminem
years living and through the-city from-door-to-door getting-its-food no-one

lædens, nec ipse læsus ab aliquo, fuit curialiter enutritus. Et
harming nor itself harmed by anyone was courteously nourished and
mirum est valde quod nunquam latrabat canis aliquis contra
wonderful it-is very that never barked dog any against
eum. Tandem frater lupus seniens mortuus est. De cujus
it at-last brother wolf growing-old died he-has at whose
morte cives multum doluerunt, quia dicti lupi pacifica
death the-citizens much grieved because of-the-said wolf the-peaceable
et benigna patientia et quandocumque per civitatem pergebat
and kind patience and whenever through the-city it-went
sancti Francisci virtutem et sanctitatem mirificam in memoriam
of-Saint Francis the-power and holiness wondrous to memory
revocabat. Ad laudem et gloriam Domini Jesu Christi. Amen.
recalled to the-praise and glory of-the-Lord Jesus Christ amen

Qualiter sanctus Franciscus liberavit turtures et fecit eis nidos

XXIV · THE TURTLEDOVES

Francis begs a boy at Siena for the turtledoves he is taking to market, makes them nests, and they breed tamely among the brothers until he dismisses them. He foretells that the boy will become a friar, and he does.

Quidam puer de civitate Senensi cepit in aucupio magnam
a-certain boy of the-city of-Siena caught in fowling a-great
turturum multitudinem et illas omnes vivas ut venderet
of-turtledoves multitude and them all alive that he-might-sell
asportabat. Sanctus autem Franciscus qui semper erat pietate
was-carrying-off Saint moreover Francis who always was with-pity
plenus et specialiter ad mansueta animalia et ad
full and especially toward gentle animals and toward

aviculas mirabiliter compassivus, turtures illas conspiciens,
little-birds wonderfully compassionate turtledoves those beholding
pietate et compassione permotus, ait illi qui turtures
with-pity and compassion moved says to-him who the-turtledoves
asportabat: «O bone puer, rogo te quod istas turtures mihi
was-carrying O good boy I-ask you that these turtledoves to-me
tradas, ut aves tam innocentes quibus in Scriptura sacra
you-hand-over that birds so innocent to-which in Scripture sacred
assimilantur animæ castæ humiles et fideles non veniant in
are-likened souls chaste humble and faithful not may-come into
manus crudelium occisorum.» Ille statim inspiratus a Deo
the-hands of-cruel killers he at-once inspired by God
omnes illas turtures tradidit beato Francisco. Quas quum
all those turtledoves handed to-blessed Francis which when
pius pater sumpsisset in gremio suo cœpit eas dulcissime
the-loving father had-taken into bosom his he-began them most-sweetly
alloqui, dicens: «O sorores meæ turtures, simplices, castæ et
to-address saying O sisters my turtledoves simple chaste and
innocentes, quare permisistis vos capi? Sed ego volo
innocent why have-you-allowed yourselves to-be-caught but I wish
eripere vos a morte, et facere vobis nidos ut fructificetis
to-snatch you from death and to-make for-you nests that you-may-bear-fruit
et mandatum Creatoris quod multiplicemini compleatis.»
and the-command of-the-Creator that you-multiply you-may-fulfill
Et abiit beatus Franciscus et fecit nidum omnibus.
and went-off blessed Francis and made a-nest for-all
Illæ vero, nidos tollentes a beato Francisco compositos,
they but the-nests taking-up by blessed Francis put-together
pullificabant coram fratribus et crescebant, et tantam
hatched-young before the-brothers and grew and such
familiaritatem sancto Francisco et aliis fratribus ostendebant
familiarity to-Saint Francis and to-the-other brothers showed

quod videbantur quasi gallinæ semper a fratribus enutritæ. Et
that they-seemed as-if hens always by the-brothers reared and
nunquam a fratribus recesserunt donec sanctus Franciscus
never from the-brothers they-withdrew until Saint Francis
dedit licentiam illis cum benedictione. Puero qui turtures
gave leave to-them with a-blessing to-the-boy who the-turtledoves
dedit dixit sanctus: «Fili, adhuc eris in isto ordine frater
gave said the-saint son still you-will-be in this order a-brother
Minor et gratiose servies Domino Jesu Christo. Et sicut
Minor and graciously you-will-serve the-Lord Jesus Christ and as
prædixit sanctus ita fuit, quia postea intravit ordinem et vitam
foretold the-saint so it-was because afterward he-entered the-order and a-life
laudabilem et multum exemplarem duxit meritis sancti patris
praiseworthy and much exemplary led by-the-merits of-the-holy father
usque in finem. Ad laudem Domini nostri Jesu Christi. Amen.
all-the-way to the-end to the-praise of-the-Lord our Jesus Christ amen

De statua mirabili quæ apparuit sancto Francisco in qua prophetatum fuit de quintuplici statu ordinis

XXV · THE STATUE OF THE FIVE STATES

Francis sees a statue like Nebuchadnezzar's, clad in sackcloth. It explains itself as the five states of his order: a golden head of first charity, silver learning, a bronze belly of worldly friars, iron hypocrisy, and feet of iron and clay divided against themselves, and it blushes at its habit because later sons will despise poverty.

Quum sanctus Franciscus semel devote oraret Altissimum
when Saint Francis once devoutly prayed-to the-Most-High
in loco Sanctæ Mariæ de Angelis, apparuit corporalibus
in the-place of-Saint Mary of the-Angels there-appeared to-the-bodily
oculis ejus præsentia visionis valde mirabilis, scilicet quædam
eyes his the-presence of-a-vision very wonderful namely a-certain

statua magna nimis, similis statuæ quam Nabuchodonosor
statue great exceedingly like the-statue which Nebuchadnezzar
in somnis habuit. Quæ habebat caput aureum et faciem
in dreams had which had a-head golden and a-face
pulcherrimam, pectus autem et brachia de argento, ventrem
most-beautiful the-breast moreover and arms of silver the-belly
et femora de ære, tibias autem de ferro, pedes vero ex
and thighs of bronze the-shins moreover of iron the-feet but in
parte ferreos et ex parte fictiles, et erat vestita sacco de
part iron and in part of-clay and it-was clothed in-sackcloth at
quo erubescere videbatur. Beatus vero Franciscus, respiciens in
which to-blush it-seemed blessed but Francis looking at
statuam, mirabatur valde de illa quasi indicibili pulchritudine;
the-statue wondered greatly at that as-if unspeakable beauty
et de ejusdem mira magnitudine, et de erubescentia quam
and at of-the-same wondrous size and at the-blushing which
videbatur de vilitate sacci quo erat induta habere. Et
it-seemed at the-vileness of-the-sack with-which it-was clothed to-have and
dum sic admiraretur et aspiceret caput ejus pulcherrimum et
while thus be-wondered and beheld head its most-beautiful and
speciosissimam ejus faciem, statua ipsa locuta est dicens:
most-comely its face statue that-very spoken has saying
«Quare sic miraris? Deus hoc exemplum misit ad te ut in
why thus do-you-wonder God this example has-sent to you that in
me disceres quæ circa tuum ordinem sunt ventura.
me you-might-learn what-things concerning your order are to-come
«Caput aureum quod in me vides et facies tam decora est
the-head golden which in me you-see and the-face so comely is
principium tui ordinis, positum in latitudine evangelicæ
the-beginning of-your order set in the-breadth of-gospel
perfectionis. Et sicut ipsius auri substantia est ceteris
perfection and as of-that-very gold the-substance is than-the-other

metallis pretiosior, et sicut locus capitis cunctis membris
metals more-precious and as the-place of-the-head than-all members
est eminentior, ita principium tui ordinis erit tantæ
is more-eminent so the-beginning of-your order will-be of-such
pretiositatis propter auream et fraternam caritatem, et
preciousness because-of golden and brotherly charity and
tantæ speciositatis propter angelicam honestatem et tantæ
of-such comeliness because-of angelic decency and of-such
altitudinis propter evangelicam paupertatem quod totus
height because-of gospel poverty that the-whole
mundus mirabitur. Et regina Saba, id est sancta Ecclesia,
world will-wonder and the-queen of-Sheba that is holy Church
mirabitur et dilatabitur in corde suo, quum viderit in
will-wonder and will-be-enlarged in heart her when she-will-have-seen in
primis electis tui ordinis fratribus tantam pulchritudinem
the-first chosen of-your order brothers such beauty
sanctitatis quod sapientiæ spiritualis splendorem videbit
of-holiness that of-wisdom spiritual the-splendor she-will-see
tanquam in angelicis speculis relucentem. Et beati erunt
as in angelic mirrors shining-back and blessed will-be
qui illorum primorum lapidum pretiosorum imo capitum
they-who of-those first stones precious nay heads
aureorum virtutes et mores, Christo totaliter se
golden the-virtues and ways to-Christ wholly themselves
conformantes, studuerint imitari, magis illorum cælesti
conforming will-have-striven to-imitate rather of-them heavenly
pulchritudini quam florentis mundi fallaciis adhærendo.
to-the-beauty than of-the-flourishing world to-the-deceits clinging
«Pectus vero et brachia de argento erit secundus status ordinis
the-breast but and arms of silver will-be the-second state of-order
tui qui tanto erit primo inferior quantum argentum
your which by-so-much will-be than-the-first lower by-as-much-as silver

inferius est auro. Et sicut argentum pretiositatem et claritatem
lower is than-gold and as silver preciousness and brightness
et sonoritatem habet, ita in illo secundo statu erunt pretiosi
and resonance has so in that second state will-be precious
multi fratres in divinis scripturis et clari luce sanctitatis
many brothers in divine scriptures and bright with-the-light of-holiness
ac verbi Dei sonoritate: sublimes in tantum quod aliqui
and of-the-word of-God with-the-resonance sublime in so-much that some
eorum ad papatum, ad cardinalatum et ad episcopatum plurimi
of-them to the-papacy to the-cardinalate and to the-episcopate very-many
assumentur. Et quia per pectus et brachia ostenditur
will-be-taken-up and because through the-breast and arms is-shown
hominis fortitudo, ideo in illo tempore excitabit Dominus in
of-man the-strength therefore in that time will-rouse the-Lord in
ordine tuo homines scientia argenteos et virtute præclaros,
order your men in-knowledge silver and in-virtue illustrious
qui tam scientia quam virtutibus defendent religionem, et
who both by-knowledge and by-virtues will-defend religion and
etiam universam ecclesiam a multimodis impugnationibus
also the-universal church from manifold assaults
dæmonum et a variis impugnationibus hominum impiorum.
of-demons and from various assaults of-men impious
Sed quamvis mirabilis generatio illa erit, tamen usque
but although wonderful generation that will-be yet all-the-way
ad primorum statum perfectissimum non perveniet, sed sic
to of-the-first the-state most-perfect not it-will-attain but so
erit respectu ejus sicut argentum respectu auri.
it-will-be in-respect of-it as silver in-respect of-gold
«Post hos erit tertius status in ordine tuo qui ventri æreo et
after these will-be the-third state in order your which to-a-belly bronze and
æris femoribus similabitur, quia sicut æs æstimatur minori
of-bronze to-thighs will-be-likened because as bronze is-reckoned at-a-lesser

pretio quam argentum, ita illi de tertio statu erunt primis
price than silver so those of the-third state will-be than-the-first
secundisque minores. Et quamvis, tanquam æs, in numerositate
and-second lesser and although like bronze in numerousness
et multa latitudine per orbis spatia distendantur, tamen
and much breadth through of-the-world the-spaces they-be-spread-out yet
erunt de iis quorum Deus venter et gloria religionis in
they-will-be of those whose God the-belly and the-glory of-religion in
confusione ipsorum qui sola quæ terrena sunt sapiunt. Et
the-confusion of-them who only what-things earthly are savor and
quamvis propter scientiam habebunt linguam, tanquam æs,
although because-of knowledge they-will-have a-tongue like bronze
mirabilem et sonoram, sed quia erunt cultores ventris
wonderful and resonant but because they-will-be worshipers of-the-belly
et femorum, heu! reputabuntur apud Dominum, secundum
and of-the-thighs alas they-will-be-reckoned with the-Lord according-to
apostolum, æs sonans et cymbalum tinniens, quia aliis
the-apostle bronze sounding and a-cymbal tinkling because to-others
resonabunt verba cælestia et quasi ex femore spirituales
they-will-sound-forth words heavenly and as-if from the-thigh spiritual
filios generabunt; et ostenso aliis vitæ fonte, ipsi mortui
sons they-will-beget and shown to-others of-life the-fountain they dead
sunt siccitate et ipsi ventre gratia arido adhærebunt in
are with-dryness and they to-the-belly by-grace arid will-cling on
terra. Vobis autem succurrat divina misericordia! Amen.
earth to-you moreover may-succor divine mercy amen
«Post istos vero eveniet quartus status terribilis et pavidus qui
after these but will-come the-fourth state terrible and fearful which
tibi et nunc ostenditur in tibiis ferreis. Nam sicut ferrum
to-you also now is-shown in the-shins iron for as iron
domat et dissipat æs, argentum et aurum, ita status ille
subdues and scatters bronze silver and gold so state that

erit tantæ duritiæ et ferreæ pravitatis, quod ex frigiditate
will-be of-such hardness and iron depravity that from the-coldness
sui et horrenda rubigine ac ferreis moribus illius periculosi
of-itself and horrible rust and iron ways of-that perilous
temporis, oblivioni tradet quæcumque bona caritas aurea
time to-oblivion it-will-hand-over whatever goods the-charity golden
priorum, et argentea veritas secundorum, et ærea sive
of-the-first and the-silver truth of-the-second and the-bronze or
sonora loquacitas tertiorum quæ ædificaverat in Christi ecclesia.
resonant eloquence of-the-third which had-built in of-Christ the-church
Tamen sicut tibiæ sustinent corpus, ita illi in quadam
yet as the-shins sustain the-body so they in a-certain
fortitudine rubiginosæ hypocrisis corpus ordinis sustinebunt,
strength of-rusty hypocrisy the-body of-the-order will-sustain
et tam venter prædictus quam tibiæ istæ ferreæ latebunt
and both the-belly aforesaid and shins these iron will-lie-hidden
sub vestibus, quia sub religionis habitu contegentur.
under garments because under of-religion the-habit they-will-be-covered
Et isti tales solummodo ventri servientes rubiginosi et
and these such-men only the-belly serving rusty and
ferrei, mundo quidem latentes sed Domino manifesti,
iron to-the-world indeed hidden but to-the-Lord manifest
quia pretiosissima bona quasi ad nihilum suæ pravæ vitæ
because the-most-precious goods as-if to nothing of-their depraved life
malleo redegerunt, ideo ipsi tanquam ferrum durissimum
with-the-hammer they-have-reduced therefore they like iron most-hard
igne tribulationum et malleis angustiarum terribilium
with-the-fire of-tribulations and with-the-hammers of-straits terrible
affligentur, ita ut non solum dæmonum sed etiam rectorum
will-be-afflicted so that not only of-demons but also of-the-rulers
sæculi cladibus sæcularibus et ignibus et carbonibus
of-the-world by-calamities worldly and by-fires and coals

excoquentur, ut potentes potenter tormenta patiantur. Et quia
they-will-be-smelted that the-mighty mightily torments may-suffer and because
propter irreverentiam et duritiam peccaverunt ab irreverentibus
for irreverence and hardness they-sinned by the-irreverent
durissime torquebuntur. Propter illas autem angustias ad
most-harshly they-will-be-tortured because-of those moreover straits to
tantam impatientiam movebuntur quod sicut ferrum omnibus
such impatience they-will-be-moved that as iron to-all
metallis resistit, sic ipsi omnibus se opponent, ita quod
metals resists so they to-all themselves will-oppose so that
non solum sæcularibus potestatibus sed etiam spiritualibus
not only to-secular powers but also to-spiritual
obstinate resistent, putantes se tanquam ferrum omnia
obstinately they-will-resist thinking themselves like iron all-things
posse conculcare. Propter quod Deo maxime displicebunt.
to-be-able to-trample because-of which to-God greatly they-will-be-displeasing
«Quintus vero status erit ex parte ferreus, quantum ad
the-fifth but state will-be in part iron as to
hypocritas supradictos; et ex parte terreus quantum ad illos
the-hypocrites above-said and in part earthen as to those
qui sæcularibus negotiis totaliter se immiscebunt. Et sicut
who in-secular affairs wholly themselves will-entangle and as
vidisti in pedibus quod testa ex luto cocta et ferrum
you-saw in the-feet that earthenware from clay baked and iron
simul apparuit, quæ tamen uniri nullatenus possunt,
together appeared which yet to-be-united in-no-way can
ita erit in extremo statu istius ordinis; quod orietur
so it-will-be in the-last state of-this order that there-will-arise
tanta abominanda divisio inter ambitiosos hypocritas et
so-great an-abominable division between the-ambitious hypocrites and
testeos, ex luto rerum temporalium et concupiscentia
the-earthen-ones from the-clay of-things temporal and by-the-concupiscence

carnis excoctos, quia sicut testa et ferrum nequibunt
of-the-flesh baked because as earthenware and iron will-be-unable
ex discordia maxima convenire. Et contemnent non solum
from discord very-great to-agree and they-will-despise not only
Evangelium et regulam, sed etiam pedibus testeis et ferreis,
the-Gospel and the-rule but also with-feet earthen and iron
hoc est pravis affectionibus et immundis conculcabunt
that is with-depraved affections and unclean they-will-trample
omnem istius sancti ordinis disciplinam. Et sicut testa et
all of-this holy order the-discipline and as earthenware and
ferrum divisi sunt ab invicem, ita multi ipsorum inter se
iron divided are from each-other so many of-them among themselves
dividentur intus et extra. Intus quidem contentiose viventes,
will-be-divided within and without within indeed contentiously living
extra vero partialitatibus et sæcularibus tyranniis adhærentes.
without but to-factions and to-secular tyrannies clinging
Propter quod venient in tantam displicentiam omnium quod
because-of which they-will-come into such displeasure of-all that
non solum in terras vix intrare poterunt vel morari, vel
not only into the-lands scarcely to-enter they-will-be-able or to-stay or
vix portare habitum manifeste. Et multi eorum punientur
scarcely to-wear the-habit openly and many of-them will-be-punished
et destruentur per homines sæculares tormentis horribilibus,
and will-be-destroyed by men secular with-torments horrible
quia tam abominabiles pedes domus omnis et solum omne
because so abominable feet house every and soil every
vitabit. Hoc autem totum eveniet illis quia ab aureo capite
will-shun this moreover all will-befall them because from the-golden head
recesserunt. Beati autem erunt qui in illis diebus periculosis
they-withdrew blessed moreover will-be they-who in those days perilous
ad pretiosi capitis monita revertentur, quia tanquam
to of-the-precious head the-admonitions will-return because like

aurum in fornace probavit illos Dominus et quasi holocausta
gold in the-furnace has-proved them the-Lord and as-if holocausts
medullata coronabit eos et accipiet in æternum.
full-of-marrow he-will-crown them and will-receive-them for ever
«Iste vero habitus de quo erubescere videor est sancta
this but habit at which to-blush I-seem is holy
paupertas, quæ quum sit totius ordinis decor et splendor
poverty which although it-is of-the-whole order the-ornament and splendor
et custodia singularis et corona et fundamentum omnimodæ
and guard singular and crown and foundation of-every-kind-of
sanctitatis, deficientibus tamen omnibus studiis virtuosis, et, ut
holiness failing yet all pursuits virtuous and as
dictum est supra, de ipsa paupertate sanctissima filii degeneres
said it-is above of that-very poverty most-holy sons degenerate
erubescent, et, abjectis vilibus indumentis, eligent pretiosa
will-blush and cast-off the-vile garments will-choose precious-ones
et cappas vanas ausu etiam simoniaco procurabunt. Felices
and capes vain with-daring even simoniacal will-procure happy
vero et beati erunt qui usque in finem perseveraverunt in
but and blessed will-be they-who all-the-way to the-end have-persevered in
iis quæ Domino promiserunt.» Et iis dictis statua
those-things which to-the-Lord they-promised and these-things said statue
illa disparuit. Et sanctus Franciscus de iis vehementer
that vanished and Saint Francis at these-things vehemently
admirans oves suas præsentes et futuras tanquam bonus
wondering sheep his present and future like a-good
pastor Deo Omnipotenti cum multis lacrymis commendabat.
shepherd to-God Almighty with many tears commended
Laus et gloria Domino Jesu Christo semper. Amen.
praise and glory to-the-Lord Jesus Christ always amen

De visione sancti Francisci quomodo dæmones in locum Sanctæ Mariæ de Angelis intrare non poterant

XXVI · THE DEMONS AT PORTIUNCULA

Francis sees demons besieging the Portiuncula but unable to enter. When one brother nurses a grudge against another, a demon enters and seizes him; Francis has him confess the poison in his heart, and the demon flees.

Quum sanctus Franciscus in loco Portiunculæ quadam
when Saint Francis in the-place of-Portiuncula on-a-certain
vice, ut sibi moris erat, devote orationi vacaret, vidit
occasion as for-him the-custom was devoutly to-prayer was-free he-saw
totum locum tanquam a magno exercitu a dæmonibus
the-whole place as by a-great army by demons
obsessum et circumdatum; sed nullus intrare locum valebat
besieged and surrounded but none to-enter the-place was-able
eo quod fratres illi tantæ sanctitatis existerent quod ad
for-this that brothers those of-such holiness were that by
quem intrarent aditum non habebant.
which they-might-enter an-approach not they-had
Interim vero quidam de fratribus, qui ad iram et impatientiam
meanwhile but a-certain of the-brothers who to anger and impatience
commotus, accusationes et vindictas contra quemdam de
moved accusations and revenges against a-certain-one of
sociis fabricabat; propter quod ostio virtutis abjecto, et
the-companions was-forging because-of which the-door of-virtue cast-off and
aperta nequitiæ janua, viam intrandi diabolo præbuit. Et statim,
opened of-wickedness the-gate a-way of-entering to-the-devil he-offered and at-once
vidente sancto Francisco, unus illorum dæmonum intravit illum
seeing-it Saint Francis one of-those demons entered that
locum et dictum fratrem tanquam vinctum victor aggreditur.
place and the-said brother as-if bound a-victor attacks

Pius autem pater et pastor, qui super curam sui gregis
the-loving moreover father and shepherd who over the-care of-his flock
fidelissime vigilabat, advertens intrasse lupum ad unam
most-faithfully kept-watch noticing to-have-entered the-wolf for one
de suis oviculis devorandam, et sciens per spiritum ovem
of his little-sheep to-be-devoured and knowing through the-spirit the-sheep
in tanto periculo positam, fecit fratrem prædictum celerrime
in such peril placed had the-brother aforesaid most-swiftly
ad se vocari. Et quum ille obedienter ad pastorem tam
to himself be-called and when he obediently to the-shepherd so
sollicitum cucurrisset, præcepit beatus Franciscus ut statim
solicitous had-run commanded blessed Francis that at-once
detegeret venenum fabricatum quod contra proximum in
he-should-uncover the-poison forged which against his-neighbor in
corde servabat, propter quod erat traditus in manus inimici.
heart he-kept because-of which he-was handed into the-hands of-the-enemy
Ille vero territus vulnus detexit, culpam recognovit et veniam
he but terrified the-wound uncovered his-fault acknowledged and pardon
cum pænitentia humiliter requisivit. Quo facto, absolutus a
with penance humbly sought which done absolved from
culpa, et imposita pænitentia, statim vidente sancto Francisco,
the-fault and imposed the-penance at-once seeing-it Saint Francis
diabolus aufugit. Ovis vero erepta de faucibus bestiæ
the-devil fled the-sheep but snatched from the-jaws of-the-beast
truculentis Deo et beato Francisco gratias retulit, et in
savage to-God and to-blessed Francis thanks rendered and in
sancta vita usque in finem meritis pastoris sui perseveravit.
holy life all-the-way to the-end by-the-merits of-shepherd his persevered
Ad laudem Domini Jesu Christi et patris sancti. Amen.
to the-praise of-the-Lord Jesus Christ and of-the-father holy amen

Qualiter sanctus Franciscus convertit ad fidem Soldanum Babyloniæ

XXVII · THE SULTAN OF BABYLON

Francis crosses the sea with twelve brothers and preaches before the Sultan, who grants them freedom to preach. At an inn Francis lies down in the fire before a woman who tempts him, and she is converted. The Sultan, afraid of his people, is promised two brothers after Francis's death, and receives baptism from them before he dies.

Sanctissimus pater noster Franciscus zelo Dei et desiderio
most-holy father our Francis by-zeal for-God and by-desire
martyrii incitatus cum duodecim sanctissimis fratribus
of-martyrdom roused with twelve most-holy brothers
ultra mare transivit, proponens recto tramite pergere ad
across the-sea crossed proposing by-a-straight path to-go to
Soldanum.
the-Sultan
Quum autem pervenisset ad partes quasdam infidelium,
when moreover he-had-arrived to parts certain of-the-infidels
in quibus tam crudeles homines custodiebant itinera quod
in which such cruel men guarded the-roads that
nullus christianus illinc transiens poterat mortem evadere,
no Christian thence passing could death to-escape
Deo disponente, mortem quidem evaserunt. Tamen capti et
God disposing death indeed they-escaped yet seized and
multipliciter afflicti et ligati durissime ad Soldanum ducti
manifoldly afflicted and bound most-harshly to the-Sultan led
sunt. In cujus conspectu sanctus Franciscus a Spiritu sancto
they-were in whose sight Saint Francis by the-Spirit holy
edoctus tam divine de sancta catholica fide prædicavit quod
taught so divinely about the-holy catholic faith preached that

per ignem hanc probare se obtulit. Propter quod Soldanus
by fire it to-prove himself he-offered because-of which the-Sultan
magnam devotionem in ipso concepit tam pro constantia fidei
great devotion toward him conceived both for the-constancy of-faith
quam pro contemptu mundi. Qui nihil ab ipso recipere voluit,
and for the-contempt of-the-world who nothing from him to-receive would
quum esset pauperrimus, quam etiam pro fervore martyrii. Et
since he-was most-poor and also for the-fervor of-martyrdom and
ex tunc eum libentissime audiebat, et rogavit quod ad ipsum
from then him most-gladly heard and asked that to him
frequenter accederet. Et insuper liberaliter sibi et sociis
frequently he-should-come and moreover liberally to-him and to-companions
suis concessit quod quocumque vellent libere possent ire, et
his granted that wherever they-wished freely they-might go and
ubique per totum imperium suum libere prædicare. Et dedit
everywhere through whole empire his freely to-preach and he-gave
illis quoddam signaculum quo viso a nemine lædebantur.
them a-certain little-seal which seen by no-one they-were-harmed
Habita igitur hac liberali licentia, sanctus Franciscus illos
obtained therefore this liberal license Saint Francis those
suos socios binos hinc inde transmisit in diversis
his companions two-by-two hither thither sent into diverse
partibus paganorum. Ipse vero cum uno socio ad quamdam
parts of-the-pagans he but with one companion to a-certain
partem vadens, quum pervenisset ad quoddam hospitium, ubi
part going when he-had-arrived at a-certain inn where
erat sibi pro quiete necessarium commorari, invenit ibidem
it-was for-him for rest necessary to-stay he-found there
quamdam mulierem speciosam quidem facie sed turpissimam
a-certain woman comely indeed in-face but most-foul
mente, quæ ipsum de actu nefario requisivit. Cui sanctus
in-mind who him for an-act wicked solicited to-whom Saint

Franciscus respondit: «Si tu vis quod ego tibi assentiam,
Francis answered if you wish that I to-you assent
volo quod tu etiam mihi consentias.» — Ait illa: «Accepto
I-wish that you also to-me consent says she I-accept
quod tu dicis. Eamus ergo et lectum paremus.» — Sanctus
what you say let-us-go therefore and a-bed let-us-prepare Saint
vero Franciscus ait: «Venias mecum, et ego ostendam tibi
but Francis says come with-me and I shall-show you
lectum pulcherrimum.» Et duxit illam ad magnum ignem
a-bed most-beautiful and he-led her to a-great fire
qui tunc in illa domo fiebat. Et in fervore spiritus
which then in that house was-made and in fervor of-spirit
exspolians se et in lare illo ignito nudum tanquam in
stripping himself and on hearth that fiery naked as in
lecto locavit. Et vocans illam dicebat: «Exspolia te! Et
a-bed he-laid-himself and calling her he-said strip yourself and
festina frui hoc lecto splendido, florido ac mirando, quia
hurry to-enjoy this bed splendid flowery and wonderful because
hic oportet te esse, si tu vis obedire mihi.» Ille autem
here it-is-needful for-you to-be if you wish to-obey me that moreover
ignis nihil sanctum Franciscum læsit, sed super larem
fire in-nothing Saint Francis harmed but on hearth
illum ardenter ignitum quasi super flores hilariter accubabat.
that burningly fiery as-if on flowers cheerfully he-reclined
Illa vero mulier tam mira cernens et stupens non solum
that but woman such wonders seeing and astonished not only
a stercore peccati sed etiam a tenebris infidelitatis
from the-dung of-sin but also from the-darkness of-unbelief
conversa est ad Dominum Jesum Christum, et effecta est
converted was to the-Lord Jesus Christ and made was

tantæ sanctitatis et gratiæ quod juvantibus meritis sancti
of-such holiness and grace that helping-her the-merits of-the-holy
patris multas animas Domino in illis partibus acquisivit.
father many souls for-the-Lord in those parts she-gained
Videns autem sanctus Franciscus quod fructum quem
seeing moreover Saint Francis that the-fruit which
desiderabat ibidem facere non valebat, Domino sibi revelante,
he-desired there to-make not he-was-able the-Lord to-him revealing-it
disposuit, recongregatis fratribus, redire ad partes fidelium. Et
he-resolved regathered the-brothers to-return to the-parts of-the-faithful and
rediens ad Soldanum suum propositum de reditu indicavit.
returning to the-Sultan his purpose of return he-made-known
Cui Soldanus dixit: «Frater Francisce, ego libenter ad fidem
to-whom the-Sultan said brother Francis I gladly to the-faith
Christi converterer, sed timeo modo hoc facere, quia isti
of-Christ would-be-converted but I-fear now this to-do because these
Sarraceni me et te cum tuis sociis, si sentirent, statim
Saracens me and you with your companions if they-perceived-it at-once
occiderent. Et quum tu adhuc multum possis proficere, et ego
would-kill and since you still much can to-profit and I
quædam magna negotia pro salute animæ habeam expedire,
certain great affairs for the-salvation of-the-soul have to-dispatch
et ideo nollem libenter mortem meam et tuam ita
and therefore I-would-not-wish gladly death my and yours so
inopinatam inducere: sed indica mihi modum quo salver,
unexpected to-bring-on but show me the-way by-which I-may-be-saved
et ego sum paratus tibi in omnibus obedire.» Dixit ei
and I am ready you in all-things to-obey said to-him
sanctus Franciscus: «Domine, ego quidem modo recedam;
Saint Francis lord I indeed now shall-withdraw
sed postquam ad partes meas rediero, et ad cælum,
but after to parts my I-shall-have-returned and to heaven

Domino vocante, transiero, post mortem meam, secundum
the-Lord calling I-shall-have-passed after death my according-to
dispositionem divinam, mittam tibi duos de fratribus meis,
the-disposition divine I-shall-send to-you two of brothers my
a quibus baptismum recipies et salvus eris, sicut
from whom baptism you-will-receive and saved you-will-be as
mihi revelavit Dominus meus Jesus Christus. Tu autem
to-me has-revealed Lord my Jesus Christ you moreover
interim ab omni negotio te dissolve, ut quum gratia
meanwhile from every affair yourself free that when the-grace
Christi venerit, inveniat te fide et devotione paratum.
of-Christ will-have-come it-may-find you in-faith and devotion ready
Cui Soldanus gaudenter assentiens fideliter obedivit. Sanctus
to-whom the-Sultan joyfully assenting faithfully obeyed Saint
vero Franciscus valefaciens ei rediit ad partes fidelium.
but Francis bidding-farewell to-him returned to the-parts of-the-faithful
Post aliquot autem annos prædictus Soldanus infirmatus est.
after some moreover years the-aforesaid Sultan fallen-ill was
Et exspectans promissum sancti qui jam ad vitam beatam
and awaiting the-promise of-the-saint who already to life blessed
migraverat, posuit exploratores in portarum exitibus, ut si
had-departed he-placed scouts at of-the-gates the-exits that if
quando duo fratres in habitu sancti Francisci apparerent ipsos
ever two brothers in the-habit of-Saint Francis should-appear them
ad eum festinanter traducerent. In illo autem tempore apparuit
to him hastily they-should-bring in that moreover time appeared
beatus Franciscus duobus fratribus suis, et præcepit illis ut
blessed Francis to-two brothers his and commanded them that
sine mora pergerent ad Soldanum et ejus salutem sicut eidem
without delay they-should-go to the-Sultan and his salvation as to-him
promiserat procurarent. Qui perfecerunt devote mandatum;
he-had-promised should-procure who performed devoutly the-command

et mare transeuntes ad Soldanum per exploratores prædictos
and the-sea crossing to the-Sultan by the-scouts aforesaid
adducti sunt. Quos ut vidit gavisus est gaudio magno valde,
brought were whom when he-saw rejoiced has with-joy great very
dicens: «Nunc scio vere quia misit Dominus servos suos:
saying now I-know truly that has-sent the-Lord servants his
sicut sanctus Franciscus promisit, Domino revelante, ita mihi
as Saint Francis promised the-Lord revealing-it so to-me
servavit pro salute mea sollicite transmittendo.» Recipiensque
he-kept-faith for salvation my carefully sending and-receiving
ab ipsis fratribus fidei documenta et sanctum baptismum,
from those-very brothers of-the-faith the-teachings and holy baptism
in ipsa infirmitate regeneratus, in Domino migravit ad
in that-very illness regenerated in the-Lord he-passed to
gaudia sempiterna, et salva facta est anima ejus meritis
the-joys everlasting and saved made was soul his by-the-merits
sanctissimi patris Francisci. Ad laudem Jesu Christi. Amen.
of-the-most-holy father Francis to the-praise of-Jesus Christ amen

Qualiter sanctus Franciscus sanavit quemdam leprosum a lepra animæ et corporis dum adhuc viveret

XXVIII · THE LEPER HEALED

Francis bids the friars serve lepers. One leper beats and curses the brothers and blasphemes Christ; Francis washes him with his own hands, healing his body and his soul, and the man repents in tears. After his death he appears to Francis to thank him.

Quum adhuc autem viveret in hoc miserabili et flebili
while still moreover he-lived in this miserable and tearful
sæculo beatus Franciscus, illuminatus a Spiritu sancto semper
world blessed Francis enlightened by the-Spirit holy always
studebat totis viribus imitari Domini nostri Jesu Christi
strove with-all strength to-imitate of-the-Lord our Jesus Christ
vestigia. Unde sicut ipse Christus dignatus est se fieri
the-footsteps whence as himself Christ deigned has himself to-become
peregrinum, ita beatus Franciscus se et suum ordinem
a-pilgrim so blessed Francis himself and his order
peregrinum ostendit, et etiam in regula scribi fecit ut
as-pilgrim showed and also in the-rule to-be-written had that
omnes fratres sui tanquam peregrini et advenæ in hoc sæculo
all brothers his as pilgrims and strangers in this world
Domino servirent. Sicut insuper Christus venit non solum
the-Lord should-serve as moreover Christ came not only
servire leprosis illos sanando et mundando in corpore, sed
to-serve lepers them healing and cleansing in body but
etiam pro illis voluit mori, eos sanctificando et mundando
also for them willed to-die them sanctifying and cleansing
in anima, ita beatus Franciscus, Christo cupiens totaliter
in soul so blessed Francis to-Christ desiring wholly

conformari, leprosis affectuosissime serviebat, ministrando
to-be-conformed lepers most-affectionately served ministering
eis cibaria, lavando eorum membra putrida, mundando
to-them foods washing their limbs putrid cleansing
et lavando vestimenta, et insuper ruendo frequenter et
and washing garments and moreover rushing frequently and
ferventer in eorum oscula. Ordinavit etiam quod fratres sui
fervently into their kisses he-ordained also that the-brothers of-his
ordinis, ob amorem Christi qui ut leprosus pro nobis voluit
order for the-love of-Christ who as a-leper for us willed
reputari, ubicumque essent eis sollicite deservirent. Fratres
to-be-reckoned wherever they-were them carefully should-serve the-brothers
autem sicut vere obedientiæ filii hoc promptissime faciebant.
moreover as truly of-obedience sons this most-readily did
Accidit autem quod in quodam loco, ubi a fratribus
it-happened moreover that in a-certain place where by the-brothers
leprosis serviebatur, erat quidam leprosus ita pestilens,
lepers were-served there-was a-certain leper so pestilent
impatiens et protervus, quod nulli dubium erat ipsum per
impatient and insolent that to-no-one doubtful it-was him by
malignum spiritum agitari. Nam fratres sibi servientes non
a-malign spirit to-be-driven for the-brothers him serving not
solum horrendis improperiis impetebat et sagittabat injuriis,
only with-horrible reproaches he-assailed and shot with-insults
sed, quod pejus erat, eos flagellis et plagis multimodis
but what worse was them with-scourges and blows manifold
vulnerabat. Et insuper, quod horrendum valde erat et
he-wounded and moreover what horrible very was and
pessimum, Christum benedictum et Matrem ejus sanctissimam
worst Christ blessed and Mother his most-holy
et sanctos alios blasphemabat. Unde quamvis de injuriis
and the-saints other he-blasphemed whence although for the-insults

sibi irrogatis et plagis fratres illi studerent pro
on-themselves inflicted and blows brothers those strove according-to
posse patientiæ meritum accumulare, tamen nullomodo Christi
power of-patience the-merit to-heap-up yet in-no-way of-Christ
blasphemias et suæ Matris sanctissimæ ipsorum conscientia
the-blasphemies and of-his Mother most-holy their conscience
poterat sustinere, ne tanti sceleris esse participes viderentur.
could to-bear lest of-so-great a-crime to-be sharers they-should-seem
Quapropter decreverunt dictum leprosum derelinquere ne
wherefore they-decided the-said leper to-abandon lest
forent blasphematoris Dei et vasis diaboli nutritores.
they-should-be of-a-blasphemer of-God and of-a-vessel of-the-devil the-nourishers
Sed hoc facere noluerunt nisi prius sancto Francisco qui
but this to-do they-would-not unless first to-Saint Francis who
in alio loco morabatur omnia per ordinem indicassent.
in another place was-staying all-things in order they-had-made-known
Quibus auditis, sanctus Franciscus ad leprosum accessit, et
which heard Saint Francis to the-leper went and
ingressus ad eum dixit: «Deus det tibi pacem, frater
entering to him said God may-give you peace brother
carissime.» — Cui ille: «Et qualis mihi pax est? Imo Deus
dearest to-whom he and what-kind to-me peace is nay God
accepit mihi pacem, quia totus sum, inquit, marcidus.» — Et
has-taken from-me peace because wholly I-am he-says rotten and
sanctus Franciscus ait: «Carissime, habe patientiam, quia mala
Saint Francis says dearest have patience because the-evils
quæ hic corporibus inferuntur ad salutem animæ proveniunt,
which here on-bodies are-inflicted to the-salvation of-the-soul come
si æquanimiter tolerentur.» — Et ille respondit: «Quomodo
if calmly they-be-borne and he answered how
possum tolerare patienter quum mea pœna die noctuque
can-I to-bear patiently when my pain by-day and-by-night

perseveret? Nam non solum ab infirmitate comburor et
persists for not only by the-illness I-am-burned and
crucior, sed a fratribus quos dedisti mihi servitores vehementer
tortured but by the-brothers whom you-gave to-me as-servants vehemently
affligor, quia nullus est qui mihi serviat ut oportet.»
I-am-afflicted because none there-is who me may-serve as it-is-needful
Sanctus autem Franciscus cognoscens per Spiritum sanctum
Saint moreover Francis knowing through the-Spirit holy
quod ille a maligno spiritu vexabatur, ivit et pro ipso
that he by a-malign spirit was-harassed went and for him
devote Deum oravit. Et facta oratione rediit ad ipsum
devoutly God prayed and made the-prayer he-returned to him
dicens: «Carissime, ego volo servire tibi, ex quo non es
saying dearest I wish to-serve you from which not you-are
contentus de aliis.» — Et respondit et dixit: «Placet mihi.
content with the-others and he-answered and said it-pleases me
Sed quid potes facere plus quam ceteri?» — Et sanctus
but what can-you to-do more than the-rest and Saint
Franciscus ait: «Quidquid volueris ego faciam.» — Et ille:
Francis says whatever you-will-wish I shall-do and he
«Volo, inquit, quod me laves: totus fœteo in tantum quod
I-wish he-says that me you-wash wholly I-stink in so-much that
memet ipsum ferre non valeo.»
me myself to-bear not I-am-able
Sanctus autem Franciscus fecit calefieri aquam cum multis
Saint moreover Francis had heated water with many
herbis odoriferis. Et exspolians illum incepit suis sanctis
herbs fragrant and stripping him began with-his holy
manibus lavare leprosum, et alius frater aquam superius
hands to-wash the-leper and another brother the-water from-above
infundebat. Et sicut corpus aqua lavabat exterius, sic a
poured and as the-body with-water he-washed outwardly so from

lepra totum mundabat, et anima ipsius interius sanabatur et
leprosy wholly he-cleansed-it and soul his inwardly was-healed and
mundabatur. Unde quum sanari exterius se videret, statim
was-cleansed whence when to-be-healed outwardly himself he-saw at-once
ex compunctione nimia cœpit amarissime flere. Et sicut corpus
from compunction excessive he-began most-bitterly to-weep and as the-body
aqua lavabatur et a lepra mundabatur, ita conscientia
with-water was-washed and from leprosy was-cleansed so the-conscience
lacrymis baptizabatur et mundabatur ab omni iniquitate. Quum
with-tears was-baptized and was-cleansed from all iniquity when
vero totus esset lotus et sanatus exterius, perfecte fuit unctus
but wholly he-was washed and healed outwardly perfectly he-was anointed
et sanatus interius; et ideo in tantam compunctionem et
and healed inwardly and therefore into such compunction and
lacrymas prorupit quod altissima voce plorabat et clamabat:
tears he-burst-forth that with-a-very-loud voice he-wept and cried
dicens dignum se esse inferno propter injurias illatas
saying worthy himself to-be of-hell because-of the-insults inflicted
fratribus, et pro plagis et flagellis quæ fecerat in eosdem,
on-the-brothers and for the-blows and scourgings which he-had-given against them
et propter impatientiam et blasphemiam contra Deum. Unde
and because-of impatience and blasphemy against God whence
bene per quindecim dies duravit sibi ille planctus mirabilis
fully for fifteen days lasted for-him that lament wonderful
qui ab intimis præcordiis erumpebat, et continue nihil aliud
which from inmost depths-of-the-heart burst-forth and continually nothing other
quam misericordiam Dei invocabat. Et cum hac compunctione
than the-mercy of-God he-invoked and with this compunction
et lacrymis omnia peccata sua confessus est sacerdoti.
and tears all sins his confessed he-has to-a-priest

Beatus autem Franciscus videns tam notum miraculum
blessed moreover Francis seeing so known a-miracle
gratias agens Deo recessit illinc, et ad partes multum
thanks giving to-God withdrew thence and to parts very
remotas accessit, ne dum dictum miraculum fieret
remote went lest when the-said miracle should-become
notum populo omnes ad ipsum concurrerent, quod propter
known to-the-people all to him should-run-together which because-of
humilitatem toto posse vitabat. Studebat enim, tanquam
humility with-all power he-avoided he-strove for as
fidelis et prudens servus, Deo gloriam et honorem reddere
faithful and prudent servant to-God glory and honor to-render
et sibi inter homines dedecus et ignominiam procurare.
and for-himself among men disgrace and ignominy to-procure
Dictus vero leprosus post illam sanitatem et compunctionem
the-said but leper after that health and compunction
mirabilem ad paucum tempus infirmatus est, et bene
wonderful within a-little time fallen-ill he-was and well
armatus ecclesiasticis sacramentis de hac vita decessit. Sancto
armed with-ecclesiastical sacraments from this life departed Saint
vero Francisco orante in quodam loco remoto in silva,
but Francis praying in a-certain place remote in the-wood
apparuit sibi dictus leprosus defunctus, speciosior sole,
appeared to-him the-said leper dead more-beautiful than-the-sun
sublevatus in aere, dicens ei: «Recognoscis me?» Cui
raised in the-air saying to-him do-you-recognize me to-whom
sanctus Franciscus: «Quis, inquit, es tu?» — Et ille: «Ego sum
Saint Francis who he-says are you and he I am
leprosus ille quem Christus benedictus, te promerente, sanavit.
leper that whom Christ blessed you meriting-it healed
Et hodie vado ad paradisum et ad regnum beatum, de quo
and today I-go to paradise and to the-kingdom blessed for which

Deo Omnipotenti et tibi gratias ago. Benedicta sit anima
to-God Almighty and to-you thanks I-render blessed be soul
tua et corpus tuum, et benedicta sint verba tua et opera
your and body your and blessed be words your and works
tua, quia per te multæ animæ salvantur et salvabuntur.
your because through you many souls are-saved and will-be-saved
Et scias quod non est dies in quo sancti angeli et omnes
and know that not there-is a-day on which the-holy angels and all
alii sancti et sanctæ non referant magnas gratias Deo
other saints and female-saints not render great thanks to-God
de sanctis fructibus qui per te et tuum ordinem undique
for the-holy fruits which through you and your order everywhere
per orbem patrantur. Et propterea confortare, et gratias
through the-world are-wrought and therefore be-comforted and thanks
redde Deo et sta cum benedictione Dei!» Et iis dictis
render to-God and stand with the-blessing of-God and these-things said
disparuit, et sanctus Franciscus remansit valde consolatus.
he-vanished and Saint Francis remained greatly consoled

De tribus latronibus conversis per sanctum Franciscum quorum uni revelata fuit pœna inferni et gloria paradisi

XXIX · THE THREE ROBBERS

The guardian of Monte Casale drives off three robbers, and Francis sends him after them with bread and wine and an apology. The robbers repent and become friars; the one who outlives the others, after years of penance, is shown in a vision the fall from the cliff, the furnace, and the bridge of purgation, and dies purged as Francis promised.

Beatissimus pater Franciscus, cupiens omnes homines perducere
the-most-blessed father Francis desiring all men to-lead
ad salutem, mundum per diversas provincias circuibat: et
to salvation the-world through various provinces went-round and
quocumque ibat, quia divino Spiritu ducebatur, novam
wherever he-went because by-the-divine Spirit he-was-led a-new
familiam Domino acquirebat. Unde sicut vas electum a
household for-the-Lord he-gained whence as a-vessel chosen by
Domino erat balsamum gratiæ infundendo, propter quod
the-Lord he-was the-balm of-grace pouring-in because-of which
perrexit in Sclavoniam, in Marchiam Triviginam, in
he-went into Slavonia into the-March of-Treviso into
Marchiam Anconitanam, in Apuliam, in Sarraciniam
the-March of-Ancona into Apulia into the-land-of-the-Saracens
et in multas alias provincias, ubique multiplicando servos
and into many other provinces everywhere multiplying the-servants
Domini nostri Jesu Christi.
of-the-Lord our Jesus Christ

Unde quum semel transiret per Montem Casalem, castrum
whence when once he-was-passing through Monte Casale a-town
quod est in districtu Burgi Sancti Sepulcri, recepit ibi unum
which is in the-district of-Borgo San Sepolcro he-received there one
juvenem nobilem de Burgo prædicto. Qui quum venisset ad
youth noble from Borgo aforesaid who when he-had-come to
beatum Franciscum, dixit ei: «Pater, ego vellem libentissime
blessed Francis said to-him father I would-wish most-gladly
effici frater vester.» — Sanctus vero Franciscus respondit ei:
to-be-made brother your Saint but Francis answered him
«Fili, tu es unus juvenis delicatus et nobilis: forte paupertatem
son you are a youth delicate and noble perhaps poverty
nostram et asperitatem non poteris sustinere?» — Ille vero
our and harshness not you-will-be-able to-bear he but
ait: «Pater, nonne vos estis homines sicut ego? Sicut ergo
says father not you are men as I as therefore
vos qui estis mei similes sustinetis, sic et ego, cum adjutorio
you who are of-me like bear so also I with the-help
Dei, potero sustinere!» Quæ responsio multum placuit sancto
of-God shall-be-able to-bear which answer much pleased Saint
Francisco et statim recepit eum et benedixit, et fratrem
Francis and at-once he-received him and blessed-him and brother
Angelum appellavit. Qui ita gratiose se habuit quod paulo
Angelo named-him who so graciously himself conducted that a-little
post ipsum in prædicto Monte Casali guardianum instituit.
after him in the-aforesaid Monte Casale as-guardian he-appointed
In illis autem diebus erant tres famosi latrones in partibus
in those moreover days there-were three famous robbers in parts
illis qui undique multa maleficia perpetrabant. Isti latrones
those who everywhere many misdeeds perpetrated these robbers
quadam die ad prædictum locum venerunt, rogantes fratrem
on-a-certain day to the-aforesaid place came asking brother

Angelum guardianum ut eis de comestibilibus provideret.
Angelo the-guardian that for-them with eatables he-should-provide
Ipse guardianus rigida reprehensione eos redarguens dixit
that-very guardian with-rigid reproof them rebuking said
eis: «Vos, fures et sævissimi homicidæ, non solum non
to-them you thieves and most-savage murderers not only not
erubescitis labores aliorum prædari, sed insuper præsumitis,
blush the-labors of-others to-plunder but moreover you-presume
ut effrontes, eleemosynas servis Dei exhibitas devorare!
as shameless-men the-alms to-the-servants of-God offered to-devour
Quum non sitis digni quod vos terra sustineat! Quia
since not you-are worthy that you the-earth should-sustain because
et nullum hominem reveremini, et Deum qui vos creavit
both no man you-revere and God who you created
contemnitis. Ite ergo pro factis vestris et huc amplius
you-despise go therefore for deeds your and here further
nunquam accedatis!» Illi vero turbati valde cum indignatione
never come they but disturbed greatly with indignation
maxima recesserunt. Et ecce eodem die sanctus Franciscus
very-great withdrew and behold on-the-same day Saint Francis
ad locum rediit, portans de quæsta quam cum socio
to the-place returned carrying from the-quest which with the-companion
fecerat unam tascam panis et unum butigulum vini.
he-had-made one bag of-bread and one little-flask of-wine
Quum autem guardianus qualiter illos latrones repulerat
when moreover the-guardian how those robbers he-had-repelled
retulisset, sanctus Franciscus dure redarguit ipsum, dicens
had-related Saint Francis harshly rebuked him saying
quod impie gessit, quia peccatores melius reducuntur cum
that impiously he-had-acted because sinners better are-brought-back with
dulcedine pietatis quam increpatione crudeli. Nam et Christus
the-sweetness of-pity than with-rebuke cruel for also Christ

magister noster cujus Evangelium servare promisimus: Non,
master our whose Gospel to-keep we-have-promised not
inquit, opus est valentibus medicus, sed male habentibus, et
he-says need is to-the-healthy a-physician but badly to-those-having and
non veni vocare justos sed peccatores, et ideo frequenter cum
not I-came to-call the-just but sinners and therefore frequently with
peccatoribus manducabat. Quia ergo contra caritatem et contra
sinners he-ate because therefore against charity and against
exemplum Jesu Christi fecisti, per sanctam obedientiam
the-example of-Jesus Christ you-have-done by holy obedience
præcipio tibi quod statim accipias tascam istam panum et
I-command you that at-once you-take bag this of-loaves and
vasculum vini quod acquisieram. Et sollicite per montes et
little-vessel of-wine which I-had-acquired and carefully through mountains and
valles dictos latrones quæras, donec invenias. Et panes istos
valleys the-said robbers seek until you-find-them and loaves these
omnes et vinum præsentabis eis ex parte mea, et postea
all and the-wine you-will-present to-them on the-part my and afterward
coram illis genuflectens, de incurialitate et crudelitate tua
before them kneeling for discourtesy and cruelty your
dicas humiliter culpam tuam. Et roga illos ex parte mea quod
say humbly fault your and ask them on the-part my that
amplius mala ista non faciant, sed Deum timeant et proximos
further evils these not they-do but God they-fear and neighbors
non offendant. Et si hæc fecerint, ego promitto eis
not they-offend and if these-things they-will-have-done I promise them
de necessariis pro eorum corporibus continue providere. Et
about necessities for their bodies continually to-provide and
quum illis hæc humiliter dixeris revertaris.»
when to-them these-things humbly you-will-have-said return

Interim tunc sanctus Franciscus pro illis rogabat Dominum
meanwhile then Saint Francis for them asked the-Lord
ut illorum corda ad pænitentiam emolliret.
that their hearts to penance he-might-soften
Unde factum est quod, quum eleemosynas illas a sancto
whence done it-was that when alms those by Saint
Francisco transmissas latrones illi comederent, ad invicem
Francis sent robbers those were-eating with one-another
conferre cœperunt et dicere: «Heu! nos miseros et infelices,
to-confer they-began and to-say alas us wretched and unhappy
quos durus et infernalis cruciatus exspectat! qui pergimus non
whom hard and infernal torment awaits who go-on not
solum prædando homines et vulnerando sed etiam occidendo:
only plundering men and wounding but also killing
et tamen de tam horrendis sceleribus et homicidiis nullo
and yet for so horrible crimes and murders by-no
Dei timore et compunctione conscientiæ stimulamur. Et ecce
of-God fear and compunction of-conscience we-are-goaded and behold
iste sanctus frater qui venit modo ad nos, propter aliqua verba
this holy brother who came just-now to us because-of some words
valde justa propter nostram malitiam in nos irrogata, se
very just for our malice against us inflicted himself
coram nobis tam humiliter accusavit. Et insuper sancti patris
before us so humbly accused and moreover of-the-holy father
tam liberale promissum retulit, et panis et vini beneficium
so liberal a-promise reported and of-bread and of-wine the-benefit
attulit caritatis. Vere isti sunt sancti Dei qui cælestem
brought of-charity truly these are the-saints of-God who the-heavenly
patriam promerentur. Nos, filii perditionis æternæ, per
fatherland merit we sons of-perdition eternal through
flammas ultrices quotidie nobis nostris nefandis sceleribus
flames avenging daily for-ourselves with-our unspeakable crimes

cumulamus! Nescio utrum de patratis facinoribus et
heap-up I-do-not-know whether for the-accomplished misdeeds and
commissis flagitiis possimus a Deo misericordiam invenire.»
committed outrages we-may-be-able from God mercy to-find
Uno vero illorum prædicta verba dicente, reliqui duo
one but of-them the-aforesaid words saying the-remaining two
dixerunt: «Quid ergo faciendum est nobis?» Et ille: «Eamus,
said what therefore to-be-done is by-us and he let-us-go
inquit, ad sanctum Franciscum, et si ipse nobis confidentiam
he-says to Saint Francis and if he to-us confidence
tribuat quod possimus de magnis peccatis nostris misericordiam
grants that we-can for great sins our mercy
invenire a Deo, quidquid ipse mandaverit faciamus, ut
to-find from God whatever he will-have-commanded let-us-do that
possimus animas nostras de inferni barathro liberare.»
we-may-be-able souls our from of-hell the-abyss to-free
In quo consilio omnes tres concorditer consenserunt. Et
in which counsel all three harmoniously agreed and
venerunt festinanter ad sanctum Franciscum, dicentes: «Pater,
they-came hastily to Saint Francis saying father
nos propter multa et pessima peccata nostra non confidimus
we because-of many and most-wicked sins our not trust
posse misericordiam Dei invenire; sed tu, si confidis
to-be-able the-mercy of-God to-find but you if you-trust
quod Deus ad suam misericordiam nos recipiat, ecce parati
that God to his mercy us may-receive behold ready
sumus tecum pænitentiam facere et in omnibus quæ nobis
we-are with-you penance to-do and in all-things which to-us
præceperis obedire.» — Quos sanctus Franciscus
you-will-have-commanded to-obey whom Saint Francis
benigne et caritative recipiens, exemplis eos multiplicibus
kindly and charitably receiving with-examples them manifold

exhortando, certos eos de invenienda Dei misericordia
exhorting certain them about to-be-found of-God the-mercy
reddidit. Et insuper se illis acquisiturum a Domino
rendered and moreover himself for-them about-to-obtain from the-Lord
ipsam misericordiam et gratiam repromisit. Instruens illos
that-very mercy and grace he-promised instructing them
etiam quomodo divinæ misericordiæ immensurabilis magnitudo
also how of-divine mercy the-immeasurable greatness
cuncta peccata nostra, etiam si infinita essent, præcellit; et
all sins our even if infinite they-were surpasses and
quomodo, testante Evangelio et apostolo Paulo, Christus
how witnessing the-Gospel and the-apostle Paul Christ
in hunc mundum pro peccatoribus venit redimendis.
into this world for sinners came to-be-redeemed
Propter quæ salubria hortamenta tres dicti latrones
because-of which salutary exhortations the-three said robbers
abrenuntiaverunt mundo, et recepti a sancto patre sibi tam
renounced the-world and received by the-holy father to-him both
habitu quam animo adhæserunt. Duo autem illorum parum
in-habit and in-mind clung two moreover of-them a-little-while
viventes post mutationem laudabilem de præsenti sæculo,
living after the-change praiseworthy from the-present world
Domino vocante, migraverunt. Tertius vero supervivens,
the-Lord calling departed the-third but surviving
considerans multa et magna peccata quæ fecerat, tali
considering the-many and great sins which he-had-done to-such
pænitentiæ se subegit quod per quindecim annos, exceptis
penance himself subjected that for fifteen years except
communibus quadragesimis quas sicut alii faciebat,
the-common Lents which like the-others he-kept
continue ter in septimana panem tantummodo et aquam
continually thrice in the-week bread only and water

manducabat. Et contentus unica tunica tantum, incedebat
he-ate and content with-a-single tunic only he-went
discalciatus continue, et post matutinum nunquam dormiebat.
barefoot continually and after matins never he-slept
Infra illud quindecim annorum tempus sanctus Franciscus
within that of-fifteen years time Saint Francis
transivit de hoc mundo ad patrem cælestem.
passed from this world to the-father heavenly
Quum autem dictus frater districtionem hanc pænitentiæ
when moreover the-said brother strictness this of-penance
annis plurimis tenuisset, quadam nocte post matutinum tanta
for-years very-many had-kept on-a-certain night after matins such
somnolentia sibi supervenit quod nullis argumentis poterat
drowsiness on-him came that by-no devices he-could
somno resistere nec, prout consueverat, vigilare. Qui quum
sleep to-resist nor as he-had-been-wont to-keep-watch who when
reluctari nequiret, nec valeret orare, tentationi succumbens,
to-struggle he-was-unable nor was-able to-pray to-temptation succumbing
ivit ad lectum ut dormiret. Statim autem ut posuit caput
went to bed that he-might-sleep at-once moreover as he-put the-head
in lecto fuit ductus in spiritu in montem excelsum valde,
on the-bed he-was led in spirit onto a-mountain lofty very
in quo erat profundissima ripa, et hinc inde saxa
on which was a-most-deep bank and on-this-side and-that rocks
prærupta et diversi scopuli inæqualiter prominentes. Ille vero
sheer and various crags unevenly jutting he but
a quo ducebatur impulit eum de cacumine dictæ ripæ.
by whom he-was-led pushed him from the-summit of-the-said bank
Qui in præceps ruendo per saxa, collisiones de rupibus
who in headlong falling through the-rocks collisions from crags

in rupibus sustinendo, quando ad fundum ripæ pervenit,
onto crags enduring when to the-bottom of-the-bank he-came
omnia videbantur sua membra dirupta et ossa confracta.
all seemed his limbs broken and bones shattered
Qui dum jaceret sic male collisus a suo ductore vocatur ut
who while he-lay thus badly battered by his guide is-called that
surgeret, quia magnum adhuc iter illum facere oporteret.
he-should-rise because a-great still journey him to-make it-behooved
Cui frater respondit: «Durus homo et indiscretus videris,
to-whom the-brother answered a-hard man and indiscreet you-seem
quia quum me videas usque ad mortem contritum, tamen
because although me you-see all-the-way to death crushed yet
dicis quod surgam!» Qui ductor accedens et tangens eum
you-say that I-should-rise who the-guide approaching and touching him
statim ab omni membrorum collisione perfecte sanavit. Et tunc
at-once from every of-limbs bruise perfectly healed and then
ostendit ei magnam planitiem acutis lapidibus, et spinis, et
he-showed to-him a-great plain with-sharp stones and thorns and
tribulis, et lutosis atque aquosis labinulis, unde illum oportebat
caltrops and muddy and watery little-slides whence him it-behooved
discalciatum incedere, et ad finem illius planitiei accedere,
barefoot to-walk and to the-end of-that plain to-go
ubi erat quædam fornax ignita quæ a longe videbatur,
where there-was a-certain furnace fiery which from afar was-seen
in quam debebat intrare. Quum autem planitiem illam cum
into which he-was-to to-enter when moreover plain that with
multa angustia pertransisset et ad fornacem illam pervenisset,
much distress he-had-crossed and to furnace that had-come
dixit angelus ad illum: «Ingredere fornacem illam quia sic est
said the-angel to him enter furnace that because so it-is
necessarium.» — Ille frater respondit: «Heu! quam durus ductor
necessary that brother answered alas how hard a-guide

es, qui quum videas me per istam angustissimam planitiem
you-are who although you-see me through this most-distressing plain
tam pœnaliter tribulatum quod maxima quiete indigeam, et tu
so painfully afflicted that very-great rest I-need yet you
dicis: Intra in fornacem!» Quum autem aspiceret circa fornacem,
say enter into the-furnace when moreover he-looked around the-furnace
vidit undique dæmones cum furcis ignitis adstantes, quem
he-saw on-all-sides demons with forks fiery standing-by whom
differentem intrare cum ipsis furcis eum subito impulerunt.
delaying to-enter with those-very forks him suddenly they-pushed
Qui quum ipsum ignem intrasset et per spatium aliquod ibi
who when that-very fire he-had-entered and for a-space some there
stetisset, angelus expulit eum extra fornacem, dicens: «Præpara
had-stood the-angel drove him outside the-furnace saying prepare
te ad eundum, quia adhuc habes grande periculum
yourself for going because still you-have a-great peril
pertransire.» — Cui ille dicebat: «O durissime ductor,
to-cross to-whom he said O most-hard guide
qui nulla compassione moveris. Vides quod sum quasi totus
who by-no compassion are-moved you-see that I-am as-if wholly
combustus, et dicis: Veni adhuc ad horribile periculum!» —
burned and you-say come still to a-horrible peril
Angelus vero tangens eum perfecte sanavit. Et duxit eum ad
the-angel but touching him perfectly healed-him and led him to
quemdam pontem qui transvadari non poterat absque ingenti
a-certain bridge which to-be-crossed not could without huge
periculo, quia erat nimis angustus et excessive politus.
peril because it-was too narrow and excessively polished
Sub ponte vero fluvius terribilis defluebat serpentibus et
under the-bridge but a-river terrible flowed-down with-serpents and
draconibus, scorpionibus et bufonibus, et horrendis fœtoribus
dragons scorpions and toads and horrible stenches

plenus. Dixit angelus: «Transi pontem istum, quia penitus
full said the-angel cross bridge this because wholly
convenit te transire.» Ille autem respondit: «Et quomodo
it-is-fitting for-you to-cross he moreover answered and how
pertransire potero quin cadam in tam periculosum fluvium.»
to-cross shall-I-be-able without falling into so perilous a-river
— Respondit angelus: «Venias post me et pone pedem tuum
answered the-angel come after me and put foot your
ubi videris poni meum, et bene transibis.» — Qui incedens
where you-will-see placed mine and well you-will-cross who walking
post angelum pedem suum ponendo ubi præcedens
after the-angel foot his placing where the-one-going-ahead
ponebat, et pervenit usque ad medium pontis cum salute.
placed and came all-the-way to the-middle of-the-bridge with safety
Quum esset in medio pontis, angelus volando recessit et
when he-was in the-middle of-the-bridge the-angel flying withdrew and
ascendit in altum ad quoddam habitaculum valde mirabile,
ascended on high to a-certain dwelling very wonderful
in altissimis collocatum, et bene notavit quomodo angelus
in the-highest-places set and well he-noted how the-angel
advolavit. Sed quum remansisset absque duce in ponte,
flew-up but when he-had-remained without a-guide on the-bridge
et illa terribilia animalia fluminis jam capita elevarent ad
and those terrible animals of-the-river already their-heads raised for
devorandum illum si caderet, stabat in tanto terrore quod
devouring him if he-should-fall he-stood in such terror that
nullomodo sciebat quid faceret, quia nec poterat retro nec
in-no-way he-knew what he-should-do because neither he-could back nor
ante procedere. Unde in tanta tribulatione et periculo positus
forward to-proceed whence in such tribulation and peril placed
inclinavit se et amplexatus est pontem, et videns quod non
he-bent himself and embraced has the-bridge and seeing that not

erat refugium nisi Dei, cœpit ex intimis cordis invocare
there-was refuge except of-God he-began from the-inmost of-heart to-invoke
Dominum Jesum Christum, ut per suam sanctissimam ac
the-Lord Jesus Christ that through his most-holy and
piissimam misericordiam sibi subvenire dignaretur. Et facta
most-loving mercy him to-help he-would-deign and made
oratione, visum est illi ut ipse emitteret alas, de quo
the-prayer seemed it-was to-him that he was-putting-forth wings at which
valde gavisus exspectavit donec crescerent alæ, sperans
greatly rejoicing he-waited until should-grow the-wings hoping
extra fluvium ad locum quo volaverat angelus transvolare.
out-over the-river to the-place where had-flown the-angel to-fly-across
Sed quum nimis festinasset volare, quia alæ non plene
but when too-much he-had-hastened to-fly because the-wings not fully
creverant, a volatu deficiens, cecidit super pontem et omnes
had-grown from flight failing he-fell upon the-bridge and all
pennæ insuper ceciderunt. Qui territus valde, iterum pontem
the-feathers moreover fell who terrified greatly again the-bridge
amplectens, Christi misericordiam lacrymabiliter implorabat. Et
embracing of-Christ the-mercy tearfully implored and
iterum visum est sibi ut emitteret alas, sed sicut prius ante
again seemed it-was to-him that he-put-forth wings but as before before
perfectionem alarum ad volandum festinans, secundo cecidit
the-completion of-the-wings for flying hastening a-second-time he-fell
super pontem et pennæ ut prius similiter ceciderunt. Qui
upon the-bridge and the-feathers as before likewise fell who
attendens quod per festinantiam perfecte volare non poterat,
perceiving that through haste perfectly to-fly not he-could
dixit in corde suo: «Si alas tertio emisero tam diu
said in heart his if wings a-third-time I-shall-have-put-forth so long
exspectabo donec amplius non deficiam a volatu.» Et visum
I-shall-wait until further not I-fail from flight and seemed

est sibi quod inter primam et secundam et tertiam
it-was to-him that between the-first and second and third
emissionem alarum per annos centum quinquaginta et amplius
putting-forth of-wings for years a-hundred fifty and more
exspectasset. Quum autem videretur sibi quod alas optime
he-had-waited when moreover it-seemed to-him that the-wings excellently
complevisset, hac tertia vice levavit se valenter in altum, et
he-had-completed this third time he-raised himself strongly on high and
usque ad prædictum habitaculum quo volaverat angelus ipse
all-the-way to the-aforesaid dwelling where had-flown the-angel he
advolavit. Quum vero ad illius admirabilis habitationis januam
flew-up when but to of-that admirable dwelling the-gate
perveniret, dixit illi portarius: «Quis es tu qui huc venisti?»
he-came said to-him the-porter who are you who here have-come
— Qui respondit: «Ego sum frater Minor.» — «Exspecta,
who answered I am a-brother Minor wait
inquit, ut ducam sanctum Franciscum, si te recognoscit.»
he-says that I-may-bring Saint Francis if you he-recognizes
Quum autem ille iret pro sancto Francisco, iste incepit muros
when moreover he went for Saint Francis this-one began the-walls
illius civitatis mirabilis respicere, et ecce muri illi tanta erant
of-that city wonderful to-look-at and behold walls those of-such were
claritate perspicui quod cuncta quæ intus fiebant et choros
brightness transparent that all-things which within were-done and the-choirs
sanctorum mirabiles qui intus erant clare cernebat. Et quum
of-saints wonderful who within were clearly he-discerned and when
respiceret ecce beatus Franciscus, et sanctus frater Bernardus,
he-looked behold blessed Francis and holy brother Bernard
et frater Ægidius, et post sanctum Franciscum tanta multitudo
and brother Giles and after Saint Francis such a-multitude
sanctorum et sanctarum Dei qui secuti fuerant illius vestigia
of-male-saints and of-female-saints of-God who followed had his footsteps

quod quasi innumerabilis videbatur. Et quum sanctus Franciscus
that as-if innumerable it-seemed and when Saint Francis
venisset ad eum, dixit portario: «Permittas eum ingredi, quia
had-come to him he-said to-the-porter let him enter because
de fratribus meis est.» Et tunc sanctus Franciscus duxit eum
of brothers my he-is and then Saint Francis led him
interius, multa illi mirabilia ostendendo. Statim autem ut
within many to-him wonders showing at-once moreover as
illud ingressus est, tantam consolationem et dulcedinem sensit
it entered he-had such consolation and sweetness he-felt
quod oblitus est omnium tribulationum quæ ante præcesserant
that forgetful he-was of-all the-tribulations which before had-gone-before
ac si nunquam in mundo fuisset. Post hæc dixit sanctus
as if never in the-world he-had-been after these-things said Saint
Franciscus: «Oportet te, fili, redire ad mundum et septem
Francis it-behooves you son to-return to the-world and for-seven
diebus morari, in quibus præpara te omni præparatione
days to-stay in which prepare yourself with-every preparation
qua vales: quia post septem dies ego pro te veniam, et
which you-can because after seven days I for you shall-come and
tunc mecum venies ad locum istum mirabilem beatorum.»
then with-me you-will-come to place this wonderful of-the-blessed
Sanctus Franciscus erat chlamyde toto stellis pulcherrimis
Saint Francis was with-a-mantle whole with-stars most-beautiful
decoratus, et quinque stigmata ejus erant sicut quinque
adorned and the-five stigmata his were like five
splendidissimæ stellæ, quæ tanta luce fulgebant quod
most-splendid stars which with-such light shone that
videbatur totam civitatem illam radiis illustrare. Frater vero
he-seemed whole city that with-rays to-illuminate brother but
Bernardus habebat in capite coronam stellarum pulcherrimam.
Bernard had on the-head a-crown of-stars most-beautiful

Frater etiam Ægidius totus erat mirando lumine decoratus.
brother also Giles wholly was with-wondrous light adorned
Et multos alios sanctos fratres, Minores ibidem cum beato
and many other holy brothers Minor there with blessed
Francisco gloriosos quos nunquam viderat recognovit.
Francis glorious whom never he-had-seen he-recognized
Licentiatus dictus frater, quamvis tædio, ad mundum
given-leave the-said brother although with-weariness to the-world
rediit. Et quum rediisset fratres pulsaverunt ad primam.
returned and when he-had-returned the-brothers rang for prime
Et non plus temporis fluxerat nisi a post matutinum
and not more of-time had-flowed except from after matins
usque ad ejusdem noctis auroram, quamvis sibi videretur
all-the-way to of-the-same night the-dawn although to-him it-seemed
esse per plures annos.
to-be for several years
Ipse autem prædictus frater prædictam visionem et terminum
he moreover the-aforesaid brother the-aforesaid vision and the-term
septem dierum guardiano suo per ordinem recitavit et statim
of-seven days to-guardian his in order recounted and at-once
febricitari cœpit. In septimo vero die veniens sanctus Franciscus
to-be-feverish he-began on the-seventh but day coming Saint Francis
cum gloriosa comitiva sanctorum, animam illius fratris in visione
with a-glorious company of-saints the-soul of-that brother in the-vision
prædicta angelo deducente purgatam, duxit ad gaudia beatorum.
aforesaid the-angel leading purged led to the-joys of-the-blessed
Ad laudem et gloriam Domini nostri Jesu Christi. Amen.
to the-praise and glory of-the-Lord our Jesus Christ amen

De gratia contemplationis fratris Bernardi

XXX · BERNARD'S CONTEMPLATION

Bernard is so rapt at Mass that he does not kneel at the elevation, and for fifteen years he goes with face and mind raised to heaven, eating little. Learned clerics bring him their questions, and Francis spends whole nights with him rapt in the woods.

Quantam gratiam Altissimus pater exhibebat evangelicis
how-great a-grace the-Most-High father showed to-the-gospel
pauperibus qui voluntarie cuncta pro Christo reliquerunt,
poor who voluntarily all-things for Christ abandoned
apparuit in prædicto fratre Bernardo, qui postquam sancti
appeared in the-aforesaid brother Bernard who after of-the-holy
patris habitum assumpsit frequentissime mens ejus rapiebatur
father the-habit he-took very-frequently mind his was-rapt
ad Deum. Unde accidit quodam tempore semel quod in
to God whence it-happened at-a-certain time once that in
ecclesia ad audiendum missam assisteret, et tota mente
a-church for hearing mass he-was-present and with-whole mind
esset ad divina suspensus, et fuit ita absorptus in
was to divine-things suspended and he-was so absorbed in
Deum quod quum elevaretur corpus Christi nihil advertit,
God that when was-elevated the-body of-Christ nothing he-noticed
nec cum genuflexoribus genuflexit, nec caputium traxit; sed
nor with those-kneeling he-knelt nor the-hood drew but
irreverberatis oculis permanebat, et sic insensibilis permansit
with-unblinking eyes he-remained and thus insensible he-remained
a mane usque ad nonam. Post nonam vero rediens ad
from morning all-the-way to nones after nones but returning to
se veniebat cum admirativa voce clamando: «O fratres! o
himself he-came with a-wondering voice crying O brothers O

fratres! o fratres! nullus est in cuncta terra tam magnus et
brothers O brothers no-one is in all the-earth so great and
nobilis cui si promitteretur unum palatium auro plenum
noble to-whom if there-were-promised one palace with-gold full
quod non esset sibi leve portare saccum unum vilissimo
that not it-would-be for-him light to-carry a-sack one with-most-vile
fimo plenum ad thesaurum tam nobilem promerendum.»
dung full for a-treasure so noble to-be-merited
Ad illum vero cælestem thesaurum Dei amatoribus reservatum
to that but heavenly treasure of-God for-the-lovers reserved
fuit frater Bernardus ita mente elevatus, adeo quod
was brother Bernard so in-mind raised to-such-a-degree that
per quindecim annos semper ibat tam mente quam facie
for fifteen years always he-went both in-mind and in-face
erectus ad cælum. Et propter elevationem intellectus ad
raised to heaven and because-of the-elevation of-the-intellect to
supercælestia lumina et nimiam absorptionem affectus ad
the-supercelestial lights and the-excessive absorption of-the-affection in
divina charismata, in illis quindecim annis nunquam in mensa
divine gifts in those fifteen years never at table
famem sibi abstulit corporalem. De omnibus quæ sibi
the-hunger from-himself he-took-away bodily of all-things which to-him
apponebantur aliquantulum comedebat, et dicebat quod de
were-set-before a-little he-ate and he-said that of
iis quæ homo nihil gustat non dicitur abstinere, quia
those-things which a-man nothing tastes not he-is-said to-abstain because
vera abstinentia est pugnare contra illa quæ sapiunt.
true abstinence is to-fight against those-things which savor
Ad tantam etiam intelligentiæ limpiditatem pervenerat quod
to such also of-understanding clearness he-had-come that
etiam magni clerici recurrebant ad eum, et enodabat tenebras
even great clerics had-recourse to him and he-unknotted the-darkness

quæstionum in quocumque passu Bibliæ quærebatur. Quia
of-questions in whatever passage of-the-Bible it-was-asked because
etiam mens ejus erat penitus a terrenis absoluta, quasi
also mind his was wholly from earthly-things loosed like
hirundo volabat ad summa, et aliquando per viginti dies,
a-swallow he-flew to the-heights and sometimes for twenty days
aliquando per triginta, solus per montium cacumina
sometimes for thirty alone over of-the-mountains the-summits
pervolabat, solummodo cælestia contemplando. Propter quod
he-flew only heavenly-things contemplating because-of which
dicebat sanctus frater Ægidius quod non erat omnibus hoc
said holy brother Giles that not was to-all this
donum a Deo, quod erat datum fratri Bernardo de
gift from God which was given to-brother Bernard of
Quintavalle, ut se volando pasceret ut hirundo. Et propter
Quintavalle that himself flying he-should-feed like a-swallow and because-of
tam excellentem gratiam a Domino sibi datam sanctus
so excellent a-grace by the-Lord to-him given Saint
Franciscus libenter et sæpe loquebatur cum eo diebus et
Francis gladly and often spoke with him by-days and
noctibus. Unde aliquando inventi sunt ambo per totam
by-nights whence sometimes found they-were both through the-whole
noctem simul fuisse rapti ad Deum, in silva scilicet ubi
night together to-have-been rapt to God in the-wood namely where
convenerunt, ad colloquendum de Domino Jesu Christo.
they-came-together for conversing about the-Lord Jesus Christ

De tentatione fratris Rufini et quomodo apparuit ei Christus

XXXI · RUFINO'S TEMPTATION

The devil, appearing as the Crucified, tells Rufino he is damned and that Francis is damned too. Masseo brings him to Francis, who tells him to answer the devil with a crude reply; Rufino does, the mountain sheds rocks, and Christ appears to confirm him in grace.

Frater Rufinus de nobilioribus de Assisio socius beati
brother Rufino of the-nobler-men of Assisi companion of-blessed
Francisci, quum quodam tempore, vivente beato Francisco,
Francis when at-a-certain time living blessed Francis
graviter a dæmone de prædestinatione vexaretur in anima,
gravely by a-demon about predestination was-harassed in soul
— nam suggerebat cordi ejus hostis antiquus quod ipse non
for suggested to-heart his the-enemy ancient that he not
erat de prædestinatis ad vitam et perderet quidquid religionis
was of the-predestined to life and would-lose whatever of-religion
servitio faceret, — propter hanc vexationem, per multos
in-the-service he-did because-of this harassment for many
dies durantem, totus erat melancholicus et tristis effectus,
days lasting wholly he-was melancholy and sad made
et suam pugnam sancto Francisco dicere verecundabatur.
and his struggle to-Saint Francis to-tell he-was-ashamed
Nihilominus tamen orationes consuetas minime dimittebat.
nevertheless yet prayers his-accustomed in-no-wise he-gave-up
Sed hostis antiquus volens sibi tristitiam super tristitiam
but the-enemy ancient wishing on-him sadness upon sadness
addere quæ graviter vulnerat servos Dei, ad pugnam
to-heap which gravely wounds the-servants of-God to the-struggle
interiorem addidit etiam exterius impugnare eum. Unde
inner added also outwardly to-assail him whence

apparens sibi in specie Crucifixi dixit: «O frater Rufine,
appearing to-him in the-form of-the-Crucified he-said O brother Rufino
quare in orationibus et pænitentia te affligis, quum tu
why in prayers and penance yourself do-you-afflict since you
non sis de prædestinatis ad vitam? Et hoc credas mihi, quia
not are of the-predestined to life and this believe me because
ego scio quos elegerim. Et non credas filio Petri Bernardonis,
I know whom I-have-chosen and do-not believe the-son of-Peter Bernardone
si contrarium tibi dixerit; nec etiam ipsum interroges de
if the-contrary to-you he-will-have-said nor even him ask about
ista materia, quia ipse vel alius hoc ignorat, sed ego qui sum
this matter because he or another this does-not-know but I who am
Dei Filius bene scio: ideo credas mihi pro certo quod tu es
of-God the-Son well know therefore believe me for certain that you are
de numero damnatorum. Et ipse frater Franciscus, tu et pater
of the-number of-the-damned and he brother Francis you and father
ejus, est damnatus; et quicumque sequitur eum decipitur.»
his is damned and whoever follows him is-deceived
Frater autem Rufinus erat ita obtenebratus a principe
brother moreover Rufino was so darkened by the-prince
tenebrarum quod jam fidem et amorem in sancto Francisco
of-darkness that already faith and love in Saint Francis
perdiderat, et hoc sibi dicere non curabat. Sed quod
he-had-lost and this to-him to-tell not he-cared but what
sancto patri frater Rufinus non dixit Spiritus Domini
to-the-holy father brother Rufino did-not tell the-Spirit of-the-Lord
revelavit. Unde ipse pius pater, videns in spiritu tantum
revealed whence he the-loving father seeing in spirit so-great
dicti fratris Rufini periculum, misit fratrem Masseum pro
of-the-said brother Rufino the-peril sent brother Masseo for
ipso ut ad eum omnino veniret. Nam frater Rufinus et
him that to him by-all-means he-should-come for brother Rufino and

sanctus Franciscus stabant in loco montis Subasii prope
Saint Francis were-staying in the-place of-mount Subasio near
Assisium. Frater autem Rufinus respondit fratri Masseo:
Assisi brother moreover Rufino answered brother Masseo
«Quid habeo ego facere cum fratre Francisco?»
what have I to-do with brother Francis
Et tunc frater Masseus, homo totus Spiritu sancto plenus,
and then brother Masseo a-man wholly with-the-Spirit holy filled
clare cognoscens maligni hostis fallaciam, ait: «O frater Rufine,
clearly recognizing of-the-malign enemy the-deceit says O brother Rufino
nescis tu quod sanctus Franciscus est sicut angelus Dei,
do-you-not-know you that Saint Francis is like an-angel of-God
qui tot animas illuminavit in mundo et a quo etiam nos
who so-many souls has-enlightened in the-world and from whom also we
tot divinæ gratiæ recepimus dona? Unde ego volo omnino
so-many of-divine grace have-received gifts whence I wish by-all-means
quod tu venias ad eum, quia ego clare video a diabolo te
that you come to him because I clearly see by the-devil you
deceptum.» Statim autem frater Rufinus venit ad sanctum
deceived at-once moreover brother Rufino came to Saint
Franciscum. Et quum Franciscus vidit eum a longe cœpit
Francis and when Francis saw him from afar he-began
clamare: «O frater Rufine, captivelle, cui credidisti?» Et dixit
to-cry O brother Rufino little-wretch whom have-you-believed and he-told
sibi per ordinem tentationem quam habuerat intus et extra.
him in order the-temptation which he-had-had within and without
Et docuit eum quod ille qui prædicta suggesserat
and he-taught him that he who the-aforesaid-things had-suggested
erat diabolus, et non Christus; ideo nullo modo ejus
was the-devil and not Christ therefore in-no way to-his
suggestionibus assentiret: «Sed quando dicet tibi: Tu es
suggestions he-should-assent but when he-will-say to-you you are

damnatus, et tu secure respondeas: Apri la bocca et mote
damned and you securely answer open the mouth and now-on-you
cecato, id est, aperi os tuum et ibi pone cacum. Et sit
I-shit that is open mouth your and there put dung and let-it-be
tibi signum quod ipse est diabolus, quod dicto verbo hoc,
to-you a-sign that he is the-devil that said the-word this
statim fugiet. Ad hæc recognoscere debes ipsum fuisse
at-once he-will-flee to these-things to-recognize you-ought him to-have-been
diabolum, quia cor tuum induraverat ad omne bonum, quod
the-devil because heart your he-had-hardened to every good which
proprium ejus officium est. Sed Christus benedictus nunquam
the-proper his office is but Christ blessed never
cor hominis indurat, imo dicit: Auferam tibi cor
the-heart of-man hardens nay he-says I-shall-take-away from-you the-heart
lapideum et dabo tibi carneum. Frater vero Rufinus, videns
of-stone and I-shall-give to-you one-of-flesh brother but Rufino seeing
quod sanctus Franciscus dicebat ita totam per ordinem seriem
that Saint Francis was-telling so the-whole in order series
tentationis qua intus et extra vexatus fuerat, cœpit
of-the-temptation by-which within and without harassed he-had-been began
fortissime lacrymari. Et adorans sanctum ac culpam humiliter
most-strongly to-weep and adoring the-saint and his-fault humbly
recognoscens de hoc quod ab ipso celaverat, ac totus
acknowledging for this that from him he-had-hidden-it and wholly
confortatus in Domino per monita sancti patris totus
comforted in the-Lord through the-admonitions of-the-holy father wholly
mutatus est in melius. Dixit ei sanctus Franciscus: «Vade, fili,
changed was for the-better said to-him Saint Francis go son
et confitearis et orationis consuetum studium non dimittas,
and confess and of-prayer the-accustomed zeal do-not give-up

et scias pro certo quod tentatio ista erit tibi ad magnam
and know for certain that temptation this will-be for-you to great
utilitatem et consolationem, sicut experieris in brevi.»
usefulness and consolation as you-will-experience in brief
Frater autem Rufinus rediit ad cellam suam ad orandum
brother moreover Rufino returned to cell his for praying
in silvam. Et dum staret cum multis lacrymis ad orandum,
in the-wood and while he-stood with many tears for praying
ecce venit hostis antiquus in persona Christi, dicens: «Frater
behold came the-enemy ancient in the-person of-Christ saying brother
Rufine, nonne dixi tibi quod tu filio Petri Bernardonis
Rufino did-not I-tell you that you the-son of-Peter Bernardone
non crederes; et, quia es damnatus, in orationibus et
should-not believe and since you-are damned in prayers and
lacrymis non labores? Et quid enim prodest tibi si dum
tears should-not labor and what for profits to-you if while
vivis affligeris, et quum morieris es damnatus?» — Cui
you-live you-are-afflicted and when you-will-die you-are damned to-whom
statim dixit frater Rufinus: «Apri la bocca et mote cecato.»
at-once said brother Rufino open the mouth and now-on-you I-shit
Tunc diabolus indignatus recessit cum tanta tempestate
then the-devil indignant withdrew with such a-storm
et commotione lapidum montis Subasii, et per magnum
and commotion of-the-stones of-mount Subasio and for a-great
spatium fluxit lapidum multitudo, ubi adhuc apparet
space flowed of-stones a-multitude where still appears
lapidum horrenda ruina. Nam per vallem etiam dicti
of-stones the-horrible ruin for through the-valley also of-the-said
montis saxa se invicem collidendo ignem plurimum
mountain the-rocks themselves against-each-other striking fire very-much
emittebant. Unde ad tam terribilem strepitum lapidum
sent-forth whence at so terrible a-din of-stones

sanctus Franciscus et socii admirantes, extra dictum
Saint Francis and the-companions wondering outside the-said
locum, ut novitatem illam aspicerent, exierunt. Et tunc
place that novelty that they-might-behold went-out and then
frater Rufinus manifeste advertit quod ipsum hostis malignus
brother Rufino manifestly perceived that him the-enemy malign
deceperat. Unde secundo ad sanctum Franciscum rediit
had-deceived whence a-second-time to Saint Francis he-returned
et prosternens se in terram iterum culpam dixit. Qui
and prostrating himself on the-ground again his-fault he-said who
confortatus a sancto Francisco totus pacificatus remansit.
comforted by Saint Francis wholly pacified remained
Et quum post hæc staret cum multis lacrymis orans, ecce
and when after these-things he-stood with many tears praying behold
Christus benedictus sibi apparuit, et totam animam suam
Christ blessed to-him appeared and whole soul his
divino liquefecit amore, dicens: «Benefecisti, fili, qui credidisti
with-divine melted love saying you-did-well son who believed
fratri Francisco, quia ille qui te contristaverat fuit diabolus.
brother Francis because he who you had-saddened was the-devil
Ego autem sum Christus magister tuus; et ut de hoc te
I moreover am Christ master your and that of this you
reddam certissimum, hoc sit tibi signum: quod donec in
I-may-render most-certain this be for-you a-sign that while in
isto mundo eris nunquam de cetero eris tristis.» Et
this world you-will-be never for the-rest you-will-be sad and
benedixit Christus fratrem Rufinum, et dimisit eum in tanto
blessed Christ brother Rufino and left him in such
gaudio et dulcedine spiritus et elevatione mentis quod die
joy and sweetness of-spirit and elevation of-mind that by-day
noctuque erat absorptus in Domino. Et confirmatus est ex
and-by-night he-was absorbed in the-Lord and confirmed he-was from

tunc in tanta gratia et benedictione et securitate salutis
then in such grace and blessing and security of-salvation
æternæ quod totus in virum alterum renovatus est, ad tantam
eternal that wholly into a-man other renewed he-was to such
elevationem mentis et perseverantiam orationis confirmatus
elevation of-mind and perseverance of-prayer confirmed
est quod stetisset continue infra parvulum circulum
he-was that he-would-have-stood continually within a-very-small circle
die noctuque contemplari divina si eum aliquis non
by-day and-by-night to-contemplate divine-things if him someone not
impedisset. Unde dicebat sanctus Franciscus de eo quod frater
had-hindered whence said Saint Francis of him that brother
Rufinus erat canonizatus in cælo dum adhuc viveret a Domino
Rufino was canonized in heaven while still he-lived by the-Lord
Jesu Christo; quod ipse non dubitaret in absentia sua dicere
Jesus Christ so-that he not would-hesitate in absence his to-say
sanctum Rufinum adhuc existentem in terra esse canonizatum
Saint Rufino still existing on earth to-be canonized
in cælo. Ad laudem Domini nostri Jesu Christi. Amen.
in heaven to the-praise of-the-Lord our Jesus Christ amen

De mirabili obedientia fratris Rufini socii beati Francisci

XXXII · RUFINO PREACHES NAKED

Francis orders the reluctant Rufino to preach naked in Assisi, then reproaches himself and follows him naked, with Leo carrying their tunics. Francis's sermon on Christ's passion moves the whole city to tears, and the two return to the Portiuncula clothed.

Frater Rufinus, propter assiduæ contemplationis studium, ita
brother Rufino because-of of-assiduous contemplation the-zeal so
erat absorptus in Deum quod quasi insensibilis factus est.
was absorbed in God that as-if insensible made he-was
Valde rarissime loquebatur, nec insuper verbi disseminandi
very most-rarely he-spoke nor moreover of-the-word to-be-disseminated
erat prædítus gratia, nam loquendi audaciam non habebat.
he-was endowed with-the-grace for of-speaking the-boldness not he-had
Sanctus autem Franciscus una die præcepit fratri Rufino ut
Saint moreover Francis one day commanded brother Rufino that
iret Assisium, et prædicaret populo quidquid Altissimus
he-should-go to-Assisi and preach to-the-people whatever the-Most-High
sibi inspiraret. Frater vero Rufinus respondit: «Pater reverende,
to-him should-inspire brother but Rufino answered father reverend
parce mihi et non mittas me ad hoc opus; quia, sicut nosti,
spare me and do-not send me to this work because as you-know
ego gratiam verbi non habeo, et sum etiam simplex et
I the-grace of-the-word not I-have and I-am also simple and
inscius idiota.» Sanctus autem Franciscus dixit: «Quia
ignorant an-unlettered-man Saint moreover Francis said because
statim non obedisti mihi, ideo per obedientiam tibi præcipio,
at-once not you-obeyed me therefore by obedience to-you I-command

quod nudus, solis bracis remanentibus, vadas Assisium.
that naked with-only the-breeches remaining you-go to-Assisi
Et intrans ecclesiam aliquam, nudus populo prædicabis.»
and entering a-church some naked to-the-people you-will-preach
Qui statim sicut verus obediens, nudus perrexit Assisium,
who at-once as a-true obedient-man naked went to-Assisi
et facta reverentia in quadam ecclesia ad prædicandum
and made reverence in a-certain church for preaching
surrexit. Pueri autem et homines cœperunt ridere et dicere:
rose the-boys moreover and men began to-laugh and to-say
«O ecce, isti faciunt tantam pænitentiam quod efficiuntur
O behold these do such penance that they-are-made
amentes!» Interim vero sanctus Franciscus, cogitans de
mad meanwhile but Saint Francis thinking about
prompta obedientia fratris Rufini et de mandato suo tam
the-prompt obedience of-brother Rufino and about command his so
duro, cœpit seipsum durissime increpare, dicens: «Unde tibi,
hard began himself most-harshly to-rebuke saying whence to-you
fili Petri Bernardonis, vilis homuncio, præcipere fratri Rufino
son of-Peter Bernardone vile manikin to-command brother Rufino
qui est de nobilioribus de Assisio civibus, ut vadat nudus
who is of the-nobler of Assisi citizens that he-go naked
ad prædicandum populo? Per Deum! ego faciam quod tu
for preaching to-the-people by God I shall-make-it that you
in te experieris quod mandas in altero!» Et hoc dicto
on yourself will-experience what you-command on another and this said
in fervore Spiritus sancti nudavit se tunica, et nudus
in the-fervor of-the-Spirit holy he-stripped himself of-the-tunic and naked
ivit Assisium, ducens secum fratrem Leonem qui suam et
went to-Assisi leading with-him brother Leo who his and
fratris Rufini tunicam districtissime cogitans asportavit.
of-brother Rufino tunic most-strictly thinking carried

Quem quum Assisienses nudatum cernerent velut fatuum
whom when the-Assisians stripped saw like a-fool
deridebant, putantes tam eum quam fratrem Rufinum propter
they-mocked thinking both him and brother Rufino because-of
pænitentiam insanire. Beatus autem Franciscus invenit fratrem
penance to-be-mad blessed moreover Francis found brother
Rufinum qui jam inceperat prædicare. Et dure dicebat:
Rufino who already had-begun to-preach and harshly he-said
«O carissimi, fugite mundum et dimittite peccatum; reddite
O dearest flee the-world and leave sin give-back
alienum, si vultis vitare infernum; servate autem mandata,
alien-goods if you-wish to-avoid hell keep moreover the-commandments
diligendo Deum et proximum, si pergere vultis ad cælum,
loving God and neighbor if to-go you-wish to heaven
et agite pænitentiam, quoniam appropinquabit regnum
and do penance since will-approach the-kingdom
cælorum.» Et tunc sanctus Franciscus ascendit in pergiolum
of-the-heavens and then Saint Francis climbed onto a-little-balcony
et prædicavit tam stupenda de contemptu mundi, de
and preached such astounding-things about the-contempt of-the-world about
pænitentia sancta, de paupertate voluntaria, de desiderio
penance holy about poverty voluntary about the-desire
regni cælestis, de nuditate et opprobriis et sanctissima
of-the-kingdom heavenly about the-nakedness and reproaches and most-holy
passione Domini nostri Jesu Christi crucifixi, quod cuncti
passion of-the-Lord our Jesus Christ crucified that all
homines et mulieres qui ibi convenerant in maxima
men and women who there had-gathered in very-great
copia cœperunt flere altissime. Et incredibili devotione et
abundance began to-weep most-loudly and with-incredible devotion and

compunctione misericordiam Altissimi ad sidera clamabant,
compunction the-mercy of-the-Most-High to the-stars cried
ita quod quasi omnes in mentis stuporem conversi sunt.
so that as-if all into of-mind stupor converted were
Et fuit in illa die in Assisio tantus planctus in populo
and there-was on that day in Assisi such lamentation among the-people
assistente quod nunquam in illa civitate de passione Domini
present that never in that city about the-passion of-the-Lord
nostri Jesu Christi fuit similis planctus auditus. Et sic
our Jesus Christ was like lamentation heard and thus
ædificato populo et Christi ovibus consolatis et in vocibus
edified the-people and of-Christ the-sheep consoled and with voices
altissimis benedicto nomine Domini nostri Jesu Christi,
very-loud blessed the-name of-the-Lord our Jesus Christ
sanctus Franciscus fecit reindui fratrem et se simul
Saint Francis had be-reclothed the-brother and himself together
cum ipso reinduit. Et sic reinduti tunicis, glorificando et
with him reclothed and thus reclothed in-tunics glorifying and
laudando Dominum quod semetipsos vicerant et quod
praising the-Lord that themselves they-had-conquered and that
oves Christi ædificaverant, et quam contemnendus esset
the-sheep of-Christ they-had-edified and how to-be-despised was
mundus ostenderant, ad locum Portiunculæ redierunt. Et
the-world they-had-shown to the-place of-Portiuncula they-returned and
beatos se reputabant qui possent ejus tangere fimbriam
blessed themselves reckoned those-who could his to-touch the-hem
vestimenti. Ad laudem Domini nostri Jesu Christi, Amen.
of-garment to the-praise of-the-Lord our Jesus Christ amen

De fratre Rufino quomodo liberavit dæmoniacum

XXXIII · RUFINO FREES A DEMONIAC

Rufino answers everyone slowly, as if from another world. Begging in Assisi, he meets a possessed man who breaks his bonds and cries that Rufino's humble prayers burn him, and the demon leaves; Rufino gives the praise to God.

Prædictus frater Rufinus, propter magnam cordis attentionem
the-aforesaid brother Rufino because-of the-great of-heart attention
ad Deum et angelicam mentis quietem, quandocumque ab
to God and the-angelic of-mind quiet whenever by
aliquo vocabatur, cum tanta gravitate et dulcedine et vocis
anyone he-was-called with such gravity and sweetness and of-voice
morositate ipsum vocantibus respondebat quod videbatur de
slowness him to-those-calling he-answered that he-seemed from
alio mundo redire. Unde semel vocatus a sociis ut
another world to-return whence once called by the-companions that
iret pro pane, ille sicut vere divinus respondit: «Frater a
he-should-go for bread he as truly divine answered brother for
te imo mo molto volontire.» Id est: Frater mi multum libenter.
you nay now very gladly that is brother my very gladly
Quum vero per Assisium panem quæreret, ecce ducebatur
when but through Assisi bread he-was-seeking behold there-was-being-led
unus dæmoniacus fortiter ligatus et a multis hominibus
a demoniac strongly bound and by many men
sociatus, qui ducebatur ad sanctum Franciscum ut eum a
accompanied who was-being-led to Saint Francis that him from
dæmonio liberaret. Qui a longe quum vidisset fratrem
the-demon he-might-free who from afar when he-had-seen brother
Rufinum statim cœpit clamare et furere fortiter quod
Rufino at-once began to-cry and to-rage so-strongly that

confractis omnibus vinculis de manibus omnium exilivit.
broken all the-bonds from the-hands of-all he-leapt-out
Illi autem de tanta novitate mirantes conjuraverunt eum ut
they moreover at such novelty wondering adjured him that
diceret cur modo plus solito torqueretur. Qui respondit:
he-should-say why now more than-usual he-was-tortured who answered
«Quia ille frater pauperculus, ille obediens, humilis et sanctus
because that brother poor-little that obedient humble and holy
frater Rufinus, qui incedit cum tasca, suis sanctis virtutibus
brother Rufino who walks with the-bag with-his holy virtues
et humilibus orationibus me incendit et cruciat, et propterea
and humble prayers me burns and tortures and therefore
non possum plus sustinere in isto homine commorari.» Et
not I-can longer to-bear in this man to-stay and
iis dictis statim dæmon exivit. Quod audiens frater
these-things said at-once the-demon went-out which hearing brother
Rufinus, quia illi homines et etiam infirmus sanatus illi
Rufino because those men and also the-sick-man healed to-him
magnam reverentiam exhibebant, et ipse dedit laudem et
great reverence showed also he gave praise and
honorem Deo et Domino Jesu Christo. Et hortatus est
honor to-God and to-the-Lord Jesus Christ and exhorted he-has
illos ut in iis omnibus glorificarent Deum et Salvatorem
them that in these all-things they-should-glorify God and the-Savior
Dominum Jesum Christum qui est benedictus in sæcula. Amen.
the-Lord Jesus Christ who is blessed for ages amen

Qualiter sanctus Rufinus vidit et tetigit plagam lateris sancti Francisci

XXXIV · RUFINO SEES THE WOUND IN THE SIDE

Francis hides his stigmata, but Rufino finds the side wound three ways: by the blood on the breeches he washes, by plunging his finger into it while scratching him, and by asking to exchange tunics.

Beatus pater noster Franciscus illas sanctissimas plagas quas
blessed father our Francis those most-holy wounds which
sibi in manibus et pedibus et latere Christus Dei Filius
on-him in the-hands and feet and side Christ of-God the-Son
miraculose impresserat, ita diligenter ab oculis omnium
miraculously had-imprinted so diligently from the-eyes of-all
abscondebat, quod vix potuit aliquis illas dum viveret
hid that scarcely could anyone them while lived
sanctus ad plenum aspicere. Nam ivit deinceps calceatus,
the-saint to the-full to-behold for he-went thereafter shod
et de manibus non nisi digitorum acumina sociis
and of the-hands not except of-the-fingers the-tips to-the-companions
apparebant, ita manus cum manicis abscondebat, memorans
appeared so the-hands with sleeves he-hid remembering
illud quod dictum est per angelum sancto Tobiæ: Bonum
that which said was by the-angel to-holy Tobias good
est sacramentum regis abscondere.
it-is the-secret of-the-king to-hide
Potissime vero plagam lateris ita semper dum vixit obtexit
most-of-all but the-wound of-the-side so always while he-lived he-covered
quod, excepto Rufino, qui quadam pia industria illam videre
that except Rufino who by-a-certain loving industry it to-see
promeruit, nullus alius dum viveret videre valuit. Frater autem
merited no other while he-lived to-see was-able brother moreover

Rufinus triplici testimonio de sanctissima plaga lateris
Rufino by-a-threefold testimony about the-most-holy wound of-the-side
se et alios certissimos reddidit. Primo quia aliquando,
himself and others most-certain rendered first because sometimes
quum lavare deberet femoralia sancti patris, inveniebat illa
when to-wash he-had the-breeches of-the-holy father he-found them
ex parte dextri lateris multipliciter cruentata, propter quod
on the-part of-the-right side manifoldly bloodied because-of which
certitudinaliter advertebat quod ille erat sanguis qui de
with-certainty he-perceived that that was blood which from
plaga dextri lateris defluebat. Reprehendebat vero sanctus
the-wound of-the-right side flowed-down rebuked but Saint
Franciscus fratrem Rufinum, quando advertebat quod dicta
Francis brother Rufino when he-noticed that the-said
femoralia explicabat, ut signum cerneret supradictum.
breeches he-unfolded that the-sign he-might-discern above-said
Iterum frater Rufinus, ut de hoc certior redderetur,
again brother Rufino that of this more-certain he-might-be-made
quum semel scalperet sanctum patrem, digitum magnum
when once he-was-scratching the-holy father the-finger big
in ipsam plagam immersit, propter quod sanctus Franciscus
into that-very wound he-plunged because-of which Saint Francis
fortiter angustiatus clamorem magnum emisit, dicens: «Parcat
strongly distressed a-cry great sent-forth saying may-spare
tibi Deus, o frater Rufine! Et quare hoc facere voluisti?»
you God O brother Rufino and why this to-do did-you-wish
Tertio cupiens idem frater illam venerabilem plagam
a-third-time desiring the-same brother that venerable wound
corporeis oculis cernere, cum quadam caritativa cautela sancto
with-bodily eyes to-discern with a-certain charitable caution to-Saint
Francisco dixit: «Rogo te, pater, ut mihi consolationem
Francis said I-ask you father that to-me a-consolation

maximam facias, quod tunicam tuam des mihi et tu meam
very-great you-make that tunic your you-give me and you mine
accipias in caritate paterna.» Hoc autem faciebat frater Rufinus
take in charity fatherly this moreover did brother Rufino
ut quum sanctus Franciscus exspoliaret se, plagam lateris
that when Saint Francis stripped himself the-wound of-the-side
quam aliquando et manu tetigerat et oculis cerneret;
which once also with-the-hand he-had-touched also with-the-eyes he-might-discern
et ita factum est. Unde sanctus Franciscus, caritati fratris
and so done it-was whence Saint Francis to-the-charity of-brother
Rufini assentiens, exspoliavit se tunicam suam et tunicam
Rufino assenting stripped himself of-tunic his and the-tunic
illius accepit, et quia solam illam habebat, dum se
of-him he-accepted and because only that-one he-had while himself
exueret, non sic se contegere potuit quin frater Rufinus
he-undressed not so himself to-cover he-could but-that brother Rufino
dictam plagam diligenter aspiceret. Et sic de illa sancta
the-said wound diligently beheld and thus about that holy
plaga fuit per tria prædicta testimonia plenarie confirmatus.
wound he-was by the-three aforesaid testimonies fully confirmed
Ad laudem et gloriam Domini nostri Jesu Christi. Amen.
to the-praise and glory of-the-Lord our Jesus Christ amen

De fratre Rufino quomodo erat de tribus animabus electis unus

XXXV · RUFINO AMONG THE THREE HOLIEST SOULS

Seeing Rufino come out of the wood, Francis tells his companions that God has revealed him as one of the three holiest souls on earth, canonized in heaven while still alive. The chapter adds how Francis knew his sheep's faults and graces.

Sicut Dominus noster Jesus Christus benedictus dicit in
as Lord our Jesus Christ blessed says in
evangelio: Cognosco oves meas et cognoscunt me meæ, ita
the-gospel I-know sheep my and know me mine so
beatus pater noster Franciscus, tanquam bonus pastor, omnia
blessed father our Francis like a-good shepherd all
merita et virtutes sociorum suorum, Domino sibi revelante,
the-merits and virtues of-companions his the-Lord to-him revealing
sciebat. Et cognoscebat insuper defectus et vitia, propter quod
knew and he-knew moreover the-defects and vices because-of which
noverat omnibus de remedio opportuno providere: superbos
he-knew-how for-all with a-remedy fitting to-provide the-proud
humiliando et humiles exaltando, vituperando vitia et
humbling and the-humble exalting censuring vices and
exaltando virtutes, sicut quilibet potest advertere in mirandis
exalting virtues as anyone can to-notice in the-wondrous
revelationibus quas habebat de illa primitiva sua familia.
revelations which he-had about that primitive his household
Nam, ut unum de multis commemorem, semel sanctus
for that one of many I-may-recall once Saint
Franciscus sedens in quodam locello cum sociis, se
Francis sitting in a-certain little-place with the-companions himself
cum illis in divinis exercebat colloquiis. Frater autem Rufinus,
with them in divine was-exercising conversations brother moreover Rufino

vir utique sanctitate perspicuus, non erat tunc cum illis in
a-man certainly in-holiness conspicuous not was then with them in
illo divino colloquio, quia nondum de silva exiverat, in
that divine conversation because not-yet from the-wood he-had-come-out into
quam, orationis causa, perrexerat. Et sanctus Franciscus dum
which for-the-sake of-prayer he-had-gone and Saint Francis while
cum prædictis sociis in sanctis exhortationibus et colloquiis
with the-aforesaid companions in holy exhortations and conversations
divinis procederet, ecce frater Rufinus, nobilis civis Assisii,
divine was-proceeding behold brother Rufino a-noble citizen of-Assisi
sed nobilior servus Dei, virgo purissimus, et contemplationis
but nobler servant of-God virgin most-pure and of-contemplation
divinæ prærogativa nobili sublimatus, odoriferæ insuper
divine by-the-prerogative noble raised fragrant moreover
conversationis floribus coram Deo et hominibus adornatus,
of-conduct with-the-flowers before God and men adorned
egrediebatur de silva, ubi steterat contemplari cælestia
came-out of the-wood where he-had-stood to-contemplate heavenly-things
et transibat parum a longe a sancto Francisco. Quem
and was-passing a-little from afar from Saint Francis whom
quum sanctus a longe cerneret, vertens se, dixit ad
when the-saint from afar discerned turning himself he-said to
socios: «Dicatis mihi, carissimi, quæ est sanctior anima
the-companions tell me dearest which is the-holier soul
quam Deus habeat in mundo?» Qui humiliter responderunt
which God has in the-world who humbly they-answered
quod ipsum æstimabant sanctum Franciscum hoc privilegio
that him they-judged Saint Francis by-this privilege
sublimari. Ipse vero respondit: «Ego, carissimi fratres, sum
to-be-raised he but answered I dearest brothers am
indignior et vilior homo ex me quam Deus habeat
the-more-unworthy and viler man from me than God has

in mundo. Sed videtis vos istum fratrem Rufinum nunc
in the-world but you-see you this brother Rufino now
exeuntem de silva? Deus mihi revelavit quod anima ejus
coming-out from the-wood God to-me has-revealed that soul his
est una de tribus sanctioribus animabus quas Deus nunc
is one of the-three holier souls which God now
habeat in mundo isto. Et firmiter dico vobis quod non
may-have in world this and firmly I-say to-you that not
dubitarem ipsum sanctum Rufinum vocare dum adhuc vivit
I-would-hesitate him Saint Rufino to-call while still be-lives
in corpore, quum anima ejus sit in gratia confirmata et
in the-body since soul his is in grace confirmed and
sanctificata et canonizata in cælo a Domino Jesu Christo.
sanctified and canonized in heaven by the-Lord Jesus Christ
Hæc autem verba dicebat beatus Franciscus in absentia
these moreover words said blessed Francis in the-absence
dicti fratris. In quibus ostendebat quod ipse sanctus pater,
of-the-said brother in which he-showed that he the-holy father
sicut bonus pastor, oves suas noverat a quibus virtutibus
as a-good shepherd sheep his knew in which virtues
deficerent: quod ostendit in fratre Helia, quum deprehenderet
they-were-lacking which he-showed in brother Elias when he-caught
eum de superbia; et in fratre Johanne de Capella, quum illi
him in pride and in brother John of Capella when to-him
propter ejus malitiam prædiceret de suspensione propria; et
because-of his malice he-foretold about the-hanging of-himself and
in fratre cujus diabolus detinebat guttur, quum corrigeretur
in the-brother whose the-devil held the-throat when he-was-corrected
de inobedientia; et in fratribus venientibus de Terra
for disobedience and in the-brothers coming from the-Land
Laboris, quum argueretur unus illorum de pestilentia quam
of-Labor when was-reproved one of-them for the-pestilence which

contra socium fecerat in via. Noverat insuper oves
against the-companion he-had-made on the-way he-knew moreover sheep
suas in quibus gratiis abundarent, sicut in fratre Bernardo
his in which graces they-abounded as in brother Bernard
apparet et in fratre Rufino prædicto, et de pluribus aliis
appears and in brother Rufino aforesaid and of many others
de quibus Deus beato Francisco, bono pastori, magnalia
about whom God to-blessed Francis the-good shepherd great-things
revelabat. Ad laudem Domini nostri Jesu Christi. Amen.
revealed to the-praise of-the-Lord our Jesus Christ amen

Quomodo sanctus Franciscus convertit duos nobiles de Marchia Anconitana dum prædicaret Bononiæ scilicet fratrem Peregrinum et fratrem Ricerium

XXXVI · PELLEGRINO AND RIZZERIO

Two noble students at Bologna join Francis after his sermon there. Pellegrino stays a lay brother out of humility, visits the Holy Land, and dies full of virtues; Bernard calls him one of the most perfect men in the world.

Quodam tempore dum iret sanctus Franciscus per mundum
at-a-certain time while was-going Saint Francis through the-world
et Bononiam pervenisset, quum adventum ejus populus
and at-Bologna had-arrived when arrival his the-people
cognovisset, factus est concursus omnium ad sanctum
had-learned made was a-running-together of-all to Saint
Franciscum, ita quod vix poterat ire per terram. Omnes enim
Francis so that scarcely he-could go through the-town all for
ipsum tanquam florem mundi et angelum Domini cupiebant
him as the-flower of-the-world and angel of-the-Lord desired

videre, ita quod ad plateam civitatis cum pœna maxima pervenit.
to-see so that to the-square of-the-city with pain very-great he-arrived
Congregato igitur populo maximo hominum et mulierum et
gathered therefore the-people very-great of-men and of-women and
multorum scholarium, surgens sanctus Franciscus in medio,
of-many scholars rising Saint Francis in the-midst
tam miranda et stupenda, dictante Spiritu sancto, prædicavit,
such wondrous and astounding-things dictating the-Spirit holy preached
quod non homo sed angelus videbatur. Nam videbantur illa
that not a-man but an-angel he-seemed for seemed those
verba ejus cælestia quasi sagittæ acutæ potentis de arcu
words his heavenly as-if arrows sharp of-a-mighty-one from the-bow
sapientiæ divinæ procedere, quæ corda omnium tam valide
of-wisdom divine to-proceed which the-hearts of-all so powerfully
penetrabant quod maximam multitudinem hominum et
pierced that a-very-great multitude of-men and
mulierum a statu peccati ad pœnitentiæ lamenta convertit.
of-women from the-state of-sin to of-penance the-laments he-converted
Inter quos erant ibi studentes de nobilioribus de Marchia
among whom were there students of the-nobler-men of the-March
Anconitana, scilicet Peregrinus qui erat de domo Fallaronis
of-Ancona namely Pellegrino who was of the-house of-Fallerone
et Ricerius de Muccia.
and Rizzerio of Muccia
Isti inter alios per sacra verba sancti patris tacti intrinsecus
these among others through the-sacred words of-the-holy father touched inwardly
venerunt ad beatum Franciscum, dicentes se penitus velle
came to blessed Francis saying themselves utterly to-wish
mundum relinquere et fratrum ipsius habitum sumere.
the-world to-leave and of-the-brothers his the-habit to-take
Sanctus autem Franciscus, ipsorum fervorem considerans,
Saint moreover Francis their fervor considering

cognovit per Spiritum sanctum ipsos missos a Deo. Et
knew through the-Spirit holy them sent by God and
insuper intellexit cui et quali conversationi quilibet
moreover he-understood to-whom and to-what-kind-of life each
eorum se subderet. Unde cum gaudio recipiens eos dixit:
of-them himself should-submit whence with joy receiving them he-said
«Tu, Peregrine, teneas viam humilitatis; et tu, Riceri, servias
you Pellegrino keep the-way of-humility and you Rizzerio serve
fratribus.» Et ita factum est. Nam frater Peregrinus nunquam
the-brothers and so done it-was for brother Pellegrino never
voluit esse ut clericus, sed sicut laicus mansit quum esset bene
wished to-be as a-cleric but as a-layman remained although he-was well
litteratus et in decretalibus eruditus. Propter quam humilitatem
lettered and in the-decretals learned because-of which humility
pervenit ad maximam perfectionem virtutum et specialiter
he-came to the-greatest perfection of-virtues and especially
ad gratiam compunctionis et amoris Domini nostri Jesu
to the-grace of-compunction and of-love of-the-Lord our Jesus
Christi. Nam Christi amore succensus et desiderio martyrii
Christ for of-Christ by-love kindled and by-desire of-martyrdom
inflammatus, perrexit Hierosolymam ad visitanda loca
inflamed he-went to-Jerusalem to visit the-places
sacratissima Salvatoris, portans secum volumen evangelicum.
most-sacred of-the-Savior carrying with-him the-volume gospel
Et quum legeret loca sacra unde Deus et homo perrexerat,
and when he-read-of the-places sacred where God and man had-walked
et eadem pedibus tangeret et oculis cerneret, se ibidem
and the-same with-the-feet he-touched and with-the-eyes discerned himself there
ad orandum Deum inclinabat et amplexabatur brachiis
for praying-to God he-bowed and he-embraced with-the-arms
fidei ista loca sanctissima et labiis osculabatur amoris, et
of-faith those places most-holy and with-the-lips kissed-them of-love and

lacrymis devotionis cuncta rigabat, ita quod cunctos cernentes
with-the-tears of-devotion all-things he-watered so that all beholding
ad devotionem maximam provocabat. Ordinante vero dispositione
to devotion very-great he-provoked ordaining-it but the-disposition
divina, reversus est in Italiam, et, tanquam vere Peregrinus
divine returned he-has into Italy and as truly a-Pilgrim
mundi et civis cælestis regni, suos nobiles consanguineos
of-the-world and citizen of-the-heavenly kingdom his noble kinsmen
rarissime visitabat. Confortabat eos ad mundi contemptum, et
most-rarely he-visited he-comforted them to of-the-world contempt and
sobrie loquens ad divinum eos incitabat amorem, et expedite
soberly speaking to divine them he-urged love and promptly
ac festinanter recedebat ab eis, dicens quod Christus Jesus
and hastily he-withdrew from them saying that Christ Jesus
qui nobilitat animam non invenitur inter cognatos et notos.
who ennobles the-soul not is-found among kinsmen and acquaintances
De isto fratre Peregrino habuit dicere frater Bernardus,
about this brother Pellegrino was-wont to-say brother Bernard
sanctissimi patris nostri Francisci primogenitus, unum verbum
of-the-most-holy father our Francis the-first-born one word
mirabile valde, scilicet quod ipse frater Peregrinus erat unus
wonderful very namely that he brother Pellegrino was one
de perfectioribus hujus mundi. Fuit siquidem peregrinus:
of the-more-perfect of-this world he-was indeed a-pilgrim
nam amor Christi quem in corde suo semper habebat non
for the-love of-Christ which in heart his always he-had not
permittebat eum in aliqua creatura quiescere, nec affectum
permitted him in any creature to-rest nor affection
ejus figere in aliquo temporali, sed semper ad patriam
his to-fix on anything temporal but always to the-fatherland
tendere et ad patriam aspicere, et de virtute in virtutem
to-tend and at the-fatherland to-look and from virtue to virtue

ascendere, donec in amatum transformaret amantem. Tandem
to-ascend until into the-beloved it-transformed the-lover at-last
plenus virtutibus ad Christum quem toto corde dilexit
full of-virtues to Christ whom with-whole heart he-loved
cum multis miraculis ante mortem in pace quievit. Ad
with many miracles before death in peace he-rested to
laudem Dei et Domini nostri Jesu Christi. Amen.
the-praise of-God and of-the-Lord our Jesus Christ amen

Qualiter sanctus Franciscus liberavit fratrem Ricerium de maxima tentatione

XXXVII · RIZZERIO FREED FROM TEMPTATION

Rizzerio, minister of the March, falls into despair, believing himself abandoned by God. Francis, ill at the bishop's palace, sends companions to embrace him, then rises and kisses him, and the temptation leaves him at once.

Frater Ricerius, dicti fratris Peregrini consocius in
brother Rizzerio of-the-said brother Pellegrino the-fellow-companion on
terris et nunc concivis in cælis, per vitam activam dum
earth and now fellow-citizen in the-heavens through the-life active while
viveret ambulans et Deo et proximo fidelissime serviens,
he-lived walking and God and neighbor most-faithfully serving
factus est familiarissimus et carissimus sancto Francisco: ita
made was most-familiar and dearest to-Saint Francis so
quod multa a sancto Francisco didicit et ipso docente
that many-things from Saint Francis he-learned and him teaching
clare intellexit de multis dubiis veritatem, et cognovit
clearly he-understood of many doubts the-truth and knew
Domini voluntatem, et secundum vaticinium sancti patris
of-the-Lord the-will and according-to the-prophecy of-the-holy father

fratribus serviebat. Factus est minister in Marchia de
the-brothers he-served made he-was minister in the-March of
Ancona: et propter zelum Dei qui semper in corde suo
Ancona and because-of the-zeal for-God which always in heart his
ardebat cum maxima pace et discretione regebat provinciam,
burned with very-great peace and discretion he-ruled the-province
sequens Christi exemplum qui prius voluit facere quam docere.
following of-Christ the-example who first wished to-do than to-teach
Post aliquot vero tempus permisit sibi divina dispensatio in
after some but time permitted to-him the-divine dispensation for
lucrum animæ tentationem, unde nimis anxius et tribulatus,
the-gain of-his-soul a-temptation whence too anxious and troubled
affligebat se in abstinentia et disciplinis et lacrymis
he-afflicted himself with abstinence and disciplines and tears
et orationibus; sed a tentatione liberari non poterat. Et
and prayers but from the-temptation to-be-freed not he-could and
multoties ducebatur ad maximam desperationem, nam propter
many-times he-was-led to the-greatest despair for because-of
immanitatem tentationis credebat se derelictum a Deo.
the-enormity of-the-temptation he-believed himself abandoned by God
In ultima vero desolatione et desperatione positus, cogitavit
in the-last but desolation and despair placed he-thought
in corde suo, dicens: «Surgam, et ibo ad patrem meum
in heart his saying I-shall-rise and I-shall-go to father my
Franciscum: et si ipse ostenderit mihi familiaritatem, credo
Francis and if he will-have-shown me familiarity I-believe
quod Deus propitius erit mihi; sin autem, signum erit
that God merciful will-be to-me if-not moreover a-sign it-will-be
quod derelictus sum.» Et arripiens iter ibat ad sanctum
that abandoned I-am and taking-up the-road he-went to Saint
Franciscum. Sanctus autem Franciscus jacebat in palatio
Francis Saint moreover Francis lay in the-palace

episcopi Assisinatis gravissime infirmus. Et cogitanti sibi
of-the-bishop of-Assisi most-gravely ill and as-he-thought to-himself
de Deo fuit sibi revelatum a Deo ordo tentationis et
about God it-was to-him revealed by God the-order of-the-temptation and
adventus et propositum dicti fratris. Statim vocavit socios
the-coming and the-purpose of-the-said brother at-once he-called companions
suos, scilicet fratrem Masseum et fratrem Leonem, dicens:
his namely brother Masseo and brother Leo saying
«Ite velociter in occursum filii mei Ricerii: et ex parte mea
go swiftly to meet son my Rizzerio and on the-part my
ipsum amplexantes et salutantes, dicite illi quod inter omnes
him embracing and greeting tell him that among all
fratres qui sunt in mundo singulariter eum diligo.» Illi
the-brothers who are in the-world singularly him I-love they
vero, sicut vere obedientiæ filii, statim exiverunt in occursum
but as truly of-obedience sons at-once went-out to meet
fratris Ricerii. Et invenientes eum, sicut dixerat sanctus
brother Rizzerio and finding him as had-said Saint
Franciscus, amplexantes et recitantes amabilia verba patris,
Francis embracing and reciting the-lovable words of-the-father
quæ ita illius animam consolationibus repleverunt quod
which so his soul with-consolations filled that
totus fuit quasi liquefactus ex gaudio. Quantam vero tunc
wholly he-was as-if melted from joy how-great but then
ostendit lætitiam, quantoque gestivit gaudio, et quantas
he-showed gladness and-with-how-great he-exulted joy and how-great
Deo laudes et gratiam referebat, quia Deus prosperum
to-God praises and thanks he-rendered because God prosperous
fecerat iter suum, vix posset explicari sermone. O bone
had-made journey his scarcely it-could to-be-unfolded in-speech O good

Jesu, qui nunquam derelinquis sperantes in te, sed semper
Jesus who never abandon those-hoping in you but always
facis cum tentatione proventum ut possimus sustinere!
make with the-temptation an-issue that we-may-be-able to-bear-it
Quid plura! Pervenit ad locum ubi jacebat angelicus et
what more he-came to the-place where lay the-angelic and
divinissimus vir Franciscus, et quum esset graviter infirmus
most-divine man Francis and although he-was gravely ill
surrexit et ivit in occursum illius. Et amplexans eum dixit:
he-rose and went to meet him and embracing him said
«Dulcissime fili, frater Riceri, inter omnes fratres qui sunt in
sweetest son brother Rizzerio among all the-brothers who are in
toto mundo te diligo.» Et imprimens ei signum crucis
the-whole world you I-love and imprinting on-him the-sign of-the-cross
in fronte, et ipsum amantissime osculans in eodem loco,
on the-forehead and him most-lovingly kissing in the-same place
dixit: «Fili mi et carissime, hæc tentatio tibi data fuit ad
he-said son my and dearest this temptation to-you given was for
maximum tuum lucrum, sed non vis amplius illud lucrum.»
the-greatest your gain but not you-wish further that gain
Mirabile dictu! Statim omnis illa diabolica tentatio recessit ac
wonderful to-say at-once all that diabolical temptation withdrew as
si in vita sua nunquam sensisset, et remansit in Deo totaliter
if in life his never he-had-felt-it and he-remained in God wholly
consolatus. Ad laudem Domini nostri Jesu Christi. Amen.
consoled to the-praise of-the-Lord our Jesus Christ amen

De fratre Leone quomodo apparuit sibi sanctus Franciscus

XXXVIII · LEO AND THE CROSS

Leo sees a cross going before Francis's face and the light from heaven that speaks with him. After his death Francis appears to Leo to reveal that he was the poor man for whose sake God held back a famine, and the famine comes.

Gloriosæ innocentiæ quæ corpus decorat et animam ad
of-glorious innocence which the-body adorns and the-soul to
gratiam introducit et gloriam amator Franciscus, propter
grace leads-in and glory the-lover Francis because-of
magnam puritatem et columbinam innocentiam quam in fratre
the-great purity and dovelike innocence which in brother
Leone cernebat, et ipsum frequenter ducebat pro socio, et
Leo he-discerned both him frequently took for companion and
ad secreta sua tam diebus quam noctibus sæpe admittebat.
to secrets his both by-days and by-nights often admitted
Quapropter inter omnes socios sancti patris qui plus
wherefore among all the-companions of-the-holy father the-one-who more
de secretis ejus et mirabilibus sciverit fuit frater Leo prædictus.
of the-secrets his and wonders knew was brother Leo aforesaid
Nam ipse frequenter vidit eum levatum in aere, sicut infra
for he frequently saw him raised in the-air as below
dicetur. Ipse audivit eum frequenter cum Christo et beata
will-be-said he heard him frequently with Christ and the-blessed
Virgine et angelis colloquentem. Ipse insuper vidit lucem
Virgin and the-angels conversing he moreover saw a-light
igneam de cælo super sanctum Franciscum descendentem,
fiery from heaven upon Saint Francis descending
et vocem de ipsa luce audivit cum ipso loquentem.
and a-voice from that-very light heard with him speaking

Ipse etiam, dum quadam die pariter incederent, vidit ante
he also while on-a-certain day together they-walked saw before
faciem sancti patris crucem pulcherrimam præcedentem et
the-face of-the-holy father a-cross most-beautiful going-before and
Christum in ipsa pendentem. Et videbat quod crux ista
Christ on it hanging and he-saw that the-cross this
mirabilis, quum sanctus staret, stabat, et quum ambularet,
wonderful when the-saint stood stood and when he-walked
pariter et ipsa ambulabat; et quocumque sanctus Franciscus
likewise also it walked and wherever the-saint Francis
pergebat, illa ante faciem ejus præcedebat. Et erat crux
went it before face his went-before and was cross
illa tanti splendoris quod non solum faciem sancti Francisci
that of-such splendor that not only the-face of-Saint Francis
illuminabat sed et decorabat aerem circumquaque, et omnia
it-illuminated but also adorned the-air round-about and all-things
frater Leo clara luce cernebat.
brother Leo with-clear light discerned
Huic fratri Leoni non solum in vita fecit mirabiles
for-this brother Leo not only in life he-made wonderful
consolationes, sed etiam post mortem sanctus apparuit ei
consolations but also after death the-saint appeared to-him
frequenter. Unde dum quadam vice frater Leo in orationibus
frequently whence while on-a-certain occasion brother Leo in prayers
vigilaret, apparuit sibi dicens: «O frater Leo, recordaris
kept-vigil he-appeared to-him saying O brother Leo do-you-remember
quod quando ego eram in mundo prædicebam famem magnam
that when I was in the-world I-foretold a-famine great
in universo orbe venturam, et dicebam me scire quemdam
in the-whole world to-come and I-said myself to-know a-certain
pauperculum hominem pro cujus amore Deus parcebat,
poor-little man for whose love God was-sparing

et donec ille pauperculus viveret, famis pestilentia non
and as-long-as that poor-little-one lived of-famine the-pestilence not
mittebatur?» — Respondit frater Leo: «Bene recordor, pater
was-sent answered brother Leo well I-remember father
piissime.» — Et ait sanctus Franciscus: «Ego eram illa creatura
most-loving and says Saint Francis I was that creature
et ille pauperculus homo pro cujus amore Deus famem
and that poor-little man for whose love God famine
in homines non mittebat, sed propter humilitatem nolebam
upon men not sent but because-of humility I-would-not
me pandere. Nunc autem scias pro certo, frater Leo, quod
myself to-disclose now moreover know for certain brother Leo that
postquam recessi de mundo veniet terribilis et universalis
after I-withdrew from the-world there-will-come a-terrible and universal
fames in terra, ita quod ex fame multi homines morientur.»
famine on earth so that from hunger many men will-die
Et ita factum fuit, nam forte ad sex menses post hæc
and so done it-was for perhaps within six months after these
verba, tam magna fames ubique invaluit quod homines non
words so great a-famine everywhere prevailed that men not
solum radices herbarum sed cortices arborum manducabant,
only the-roots of-herbs but the-bark of-trees ate
unde præ fame periit maxima multitudo hominum.
whence for hunger perished a-very-great multitude of-men
Claret igitur ex prædictis fratris Leonis innocentia et
is-clear therefore from the-aforesaid of-brother Leo the-innocence and
sancti Francisci divina amicitia et ejus ineffabilis prophetia.
of-Saint Francis the-divine friendship and his ineffable prophecy
Ad laudem Domini nostri Jesu Christi. Amen.
to the-praise of-the-Lord our Jesus Christ amen

De fratre Leone qui vidit sanctum Franciscum elevatum a terra et vidit et palpavit ejus stigmata

XXXIX · FRANCIS RAISED FROM THE EARTH

Leo sees Francis raised from the ground, sometimes to the treetops, kisses his feet when he can reach them, and alone is allowed to dress his stigmata, every day but Thursday and Friday.

Quum beatus pater Franciscus inciperet sentire nova et
when blessed father Francis began to-feel new and
divina charismata in illa sua anima benedicta, frequenter in
divine gifts in that his soul blessed frequently in
aere non solum mentaliter sed corporaliter elevabatur a
the-air not only mentally but bodily he-was-raised from
terra. Fiebat enim mira Dei dispensatio circa ipsum
the-earth there-was-done for a-wonderful of-God dispensation about him
in elevationibus supradictis, scilicet quod quanto divinæ gratiæ
in the-raisings above-said namely that the-more of-divine grace
dona cumulatius sentiebat, tanto altius elevabatur a terra,
the-gifts more-abundantly he-felt the higher he-was-raised from the-earth
sicut oculata fide pluries ejus socii conspexerunt; et
as with-eyewitness faith many-times his companions beheld and
singulariter frater Leo, quem propter suam columbinam imo
singularly brother Leo whom because-of his dovelike nay
angelicam innocentiam frequentius sanctus Franciscus interesse
angelic innocence more-frequently Saint Francis to-be-present
ad orationis clandestina studia permittebat. Unde ipse frater
at of-prayer the-secret exercises permitted whence that-very brother
Leo sæpe videre meruit sanctum patrem in aere sublevatum,
Leo often to-see merited the-holy father in the-air lifted

plus et minus secundum gradus supernorum sensuum quibus
more and less according-to the-degrees of-supernal senses by-which
de virtute in virtutem proficiendo sursum agebatur in Deum.
from virtue to virtue advancing upward he-was-driven to God
Aliquando dictus frater Leo vidit sanctum Franciscum elevatum
sometimes the-said brother Leo saw Saint Francis raised
a terra in tantum quod tangere poterat pedes ejus. Aliquando
from the-earth in so-much that to-touch he-could the-feet his sometimes
videre meruit eumdem patrem sanctissimum elevatum usque
to-see he-merited the-same father most-holy raised all-the-way
ad cacumina arborum; aliquando in tanta altitudine sursum
to the-tops of-the-trees sometimes to such a-height upward
vectum quod vix illum visus valebat attingere. Quando vero
borne that scarcely him the-sight was-able to-reach when but
pedes beati Francisci valebat attingere, amplexabatur illos, et
the-feet of-blessed Francis he-was-able to-reach he-embraced them and
osculando cum devotissimis lacrymis exorabat, dicens: «Deus
kissing with most-devout tears he-besought saying God
propitius esto mihi peccatori, et, per merita sanctissimi
merciful be to-me a-sinner and through the-merits of-most-holy
hujus viri, fac me tuam sanctissimam misericordiam invenire.»
this man make me your most-holy mercy to-find
Quum tantum elevatum aspiceret quod ipsum tangere non
when so-much raised he-saw-him that him to-touch not
valeret, se sub sancto Francisco prosternens, orationem
he-was-able himself under Saint Francis prostrating a-prayer
similem primæ faciebat. Hæc autem elevationes sancti patris
like to-the-first he-made these moreover raisings of-the-holy father
fuerunt in loco Alvernæ et in aliis locis quamplurimis.
were in the-place of-Alverna and in other places very-many

Huic fratri Leoni solummodo sanctus Franciscus sua stigmata
to-this brother Leo alone Saint Francis his stigmata
committebat tangenda, et novis petiolis remutanda, quas
entrusted to-be-touched and with-new little-cloths to-be-changed which
inter clavos illos mirabiles et carnem reliquam, ad tenendum
between nails those wonderful and the-flesh remaining for holding
sanguinem et mitigandum dolorem, die qualibet hebdomadæ
the-blood and soothing the-pain on-day every of-the-week
renovabat; excepto die Jovis et per totum diem Veneris
he-renewed except the-day of-Jove and through the-whole day of-Venus
in quo nullum volebat apponi remedium, ut amore
on which no he-wished to-be-applied remedy that for-the-love
Christi, eo die crucifixionis, in doloribus crucis vere
of-Christ on-that day of-the-crucifixion in the-pains of-the-cross truly
crucifixus cum Christo penderet. Aliquando manus illas tam
crucified with Christ he-might-hang sometimes hands those so
venerandis stigmatibus insignitas ante cor fratris Leonis
with-venerable stigmata marked before the-heart of-brother Leo
sanctus Franciscus studiosius apponebat, ex qua appositione
Saint Francis more-zealously placed from which placing
tantam devotionem frater Leo sentiebat in corde quod
such devotion brother Leo felt in heart that
quasi exspirabat, frequentibus singultibus in stupore salubri
as-if he-was-expiring with-frequent sobs into a-stupor salutary
immutatus. Ad laudem Domini nostri Jesu Christi. Amen.
changed to the-praise of-the-Lord our Jesus Christ amen

Miraculum de stigmatibus sanctis beati Francisci

XL · THE SCRAPED STIGMATA

A Dominican who hates Francis scrapes the stigmata off a painting of him three times; at the third, blood flows from the wall. His brothers' prayers stop it, and he becomes devoted to Francis, visiting his places in tears.

Quanta fuerunt digna illa miranda sancti patris stigmata
how were worthy those wondrous of-the-holy father stigmata
apparet ex quodam venerabili miraculo, in quodam conventu
appears from a-certain venerable miracle in a-certain convent
fratrum Prædicatorum evidenter ostenso. Erat enim in
of-the-brothers Preachers evidently shown there-was for in
ipso prædicto conventu quidam frater Prædicator qui beatum
that-very aforesaid convent a-certain brother Preacher who blessed
Franciscum ita cordialiter oderat quod nec in pictura videre,
Francis so heartily hated that neither in a-picture to-see
nec verbo audire, nec corde credere poterat ipsum fuisse
nor by-word to-hear nor in-heart to-believe he-could him to-have-been
sacris stigmatibus insignitum. Unde quum dictus frater
with-sacred stigmata marked whence when the-said brother
conventualis ultra montes in conventu prædicto consisteret,
of-the-convent beyond the-mountains in the-convent aforesaid was-dwelling
in cujus refectorio depictus erat sanctus Franciscus cum
in whose refectory painted was Saint Francis with
sacris stigmatibus, infidelitate motus et odio, accessit
the-sacred stigmata by-unbelief moved and by-hatred he-approached
occulte et cum cultello sacra stigmata de pictura sancti
secretly and with a-knife the-sacred stigmata from the-picture of-the-holy
patris abrasit ita quod penitus nil parebant.
father scraped so that utterly nothing appeared

Sequenti autem die, quum idem frater sederet in mensa,
on-the-following moreover day when the-same brother sat at table
respexit in sancti Francisci imaginem, et vidit ibi stigmata,
he-looked at of-Saint Francis the-image and saw there the-stigmata
in locis unde abraserat, recentiora quam prima. Et
in the-places whence he-had-scraped-them fresher than the-first and
indignatus cogitavit quod non perfecte primitus abraserat; et
indignant he-thought that not perfectly at-first he-had-scraped and
observans horam quando nullus adesset, quia qui male
watching the-hour when no-one should-be-present because he-who evil
facit odit lucem, accessit et secundo abrasit stigmata
does hates the-light he-approached and a-second-time scraped the-stigmata
sancti, ita tamen quod cæmentum non destruxit picturæ
of-the-saint so yet that the-plaster not he-destroyed of-the-picture
substratum. Tertia vero die, quum idem frater sederet in
underlying on-the-third but day when the-same brother sat at
mensa, respexit ad imaginem sancti Francisci; et ecce vidit
table he-looked at the-image of-Saint Francis and behold he-saw
illa sacra stigmata tam pulchra et nova quod nunquam
those sacred stigmata so beautiful and new that never
apparuerunt ita recentia. Tunc idem frater obtenebratus
they-appeared so fresh then the-same brother darkened
nequitia et perfidia incitatus, peccato secundo addidit
by-wickedness and by-perfidy roused to-the-sin second added
tertium. Et dixit in corde suo: «Per Deum! ego taliter
a-third and he-said in heart his by God I in-such-a-way
stigmata illa delebo quod nunquam de cetero apparebunt!»
stigmata those shall-destroy that never for the-rest they-will-appear
Et sicut solebat, observabat tempus in quo oculi hominum
and as he-was-wont he-watched the-time in which the-eyes of-men
non viderent; et, oblitus quod oculis Dei cuncta nuda
should-not see and forgetting that to-the-eyes of-God all-things naked

et aperta sunt, cum impetu furioso tulit cultellum et effodit
and open are with an-impetus furious he-took the-knife and dug-out
de pictura signa stigmatum, colorem effodiens et cæmentum.
from the-picture the-signs of-the-stigmata the-color digging-out and the-plaster
Statim vero quum perfecit effodere, incepit sanguis de ipsis
at-once but when he-finished digging-out began blood from those-very
effossionibus emanare, et faciem, et manus, et tunicam
diggings to-flow-forth and the-face and hands and tunic
dicti fratris, sanguis ille impetuose prosiliens, cruentare. Ille
of-the-said brother blood that impetuously leaping-forth to-bloody he
vero territus quasi mortuus cecidit. Sanguis ille fluebat per
but terrified as-if dead fell blood that flowed down
murum de illis sacris stigmatibus ab illo misero effossis, ut
the-wall from those sacred stigmata by that wretch dug-out like
rivus. Interim vero fratres prædicti conventus ad illum
a-stream meanwhile but the-brothers of-the-aforesaid convent to him
jacentem quasi exanimem convenerunt, et advertentes illius
lying as-if lifeless came-together and noticing his
malitiam plurimum doluerunt. Videntes insuper quod sanguis
malice very-much grieved seeing moreover that blood
ille defluebat continue, obturaverunt illa foramina cum petiis
that flowed-down continually they-stopped those holes with rags
et bombace, nec poterant sanguinis fluxum restringere.
and cotton nor they-could of-blood the-flow to-restrain
Quapropter timentes ne illud sæculares perpenderent et inde
wherefore fearing lest it the-secular-folk perceive and thence
scandalum et vituperium sustinerent, cogitaverunt devote ad
scandal and reproach they-suffer they-thought devoutly to
beatum Franciscum recurrere. Et prior cum omnibus de
blessed Francis to-have-recourse and the-prior with all of
conventu se exspoliantes ante imaginem sancti Francisci,
the-convent themselves stripping before the-image of-Saint Francis

et se disciplinantes, et cum lacrymis orantes, rogaverunt
and themselves disciplining and with tears praying asked
beatum Franciscum quod offensam dicti fratris miseratus
blessed Francis that the-offense of-the-said brother pitying
dimitteret, et sanguinis illius fluxum restringere dignaretur.
he-should-forgive and of-blood that the-flow to-restrain he-would-deign
Et statim propter humilitatem illorum fuit oratio exaudita;
and at-once because-of the-humility of-them was the-prayer heard
sanguis amplius non defluxit, et stigmata sancti ab
the-blood further not flowed-down and the-stigmata of-the-saint by
omnibus veneranda in sua pulchritudine remanserunt. Frater
all to-be-venerated in their beauty remained brother
vero prædictus ex tunc factus est devotissimus sancti
but aforesaid from then made was most-devoted of-Saint
Francisci. Et, ut testati sunt fratres de loco Alvernæ, ille
Francis and as testified have the-brothers of the-place of-Alverna that
frater ad montem Alvernæ causa devotionis accessit et de
brother to the-mount of-Alverna for-the-sake of-devotion went and of
bombace illa cruentata secum detulit et fratribus illis dedit.
cotton that bloodied with-him he-brought and to-brothers those gave-it
Venit causa devotionis insuper ad Sanctam Mariam de
he-came for-the-sake of-devotion moreover to Saint Mary of
Angelis et omnia loca sancti Francisci devotissime visitavit
the-Angels and all the-places of-Saint Francis most-devoutly he-visited
cum reverentia magna et lacrymis. Nam ubicumque de factis
with reverence great and tears for wherever of the-deeds
vel de rebus sancti Francisci poterat invenire, in tam devotis
or of the-things of-Saint Francis he-could to-find into such devout
lacrymis erumpebat quod faciebat etiam alios lacrymari.
tears he-burst that he-made also others weep

Ipse etiam omnia prædicta miracula coram multis fratribus
he also all the-aforesaid miracles before many brothers
Minoribus in Alverna et Assisio recitavit, sociis tamen
Minor at Alverna and Assisi recounted the-companions yet
suis absentibus, ne forte prædicta in opprobrium sui
his being-absent lest perhaps the-aforesaid-things to the-reproach of-his
ordinis reputarent. Factus est dictus frater ob merita
order they-should-reckon made was the-said brother on-account-of the-merits
beati Francisci ita ad fratres ejus benevolus quod sicut
of-blessed Francis so toward the-brothers his well-disposed that as
illos aliquando videre non poterat, ita post in caritate
them once to-see not he-could so afterward in the-charity
Dei firmatus ipsos fraterni amoris venerabatur affectu.
of-God strengthened them of-brotherly love he-venerated with-affection
Ad laudem Domini nostri Jesu Christi. Amen.
to the-praise of-the-Lord our Jesus Christ amen

Qualiter Christus apparuit fratri Masseo de Marignano socio beati Francisci

XLI · MASSEO'S GIFT OF HUMILITY

Hearing of a friend of God made holy by humility, Masseo vows to know no joy until he has that humility. In the woods a voice asks what he would give for it; he offers his eyes, and God lets him keep his eyes and have the grace; ever after he prays in a cooing jubilation on one note.

Illi sancti socii beati patris nostri Francisci, pauperes
those holy companions of-blessed father our Francis poor
quidem rebus, divites autem Deo, non quærebant in auro divites
indeed in-things rich moreover in-God not sought in gold rich
fieri vel argento, sed sollicitissime procurabant ditari
to-become or in-silver but most-solicitously they-strove to-be-enriched

sanctis virtutibus quibus ad veras et æternas virtutes pervenitur.
with-holy virtues by-which to true and eternal virtues one-attains
Unde accidit quadam die quod frater Masseus, unus de electis
whence it-happened on-a-certain day that brother Masseo one of the-chosen
sociis sancti patris, quum de Deo socii loquerentur,
companions of-the-holy father when about God the-companions were-speaking
unus eorum dixit quod erat quidam Dei amicus, qui magnam
one of-them said that there-was a-certain of-God friend who great
activæ vitæ et contemplativæ gratiam possidebat. Et cum iis
of-the-active life and of-the-contemplative grace possessed and with these
habebat profundum humilitatis abyssum qua se peccatorem
he-had a-deep of-humility abyss by-which himself a-sinner
maximum æstimabat, quæ humilitas illum sanctificabat et
very-great he-judged which humility him sanctified and
confirmabat et crescere in dictis donis continue faciebat,
confirmed and to-grow in the-said gifts continually made
et, quod melius est, nunquam a Deo cadere permittebat.
and what better is never from God to-fall permitted
Quæ miranda ut frater Masseus audivit et adverteret illum
which wonders as brother Masseo heard and perceived that
thesaurum esse vitæ æternæ salutis, in tantum exarsit amore
treasure to-be of-life eternal of-salvation in so-much he-burned with-love
ad habendam virtutem dictæ humilitatis Dei amplexu
for having the-virtue of-the-said humility of-God of-the-embrace
dignissimam, quod in fervore magno ad cælum elevans faciem
most-worthy that in fervor great to heaven raising the-face
voto se strinxit firmissime, nunquam velle in isto mundo
by-vow himself he-bound most-firmly never to-wish in this world
lætari donec humilitatem illam præclarissimam in anima sua
to-rejoice until humility that most-illustrious in soul his
sentiret adesse. Et hoc voto in sancto proposito facto,
he-should-feel to-be-present and this vow in holy purpose made

stabat continue cella reclusus, et interim Deo gemitibus
he-stayed continually in-the-cell shut-up and meanwhile to-God with-groanings
inenarrabilibus continue se affligebat; quia videbatur sibi
unspeakable continually himself afflicted because it-seemed to-him
se esse hominem penitus dignum inferno, nisi ad illam
himself to-be a-man utterly worthy of-hell unless to that
humilitatem sanctissimam perveniret, qua ille amicus Dei,
humility most-holy he-should-attain by-which that friend of-God
quem audierat, plenum virtutibus inferiorem se omnibus
whom he-had-heard full of-virtues lower himself than-all
reputabat, imo se penitus dignum æstimabat inferno.
reckoned nay himself utterly worthy judged of-hell
Et dum sic tristis frater Masseus per dies plurimos
and while thus sad brother Masseo for days very-many
permansisset, in fame et siti et multis lacrymis se
had-remained in hunger and thirst and many tears himself
mactando, accidit quod quadam die intravit in silvam; et
slaughtering it-happened that on-a-certain day he-entered into the-wood and
eundo per ipsam, pro dicto desiderio vehementi, emittebat
going through it for the-said desire vehement he-sent-forth
luctus clamores et lacrymosa suspiria, postulando virtutem
laments cries and tearful sighs asking the-virtue
dictam a Domino sibi dari.
said from the-Lord to-him to-be-given
Et quia Dominus sanat contritos corde et exaudit voces
and because the-Lord heals the-contrite in-heart and hears the-voices
humilium, facta est sibi vox de cælo, bis clamans:
of-the-humble made was to-him a-voice from heaven twice calling
«Frater Massee! frater Massee!» Qui per Spiritum sanctum
brother Masseo brother Masseo who through the-Spirit holy
recognoscens, respondit: «Domine mi!» — Et Dominus ad
recognizing answered Lord my and the-Lord to

eum: «Quid vis dare, quid vis dare ad hanc
him what do-you-wish to-give what do-you-wish to-give for this
gratiam possidendam?» — Et frater Masseus respondit:
grace to-be-possessed and brother Masseo answered
«Oculos capitis mei.» — Et Dominus ad eum: «Et ego
the-eyes of-head my and the-Lord to him and I
volo quod oculos et gratiam habeas.» Frater autem Masseus
wish that the-eyes and the-grace you-have brother moreover Masseo
remansit in tanta gratia optatæ humilitatis et lumine
remained in such grace of-the-longed-for humility and light
Dei quod continue erat in jubilo. Et sæpe quando orabat
of-God that continually he-was in jubilation and often when he-prayed
faciebat quemdam jubilum uniformem et voce obtusa
he-made a-certain jubilation uniform and with-voice dull
faciebat quasi columbus u u u, ac facie hilari et jucunda
he-made like a-dove oo oo oo and with-face cheerful and joyful
contemplationi vacabat, et super hoc humillimus factus, præ
to-contemplation was-free and over this most-humble made before
cunctis hominibus se minimum reputabat.
all men himself the-least he-reckoned
Interrogavit eum frater Jacobus de Falerone sanctæ memoriæ,
asked him brother James of Fallerone of-holy memory
quare versum non mutabat in jubilo. Qui respondit cum
why the-verse not he-changed in the-jubilation who answered with
magna lætitia: «Quia quum in una re invenitur omne
great gladness because when in one thing is-found all
bonum, non oportet quod variet versum.» Ad laudem
good not it-is-needful that one-vary the-verse to the-praise
Domini nostri Jesu Christi. Amen.
of-the-Lord our Jesus Christ amen

Qualiter sancta Clara fuit portata in nocte nativitatis ad ecclesiam sancti Francisci

XLII · CLARE AT THE CHRISTMAS MASS

Too ill to leave Saint Damian on Christmas night, Clare is left alone. Christ lets her hear matins and Mass, with the brothers' chant and the organ, in the church of Saint Francis, and receive communion there; she tells her sisters on their return.

Quum devotissima Christi sponsa Clara re et nomine,
when most-devout of-Christ the-bride Clare in-fact and in-name
graviter infirmata corpore, apud Sanctum Damianum moram
gravely sick in-body at Saint Damian a-stay
contrahebat, ad solvendas horas canonicas cum aliis ire ad
was-making for discharging the-hours canonical with the-others to-go to
ecclesiam non poterat. Adveniente vero solemnitate Domini
the-church not she-could coming but the-solemnity of-the-Lord
nostri Jesu Christi benedicti, ad cujus matutinum sorores
our Jesus Christ blessed to whose matins the-sisters
solebant accedere, et in missa nativitatis communicare devote,
were-wont to-go and at the-mass of-the-nativity to-communicate devoutly
beata Clara, omnibus ad solemnitatem euntibus, sola remansit
blessed Clare all to the-solemnity going alone remained
in loco, infirmitate gravata, cum non parva desolatione,
in the-place by-illness weighed-down with not small desolation
eo quod non poterat interesse ad tam devota solemnia.
for-this that not she-could to-be-present at so devout solemnities
Sed Dominus Jesus, volens hanc suam sponsam fidelissimam
but the-Lord Jesus wishing this his bride most-faithful
consolari, fecit eam in ecclesia Sancti Francisci tam in
to-console made her in the-church of-Saint Francis both at
matutinis quam in missa et in omni festiva solemnitate
matins and at mass and at all the-festive solemnity

spiritu præsentialiter interesse; ita quod tam cantum fratrum
in-spirit in-presence to-be-present so that both the-chant of-the-brothers
quam organa usque ad finem missæ luculenter audivit.
and the-organs all-the-way to the-end of-the-mass clearly she-heard
Et, quod plus est, sacram communionem accepit et plene
and what more is the-sacred communion she-received and fully
consolata remansit.
consoled she-remained
Quum autem sorores, completo officio in Sancto Damiano,
when moreover the-sisters completed the-office in Saint Damian
ad sanctam Claram redissent, dixerunt; «O domina Clara
to Saint Clare had-returned they-said O lady Clare
carissima, quam magnam consolationem habuimus in ista
dearest how great a-consolation we-had in this
nativitate Domini Salvatoris, utinam potuisses esse nobiscum!»
nativity of-the-Lord Savior would-that you-could to-be with-us
Illa vero respondit: «Gratias ago Deo meo Jesu Christo
she but answered thanks I-render to-God my Jesus Christ
benedicto, sorores et filiæ meæ carissimæ, quia ad
blessed sisters and daughters my dearest because at
omnia solemnia hujus noctis et ad majora et devotiora
all the-solemnities of-this night and at greater and more-devout-ones
quam vos exstiti consolata. Nam Domino meo Jesu
than you I-was consoled for Lord my Jesus
Christo faciente, et beatissimo patre meo sancto Francisco
Christ doing-it and most-blessed father my Saint Francis
procurante, interfui in ecclesia patris mei Sancti Francisci,
procuring-it I-was-present in the-church of-father my Saint Francis
et corporalibus auribus et mentalibus audivi cunctos cantus
and with-bodily ears and mental I-heard all the-chants
et organa, et insuper ibi sacram communionem suscepi.
and the-organs and moreover there the-sacred communion I-received

Unde de tanta gratia mihi facta gaudete et Christum Jesum
whence at so-great a-grace to-me done rejoice and Christ Jesus
benedictum toto corde laudate, quia et hic infirma
blessed with-whole heart praise because both here ill
jacui et nescio quomodo, utrum in corpore an extra
I-lay and I-do-not-know how whether in the-body or outside
corpus, in solemnitate tota, ut prædixi, in Sancto Francisco
the-body at the-solemnity whole as I-said-before in Saint Francis
interfui.» Ad laudem Domini Jesu Christi. Amen.
I-was-present to the-praise of-the-Lord Jesus Christ amen

Qualiter sancta Clara ad mandatum domini papæ crucem miraculose panibus impressit

XLIII · THE CROSS ON THE LOAVES

The pope visits Clare and orders her by obedience to bless the loaves set out for the sisters. She makes the sign of the cross, a cross appears on every loaf, and the sick whom Francis sends to the house are healed when the sisters sign them with the cross.

Sancta Clara devotissima crucis discipula et pretiosa
Saint Clare most-devout of-the-cross disciple and precious
plantula beati Francisci erat tantæ sanctitatis quod non
little-plant of-blessed Francis was of-such holiness that not
solum episcopi et cardinales sed et summus pontifex illam
only bishops and cardinals but also the-supreme pontiff her
audire et videre affectuose cupiebat, et sæpe personaliter
to-hear and to-see affectionately desired and often personally
visitabat. Etenim quadam vice papa ad monasterium sanctæ
visited for on-a-certain occasion the-pope to the-monastery of-Saint
Claræ accessit ut ab ea quæ erat sacrarium Spiritus sancti
Clare went that from her who was the-sanctuary of-the-Spirit holy

audiret cælestia et divina colloquia. Utrique igitur diu de
he-might-hear heavenly and divine conversations both therefore long about
salute animæ et divina laude tractantes, interim sancta
the-salvation of-the-soul and divine praise treating meanwhile Saint
Clara fecit panes pro sororibus in mensis omnibus præparari,
Clare had loaves for the-sisters on the-tables all be-prepared
cupiens panes illos reservari a Christi vicario benedictos.
desiring loaves those to-be-kept by of-Christ the-vicar blessed
Unde finita collatione sanctissima, sancta genuflectens cum
whence finished the-conference most-holy the-saint kneeling with
magna reverentia, rogavit summum pontificem ut panes
great reverence asked the-supreme pontiff that the-loaves
appositos dignaretur benedicere. Papa vero respondit: «Soror
set-out he-would-deign to-bless the-pope but answered sister
Clara fidelissima, ego volo quod tu benedicas panes istos,
Clare most-faithful I wish that you bless loaves these
et facias super eos Christi benedictionem cui te
and make over them of-Christ the-blessing to-whom yourself
totam in medullatum sacrificium obtulisti.» — Illa vero
wholly as a-full-of-marrow sacrifice you-have-offered she but
respondit: «Sanctissime pater, parcatis mihi, quia in hoc
answered most-holy father spare me because in this
essem reprehendenda nimis valde, ut coram Christi vicario,
I-should-be to-be-reproved too very that before of-Christ the-vicar
ego quæ sum una vilis muliercula præsumerem facere
I who am a vile little-woman should-presume to-make
talem benedictionem.» — Et papa respondit: «Ad hoc
such a-blessing and the-pope answered to this
ut præsumptioni non imputetur, sed insuper habeas inde
that to-presumption not it-be-imputed but moreover you-may-have thence
meritum, præcipio tibi per sanctam obedientiam, quod super
merit I-command you by holy obedience that over

istos panes facias signum crucis, et benedicas eos in
these loaves you-make the-sign of-the-cross and bless them in
nomine Domini nostri Jesu Christi.»
the-name of-the-Lord our Jesus Christ
Illa vero tanquam obedientiæ filia super panes illos crucem
she but as of-obedience a-daughter over loaves those a-cross
faciens devotissime benedixit. Mirabile certe! quod statim in
making most-devoutly blessed-them wonderful certainly that at-once on
omnibus panibus apparuit pulcherrimum signum crucis. De
all the-loaves appeared a-most-beautiful sign of-the-cross of
quibus plures fuerunt cum magna devotione comesti, et plures
which several were with great devotion eaten and several
per miraculum in posterum reservati. Papa insuper de
through the-miracle for the-future kept the-pope moreover at
virtuosa cruce a sponsa Christi facta admirans, primo gratias
the-powerful cross by the-bride of-Christ made wondering first thanks
Deo egit et postea beatam Claram consolabiliter benedixit.
to-God gave and afterward blessed Clare consolingly blessed
Morabatur in dicto monasterio Hortulana, mater sanctæ
there-stayed in the-said monastery Ortolana the-mother of-Saint
Claræ, et soror Agnes, ejusdem germana, omnes Spiritu
Clare and sister Agnes of-the-same the-sister all with-the-Spirit
sancto plenæ cum multis aliis sanctis monialibus et
holy filled with many other holy nuns and
sponsis Christi ad quas sanctus Franciscus infirmos plurimos
brides of-Christ to whom Saint Francis sick-folk very-many
transmittebat. Virtute crucis quam toto corde colebant
sent by-the-power of-the-cross which with-whole heart they-cherished
quotquot signabantur remedium reportabant. Ad laudem et
as-many-as were-signed a-remedy carried-back to the-praise and
gloriam Domini nostri Jesu Christi. Amen.
glory of-the-Lord our Jesus Christ amen

Qualiter domina Jacoba de Septem Soliis visitavit fratrem Ægidium

XLIV · GILES AND GERARDINO

Before the lady Jacoba, Giles says a man comes, through what he can do, to what he does not want. Gerardino, a very spiritual friar, makes twelve arguments that man can do nothing; Giles undoes each on a reed zither, voices a damned soul crying from hell, and is rapt at the image of a drop lost in the sea.

Quum sanctus frater Ægidius staret Perusii, domina Jacoba
when holy brother Giles was-staying at-Perugia lady Jacoba
de Septem Soliis, nobilis et devotissima fratrum Minorum,
of Sette Soli noble and most-devoted of-the-brothers Minor
venit videre eum. Postea supervenit frater Gerardinus de
came to-see him afterward came-up brother Gerardino of
ordine Minorum, valde spiritualis, ut aliquod bonum verbum
the-order Minor very spiritual that some good word
ab eodem audiret. Pluribus aliis fratribus adstantibus,
from the-same he-might-hear several other brothers standing-by
frater Ægidius dixit hoc verbum vulgariter: «Propter illud
brother Giles said this word in-the-vernacular because-of that
quod homo potest, venit ad id quod non vult.»
which a-man can he-comes to that which not he-wishes
Frater vero Gerardinus prædictus, ut poneret fratrem
brother but Gerardino aforesaid that he-might-put brother
Ægidium in verbis, dixit: «Miror, frater Ægidi, quod homo
Giles in words said I-wonder brother Giles that a-man
propter illud quod potest, venit ad illud quod non vult,
because-of that which he-can comes to that which not he-wishes
quum homo nihil possit ex se. Et hoc possum multiplici
since a-man nothing can of himself and this I-can by-manifold

ratione probare: primo, quia posse præsupponit aliquid.
reason to-prove first because to-be-able presupposes something
Unde talis est operatio rei, quale est esse ejus, sicut
whence such is the-operation of-a-thing as is the-being of-it as
ignis calefacit quia calidus; sed homo ex se est nihil. Unde
fire heats because it-is-hot but a-man of himself is nothing whence
apostolus: Qui reputat se aliquid esse, quum nihil sit, ipse
the-apostle he-who reckons himself something to-be when nothing he-is he
se seducit. Ergo qui nihil est, nihil potest, ergo homo
himself deceives therefore he-who nothing is nothing can therefore a-man
nihil potest. Secundo: probo sic quod homo nihil potest,
nothing can secondly I-prove thus that a-man nothing can
quia si homo aliquid potest, aut ratione animæ tantum, aut
because if a-man anything can either by-reason of-the-soul only or
ratione corporis tantum, aut ratione conjuncti. Ratione animæ
by-reason of-the-body only or by-reason of-the-conjoined by-reason of-the-soul
tantum, certum est quod nihil potest: quia anima exuta
only certain it-is that nothing it-can because the-soul stripped
corpore non potest mereri nec demereri. Ratione etiam corporis
of-the-body not can to-merit nor to-demerit by-reason also of-the-body
tantum, nihil potest; quia corpus sine anima est privatum
only nothing it-can because the-body without the-soul is deprived
vita et forma, et ideo non potest agere; quia omnis actus
of-life and form and therefore not can to-act because every act
est forma. Ratione similiter conjuncti, homo nihil potest:
is form by-reason likewise of-the-conjoined a-man nothing can
quia, si aliquid posset, hoc esset ratione animæ quæ est
because if anything he-could this would-be by-reason of-the-soul which is
forma ejus; sed, sicut jam dictum est, si anima exuta corpore
the-form of-him but as already said it-is if the-soul stripped of-the-body
nihil potest, multo minus conjuncta corpori, nam corpus
nothing can much less conjoined to-the-body for the-body

quod corrumpitur aggravat animam. Et de hoc pono tibi
which is-corrupted weighs-down the-soul and of this I-set-before you
exemplum, frater Ægidi, si asinus non potest ambulare sine
an-example brother Giles if an-ass not can to-walk without
onere, multo minus cum onere. Et ideo per hoc exemplum
a-load much less with a-load and therefore by this example
videtur quod anima minus possit operari aggravata corpore
it-seems that the-soul less can to-operate weighed-down by-the-body
quam exuta; sed exuta nihil potest, ergo nec conjuncta.»
than stripped but stripped nothing it-can therefore nor conjoined
Et multa talia argumenta et plura quam prædicta numero
and many such arguments and more than the-aforesaid in-number
duodecim fecit contra fratrem Ægidium, ut poneret eum
twelve he-made against brother Giles that he-might-put him
in verbis. De quibus argumentis fuerunt omnes qui aderant
in words at which arguments were all who were-present
admirati.
amazed
Frater vero Ægidius respondit: «Male dixisti, frater
brother but Giles answered badly you-have-spoken brother
Gerardine, dicas culpam tuam de omnibus.» — Frater vero
Gerardino say fault your for all-things brother but
Gerardinus, subridens, dixit culpam suam. Et propterea
Gerardino smiling said fault his and therefore
videns frater Ægidius quod non dixerat ex corde: «Nihil
seeing brother Giles that not he-had-said-it from the-heart nothing
valet, inquit, ista culpa, frater Gerardine, et quando culpa
is-worth he-says this fault brother Gerardino and when a-fault
nihil valet, non remanet aliquid quod homo recuperet.»
nothing is-worth not remains anything which a-man may-recover

Et his dictis, ait iterum: «Scis cantare, frater
and these-things said he-says again do-you-know-how to-sing brother
Gerardine? Canta mecum!» Et traxit frater Ægidius de
Gerardino sing with-me and drew brother Giles from
manica sua unam citharam de saginali quam pueri solent
sleeve his a zither of reed which boys are-wont
facere, et incipiens a prima corda per verba rhythmica,
to-make and beginning from the-first string through words rhythmic
et procedendo per singulas citharæ cordas annullavit et
and proceeding through each of-the-zither strings he-annulled and
falsificavit omnes duodecim quæstiones illius. Et incipiens
falsified all twelve questions of-his and beginning
a prima dixit: «Ego non loquor de esse hominis ante
from the-first he-said I not speak about the-being of-man before
creationem, frater Gerardine, quia tunc verum est quod
creation brother Gerardino because then true it-is that-which
nihil est, nihil facere potest; sed loquor de esse hominis
nothing is nothing to-do can but I-speak about the-being of-man
post creationem, cui Deus dedit liberum arbitrium per
after creation to-whom God gave free choice through
quod posset mereri, bonis consentiendo; et demereri,
which he-could to-merit to-good-things consenting and demerit
dissentiendo. Et ideo male dixisti et fecisti mihi
by-dissenting and therefore badly you-have-spoken and you-made for-me
fallaciam, frater Gerardine, quia Paulus apostolus non loquitur
a-fallacy brother Gerardino because Paul the-apostle not speaks
ibi de nihilo substantiæ, nec de nihilo potentiæ, sed
there about the-nothing of-substance nor about the-nothing of-power but
de nihilo meritorum, sicut dicit alibi: Si caritatem non
about the-nothing of-merits as he-says elsewhere if charity not
habuero, nihil sum. Propterea non fui locutus de anima
I-shall-have nothing I-am therefore not I-have spoken about the-soul

soluta, aut de corpore mortuo, sed de homine vivo,
loosed or about the-body dead but about man living
qui consentiendo gratiæ potest operari bona, si vult; et
who consenting to-grace can to-work good-things if he-wills and
rebellando gratiæ, operatur mala, quod aliud non est quam
rebelling against-grace works evil-things which other not is than
deficere a bono. Quod autem allegatis quod corpus quod
to-fall-away from good what moreover you-allege that the-body which
corrumpitur aggravat animam, non dicit propter hoc Scriptura
is-corrupted weighs-down the-soul not says for this Scripture
ibi quod auferat liberum arbitrium animæ quin possit
there that it-takes-away free choice from-the-soul so-that-not it-can
operari bonum vel malum: sed vult dicere quod impeditur
to-work good or evil but it-means to-say that are-hindered
affectus et intellectus, et etiam memoria animæ circa
the-affection and the-intellect and also the-memory of-the-soul with
temporalia occupata. Unde sequitur ibidem: Et deprimit
temporal-things occupied whence follows in-the-same-place and weighs-down
terrena inhabitatio sensum multa cogitantem, quia non
the-earthly habitation the-sense many-things thinking because they-do-not
permittunt animam cogitare libere et quærere quæ
permit the-soul to-think freely and to-seek the-things-which
sursum sunt ubi Christus est in dextera Dei sedens,
above are where Christ is at the-right-hand of-God sitting
eo quod acies potentiarum animæ, propter occupationes
for-this that the-edge of-the-powers of-the-soul because-of occupations
multimodas et etiam corporis terreni potentias, multipliciter
manifold and also of-the-body earthly the-powers manifoldly
impeditur; et ideo male dixisti, frater Gerardine.»
is-hindered and therefore badly you-have-spoken brother Gerardino

Et similiter annullavit omnes alias rationes, ita quod frater
and likewise he-annulled all the-other reasons so that brother
Gerardinus dixit ex corde iterum culpam suam, et confessus
Gerardino said from the-heart again fault his and confessed
est quod creatura aliquid poterat. Et frater Ægidius dixit:
he-has that the-creature something could and brother Giles said
«Nec valet culpa.» Et iterum ait: «Vis quod
nor is-worth-anything the-fault and again he-says do-you-wish that
ostendam tibi clarius quod creatura aliquid potest?»
I-show you more-clearly that the-creature something can
Et ascendens super quamdam arcam clamavit voce terribili:
and climbing upon a-certain chest he-cried with-a-voice terrible
«O damnate, qui jaces in inferno!» Et ipsemet respondit
O damned-one who lie in hell and he-himself answered
voce lugubri in persona damnati quodam modo et
with-a-voice mournful in the-person of-the-damned-one in-a-certain way and
terrendo quod omnes exterruit: «Heu! Væ! Heu! Heu! clamans
terrifying that all it-terrified alas woe alas alas crying
et ejulans.» Et frater Ægidius ait: «Dicas, inquit, nobis,
and wailing and brother Giles says tell he-says us
quare ivisti ad infernum, miser?» Et respondit: «Quia mala
why you-went to hell wretch and he-answered because the-evils
quæ potui vitare, non vitavi, et bona quæ potui facere,
which I-could to-avoid not I-avoided and the-good-things which I-could to-do
dimisi.» Et interrogans eum, dicebat: «Quid velles facere
I-left-undone and questioning him he-said what would-you-wish to-do
si daretur tibi tempus pænitentiæ, o damnate captivelle?»
if there-were-given to-you a-time of-penance O damned little-wretch
Et respondit in persona ejus: «Totum mundum paulatim post
and he-answered in the-person of-him the-whole world little-by-little behind

me projicerem, ut æternam pœnam evaderem; quia illud
me I-would-throw that the-eternal punishment I-might-escape because that
haberet finem, sed mea damnatio permanet in æternum.»
would-have an-end but my damnation remains for ever
Et vertens se ad fratrem Gerardinum dicebat: «Audis,
and turning himself to brother Gerardino he-said do-you-hear
frater Gerardine, quod creatura aliquid potest?» Post hæc
brother Gerardino that the-creature something can after these-things
dixit: «Gerardine, dicas mihi utrum gutta aquæ cadens
he-said Gerardino tell me whether a-drop of-water falling
in mari imponat nomen suum mari, aut mare guttæ?»
into the-sea imposes name its on-the-sea or the-sea on-the-drop
— Et respondit quod tam substantia quam nomen guttæ
and he-answered that both the-substance and the-name of-the-drop
absorbetur et inducit nomen maris.
is-absorbed and it-takes-on the-name of-the-sea
Et hoc dicto frater Ægidius coram omnibus illic adstantibus
and this said brother Giles before all there standing-by
fuit raptus; intellexitque quod humana natura, respectu
was rapt and-he-understood that human nature in-respect-of
divinæ, quasi gutta, absorpta fuit in mari magno imo
the-divine as-if a-drop absorbed was in the-sea great nay
in infinito divinitatis in incarnatione Domini nostri Jesu
in the-infinite of-the-divinity in the-incarnation of-the-Lord our Jesus
Christi, qui est benedictus in sæcula sæculorum. Amen.
Christ who is blessed for ages of-ages amen

Quomodo dicente fratre Ægidio virgo ante partum, virgo in partu, virgo post partum, orta sunt tria lilia

XLV · THE THREE LILIES

A Dominican master doubts the Virgin's perpetual virginity. Giles meets him, strikes the ground with his staff three times, saying "a virgin before, in, and after the birth," and a lily springs up at each blow; the master's doubt is gone.

Tempore quo vivebat sanctus frater Ægidius, erat quidam
at-the-time when lived holy brother Giles there-was a-certain
magnus magister de ordine Prædicatorum qui per multos annos
great master of the-order of-Preachers who for many years
passus est dubitationem maximam de virginitate matris
suffered has a-doubt very-great about the-virginity of-the-mother
Jesu Christi; nam sibi videbatur impossibile quod mater
of-Jesus Christ for to-him it-seemed impossible that a-mother
posset esse et virgo. Verumtamen, tanquam vere fidelis, de
could to-be also a-virgin nevertheless as truly faithful about
tali sua dubitatione multum dolebat, et cupiebat ab aliquo viro
such his doubt much he-grieved and desired by some man
illuminato de tali dubio liberari. Audiens autem quod sanctus
enlightened from such doubt to-be-freed hearing moreover that holy
frater Ægidius erat multum illuminatus accessit ad eum.
brother Giles was much enlightened he-went to him
Sanctus frater Ægidius, adventum et propositum et pugnam
holy brother Giles the-arrival and purpose and struggle
ejus præsciens in spiritu, illi obviavit. Et antequam pervenisset
of-him foreknowing in spirit him met and before he-had-come
ad eum, cum baculo quem habebat in manu percussit terram, et
to him with the-staff which he-had in hand he-struck the-ground and
dixit: «O frater Prædicator, virgo ante partum.» Et statim, ubi
said O brother Preacher a-virgin before the-birth and at-once where

percussit cum baculo, ortum est unum lilium pulcherrimum.
he-struck with the-staff sprang-up has one lily most-beautiful
Et secundo percutiens, dixit: «O frater Prædicator, virgo in
and a-second-time striking he-said O brother Preacher a-virgin in
partu!» Et ortum est aliud lilium. Et tertio percutiens
the-birth and sprang-up has another lily and a-third-time striking
dixit: «O frater Prædicator, virgo post partum!»
he-said O brother Preacher a-virgin after the-birth
Et confestim ortum est tertium lilium. Et hoc facto frater
and forthwith sprang-up has a-third lily and this done brother
Ægidius aufugit.
Giles fled
Frater vero ille Prædicator illico liberatus est a tentatione
brother but that Preacher on-the-spot freed was from temptation
sua, et ex tunc magnam devotionem in sancto fratre
his and from then great devotion toward holy brother
Ægidio semper habuit.
Giles always had

De mirabili revelatione facta in cordibus sancti fratris Ægidii et sancti Ludovici regis Franciæ

XLVI · GILES AND SAINT LOUIS

Louis of France comes to Perugia as a poor pilgrim to see Giles. The two embrace and kneel without a word and part; Giles tells the complaining brothers that in God's light each read the other's heart better than speech could have spoken it.

Quum sanctus Ludovicus rex Franciæ decrevisset per
when Saint Louis king of-France had-resolved through
sanctuaria peregrinari septennio, audissetque famam sanctitatis
the-shrines to-go-on-pilgrimage for-seven-years and-had-heard the-fame of-the-holiness
sancti fratris Ægidii, posuit in corde suo ipsum omnino
of-holy brother Giles he-set in heart his him by-all-means
visitare. Unde in ipsa sua peregrinatione divertens Perusium,
to-visit whence on that-very his pilgrimage turning-aside to-Perugia
ubi audierat ipsum commorari, veniens ad portam fratrum,
where he-had-heard him to-be-staying coming to the-gate of-the-brothers
sicut peregrinus pauperculus et ignotus paucis comitibus
as a-pilgrim very-poor and unknown with-few companions
sociatus, quæsivit instanter sanctum fratrem Ægidium. Portarius
accompanied he-sought urgently holy brother Giles the-porter
vero ivit et dixit fratri Ægidio quod quidam peregrinus
but went and said to-brother Giles that a-certain pilgrim
ipsum requirebat ad portam. Statim vero per spiritum
him was-seeking at the-gate at-once but through the-spirit
recognovit quis esset. Et quasi ebrius de cella egrediens, cursu
he-recognized who it-was and as-if drunk from the-cell coming-out at-a-run
velocissimo ad portam accedens, ruerunt ambo in amplexus
very-swift to the-gate approaching rushed both into embraces
mirabiles et oscula devotissima, genuflexi ac si amicitia
wonderful and kisses most-devout kneeling as if by-friendship

antiquissima se antea cognovissent. Et signis caritativi
most-ancient each-other before they-had-known and the-signs of-charitable
amoris ostensis, nullum verbum alter ad alterum proferens,
love shown no word the-one to the-other uttering
sed omni modo silentium servantes ab invicem discesserunt.
but in-every way silence keeping from each-other they-parted
Quum vero sanctus Ludovicus recederet, unus de sociis
when but Saint Louis was-withdrawing one of the-companions
ejus perquisitus a fratribus quis ille esset qui cum fratre
his asked by the-brothers who that-man was who with brother
Ægidio ruisset in tam caritativos amplexus, respondit quod
Giles had-rushed into such charitable embraces answered that
erat Ludovicus rex Franciæ, qui in peregrinatione pergendo
it-was Louis king of-France who on pilgrimage going
voluit videre sanctum fratrem Ægidium. Fratres autem fratri
wished to-see holy brother Giles the-brothers moreover to-brother
Ægidio conquerendo dixerunt: «O frater Ægidi, quare tanto
Giles complaining said O brother Giles why to-so-great
regi, qui venit de Francia videre te et audire aliquid bonum
a-king who came from France to-see you and to-hear some good
verbum, et nihil dicere ei voluisti?» — Respondit frater
word and nothing to-say to-him did-you-wish answered brother
Ægidius: «Carissimi fratres, non miremini si nec ipse mihi,
Giles dearest brothers do-not wonder if neither he to-me
nec ego illi, aliquid valuimus dicere; quia, statim quando
nor I to-him anything were-able to-say because at-once when
amplexati nos fuimus, lux divinæ sapientiæ revelavit mihi cor
embraced us we-had the-light of-divine wisdom revealed to-me heart
suum et sibi meum. Et in speculo æterno constituti, quidquid
his and to-him mine and in the-mirror eternal set whatever
ille cogitaverat mihi dicere, vel ego sibi, absque strepitu
he had-thought to-me to-say or I to-him without the-noise

labiorum vel linguæ, cum plana consolatione audivimus, melius
of-lips or of-tongue with full consolation we-heard better
quam si labiis essemus locuti. Et si voluissemus ea quæ
than if with-lips we-had spoken and if we-had-wished those-things which
intus sentiebamus vocalis soni ministerio explicare, potius
within we-felt of-vocal sound by-the-ministry to-unfold rather
ad desolationem quam ad consolationem fuisset ipsa
to desolation than to consolation would-have-been that-very
locutio. Unde sciatis quod recessit mirabiliter consolatus.»
speech whence know that he-withdrew wonderfully consoled

De quodam mirabili consilio quod dedit frater Ægidius fratri Jacobo habenti gratiam raptus

XLVII · GILES'S COUNSEL ON RAPTURE

Asked by James of Massa how to keep the grace of rapture, Giles answers, "Neither add nor take away, and flee the crowd," and explains: neither presume nor neglect, and keep to solitude.

Frater Jacobus de Massa sanctus homo, laicus, qui fuit cum
brother James of Massa a-holy man a-layman who was with
sancta Clara et cum multis de sociis sancti Francisci, valde
Saint Clare and with many of the-companions of-Saint Francis very
devotus, quum haberet gratiam raptus, volens capere consilium
devout when he-had the-grace of-rapture wishing to-take counsel
a fratre Ægidio, rogavit quod sibi consuleret qualiter
from brother Giles asked that to-him he-should-counsel how
in dicta gratia se haberet. Qui respondit: «Nec addas,
in the-said grace himself he-should-conduct who answered neither add
nec minuas; et fuge multitudinem quantum potes.» — Dixit
nor lessen and flee the-multitude as-much-as you-can said

frater Jacobus: «Quid est hoc dicere? Expone mihi, reverende
brother James what is this to-say expound to-me reverend
pater.» Qui respondit: «Quando mens est apta introduci ad
father who answered when the-mind is fit to-be-led-in to
illa gloriosissima lumina bonitatis divinæ, nec debet addere
those most-glorious lights of-goodness divine neither ought-it to-add
per præsumptionem, nec minuere per negligentiam et
through presumption nor to-lessen through negligence and
diligere solitudinem quantum poterit, quod gratia custodiatur.»
to-love solitude as-much-as it-can that the-grace may-be-guarded
Ad laudem Domini nostri Jesu Christi. Amen.
to the-praise of-the-Lord our Jesus Christ amen

Qualiter sanctus Antonius prædicans ab hominibus diversarum linguarum fuit clare intellectus

XLVIII · ANTHONY HEARD IN EVERY TONGUE

Anthony of Padua preaches before the pope and cardinals to Greeks, Latins, French, Germans, Slavs, English, and others, and each hears him in his own tongue; the pope calls him the ark of the testament.

Vas admirabile sancti Spiritus sanctus Antonius de Padua,
the-vessel admirable of-the-holy Spirit Saint Anthony of Padua
unus de electis discipulis beati Francisci, quem sanctus
one of the-chosen disciples of-blessed Francis whom Saint
Franciscus suum episcopum appellabat, quum prædicaret
Francis his bishop called when he-preached
in consilio coram papa et cardinalibus, ubi erant Græci
in council before the-pope and cardinals where were Greeks
et Latini, Francigenæ et Teutonici, Sclavi et Anglici et
and Latins Franks and Germans Slavs and English and

multi alii diversarum linguarum, Spiritu sancto afflatus,
many others of-diverse tongues by-the-Spirit holy breathed-upon
lingua apostolica inflammatus, eructans mellifluum verbum,
with-a-tongue apostolic inflamed pouring-forth a-mellifluous word
omnes illos tam diversarum linguarum in dicto consilio
all them so of-diverse tongues in the-said council
congregatos, luculentissime et clare ipsum audientes et
gathered most-luminously and clearly him hearing and
distincte intelligentes, reddidit tanta admiratione et devotione
distinctly understanding he-rendered with-such admiration and devotion
suspensos, ut videretur renovatum illud antiquum apostolorum
suspended that there-seemed renewed that ancient of-the-apostles
mirabile admirantium et dicentium: «Nonne iste Hispanus
wonder of-those-wondering and saying is-not this-man a-Spaniard
est? Et quomodo nos omnes audimus per eam linguam
is and how we all hear through that tongue
nostram in qua nati sumus, Græci et Latini, Francigenæ
our in which born we-were Greeks and Latins Franks
et Teutonici, Sclavi et Anglici, Lombardi et Barbari?»
and Germans Slavs and English Lombards and Barbarians
Papa etiam stupens ad tam profunda de scripturis divinis
the-pope also astounded at such profound-things from the-scriptures divine
a sancto Antonio prolata, dixit: «Vere iste arca testamenti
by Saint Anthony uttered said truly this-man the-ark of-the-testament
et divinarum Scripturarum armarium est.»
and of-the-divine Scriptures the-book-chest is
Tales habuit dux noster Franciscus socios, qui, non solum
such had leader our Francis companions who not only
gregem Christi, sed etiam Christi vicarium, possent cum
the-flock of-Christ but also of-Christ the-vicar could with
venerabili suo collegio pinguedine sancti Spiritus saginare
venerable his college with-the-fatness of-the-holy Spirit fatten

et contra hostiles insidias armis munire cælestibus. Ad
and against hostile snares with-arms fortify heavenly to
laudem Domini nostri Jesu Christi qui est benedictus in
the-praise of-the-Lord our Jesus Christ who is blessed for
sæcula sæculorum. Amen.
ages of-ages amen

Qualiter sanctus Antonius prædicando piscibus multos hæreticos convertit ad fidem

XLIX · ANTHONY'S SERMON TO THE FISHES

When the heretics of Rimini will not listen, Anthony preaches at the river mouth to the fishes, which gather in ranks by size with their heads out of the water and bow at his words. The city and the heretics run to see, and the heretics are converted.

Ostendere volens Dominus Jesus Christus benedictus quanta
to-show wishing the-Lord Jesus Christ blessed how-great
esset sanctitas fidelissimi sui Antonii, et quam devote
was the-holiness of-the-most-faithful his Anthony and how devoutly
audienda esset ejus prædicatio ac sana doctrina, per animalia
to-be-heard was his preaching and sound teaching through animals
irrationabilia, scilicet per pisces, redarguit infidelium
irrational namely through fishes he-refuted of-the-unbelievers
et insipientium hæreticorumque stultitiam, et sicut asina
and of-the-foolish and-of-the-heretics the-folly and as the-ass
redarguit insipientiam Balaam.
refuted the-foolishness of-Balaam
Nam quum esset beatus Antonius Arimini, ubi hæreticorum
for when was blessed Anthony at-Rimini where of-heretics
magna copia morabatur, volens illos ad lucem veræ
a-great abundance was-staying wishing them to the-light of-true

fidei et in viam reducere veritatis, ipsis de scripturis
faith and into the-way to-bring-back of-truth to-them from the-scriptures
catholicis per multos dies prædicabat. Illi vero facti lapidei
catholic for many days he-preached they but made stony
per obstinationem ipsius sanctis eloquiis non solum non
through obstinacy his holy to-utterances not only not
acquiescere sed insuper auditum præbere contempserunt.
to-acquiesce but moreover a-hearing to-give scorned
Sanctus vero Antonius, Domino inspirante, accessit quodam
Saint but Anthony the-Lord inspiring went on-a-certain
die ad os fluminis, juxta mare, et stans in ripa
day to the-mouth of-the-river beside the-sea and standing on the-bank
quæ mari appropinquabat et flumini, incepit modo
which to-the-sea drew-near and to-the-river he-began in-the-manner
prædicationis pisces ex parte Domini advocare, dicens: «Audite
of-preaching the-fishes on the-part of-the-Lord to-call saying hear
verbum Domini, pisces maris et fluminis, ex quo infideles
the-word of-the-Lord fishes of-the-sea and of-the-river from which the-unbelieving
hæretici audire contemnunt.» Et ecce statim accessit ante
heretics to-hear scorn and behold at-once came before
sanctum Antonium tanta magnorum et parvorum piscium
Saint Anthony such of-great and small fishes
multitudo quod nunquam visa fuit similis in illis partibus,
a-multitude that never seen was a-like-one in those parts
et omnes tenebant caput aliquantulum extra aquam.
and all held the-head a-little out-of the-water
Vidisses ibi pisces magnos adhærere minoribus, minores
you-would-have-seen there fishes great clinging to-the-smaller the-smaller
sub alis majorum pacifice pertransire et permanere.
under the-fins of-the-greater peacefully to-pass-along and to-remain
Vidisses etiam diversas piscium species quaslibet ad
you-would-have-seen also diverse of-fishes species each to

sibi similes currere, et quasi quemdam campum pictum
their-own like to-run and as-if a-certain field painted
varietate colorum mirabiliter decoratum ad sancti faciem
with-variety of-colors wonderfully adorned before of-the-saint the-face
ordinari. Vidisses ibi turmas piscium magnorum
to-be-ranged you-would-have-seen there troops of-fishes great
et grandium quasi castrorum acies ordinatas loca ad
and large as-if of-camps battle-lines ordered places for
prædicationem præripere. Vidisses ibi pisces mediocres
the-preaching to-seize-first you-would-have-seen there fishes middling
loca mediocria capere et quasi doctos a Domino absque
places middling to-take and as-if taught by the-Lord without
truculentia in suis locis consistere. Vidisses ibi
savagery in their places to-stay you-would-have-seen there
piscium parvulorum multitudinem copiosam atque populosam
of-fishes very-small a-multitude abundant and populous
usquequaque, tanquam peregrinos ad indulgentiam, properare,
everywhere like pilgrims to an-indulgence to-hasten
et ad sanctum patrem, tanquam sub tutore, propinquiores
and to the-holy father as under a-guardian nearer
accedere. Itaque in ista prædicatione cælitus ordinata, primitus
to-approach and-so at this preaching heavenly ordered first
pisces minores, secundo mediocres et tertio, ubi erat aqua
the-fishes smaller secondly the-middling and thirdly where was the-water
profundior, pisces maximi sancto Antonio assistebant.
deeper the-fishes greatest by-Saint Anthony stood
Iis vero taliter ordinatis, incepit sanctus Antonius solemniter
these but thus ordered began Saint Anthony solemnly
prædicare, dicens: «Fratres mei pisces, multum tenemini
to-preach saying brothers my fishes much you-are-bound
pro vestro modulo referre gratias Creatori vestro, qui in
according-to your measure to-render thanks to-Creator your who for

vestrum habitaculum dedit elementum tam nobilissimum, ita
your dwelling gave an-element so most-noble so
ut aquas dulces et salsas prout expedit habetis. Refugia
that waters sweet and salt as it-is-expedient you-have refuges
insuper multiplicia contulit vobis ut evitetis incommoda
moreover manifold he-has-bestowed on-you that you-may-avoid the-discomforts
tempestatis. Exhibuit insuper vobis elementum diaphanum
of-the-storm he-has-shown moreover to-you an-element transparent
et limpidum, et vias quibus incedatis, et escas quas
and clear and ways by-which you-may-go and foods which
sumatis ut vivere possitis. Escas quoque vobis necessarias
you-may-take that to-live you-may-be-able foods also for-you necessary
præparat Creator benignus etiam in profundis abyssi. Vos
prepares the-Creator kind even in the-depths of-the-abyss you
in creatione mundi benedictione multiplicationis præceptum
at the-creation of-the-world by-the-blessing of-multiplication the-command
habuistis a Domino. Vos in diluvio, ceteris animalibus
had from the-Lord you in the-flood the-other animals
pereuntibus, absque læsione reservati fuistis. Vos alis ornati
perishing without harm preserved were you with-fins adorned
ac roborati undique prout libet discurritis. Vobis datum
and strengthened everywhere as it-pleases run-about to-you given
fuit ex imperio Dei reservare Jonam prophetam Domini,
it-was by the-command of-God to-keep Jonah the-prophet of-the-Lord
et post tertium diem illum absque læsione in terram
and after the-third day him without harm onto land
reponere. Vos censum Domino Jesu Christo, quum tanquam
to-set-back you the-tax to-the-Lord Jesus Christ when like
pauper non haberet unde staterem solveret, obtulistis.
a-poor-man not he-had whence a-stater he-might-pay offered
Vos in cibum regis æterni Domini Jesu Christi benedicti
you as food of-the-king eternal the-Lord Jesus Christ blessed

ante resurrectionem singulariter fuistis: propter quæ omnia
before the-resurrection singularly were for which all-things
multum tenemini laudare et benedicere Dominum, qui
much you-are-bound to-praise and to-bless the-Lord who
tot bona singularia jam præ ceteris animalibus recepistis.»
so-many goods singular already before the-other animals have-received
Ad hæc verba et similia hortamenta aliqui pisces voces
at these words and like exhortations some fishes voices
emittebant, aliqui aperiebant ora et omnes capita inclinabant,
sent-forth some opened mouths and all heads bowed
signis quibus poterant laudabant Altissimum. Ad hanc
by-the-signs which they-could they-praised the-Most-High at this
reverentiam piscium exhilaratus in spiritu sanctus Antonius,
reverence of-the-fishes gladdened in spirit Saint Anthony
voce altissima clamans, dicebat: «Benedictus Deus
with-a-voice very-loud crying said blessed-be God
Æternus, quod magis honorant Deum pisces aquatici quam
Eternal that more honor God fishes of-the-water than
homines hæretici, et melius audiunt belluæ irrationabiles
men heretics and better hear beasts irrational
quam homines infideles!»
than men unbelieving
Quanto autem sanctus Antonius plus prædicabat tanto piscium
the-more moreover Saint Anthony more preached the of-fishes
multitudo crescebat, et nulli de locis suis quæ ceperant
multitude grew and none from places their which they-had-taken
recedebant. Ad quod miraculum concurrens populus civitatis
withdrew to which miracle running-together the-people of-the-city
et concurrentes etiam hæretici supradicti, et videntes tam
and running-together also the-heretics above-said and seeing so
insolitum miraculum et merito admirandum, quod bruta sancto
unwonted a-miracle and deservedly to-be-wondered-at that brutes to-Saint

Antonio præbebant auditum, compuncti corde omnes ad pedes
Anthony gave a-hearing pierced in-heart all at the-feet
sancti Antonii, ut prædicationem illis faceret, consederunt.
of-Saint Anthony that a-sermon to-them he-might-make sat-down
Tunc sanctus Antonius aperiens os suum, tam mirabiliter
then Saint Anthony opening mouth his so wonderfully
de fide catholica prædicavit quod omnes hæreticos ibi
about the-faith catholic preached that all the-heretics there
existentes convertit et fideles roboratos in fide cum gaudio
being he-converted and the-faithful strengthened in faith with joy
et benedictione remisit. Pisces etiam licentiati a sancto
and blessing he-sent-back the-fishes also dismissed by Saint
Antonio cuncti lætantes et gaudentes cum mirandis lusibus
Anthony all rejoicing and glad with wondrous sports
et cervicibus applausivis in varias provincias abierunt.
and necks applauding into various provinces went-off
Post hæc per multos dies sanctus Antonius Arimini
after these-things for many days Saint Anthony at-Rimini
prædicando magnum fructum fecit in conversione hæreticorum
preaching great fruit made in the-conversion of-heretics
et devotione cleri. Ad laudem Domini nostri Jesu Christi
and the-devotion of-the-clergy to the-praise of-the-Lord our Jesus Christ
qui est benedictus in sæcula. Amen.
who is blessed for ages amen

Qualiter frater Conradus de Offida convertit quemdam juvenem et post mortem liberavit eum de purgatorio

L · CONRAD OF OFFIDA AND THE WAYWARD NOVICE

Conrad turns a disorderly young friar into a model of obedience. After the young man's death his soul, suffering in purgatory, appears to Conrad at prayer by night, and Conrad's hundred Paternosters free it for paradise.

Mirabilis zelator evangelicæ regulæ patris nostri sancti Francisci,
a-wonderful zealot of-the-gospel rule of-father our Saint Francis
sanctus frater Conradus de Offida, fuit tantæ religiosæ vitæ
holy brother Conrad of Offida was of-such religious life
et meriti tanti apud Deum quod tam in vita ipsius quam
and of-merit so-great with God that both in life his and
in morte Dominus Jesus Christus eum multipliciter honoravit.
in death the-Lord Jesus Christ him manifoldly honored
Nam quum adhuc viveret et ut forensis ad locum Offidæ
for when still he-lived and as a-visitor to the-place of-Offida
venisset, fratres eum rogaverunt ut amore Dei cuidam
had-come the-brothers him asked that for-the-love of-God to-a-certain
fratri juvenculo prædicaret, qui tam pueriliter et inordinate
brother very-young he-should-preach who so childishly and disorderly
se agebat quod tam senes quam juvenes de illa familia
himself conducted that both old and young of that household
plurimum conturbabat, et de horis canonicis et aliis
very-much he-disturbed and about the-hours canonical and other
regularibus disciplinis aut parum aut nihil curabat.
regular disciplines either little or nothing he-cared
Unde frater Conradus compatiens illi juvenculo et
whence brother Conrad having-compassion on-that very-young-man and
aliis fratribus, propter illum multipliciter tribulatis, ad
on-the-other brothers because-of him manifoldly troubled to

preces illorum humiliter inclinatus, vocavit illum seorsum.
the-prayers of-them humbly inclined called him apart
Et in visceribus caritatis dixit sibi verba tam efficacia
and in the-bowels of-charity he-said to-him words so efficacious
et divina quod statim facta est manus Domini super eum
and divine that at-once made was the-hand of-the-Lord upon the
juvenculum; et mutatus est in virum alterum, ita quod
very-young-man and changed he-was into a-man other so that
factus est de puero senex: ita obediens, ita sollicitus
made he-was from a-boy an-old-man so obedient so solicitous
et devotus, ita pacificus et obsequiosus et ad omnia
and devout so peaceable and obliging and to all
virtuosa opera ita studiosus, quod sicut antea per ipsum
virtuous works so zealous that as before through him
tota familia turbabatur, ita omnes postea propter plenam
the-whole household was-disturbed so all afterward because-of the-full
conversionem quam in virtutibus fecerat exultabant, et
conversion which in virtues he-had-made exulted and
dilectionem ad eum quasi ad angelum ferebant.
love toward him as toward an-angel bore
Post hanc vero conversionem, paucis diebus elapsis, infirmatus
after this but conversion few days passed fallen-ill
est et migravit a sæculo, de quo fratres multum
he-was and departed from the-world at which the-brothers much
doluerunt. Post mortem vero illius, quum frater Conradus qui
grieved after death but his when brother Conrad who
converterat eum staret in oratione de nocte ante altare dicti
had-converted him stood in prayer by night before the-altar of-the-said
conventus; et ecce venit anima ante fratrem Conradum;
convent and behold came the-soul before brother Conrad
tanquam patrem eum devote salutans. Qui ait: «Quisnam es
as a-father him devoutly greeting who says who-then are

tu?» — Respondit: «Ego sum anima juvenis nuper defuncti.»
you he-answered I am the-soul of-the-youth lately dead
— Cui ille: «O fili, quid est de te?» — Respondit: «Pater
to-whom he O son what is of you he-answered father
carissime, gratia Dei et doctrinæ vestræ, bene est mihi,
dearest by-the-grace of-God and of-teaching your well it-is with-me
quia non sum damnatus; tamen, propter aliquas meas culpas
because not I-am damned yet because-of some my faults
non plene purgatas propter modicum tempus quod habui,
not fully purged because-of the-small time which I-had
magnas sustineo purgatorii pœnas. Sed rogo te, pater, quod
great I-suffer of-purgatory pains but I-ask you father that
sicut tua pietate mihi dum viverem succuristi, ita nunc in
as by-your pity me while I-lived you-helped so now in
meis cruciatibus digneris succurrere, ut dicas pro me aliqua
my torments you-deign to-help that you-say for me some
Pater noster, quia oratio tua est valde acceptabilis coram Deo.»
Father our because prayer your is very acceptable before God
Frater vero Conradus libenter assentiens, dixit semel Pater
brother but Conrad gladly assenting said once Father
noster cum Requiem æternam. Quo dicto, anima illa dixit:
our with Rest eternal which said soul that said
«O pater sancte, quantum profuit mihi! Rogo quod iterum
O father holy how-much it-profited me I-ask that again
mihi dicas.» Et quum dixisset iterum, anima illa ait:
to-me you-say-it and when he-had-said-it again soul that says
«Pater sancte, sicut oras tota allevior, et rogo quod orare
father holy as you-pray wholly I-am-relieved and I-ask that to-pray
non cesses.» Frater vero Conradus sentiens quod anima illa
not you-cease brother but Conrad feeling that soul that
suis orationibus juvabatur dixit sibi centum Pater noster.
by-his prayers was-helped said for-it a-hundred Father our

Quibus dictis, anima illa dixit: «Ex parte Domini nostri Jesu
which said soul that said on the-part of-the-Lord our Jesus
Christi gratias tibi ago ut ipse de hac caritate tibi mercedem
Christ thanks to-you I-render that he for this charity to-you a-reward
æternam tribuat, quia propter orationem tuam ego sum a
eternal may-grant because through prayer your I am from
pœnis omnibus liberata et pergo nunc ad gloriam paradisi.»
pains all freed and I-go now to the-glory of-paradise
Et iis dictis perrexit ad Dominum. Frater vero Conradus,
and these-things said it-went to the-Lord brother but Conrad
ut lætificaret fratres, totum recitavit per ordinem quod in
that he-might-gladden the-brothers all recounted in order which in
nocte præcesserat; unde ipse et alii fuerunt plurimum
the-night had-gone-before whence he and the-others were very-much
consolati. Ad laudem Domini nostri Jesu Christi. Amen.
consoled to the-praise of-the-Lord our Jesus Christ amen

Qualiter frater Johannes de Alverna fuit raptus in abysso Dei

LI · JOHN OF ALVERNA RAPT IN GOD

As Christmas approaches John of Alverna waits for consolation in Christ's humanity and is given instead a burning love that lasts half a year. Later he is drawn into the abyss of the divinity, like a drop of wine in the sea, and sees the Trinity and the way to it through Christ.

Prædictus frater Johannes, quum consolationes hujus mundi
the-aforesaid brother John when the-consolations of-this world
penitus abnegasset, in solo Deo erat sollicitus consolari.
utterly he-had-renounced in alone God he-was solicitous to-be-consoled
Unde quando veniebant solemnitates præcipuæ Domini nostri
whence when came the-solemnities chief of-the-Lord our

Jesu Christi benedicti novas consolationes et mirandas
Jesus Christ blessed new consolations and wondrous
revelationes gratia divina sibi faciebat.
revelations grace divine for-him made
Unde accidit quod propinquante nativitate Domini Salvatoris,
whence it-happened that approaching the-nativity of-the-Lord Savior
quum ipse consolationem de Christi benedicti humanitate
when he consolation from of-Christ blessed the-humanity
certitudinaliter exspectaret, Spiritus sanctus qui novit, prout
with-certainty awaited the-Spirit holy who knows as
vult ipse, dona pro loco et tempore dispensare, non attendens
he-wills himself gifts for place and time to-dispense not attending
ad propositum hominis volentis vel currentis, sed ad sapientiam
to the-purpose of-man willing or running but to the-wisdom
Domini miserantis, ipsi fratri Johanni non consolationem
of-the-Lord having-mercy to-that-very brother John not the-consolation
quam exspectabat de Christi humanitate, sed de Christi
which he-awaited from of-Christ the-humanity but from of-Christ
caritate tam ferventissimum amorem exhibuit quod sibi
the-charity so most-fervent a-love showed that to-him
videbatur quod anima raperetur de corpore. Nam centies
it-seemed that the-soul was-being-rapt from the-body for a-hundred-times
plus quam si in fornace esset, cor ejus ardebat et anima, propter
more than if in a-furnace it-were heart his burned and the-soul because-of
quem ardorem anxiabatur et anhelabat, et vehementer affectus
which ardor was-anguished and panted and vehemently moved
alte clamabat; quia præ nimio fervore amoris et excessivo
loudly cried because for excessive fervor of-love and excessive
impetu, spiritus scilicet, a clamore se non poterat continere.
impetus of-spirit namely from crying himself not he-could to-contain

Hora vero illa in qua tantum sentiebat ardorem amoris,
in-the-hour but that in which so-much he-felt the-ardor of-love
spes salutis sic eum fortiter roborabat et non credebat,
the-hope of-salvation so him strongly strengthened and not he-believed
si tunc mortuus fuisset, per purgatorium pertransire.
if then dead he-had-been through purgatory to-pass
Et iste amor tantus licet interpolate duravit per medium
and this love so-great although intermittently lasted for half
annum. Ardor vero plus quam uno anno duravit, ita quod
a-year the-ardor but more than one year lasted so that
per aliquam horam videbatur spiritum exhalare.
for some hour he-seemed the-spirit to-breathe-out
Post illud vero tempus visitationes et consolationes innumeras
after that but time visitations and consolations innumerable
habuit, sicut ego ipse pluries oculata fide perspexi et
he-had as I myself many-times with-eyewitness faith beheld and
plures alii frequenter perpenderunt. Nam ex nimietate fervoris
many others frequently perceived for from the-excess of-fervor
et amoris visitationes occultare non poterat: fuit enim raptus
and love the-visitations to-hide not he-could he-was for rapt
pluries, me videnteIn quadam enim nocte fuit elevatus in
many-times me seeing on a-certain for night he-was raised in
tam admirando lumine quod vidit omnia creata in Creatore,
so admirable a-light that he-saw all created-things in the-Creator
tam cælestia quam terrestria, et omnia suis gradibus ordinate
both heavenly and earthly and all-things in-their degrees in-order
distincta: quomodo scilicet sunt chori beatorum spirituum
distinguished how namely are the-choirs of-the-blessed spirits
infra Deum, et paradisus terrestris et beata humanitas
beneath God and paradise earthly and the-blessed humanity

Christi. Et habitationes inferiorum similiter designavit, et
of-Christ and the-dwellings of-the-lower-things likewise he-marked and
videbat et sentiebat quod omnia repræsentabant Creatorem.
he-saw and felt that all-things represented the-Creator
Postea elevavit eum Deus super omnem creaturam ita quod
afterward raised him God above every creature so that
fuit absorpta anima ejus et assumpta in abysso deitatis et
was absorbed soul his and taken-up into the-abyss of-the-deity and
claritatis, et sepulta in pelago æternitatis et infinitatis divinæ,
of-brightness and buried in the-sea of-eternity and of-infinity divine
in tantum quod nihil creatum vel formatum, nihil finitum,
in so-much that nothing created or formed nothing finite
nil cogitabile, quod cor humanum posset cogitare vel
nothing thinkable which the-heart human could to-think or
lingua narrare sentiebat. Et erat absorpta anima illa in illo
the-tongue tell he-felt and was absorbed soul that in that
abysso divinitatis et pelago sive forma claritatis, ita quod
abyss of-divinity and sea or form of-brightness so that
erat ipsa anima dilatata sicut gutta vini in altitudine
was that-very soul dilated as a-drop of-wine in the-depth
maris, quod sicut nihil invenit in se nisi mare, sic anima
of-the-sea which as nothing finds in itself but the-sea so soul
illa nihil videbat nisi Deum in omnibus et super omnia et
that nothing saw but God in all-things and above all-things and
intra omnia et extra omnia, et ideo ibi tres personas in
within all-things and outside all-things and therefore there three persons in
uno Deo et unum Deum in tribus personis. Et sensit illam
one God and one God in three persons and it-felt that
caritatem æternam quæ fecit Dei Filium incarnari per
charity eternal which made of-God the-Son to-be-incarnate through
obedientiam Patris qua incarnatus est, et per istam
obedience to-the-Father by-which incarnate he-was and through this

viam incarnationis et passionis Filii Dei ipsam meditando
way of-the-incarnation and of-the-passion of-the-Son of-God it meditating
et bajulando et lacrymando ad lumina indicibilia pervenit,
and bearing and weeping to lights unspeakable it-came
et nullam aliam viam qua possit anima ad Dominum
and no other way by-which can the-soul to the-Lord
introire nisi per Christum qui est via, veritas et vita.
enter except through Christ who is the-way the-truth and the-life
Fuerunt etiam sibi ostensa in eadem visione quæcumque facta
were also to-him shown in the-same vision whatever-things done
fuerunt per Christum a casu primi hominis usque ad
were through Christ from the-fall of-the-first man all-the-way to
ingressum Christi in vitam æternam, qui est caput et princeps
the-entry of-Christ into life eternal who is the-head and prince
omnium electorum qui ab initio mundi fuerunt sunt et
of-all the-elect who from the-beginning of-the-world were are and
erunt usque ad finem, sicut annuntiatum est per sanctos
will-be all-the-way to the-end as announced it-was through the-holy
prophetas. Ad laudem Domini nostri Jesu Christi. Amen.
prophets to the-praise of-the-Lord our Jesus Christ amen

Qualiter frater Johannes vidit Christum gloriosum in hostia, et qualiter fuit super altare quum dixit: Hoc est corpus meum

LII · JOHN AT THE CONSECRATION

Saying Mass at Mogliano, John cannot finish the words of consecration for the sweetness he feels. At "this is my body" the host becomes Christ, and he falls back senseless and lies in the sacristy until terce; afterward he tells the writer all of it.

Eidem fratri Johanni accidit quoddam mirabile et
to-the-same brother John there-happened a-certain wonderful-thing and
celebri memoria dignum, sicut retulerunt qui fuerunt
of-famous memory worthy as related those-who were
præsentes.
present
Quum enim staret frater Johannes prædictus in loco
when for was-staying brother John aforesaid in the-place
Moliani, de custodia Firmi et provincia Marchiæ, die
of-Mogliano of the-custody of-Fermo and the-province of-the-March on-the-day
prima post octavam sancti Laurentii, scilicet infra octavam
first after the-octave of-Saint Lawrence namely within the-octave
assumptionis beatæ Mariæ Virginis, surrexit ante horam
of-the-assumption of-the-blessed Mary Virgin he-rose before the-hour
matutinalem. Et, cum magna unctione gratiæ qua præventus
of-matins and with great unction of-grace by-which forestalled
erat a Domino, dixit matutinum cum fratribus. Dictis vero
he-was by the-Lord he-said matins with the-brothers said but
matutinis, perrexit ad hortum; quia tam immensæ dulcedinis
the-matins he-went to the-garden because such of-immense sweetness
et suavitatis abundantiam sentiebat quod præ magnitudine
and of-suavity an-abundance he-felt that for the-greatness

gratiæ quam gustu mentali habebat in illo verbo Dominico,
of-the-grace which by-taste mental he-had in that word the-Lord's
scilicet Hoc est corpus meum, quod emittebat clamores et
namely this is body my that he-sent-forth cries and
in corde dicebat Hoc est corpus meum.
in heart he-said this is body my
In quo verbo illuminatus a Spiritu sancto, apertis mentis
in which word enlightened by the-Spirit holy with-opened of-the-mind
mentalibus oculis, videbat Christum beatum cum beata Virgine
mental eyes he-saw Christ blessed with the-blessed Virgin
et multitudine angelorum et sanctorum, et intelligebat illud
and a-multitude of-angels and of-saints and he-understood that
apostolicum dictum quomodo omnes unum corpus sumus in
apostolic saying how all one body we-are in
Christo, singuli autem alter alterius membra, ut possitis
Christ each moreover one of-another members that you-may-be-able
comprehendere cum omnibus sanctis quæ sit latitudo, longitudo,
to-comprehend with all the-saints what is the-breadth length
sublimitas et profundum, scire etiam supereminentem omni
height and depth to-know also surpassing all
scientiæ caritatem Christi, quod totum est in isto altissimo
knowledge the-charity of-Christ which wholly is in this most-high
sacramento quod conficitur quum dicitur Hoc est corpus meum.
sacrament which is-confected when is-said this is body my
Et facta aurora, sicut est effectus a gratia, intravit ecclesiam
and made the-dawn as he-was affected by grace he-entered the-church
cum fervore sancti Spiritus anxiando, putans a nullo
with the-fervor of-the-holy Spirit being-anguished thinking by no-one
sentiri — quum autem quidam frater staret in choro qui hoc
to-be-perceived when moreover a-certain brother stood in the-choir who this

audiebat. — Et quum sic anxiando præ magnitudine gratiæ
heard and when thus being-anguished for the-greatness of-the-grace
se abstinere non posset, magnum clamorem ter emisit.
himself to-hold-back not he-could a-great cry thrice he-sent-forth
Quum ergo ad altare accessisset ad celebrandum missam
when therefore to the-altar he-had-gone for celebrating the-mass
quam cantare debebat, ampliata est sibi gratia, et crevit
which to-sing he-was-to enlarged was for-him the-grace and grew
amor ille prædictus: et datus est sibi quidam sensus de Deo
love that aforesaid and given was to-him a-certain sense of God
ineffabilis et inæstimabilis, qui suis verbis nullomodo poterat
ineffable and inestimable which by-his words in-no-way could
explicari. Et timens ne cresceret tantum sensus ille et fervor
be-unfolded and fearing lest should-grow so-much sense that and fervor
mirabilis quod oporteret eum dimittere missam, nesciebat
wonderful that it-should-behoove him to-leave-off the-mass he-did-not-know
quam partem eligeret, utrum si procederet vel exspectaret.
which part he-should-choose whether if he-should-proceed or wait
Tamen quia aliquando senserat simile, et Dominus tantum
yet because sometimes he-had-felt the-like and the-Lord so-much
temperaverat quod ob hoc non dimiserat missam, utcumque
had-tempered-it that for this not he-had-left-off the-mass somehow
confidebat posse procedere. Nihilominus timebat quod evenit,
he-trusted to-be-able to-proceed nevertheless he-feared what happened
quia tales infusiones divinæ non sunt in hominis potestate.
because such infusions divine not are in of-man the-power
Quum ergo processisset usque ad præfationem beatæ
when therefore he-had-proceeded all-the-way to the-preface of-the-blessed
Virginis, crevit illa illuminatio et gratiosa suavitas quod,
Virgin grew that illumination and gracious suavity so-that
veniens ad Qui pridie quam pateretur, vix tantam
coming to who the-day-before that he-suffered scarcely such

suavitatem et dulcedinem poterat sustinere. Pervento autem
suavity and sweetness he-could to-bear arrived moreover
ad Hoc est corpus meum, ingeminans: Hoc est, Hoc est,
at this is body my repeating this is this is
et multum frequenter, ulterius procedere non valebat: nam
and very frequently further to-proceed not he-was-able for
sentiebat præsentiam divinam et multitudinem angelorum
he-felt the-presence divine and the-multitude of-angels
et sanctorum, ita quod quasi deficiebat præ magnitudine
and of-saints so that as-if he-was-fainting for the-greatness
eorum quæ jam sentiebat in anima. Unde guardianus
of-those-things which already he-felt in the-soul whence the-guardian
loci, succurrens anxianti, stabat juxta eum, et frater
of-the-place running-to-help the-anguished-one stood beside him and a-brother
etiam cum cereo accenso post eum; stantibus et timentibus
also with a-candle lit behind him standing and fearing
ceteris fratribus, cum aliis hominibus et mulieribus multis,
the-other brothers with other men and women many
cum quibus erant aliquæ majores de provincia, quæ omnes
with whom were some greater-ladies of the-province who all
exspectantes et timentes more mulierum plangebant.
waiting and fearing in-the-manner of-women lamented
Ipse vero frater Johannes, quasi alienatus beatissima et
he but brother John as-if estranged with-most-blessed and
suavissima lætitia, stabat et non procedens in consecratione
most-sweet gladness stood and not proceeding in the-consecration
sanctissima complenda, quia sentiebat Dominum Jesum
most-holy to-be-completed because he-felt the-Lord Jesus
Christum qui non intrabat hostiam, vel potius hostia non
Christ who not entered the-host or rather the-host not
transubstantiabatur in ipsum, donec ad hoc adjungeret corpus
was-transubstantiated into him until to this he-should-add body

meum. Et non valens ferre tantam majestatem beati capitis,
my and not able to-bear such majesty of-the-blessed head
id est Christi, ostenso sibi paradiso corporis Christi mystici,
that is of-Christ shown to-him the-paradise of-the-body of-Christ mystical
exclamavit, dicens: corpus meum! Et statim evanuit forma panis
he-cried-out saying body my and at-once vanished the-form of-bread
et apparuit Dominus Jesus Christus Dei Filius benedictus
and appeared the-Lord Jesus Christ of-God the-Son blessed
incarnatus et clarificatus; et ostendit ei humilitatem quæ
incarnate and glorified and he-showed to-him the-humility which
eum incarnari fecit, et facit ipsum venire quotidie in manus
him to-be-incarnate made and makes him come daily into the-hands
sacerdotis. Et talis humilitas tenebat fratrem Johannem in
of-the-priest and such humility held brother John in
tanta dulcedine et admiratione inenarrabili et ineffabili quod
such sweetness and admiration unspeakable and ineffable that
non poterat complere verba consecrationis. Est enim tam
not he-could to-complete the-words of-consecration is for so
admiranda humilitas et dignatio Salvatoris nostri Dei circa
admirable the-humility and condescension of-Savior our God toward
nos, ut ipse frater Johannes dixit, quod corpore non potest
us that he brother John said that by-the-body not it-can
sustineri, nec verbis explicari, propter hoc non poterat procedere.
be-borne nor in-words be-unfolded because-of this not he-could to-proceed
Et propter hoc etiam dicto Hoc est corpus meum,
and because-of this also said this is body my
mox mirabiliter concussus post se cecidit retro, sed
soon wonderfully shaken behind himself he-fell backward but
a guardiano, qui stabat juxta eum, ne rueret in
by the-guardian who stood beside him lest he-should-fall to
terram, sustentatus est; et concurrentibus fratribus et
the-ground upheld he-was and running-together the-brothers and

aliis hominibus et mulieribus qui in ecclesia morabantur,
other men and women who in the-church were-staying
tanquam mortuum in sacristia deportatur. Erat enim corpus
as dead into the-sacristy he-is-carried was for body
ejus frigefactum, sicut corpus hominis mortui. Et digiti
his chilled like the-body of-a-man dead and the-fingers
manuum erant contracti tam fortiter quod vix valebant
of-the-hands were contracted so strongly that scarcely they-could
distendi vel moveri; et sic jacuit quasi exanimis a mane
be-stretched or be-moved and thus he-lay as-if lifeless from morning
usque ad tertiam horam; erat enim in æstate.
all-the-way to the-third hour it-was for in summer
Quia vero ego qui ad hoc fui præsens, desiderabam valde scire
because but I who at this was present desired greatly to-know
quæ circa eum fuerat operata clementia Salvatoris, quasi
what-things toward him had worked the-clemency of-the-Savior as-if
statim quando fuit ad se reversus, accessi ad eum, rogans
at-once when he-was to himself returned I-went to him asking
quod per caritatem Dei prædicta mihi dicere dignaretur.
that through the-charity of-God the-aforesaid-things to-me to-tell he-would-deign
Ipse vero, quia de me plurimum confidebat, totum hoc per
he but because in me very-much he-trusted all this through
gratiam Dei mihi per ordinem enarravit. Et insuper dixit
the-grace of-God to-me in order he-narrated and moreover he-said
quod in conficiendo et ante cor suum erat liquefactum ad
that in confecting and before heart his was melted in
modum ceræ valde distemperatæ; et caro sua videbatur esse
the-manner of-wax very softened and flesh his seemed to-be
sine ossibus, taliter quod nec membra, nec manus, poterat
without bones so that neither the-limbs nor the-hands he-could
quasi levare, ad faciendum crucem super hostiam; addens
as-if to-lift for making the-cross over the-host adding

quod antequam fieret sacerdos, fuit sibi ostensum quod
that before he-was-made a-priest it-was to-him shown that
debebat sic deficere in missa. Sed quia multas missas legerat,
he-was-to thus to-faint at mass but because many masses he-had-read
et non evenerat quod fuerat ante prædictum, putabat se
and not it-had-happened which had-been before foretold he-thought himself
in hoc fore deceptum. Sed fere quinquaginta diebus ante
in this to-be deceived but about fifty days before
assumptionem beatæ Mariæ Virginis in qua hoc iterum
the-assumption of-the-blessed Mary Virgin on which this again
habuit, fuit sibi ostensum quod hoc debebat sibi contingere
he-had it-was to-him shown that this was-to to-him to-happen
circa assumptionem, sed erat oblitus istius promissionis. Ad
about the-assumption but he-was forgetful of-this promise to
laudem et gloriam Domini nostri Jesu Christi. Amen.
the-praise and glory of-the-Lord our Jesus Christ amen

Qualiter beata Virgo apparuit fratri Conrado in silva Forani

LIII · THE SAINTS OF THE MARCH

The March of Ancona shines with holy friars: Lucido, Bentivoglia, who carries a leper fifteen miles between dawn and sunrise, and Peter of Monticulo, who is seen raised in the air and to whom the archangel Michael promises the forgiveness of all his sins and many graces besides. Peter watches the Virgin set the Christ child in Conrad of Offida's arms in the wood, and Conrad frees a possessed girl by prayer.

Provincia Marchiæ Anconitanæ quasi quibusdam fuit stellis
the-province of-the-March of-Ancona as-if with-certain was stars
notabilibus decorata, sanctis scilicet fratribus Minoribus
notable adorned holy namely brothers Minor
qui sursum et deorsum, coram Deo scilicet et proximo,
who upward and downward before God namely and neighbor

radiosis virtutibus relucebant, quorum memoria vere in
with-radiant virtues shone whose memory truly in
benedictione divina est.
blessing divine is
Inter quos fuerunt aliqui tanquam majora sidera præ
among whom were some as greater stars than
ceteris clariora, scilicet: frater Lucidus antiquior, vere lucens
the-rest brighter namely brother Lucido the-elder truly shining
sanctitate et ardens caritate divina, cujus lingua gloriosa
with-holiness and burning with-charity divine whose tongue glorious
Spiritu sancto docta fructus mirabiles faciebat.
by-the-Spirit holy taught fruits wonderful made
Frater etiam Bentevoglia de Sancto Severino, qui fuit visus in
brother also Bentivoglia of San Severino who was seen in
aere levatus per magnum spatium a terra, quum oraret
the-air raised by a-great space from the-earth when he-prayed
in silva, a fratre Masseo de eadem terra, qui propter illud
in the-wood by brother Masseo of the-same town who because-of that
miraculum dimisit plebendatum. Et factus est frater Minor
miracle left (his)-prebend and made was a-brother Minor
tam sanctæ vitæ quod multa fecit miracula et requiescit Mori.
of-so holy a-life that many he-did miracles and rests at-Murro
Qui frater Bentevoglia dum staret ad Trabem Bonati solus
which brother Bentivoglia while he-was-staying at Trave Bonanti alone
et custodiret unum leprosum, per obedientiam coactus recedere,
and was-keeping one leper by obedience compelled to-withdraw
et nolens illum leprosum relinquere, imposito illum in humero
and unwilling that leper to-abandon placed him on shoulder
proprio sic oneratus perrexit a dicto loco Trabis usque ad
his-own thus laden went from the-said place of-Trave all-the-way to
montem Sancti Vicini, ubi alius locus erat, per distantiam
the-mount of-San Vicino where another place was at a-distance

quindecim milliariorum, ab aurora incepta usque ad ortum
of-fifteen miles from the-dawn begun all-the-way to the-rising
solis; quod iter, si fuisset aquila, vix forte potuisset in
of-the-sun which journey if he-had-been an-eagle scarcely perhaps he-could in
tam modico tempore cum tanto pondere transvolasse. De quo
so small a-time with so-great a-weight have-flown at which
divino miraculo omnes qui audierunt mirabiliter stupuerunt.
divine miracle all who heard wonderfully were-astounded
Frater Petrus de Monticulo qui visus fuit in aere levatus
brother Peter of Monticulo who seen was in the-air raised
a fratre Servadeo de Urbino, tunc guardiano suo, in loco
by brother Servadeo of Urbino then guardian his in the-place
antiquo Anconæ, usque ad pedes crucifixi in altum
old of-Ancona all-the-way to the-feet of-the-crucifix on high
positum, forte per quinque vel sex cubitos a terra, id
placed perhaps by five or six cubits from the-earth that
est a pavimento ecclesiæ.
is from the-pavement of-the-church
Hic etiam, quum quadragesimam sancti Michaelis archangeli
this-one also when the-Lent of-Saint Michael the-archangel
devotissime jejunasset et ultima die jejunii se in ecclesia
most-devoutly he-had-fasted and on-the-last day of-the-fast himself in the-church
conclusisset, auditus est a quodam fratre puerulo, ad hoc
had-shut-up heard he-was by a-certain brother very-young for this
studiose sub altari latente, loqui cum sanctissimo Michaele
zealously under the-altar hiding to-speak with the-most-holy Michael
archangelo et archangelus cum eo. Et verba quæ dicebant
archangel and the-archangel with him and the-words which they-said
erant ista. Dicebat archangelus: «Frater Petre, tu pro me
were these said the-archangel brother Peter you for me
fideliter laborasti et te multipliciter afflixisti; ecce ego
faithfully have-labored and yourself manifoldly have-afflicted behold I

veni ad te ut petas quamcumque volueris gratiam,
have-come to you that you-may-ask whatever you-will-wish grace
ego tibi illam a Domino impetrabo.» — Respondit frater
I to-you it from the-Lord shall-obtain answered brother
Petrus: «Sanctissime princeps curiæ cælestis et fidelissime
Peter most-holy prince of-the-court heavenly and most-faithful
zelator honoris Dei, protector piissime animarum, hanc
zealot of-the-honor of-God protector most-loving of-souls this
gratiam tibi peto ut remissionem mihi impetres omnium
grace of-you I-ask that remission for-me you-obtain of-all
peccatorum.» — Respondit archangelus Michael: «Pete aliam
sins answered the-archangel Michael ask another
gratiam, quia hanc facillime tibi acquiram.» Frater autem
grace because this most-easily for-you I-shall-acquire brother moreover
Petrus aliud non petebat. Archangelus autem Michael
Peter other-thing not asked the-archangel moreover Michael
conclusit dicens: «Ego propter fidem et devotionem quam
concluded saying I because-of the-faith and devotion which
habes in me, hanc tibi gratiam quam postulas et multas
you-have in me this for-you grace which you-ask and many
alias procurabo.» Finito vero colloquio, quod per magnum
others shall-procure finished but the-colloquy which for a-great
spatium noctis duravit, reliquit eum intime consolatum.
space of-the-night lasted he-left him inwardly consoled
Tempore hujus fratris Petri vere sancti, erat ibi frater Conradus
in-the-time of-this brother Peter truly holy was there brother Conrad
de Offida prædictus. Quum isti starent de familia in loco
of Offida aforesaid when these were of the-household in the-place
Forani de custodia Anconitana, frater Conradus accessit in
of-Forano of the-custody of-Ancona brother Conrad went into
silvam ad meditandum divina. Frater autem Petrus clanculo
the-wood for meditating-on divine-things brother moreover Peter secretly

perrexit post illum, ut videret quid illi accideret. Frater
went after him that he-might-see what to-him should-happen brother
vero Conradus incepit beatissimam Virginem devotissime
but Conrad began the-most-blessed Virgin most-devoutly
lacrymis exorare, ut sibi hanc gratiam a suo benedicto
with-tears to-entreat that for-him this grace from her blessed
Filio impetraret ut de illa dulcedine quam sanctus Simeon
Son she-might-obtain that of that sweetness which Saint Simeon
in die purificationis persensit, quum Christum Salvatorem
on the-day of-the-purification felt when Christ the-Savior
benedictum gestaret in ulnis, aliquantulum sentire valeret.
blessed he-carried in his-arms a-little to-feel he-might-be-able
Qui exauditus ab illa misericordissima Domina, ecce Regina
who heard by that most-merciful Lady behold the-Queen
gloriæ cum Filio suo benedicto, et cum luminis claritate
of-glory with Son her blessed and with of-light a-brightness
quod non solum tenebras effugabat, sed etiam cuncta lumina
that not only the-darkness it-put-to-flight but also all lights
superabat. Et appropinquans ad fratrem Conradum, puerum
surpassed and approaching to brother Conrad child
illum speciosissimum præ filiis hominum posuit in ulnis ejus.
that most-beautiful above the-sons of-men she-placed in arms his
Quem frater Conradus devotissime accipiens, et labia labiis
whom brother Conrad most-devoutly receiving and lips to-lips
imprimens, et pectori pectus adstringens, totus liquefiebat in
pressing and to-breast breast binding wholly was-melting in
amplexibus et osculis caritatis. Frater autem Petrus hæc omnia
embraces and kisses of-charity brother moreover Peter these all-things
clara luce cernebat, et inde consolationem mirabilem sentiebat.
with-clear light discerned and thence consolation wonderful felt
Qui latenter manebat in silva beata vero Virgine cum Filio
who hiddenly remained in the-wood the-blessed but Virgin with the-Son

recedentibus, et frater Petrus festinanter repedavit ad locum.
withdrawing also brother Peter hastily went-back to the-place
Frater Conradus, quum rediisset totus festivus et gaudens
brother Conrad when he-had-returned wholly festive and rejoicing
vocabatur a fratre Petro: «O cælibecose, multam consolationem
was-called by brother Peter O heavenly-one much consolation
habuisti hodie!» — Dicebat frater Conradus: «Quid est quod
you-have-had today said brother Conrad what is that
dicis, frater Petre? Quid scis tu quid ego habuerim?» —
you-say brother Peter what know you what I had
Respondebat frater: «Bene scio, cælibecose, qualiter te Virgo
answered the-brother well I-know heavenly-one how you the-Virgin
beatissima et ejus Filius benedictus visitavit.» Quod audiens
most-blessed and her Son blessed has-visited which hearing
frater Conradus, quia, sicut vere humilis, optabat secretum,
brother Conrad because as truly humble he-desired secrecy
rogavit quod nemini diceret. Erat enim tantus amor inter
asked that to-no-one he-should-tell was for so-great a-love between
hos duos quod quasi cor unum et anima una videbantur.
these two that as-if heart one and soul one they-seemed
Etiam frater Conradus in loco Siroli orando liberavit
also brother Conrad in the-place of-Sirolo by-praying freed
obsessam a dæmone; et statim de dicto loco aufugit, ne
a-girl-possessed by a-demon and at-once from the-said place fled lest
mater puellæ liberatæ ipsum inveniret, et concursus populi
the-mother of-the-girl freed him should-find and a-concourse of-people
fieret. Nam frater Conradus tota nocte illa oraverat, et
should-arise for brother Conrad the-whole night that had-prayed and
matri puellæ prædictæ apparuerat, et apparendo filiam
to-the-mother of-the-girl aforesaid had-appeared and by-appearing the-daughter
liberaverat. Ad laudem et gloriam Domini nostri Jesu Christi.
had-freed to the-praise and glory of-the-Lord our Jesus Christ

Qualiter Christus apparuit fratri Johanni de Alverna qui amplexando Christum raptus fuit

LIV · CHRIST EMBRACES JOHN OF ALVERNA

John, abstinent from boyhood, loses his consolation and seeks Christ in the woods in tears. Christ passes on in silence, as a mother withholds milk, until John follows him a third time; then he turns, lets John kiss his feet and hands, and embraces him, and John is filled with wisdom.

Quam gloriosus sit in conspectu Dei pater noster Franciscus
how glorious is in the-sight of-God father our Francis
apparet in electis filiis quos in ordine suo Spiritus sanctus
appears in the-chosen sons whom into order his the-Spirit holy
aggregavit; ita quod vere gloria tanti patris sunt filii sapientes.
gathered so that truly the-glory of-so-great a-father are sons wise
Inter quos singulariter fulsit frater Johannes supradictus, qui
among whom singularly shone brother John above-said who
in cælo ordinis tanquam stella mirabilis splendore gratiæ
in the-heaven of-the-order like a-star wonderful with-the-splendor of-grace
rutilavit. Hic namque quum in juvenili ætate gereret per
glowed this-one for when in youthful age he-bore through
sapientiam cor senile, pænitentiæ viam quæ custodit corporis
wisdom a-heart old of-penance the-way which guards of-body
et mentis munditiam totis viribus cupiebat. Unde, quum
and of-mind purity with-all strength he-desired whence when
adhuc esset puerulus, loricam et circulum ferreum portabat
still he-was a-little-boy a-cuirass and a-ring of-iron he-wore
ad carnem et abstinentiæ crucem quotidie bajulabat,
next-to the-flesh and of-abstinence the-cross daily he-bore
ita quod dum in Sancto Petro de Firmo cum canonicis
so that while in San Pietro of Fermo with the-canons

moraretur, antequam sancti patris habitum assumpsisset, illis
he-was-staying before of-the-holy father the-habit he-had-taken them
splendide viventibus, ipse se abstinentiæ et miro rigore
splendidly living he himself of-abstinence and wonderful rigor
frenabat, et inter delicias martyrium abstinentiæ celebrabat.
bridled and amid delights the-martyrdom of-abstinence celebrated
Sed, quum ad suum studium angelicum obices socios
but when to his zeal angelic as-obstacles the-companions
multipliciter pateretur, in tantum ut loricam exuerent et
manifoldly he-suffered in so-much that the-cuirass they-took-off and
abstinentiam impedirent, ipse, inspiratus a Deo cogitavit
the-abstinence hindered he inspired by God thought
mundum cum amatoribus relinquere, et florem suæ angelicæ
the-world with its-lovers to-leave and the-flower of-his angelic
juventutis brachiis Crucifixi offerre, in ordine videlicet beati
youth to-the-arms of-the-Crucified to-offer in the-order namely of-blessed
Francisci, in quo audierat crucis Christi stigmata renovari.
Francis in which he-had-heard of-the-cross of-Christ the-stigmata to-be-renewed
Quum ergo in nomine Domini habitum fratrum Minorum
when therefore in the-name of-the-Lord the-habit of-the-brothers Minor
puerulus assumpsisset, et uni magistro commissus fuisset pro
as-a-little-boy he-had-taken and to-one master entrusted had-been for
spiritualium disciplina, quum verba audiret divina aliquando
of-spiritual-things the-discipline when the-words he-heard divine sometimes
a magistro, cor ejus ut cera liquescens, tanta suavitatis
from the-master heart his like wax melting with-such of-suavity
gratia in interiori homine replebatur ut exterior homo
grace in the-inner man was-filled that the-outer man
discurrere coactus aliquando per hortum, aliquando per
to-run-about compelled sometimes through the-garden sometimes through

ecclesiam, aliquando per silvam cursim undique currebat
the-church sometimes through the-wood at-a-run everywhere ran
vel circuibat, quemadmodum flamma interior impellebat.
or went-round as the-flame inner drove-him
Successu vero temporis hunc angelicum virum in diversis
in-the-course but of-time this angelic man in diverse
statibus ordinatis actionibus gratia divina subvexit. Quandoque
states ordered by-actions grace divine bore-up sometimes
ad splendores cherubeos, quandoque ad ignem seraphicum,
to the-splendors cherubic sometimes to the-fire seraphic
quandoque ad angelica gaudia hunc angelicum virum rapiebat
sometimes to angelic joys this angelic man carried-off
gratia divina. Et, quod plus est, quandoque ad divina oscula et
grace divine and what more is sometimes to divine kisses and
excessivos amoris Christi amplexus non solum internis gustibus
excessive of-love of-Christ embraces not only with-inward tastes
sed et signis exterioribus tanquam amicum intimum assumebat.
but also with-signs outward as a-friend intimate it-took-him-up
Unde accidit sibi quodam tempore quod bene per spatium
whence it-happened to-him at-a-certain time that fully for the-space
trium annorum amoris Christi igne succensus recipiebat
of-three years of-the-love of-Christ with-the-fire kindled he-received
consolationes mirabiles et frequenter in tali ardore rapiebatur
consolations wonderful and frequently in such ardor he-was-rapt
ad Deum. Sed quia Deus curam specialem de filiis suis gerit,
to God but because God care special for sons his bears
nunc consolando prosperis, nunc exercendo adversis, dum
now consoling with-prosperities now exercising with-adversities while
frater Johannes prædictus staret in quodam loco, subtractus
brother John aforesaid stayed in a-certain place withdrawn

est sibi ille radius et status ignitus, et remansit sine
was from-him that ray and state fiery and he-remained without
amore et lumine et fuit in mærore permaximo.
love and light and was in grief very-great
Propter quod quum anima ipsius dilecti præsentiam non
because-of which when the-soul of-him of-the-beloved the-presence not
sentiret, anxiabatur et cruciabatur per silvam mærens et
felt it-was-anguished and tortured through the-wood grieving and
anxius dilectum qui se modicum dispensative absconderat;
anxious the-beloved who himself a-little by-dispensation had-hidden
sed nullo modo nulloque loco Christi Jesu benedicti dulcissimos
but in-no way and-in-no place of-Christ Jesus blessed the-sweetest
amplexus et suavia et beata oscula, sicut consueverat, invenire
embraces and sweet and blessed kisses as he-had-been-wont to-find
valebat. Et hanc tribulationem per dies plures sustinuit,
he-was-able and this tribulation for days several he-bore
ejulans, suspirans, et lacrymans. Quum autem ambularet
wailing sighing and weeping when moreover he-walked
die quadam per silvam dictam, in qua ipsemet semitam
day certain through the-said wood in which he-himself a-path
fecerat ad pergendum, et sic afflictus et desolatus incederet,
had-made for going and thus afflicted and desolate walked
adhærens uni fago faciem lacrymosam in cælo erexit.
clinging to-one beech the-face tearful to heaven he-raised
Et ecce qui sanat contritos corde et alligat contritiones
and behold he-who heals the-contrite in-heart and binds-up the-bruises
eorum, Dominus Jesus Christus benedictus apparuit in eadem
of-them the-Lord Jesus Christ blessed appeared on the-same
semita, nihil tamen dicendo. Quem quum sic frater Johannes
path nothing yet saying whom when thus brother John
recognosceret, statim se projecit ad pedes ipsius; et gemitibus
recognized at-once himself he-threw at the-feet of-him and with-groanings

inenarrabilibus exorabat et humillime supplicabat ut succurrere
unspeakable he-besought and most-humbly supplicated that to-help-him
dignaretur: «Quia sine te, Salvator dulcissime, maneo in
he-would-deign because without you Savior most-sweet I-remain in
tenebris et mærore; sine te agne mitissime, maneo in angustiis
darkness and grief without you lamb most-gentle I-remain in straits
et terrore; sine te, fili Dei Altissime, maneo in confusione
and terror without you son of-God Most-High I-remain in confusion
et rubore! Nam sine te sum bonis cunctis exspoliatus. Nam
and shame for without you I-am of-goods all stripped for
sine te sum tenebris obcæcatus. Quia tu es, Jesus, vera lux
without you I-am by-darkness blinded because you are Jesus the-true light
gentium. Sine te sum perditus et damnatus, quia es vita
of-the-nations without you I-am lost and damned because you-are the-life
animarum et vitarum. Sine te sum sterilis et aridus, quia tu
of-souls and of-lives without you I-am barren and dry because you
es Deus Deorum et gratiarum. In te sum totaliter consolatus,
are God of-Gods and of-graces in you I-am wholly consoled
quia tu es, Deus, nostra redemptio, amor et desiderium, panis
because you are God our redemption love and desire bread
reficiens et vinum lætificans choros angelorum et corda
refreshing and wine gladdening the-choirs of-angels and the-hearts
sanctorum omnium. Illumina me ergo, magister gratiosissime
of-saints all enlighten me therefore master most-gracious
et pastor piissime, quia sum tua ovicula, quamvis indigna.»
and shepherd most-loving because I-am your little-sheep although unworthy
Et quia desiderium quod differtur ad majorem accendit amorem,
and because desire which is-deferred to greater kindles love
Christus benedictus adhuc recedens per semitam supradictam,
Christ blessed still withdrawing along the-path above-said
nihil penitus sibi loquens. Frater vero Johannes videns quod
nothing at-all to-him speaking brother but John seeing that

Christus benedictus recedebat et eum non exaudiebat,
Christ blessed was-withdrawing and him not heard
surgens iterum cum magna sancta importunitate, sicut egenus
rising again with great holy importunity as a-needy-man
et pauper, iterum currit ad Christum, et ad pedes ejus
and poor again runs to Christ and at the-feet his
humiliter se prosternens, cum lacrymis devotius exoravit:
humbly himself prostrating with tears more-devoutly besought
«O Jesu dulcissime, miserere mei, quoniam tribulor! Exaudi
O Jesus most-sweet have-mercy-on me since I-am-troubled hear
me in multitudine misericordiæ tuæ et in veritate salutis
me in the-multitude of-mercy your and in the-truth of-salvation
tuæ, et redde mihi lætitiam salutaris tui; quia misericordia tua
your and restore to-me the-gladness of-salvation your because with-mercy your
plena est terra, tu scis quoniam vehementer tribulor! Rogo
full is the-earth you know that vehemently I-am-troubled I-ask
suppliciter quod animæ meæ obtenebratæ succurras velociter.»
suppliantly that to-soul my darkened you-help swiftly
Et iterum Salvator recessit, nihil loquens fratri Johanni;
and again the-Savior withdrew nothing saying to-brother John
et in nullo ipsum consolans, videbatur velle recedere vadens
and in nothing him consoling he-seemed to-wish to-withdraw going
per semitam antedictam, faciens sicut mater cum parvulo,
along the-path aforesaid doing as a-mother with her-little-one
ut desiderium ejus amplius inflammaret, quæ quum filio
that the-desire his more might-inflame who when from-the-son
lac subtraxerit et ille lac quæsierit; et post fletum,
the-milk she-has-withdrawn and he the-milk has-sought and after weeping
mater amplexans et illum osculans, recipit in majori
the-mother embracing and him kissing receives-him in greater
dulcedine. Unde frater Johannes tertio insecutus Jesum
sweetness whence brother John a-third-time following Jesus

Christum benedictum, lacrymando vehementer pergebat, sicut
Christ blessed weeping vehemently went-on as
lactens post matrem, et parvulus post patrem, et humilis
a-suckling after the-mother and a-little-one after the-father and a-humble
discipulus post magistrum misericordem.
disciple after the-master merciful
Quum autem pervenisset ad eum, Christus benedictus faciem
when moreover he-had-come to him Christ blessed face
suam gratiosam ad fratrem Johannem convertit et expandit
his gracious to brother John turned and spread
venerabiles manus suas, sicut sacerdos quando vertit se ad
venerable hands his as a-priest when he-turns himself to
populum. Tunc frater Johannes vidit radios lucis mirabiles
the-people then brother John saw rays of-light wonderful
de sacratissimo pectore Christi egredientes, non solum totam
from the-most-sacred breast of-Christ coming-forth not only the-whole
silvam illuminantes exterius, sed etiam corpus et animam
wood illuminating outwardly but also the-body and the-soul
interius replentes divinis splendoribus. Unde statim frater
inwardly filling with-divine splendors whence at-once brother
Johannes fuit doctus quemadmodum humilem et reverentem
John was taught how a-humble and reverent
actum deberet tenere cum Christo benedicto. Nam statim
act he-ought to-hold with Christ blessed for at-once
se projecit ad pedes Christi. Christus vero benedictus
himself he-threw at the-feet of-Christ Christ but blessed
pedes illos sanctissimos clementer sibi exhibuit, ubi tot
feet those most-holy mercifully to-him offered where so-many
lacrymas frater Johannes effudit, quod quasi videbatur alia
tears brother John shed that as-if he-seemed another
Magdalena, rogans quod ad peccata ejus non respiceret, sed
Magdalene asking that at sins his not he-should-look but

per suam sanctissimam passionem et aspersionem sanguinis
through his most-holy passion and sprinkling of-blood
gloriosi animam ejus resuscitare in gratiam divini amoris
glorious soul his to-revive into the-grace of-divine love
dignaretur: «Quum hoc sit tuum mandatum ut te toto
he-would-deign since this is your command that you with-whole
corde et totis viribus diligere valeam, quod mandatum
heart and with-all strength to-love I-may-be-able which command
sine tuo adjutorio nullus valet perficere; adjuva ergo me,
without your help no-one can to-fulfill help therefore me
amantissime Jesu Christe, ut totis viribus amem te.»
most-loving Jesus Christ that with-all strength I-may-love you
Dum autem frater Johannes sic instanter oraret et ad pedes
while moreover brother John thus urgently prayed and at the-feet
Christi jaceret, tantam inde recepit gratiam quod totus
of-Christ lay such thence he-received grace that wholly
ibi exstitit renovatus, et, sicut Magdalena, pacificatus et
there he-stood renewed and like Magdalene pacified and
consolatus. Et tunc frater Johannes, sentiens tantæ gratiæ
consoled and then brother John feeling of-so-great grace
donum, cœpit gratias agere Deo, et pedes ejus humiliter
the-gift began thanks to-give to-God and feet his humbly
osculari, erigendo se ut Salvatorem cum gratiarum actione
to-kiss raising himself that the-Savior with of-thanks the-giving
respiceret. Et Christus benedictus manus suas sanctissimas
he-might-look-at and Christ blessed hands his most-holy
ad osculandum eidem exhibuit et expandit. In ipsa
for kissing to-him offered and spread in that-very
apertione manuum frater Johannes se erigens accessit ad
opening of-the-hands brother John himself raising went to

manus Domini Jesu, et amplexatus est Jesum, et Christus
the-hands of-the-Lord Jesus and embraced has Jesus and Christ
benedictus amplexatus est ipsum.
blessed embraced has him
Et inde, osculans frater sanctissimum pectus Christi, sensit
and thence kissing the-brother the-most-holy breast of-Christ felt
tantum odorem divinum quod si omnia mundi aromata
such a-fragrance divine that if all of-the-world the-spices
congregarentur in unum, respectu illius divini odoris fœtor
were-gathered into one in-respect of-that divine fragrance a-stench
putridus putaretur. Et super hoc de ipso pectore Salvatoris
putrid it-would-be-thought and over this from that-very breast of-the-Savior
egrediebantur radii supradicti illuminantes mentem interius et
came-forth the-rays above-said illuminating the-mind inwardly and
exterius et omnia circumquaque. Et in hoc amplexu, odore
outwardly and all-things round-about and in this embrace fragrance
ac luminibus, in ipso sacro pectore Domini Jesu Christi fuit
and lights in that-very sacred breast of-the-Lord Jesus Christ was
raptus frater Johannes, et totaliter consolatus et mirabiliter
rapt brother John and wholly consoled and wonderfully
illustratus. Nam ex tunc, quia de sacro dominici pectoris
illumined for from then because from the-sacred the-Lord's breast
fonte potaverat, dono sapientiæ et gratia Dei verbi
fountain he-had-drunk with-the-gift of-wisdom and with-the-grace of-God of-the-word
repletus est, verba miranda et superenarrabilia frequentius
filled he-was words wondrous and beyond-telling more-frequently
eructabat. Et quia de ventre ejus fluebant flumina aquæ vivæ
he-poured-forth and because from belly his flowed rivers of-water living
quas potaverat de abysso pectoris Domini Jesu Christi, ideo
which he-had-drunk from the-abyss of-the-breast of-the-Lord Jesus Christ therefore
mentes audientium immutabat et fructus mirabiles faciebat.
the-minds of-hearers he-changed and fruits wonderful made

Ille insuper odor prædictus et splendor quem ibi persenserat
that moreover fragrance aforesaid and splendor which there he-had-felt
per plures dies in ejus anima perduraverunt. Et, quod plus
for several days in his soul endured and what more
est, in dicta semita unde pedes Dominici perrexerunt et per
is on the-said path where the-feet the-Lord's had-gone and for
amplum spatium circumquaque eumdem splendorem et odorem
a-wide space round-about the-same splendor and fragrance
per multa tempora sentiebat. Rediens ad se frater Johannes
for many times he-felt returning to himself brother John
post raptum prædictum, Christus benedictus disparuit et
after the-rapture aforesaid Christ blessed vanished and
ipse postmodum semper consolatus et illuminatus remansit.
he afterward always consoled and illumined remained
Et tunc invenit humanitatem Christi, sicut recitavit mihi ille qui
and then he-found the-humanity of-Christ as recounted to-me he who
ab ore fratris Johannis habuit. Sed invenit animam suam
from the-mouth of-brother John had-it but he-found soul his
in abysso divinitatis sepultam, et hoc est multis et manifestis
in the-abyss of-divinity buried and this is by-many and manifest
testimoniis probatum. Nam coram romana curia, et coram
testimonies proved for before the-Roman curia and before
regibus, et baronibus, et coram magistris, et doctoribus, tam
kings and barons and before masters and doctors so
alta et profunda lumina eructabat quod omnes in stuporem
lofty and deep lights he-poured-forth that all into stupor
mirabilem convertebat. Quum ipse frater Johannes esset homo
wonderful he-turned although he brother John was a-man
quasi sine litteris, tamen quæstiones subtilissimas et altissimas
as-if without letters yet questions most-subtle and most-lofty
de Trinitate et aliis Scripturæ mysteriis mirabiliter declarabat.
about the-Trinity and other of-Scripture mysteries wonderfully he-declared

Quod autem, ut superius patet, frater Johannes primo ad
that moreover as above appears brother John first at
pedes Christi cum lacrymis, postea ad manus cum brachiis, et
the-feet of-Christ with tears afterward at the-hands with the-arms and
tertio ad pectus beatum cum raptu et radiis suscipitur, sunt
thirdly at the-breast blessed with rapture and rays is-received are
magna mysteria quæ non possent verbis brevibus explicari.
great mysteries which not could by-words brief be-unfolded
Sed qui vult hoc scire, legat Bernardum in Canticis
but he-who wishes this to-know let-him-read Bernard on the-Canticle
Canticorum, qui hos gradus ibi per ordinem ponit: scilicet
of-Canticles who these degrees there in order sets namely
incipientium ad pedes, proficientium ad manus, perfectorum
of-beginners at the-feet of-the-proficient at the-hands of-the-perfect
vero ad osculum et amplexum. Quod vero Christus
but at the-kiss and embrace that but Christ
benedictus nihil loquendo fratri Johanni tantam gratiam
blessed nothing saying to-brother John such grace
contulit, docuit quod, sicut pastor optimus, magis studebat
bestowed taught that as a-shepherd excellent more he-strove
animam divinis sensibus pascere quam auribus carnis
the-soul with-divine senses to-feed than to-the-ears of-the-flesh
exterioribus sonis strepere; quia non in exterioribus sed in
with-outer sounds to-make-noise because not in outer-things but in
intimis est regnum Dei, Omnis enim gloria ejus ab intus,
inmost-things is the-kingdom of-God all for glory his from within
dicit propheta. Ad laudem Domini nostri Jesu Christi. Amen.
says the-prophet to the-praise of-the-Lord our Jesus Christ amen

Qualiter fratri Johanni de Alverna oranti pro quodam fratre facta est sibi divina responsio

LV · LAWRENCE APPEARS TO JOHN

Praying for a scruple of James of Fallerone's, John is assured by Saint Lawrence that James is a priest according to God's order. Lawrence appears again at the Salve Regina with his gridiron, and at another Mass the host turns to Christ.

Rogatus frater Johannes supradictus a fratre Jacobo
asked brother John above-said by brother James
de Fallerone quod rogaret Deum pro quodam scrupulo
of Fallerone that he-should-ask God about a-certain scruple
conscientiæ qui ipsum valde affligebat, videlicet de quibusdam
of-conscience which him greatly afflicted namely about certain-things
quæ ad sacerdotale officium pertinebant, a Domino habuit
which to the-priestly office pertained from the-Lord he-had
responsum ante festum sancti Laurentii, ut retulit ipse
an-answer before the-feast of-Saint Lawrence as related he
sibi; aitque quod Dominus dixit sibi: «Ipse est sacerdos
to-him and-he-said that the-Lord said to-him he is a-priest
secundum ordinem Dei.» Et quum adhuc ipsum conscientia
according-to the-order of-God and when still him conscience
stimularet, rogavit iterum quod de hoc rogaret Dominum.
goaded he-asked again that about this he-should-ask the-Lord
Unde ipse fideliter in vigilia sancti Laurentii de nocte, quum
whence he faithfully on the-vigil of-Saint Lawrence by night when
vigilaret et oraret Dominum, ut meritis sancti Laurentii
he-kept-watch and prayed the-Lord that by-the-merits of-Saint Lawrence
ipsum de scrupulo certificaret, apparuit sibi vigilanti
him about the-scruple he-might-make-certain there-appeared to-him watching
et oranti beatus Laurentius, indutus vestibus albis ad
and praying blessed Lawrence clothed in-garments white in

modum levitæ. Et dixit ei: «Ego sum levita Laurentius,
the-manner of-a-deacon and he-said to-him I am the-deacon Lawrence
et ipse pro quo oras est sacerdos secundum ordinationem
and he for whom you-pray is a-priest according-to the-ordinance
divinam.» Et tunc fuit certificatus et consolatus valde de
divine and then he-was made-certain and consoled greatly about
dubio quod habebat.
the-doubt which he-had
Iterum eidem fratri Johanni, quum fratres cantarent Salve
again to-the-same brother John when the-brothers sang Hail
regina de sero, apparuit ei sanctus Laurentius in
queen in the-evening there-appeared to-him Saint Lawrence in
forma adolescentis, indutus dalmatica rubea et portans cratem
the-form of-a-youth clothed in-a-dalmatic red and carrying a-grate
ferream, dicens ei: «Ista craticula glorificavit me in cælo,
of-iron saying to-him this gridiron glorified me in heaven
et acerbitas carbonum dedit mihi plenitudinem dulcedinis
and the-bitterness of-the-coals gave to-me the-fullness of-the-sweetness
Dei.» Et subjungens ait: «Si tu vis gloriam et dulcedinem
of-God and adding he-says if you wish the-glory and sweetness
Dei habere, sustine patienter amaritudinem mundi.»
of-God to-have bear patiently the-bitterness of-the-world
Stetit autem sanctus Laurentius cum eo sic visibiliter donec
stood moreover Saint Lawrence with him thus visibly until
cantata fuit antiphona prædicta. Postea fratres iverunt
sung was the-antiphon aforesaid afterward the-brothers went
pausatum, et ipse remansit in choro cum sancto Laurentio.
to-rest and he remained in the-choir with Saint Lawrence
Qui certificans eum et consolans, disparuit: et reliquit
who making-certain him and consoling vanished and left
eum in tanto amore et dilectione divina quod per totam
him in such love and affection divine that through the-whole

noctem dicti festi nihil dormivit, sed totam cum
night of-the-said feast not-at-all he-slept but the-whole with
consolatione miranda transivit.
consolation wondrous he-passed
Item idem frater Johannes, quum semel missam devotissime
likewise the-same brother John when once mass most-devoutly
celebraret, consecrata hostia, annullata fuit in conspectu ejus
he-celebrated consecrated the-host annulled was in sight his
totaliter forma panis, et in ictu oculi apparuit ibi
wholly the-form of-bread and in the-twinkling of-an-eye appeared there
Christus indutus veste rubea; qui dedit sibi tantam
Christ clothed in-a-garment red who gave to-him such
consolationem dulcedinis quod si non esset quod remansit
consolation of-sweetness that if not it-had-been that remained
sibi intellectus fuisset raptus in extasi. Et in ipsa
to-him understanding he-would-have-been rapt into ecstasy and in that-very
visione certificatus fuit quod propter illam missam placatus fuit
vision made-certain he-was that because-of that mass appeased was
Dominus pro toto mundo et maxime pro suis recommendatis.
the-Lord for the-whole world and most-of-all for his commended-ones
Ad laudem et gloriam Domini nostri Jesu Christi.
to the-praise and glory of-the-Lord our Jesus Christ

Qualiter frater Johannes quum celebraret vidit animas de purgatorio liberari

LVI · SOULS FREED AT MASS

As John raises the host at a Mass for the dead, he sees countless souls rise out of purgatory like sparks from a furnace and fly to heaven.

Quum dictus frater Johannes celebraret missam in
when the-said brother John celebrated mass in
commemoratione omnium defunctorum, obtulit cum tanto
the-commemoration of-all the-dead he-offered with such
caritatis affectu et compassione pietatis illud altissimum
of-charity affection and compassion of-pity that most-high
sacramentum, cujus efficaciam super omnia suffragia desiderant
sacrament whose efficacy above all suffrages desire
animæ defunctorum, quod liquefiebat totus in dulcedine
the-souls of-the-dead that he-melted wholly in the-sweetness
pietatis et melliflua dilectione superna.
of-pity and mellifluous love supernal
Quando ergo in dicta devota missa corpus Domini
when therefore in the-said devout mass the-body of-the-Lord
sanctissimum levaret in altum, offerens illud Deo patri,
most-holy he-raised on high offering it to-God the-father
ut, amore illius qui in cruce pependit, animas illas ab
that for-the-love of-him who on the-cross hung the-souls those by
ipso creatas et redemptas de carcere misericorditer liberaret,
him created and redeemed from prison mercifully he-might-free
vidit quasi infinitas animas de purgatorio egredi, quasi
he-saw as-if infinite souls from purgatory come-out as-if
multitudinem scintillarum de ignita fornace prodeuntium.
a-multitude of-sparks from a-fiery furnace issuing

Et vidit illas ad cælestem patriam advolantes, propter merita
and he-saw them to the-heavenly fatherland flying because-of the-merits
Christi qui pro humana salute in cruce pependit, et in illa
of-Christ who for human salvation on the-cross hung and in that
sacratissima hostia quotidie offertur pro vivis et mortuis: qui
most-sacred host daily is-offered for the-living and the-dead who
Deus benedictus homo, lux et vita, redemptor est et justitia,
God blessed man light and life redeemer is and justice
et sanctificatio sempiterna in sæcula sæculorum. Amen.
and sanctification everlasting for ages of-ages amen

Qualiter frater Johannes vidit beatum Franciscum cum multis fratribus et qualiter frater Jacobus locutus est sibi post mortem

LVII · THE DEATH OF JAMES OF FALLERONE

John prays for the dying James of Fallerone and sees Francis and many brothers in glory with him. James, told he is to die, dies in joy, and appears to John a day after the one he promised, once he has been purged.

Tempore quo frater Jacobus de Fallerone, sanctus homo,
at-the-time when brother James of Fallerone a-holy man
infirmabatur in loco Molliani. custodiæ Firmanæ et
was-ill in the-place of-Mogliano of-the-custody of-Fermo and
provincia Marchiæ, frater Johannes de Alverna orabat Deum
the-province of-the-March brother John of Alverna prayed-to God
pro dicto fratre Jacobo graviter oratione mentali et præcordiali
for the-said brother James gravely with-prayer mental and heartfelt
desiderio quia ipsum tanquam patrem intime diligebat.
desire because him as a-father inwardly he-loved

Et dum sic attente oraret, factus in extasi, vidit in aere
and while thus attentively he-prayed made in ecstasy he-saw in the-air
exercitum angelorum multorum et sanctorum cum magna
an-army of-angels many and of-saints with great
claritate supra cellam suam quæ erat in silva manentium. Et
brightness above cell his which was in the-wood of-those-staying and
erat tanta claritas quod tota terra in circuitu refulgebat.
there-was such brightness that the-whole land in a-circle shone
Inter quos angelos vidit dictum infirmum, pro quo ipse
among which angels he-saw the-said sick-man for whom he
rogabat, stantem speciosissimum candidis vestibus renidentem.
was-asking standing most-beautiful in-white garments gleaming
Vidit etiam ibidem beatum patrem nostrum Franciscum
he-saw also there blessed father our Francis
stigmatibus sacris insignitum et gloria mirabili refulgentem.
with-the-stigmata sacred marked and with-glory wonderful shining
Vidit et recognovit fratrem Lucidum sanctum et fratrem
he-saw and recognized brother Lucido the-holy and brother
Matthæum antiquum de Monte Rubiano, et plures alios.
Matthew the-old of Monte Rubbiano and several other
fratres quos nunquam in hac vita viderat recognovit, qui
brothers whom never in this life he-had-seen he-recognized who
cum multis sanctis simili gloria fulgebant. Et, dum hæc
with many saints with-like glory shone and while these-things
cerneret, sibi fuit revelatum pro certo de salvatione
he-discerned to-him it-was revealed for certain about the-salvation
ipsius infirmi et quod in ipsa infirmitate transire
of-that-very sick-man and that in that-very illness to-pass
debebat ad Dominum: sed non immediate transiturus erat
he-was-to to the-Lord but not immediately about-to-pass he-was
ad cælum, quia oportebat eum aliquantulum purgari.
to heaven because it-behooved him a-little to-be-purged

Frater autem Johannes, qui hoc videbat, propter salutem et
brother moreover John who this saw because-of the-salvation and
gloriam dicti fratris, in tantum gaudebat quod in dulcedine
glory of-the-said brother in so-much rejoiced that in the-sweetness
spiritus fratrem Jacobum frequenter vocabat, dicens inter
of-spirit brother James frequently he-called saying among
cordis arcana: «Frater Jacobe, mi frater Jacobe; mi fidelissime
of-the-heart the-secrets brother James my brother James my most-faithful
serve Christi; frater Jacobe, mi pater dulcissime; frater Jacobe,
servant of-Christ brother James my father sweetest brother James
socie angelorum; frater Jacobe, consors beatorum. Et sic
companion of-angels brother James consort of-the-blessed and thus
certificatus de morte fratris Jacobi et lætificatus de salute
made-certain of the-death of-brother James and gladdened at the-salvation
animæ recessit de loco Massæ, ubi hanc visionem
of-(his)-soul he-withdrew from the-place of-Massa where this vision
habuerat. Et ivit ad visitandum eum Molliani, ubi invenit
he-had-had and he-went for visiting him at-Mogliano where he-found
dictum infirmum ita infirmitate gravatum quod vix poterat
the-said sick-man so by-illness weighed-down that scarcely he-could
sibi loqui. Cui frater Johannes annuntiavit quod moreretur,
to-him speak to-whom brother John announced that he-would-die
et tanquam leo securus et gaudens transiret ad vitam.
and like a-lion secure and rejoicing he-would-pass to life
Ipse autem frater Jacobus jam de salute sua certus totus
he moreover brother James already of salvation his certain wholly
exhilaratus tam mente quam facie ipsum fratrem Johannem
gladdened both in-mind and in-face that-very brother John
cum risu pulcherrimo et visu jucundo suscepit, eo quod
with a-smile most-beautiful and a-look joyful received for-this that
sibi tam jucunda nova portaverat, et quia ipsum tanquam
to-him such joyful news he-had-brought and because him as

filium diligebat, seque sibi intime recommendans, indicavit
a-son he-loved and-himself to-him inwardly commending he-indicated
sibi se jam resolvi a corpore. Unde frater Johannes
to-him himself already to-be-loosed from the-body whence brother John
rogavit ut sibi post mortem loqui dignaretur. Quod frater
asked that to-him after death to-speak he-would-deign which brother
Jacobus promisit, si permitteret benignitas Salvatoris.
James promised if should-permit the-kindness of-the-Savior
Et iis dictis, appropinquante hora exitus, frater
and these-things said approaching the-hour of-the-departure brother
Jacobus cœpit devote dicere: «O in pace, o in idipsum,
James began devoutly to-say O in peace O in the-selfsame
o dormiam, o requiescam!» Et iis dictis cum jucunda
O may-I-sleep O may-I-rest and these-things said with a-joyful
et læta facie migravit ad Dominum Jesum Christum.
and glad face he-departed to the-Lord Jesus Christ
Frater autem Johannes reversus ad locum Massæ exspectabat
brother moreover John returned to the-place of-Massa awaited
promissum fratris Jacobi, in die quo se dixerat
the-promise of-brother James on the-day on-which himself he-had-said
locuturum. Et quum exspectaret, apparuit sibi Christus cum
about-to-speak and when he-waited there-appeared to-him Christ with
claritate magna et comitiva mirabili angelorum et sanctorum.
brightness great and a-company wonderful of-angels and of-saints
Et recordatus est frater Johannes de fratre Jacobo et
and remembered has brother John about brother James and
recommendavit eum Christo. Post hæc, die sequenti,
commended him to-Christ after these-things on-the-day following
fratre Johanne stante in silva Massæ, apparuit sibi frater
brother John standing in the-wood of-Massa there-appeared to-him brother
Jacobus, comitantibus angelis, totus gloriosus et lætus. Cui
James accompanying-him angels wholly glorious and glad to-whom

dixit frater Johannes: «O pater, quare non fuisti mihi locutus,
said brother John O father why not have-you to-me spoken
in die quo promiseras?» — Ille respondit: «Quia indigebam
on the-day on-which you-had-promised he answered because I-needed
aliquantulum purgari; sed eadem hora qua Christus tibi
a-little to-be-purged but at-the-same hour in-which Christ to-you
apparuit, apparui fratri Jacobo laico de Massa sancto et
appeared I-appeared to-brother James the-layman of Massa holy both
viventi, et servienti in missa, ubi vidit hostiam sacram hora
living and serving at mass where he-saw the-host sacred at-the-hour
elevationis conversam in puerum vivum pulcherrimum. Et
of-the-elevation turned into a-child living most-beautiful and
locutus fui dicto fratri dicens: «Hodie cum illo puero vado
spoken I-have to-the-said brother saying today with that child I-go
ad regnum, quia nullus potest ire nisi per ipsum. Et quando
to the-kingdom because no-one can go except through him and when
tu recommendasti me Christo, fuisti exauditus. Et eadem
you commended me to-Christ you-were heard and at-the-same
hora qua fui locutus fratri Jacobo prædicto fui liberatus.»
hour in-which I-had spoken to-brother James aforesaid I-was freed
Et iis dictis perrexit ad Dominum. Et frater Johannes
and these-things said he-went to the-Lord and brother John
remansit valde consolatus. Frater autem Jacobus de Fallerone
remained greatly consoled brother moreover James of Fallerone
migravit in vigilia sancti Pauli apostoli de mense julii, et
departed on the-vigil of-Saint Paul the-apostle in the-month of-July and
requiescit in loco Molliani ubi facit multa miracula. Ad
rests in the-place of-Mogliano where he-does many miracles to
laudem Dei.
the-praise of-God

Qualiter frater Johannes habuit spiritum revelationis

LVIII · JOHN'S SPIRIT OF REVELATION

John discloses hidden sins to those who committed them, one of them committed before he was born, and is shown which of the dead are lost and which saved.

Quum quædam personæ haberent quædam peccata terribilia
when certain persons had certain sins terrible
et abscondita, quæ nullus poterat scire, nisi per
and hidden which no-one could to-know except through
revelationem divinam, de quibus aliqui mortui erant, aliqui
revelation divine of whom some dead were some
vivi, frater Johannes per revelationem divinam viventibus
alive brother John through revelation divine to-the-living
occulta peccata detexit.
the-hidden sins uncovered
Propter quod illi ad pænitentiam sunt conversi. Quorum
because-of which they to penance were converted of-whom
unus dixit quod peccatum quod frater Johannes detexerat
one said that the-sin which brother John had-uncovered
fecerat antequam frater Johannes esset natus in mundo.
he-had-done before brother John was born into the-world
Et ille cui hoc dixit, mihi dixit. Et confessi sunt quod
and he to-whom this he-said to-me said-it and confessed they-have that
vera essent illa, quæ frater Johannes de ipsis dicebat.
true were those-things which brother John about them said
Fuit etiam revelatum eidem quod aliqui illorum qui erant
it-was also revealed to-the-same that some of-those who were
mortui perierant morte temporali et æterna, et aliqui
dead had-perished by-death temporal and eternal and some
tantum morte temporali; et fuit hoc sibi certitudinaliter
only by-death temporal and it-was this to-him with-certainty

demonstratum. Et ego vidi fratrem fidedignum qui cognovit
shown and I saw a-brother trustworthy who knew
personas illas.
persons those

De visione fratris Leonis, et quomodo ipsa visio fuit revelata sancto Francisco

LIX · LEO'S VISION OF THE RIVER

Leo sees brothers laden with burdens swept away by a river, while brothers carrying nothing cross unharmed. Francis explains that the river is the world, and that those who carry nothing are those who keep gospel poverty.

Quodam tempore, dum sanctus Franciscus esset graviter
at-a-certain time while Saint Francis was gravely
infirmus, sibi frater Leo cum multa devotione et diligentia
ill him brother Leo with much devotion and diligence
serviebat. Quum autem quadam vice frater Leo staret
served when moreover on-a-certain occasion brother Leo stood
prope beatum Franciscum et daret se orationi, factus
near blessed Francis and gave himself to-prayer made
in extasi, ductus est ad maximum quoddam flumen et
in ecstasy led he-was to a-very-great certain river and
impetuosum et latum.
impetuous and broad
Ubi quum aspiceret transeuntes, vidit aliquos fratres
where when he-looked-at those-crossing he-saw some brothers
oneratos ingredi dictum flumen. Qui statim ab impetuositate
laden enter the-said river who at-once by the-impetuosity
dicti fluminis subvertebantur, et absorbebat eos vorax
of-the-said river were-overturned and swallowed them the-voracious

profunditas. Aliqui ibant usque ad tertiam partem fluminis
depth some went all-the-way to the-third part of-the-river
et peribant, aliqui usque ad medium, alii quasi usque
and perished some all-the-way to the-middle others as-if all-the-way
ad finem; qui omnes propter sarcinas et onera quæ
to the-end who all because-of the-packs and burdens which
portabant, diversimode, secundum diversas sarcinas, a flumine
they-carried variously according-to the-various packs by the-river
mergebantur, et peribant crudelissime absque omni remedio.
were-submerged and perished most-cruelly without any remedy
Frater autem Leo videns tantum periculum compatiebatur
brother moreover Leo seeing such peril had-compassion
illis. Et ecce subito apparuerunt aliqui fratres sine aliquo
on-them and behold suddenly appeared some brothers without any
onere vel sarcina omnis rei, in quibus sola paupertas
burden or pack of-any thing in whom only poverty
relucebat. Et intrantes flumen transibant sine aliqua læsione.
shone and entering the-river they-crossed without any harm
Sanctus vero Franciscus per spiritum sciens quod frater
Saint but Francis through the-spirit knowing that brother
Leo viderat aliquam visionem, postquam rediit ad se
Leo had-seen some vision after he-returned to himself
frater Leo, vocavit eum sanctus Franciscus, et ait: «Dic
brother Leo called him Saint Francis and says tell
mihi quæ vidisti?» Et ille recitavit per ordinem cuncta
me what-things you-saw and he recounted in order all-things
quæ viderat. Cui sanctus Franciscus ait: «Vera sunt
which he-had-seen to-whom Saint Francis says true are
quæ vidisti: nam flumen est mundus iste. Fratres qui
the-things-which you-saw for the-river is world this the-brothers who
sorbentur a flumine sunt illi qui professionem evangelicam
are-swallowed by the-river are those who the-profession gospel

et paupertatem voluntariam non sequuntur. Illi vero qui
and poverty voluntary do-not follow those but who
sine periculo transibant sunt fratres spiritum Dei habentes,
without peril crossed are brothers the-spirit of-God having
qui nihil terrenum, nihilque carnale amant, aut quærunt, aut
who nothing earthly and-nothing carnal love or seek or
possident, sed habentes alimenta et quibus tegantur
possess but having food and that-by-which they-may-be-covered
iis contenti sunt, sequentes Christum in cruce nudatum,
with-these content are following Christ on the-cross stripped
et onus crucis ejus et jugum obedientiæ ejus levissimum
and the-burden of-cross his and the-yoke of-obedience his most-light
et suave quotidie amplexantur. Ideo faciliter et sine
and sweet daily embrace therefore easily and without
periculo de temporalibus transeunt ad æterna.» Ad laudem
peril from temporal-things they-cross to eternal-things to the-praise
Domini nostri Jesu Christi benedicti qui vivit, etc..
of-the-Lord our Jesus Christ blessed who lives etc.

Qualiter quidam tyrannus magnus videns unum de sociis beati Francisci elevatum tribus vicibus in aere usque ad culmen palatii conversus est ad Dominum et factus est frater Minor

LX · THE TYRANT CONVERTED

Two friars lodge with a cruel lord of robbers, and the priest preaches heaven and hell to his household. The lord weeps and confesses, and the priest, standing surety for his sins, is raised three times into the air by night, weeping for him; at dawn the lord restores what he took and becomes a friar.

Hoc fuit evidentissimum signum quod ordo beati Francisci
this was the-most-evident sign that the-order of-blessed Francis
fuit fundatus a Deo, quod statim quando cœpit multiplicari,
was founded by God that at-once when it-began to-be-multiplied
incepit quasi usque ad fines terræ pervenire. Unde
it-began as-if all-the-way to the-ends of-the-earth to-reach whence
sanctus Franciscus, studens se Christo in omnibus
Saint Francis striving himself to-Christ in all-things
conformare, mittebat fratres suos binos ad prædicandum
to-conform sent brothers his two-by-two for preaching
per universas provincias. Et tam mira per eos Dominus
through all provinces and such wonders through them the-Lord
faciebat quod quasi in omnem terram exivit sonus eorum
did that as-if into every land went-out the-sound of-them
et in fines orbis terræ verba eorum.
and into the-ends of-the-world of-the-earth the-words of-them
Unde accidit semel quod duo de illis novellis legitimi
whence it-happened once that two of those new of-the-lawful
patris discipulis ad ignotas partes pergentes, pervenerunt ad
father disciples to unknown parts going arrived at

quoddam castrum pessimis hominibus plenum. In quo
a-certain town with-most-wicked men full in which
etiam erat quidam magnus tyrannus et multum crudelis et
also was a-certain great tyrant and very cruel and
impius, quasi caput et dux omnium illorum pessimorum et
impious as-if the-head and leader of-all those most-wicked-men and
prædonum. Erat tamen genere nobilis sed moribus pessimus
robbers he-was yet in-birth noble but in-ways most-wicked
et ignobilis. Ad quod castrum dum dicti duo fratres afflicti
and ignoble at which town when the-said two brothers afflicted
fame et frigore et labore, quasi agni inter lupos, de
by-hunger and cold and toil like lambs among wolves in
sero simpliciter pervenissent, rogaverunt per internuntium
the-evening simply had-arrived they-asked through a-go-between
illum tyrannum dominum castri quod ipsos reciperet
that tyrant the-lord of-the-town that them he-should-receive
in hospitio illa nocte amore Domini nostri Jesu Christi.
in hospitality that night for-the-love of-the-Lord our Jesus Christ
Quos ille a Domino inspiratus gratanter suscepit et multam
whom he by the-Lord inspired gratefully received and much
compassionem illis et curialitatem exhibuit. Nam fecit illis
compassion to-them and courtesy showed for he-had for-them
fieri ignem magnum et parare mensam more nobilium.
be-made a-fire great and be-prepared a-table in-the-manner of-nobles
Discumbentibus vero fratribus et aliis cunctis, unus
reclining but the-brothers and the-others all one
illorum fratrum qui erat sacerdos, habens gratiam loquendi
of-those brothers who was a-priest having the-grace of-speaking
de Deo singularem, videns quod nullus discumbentium
about God singular seeing that none of-those-reclining
de Deo vel de salute animæ tractaret aut loqueretur,
about God or about the-salvation of-the-soul treated or spoke

sed solum de prædationibus et occisionibus et aliis
but only about plunderings and killings and other
malis multis quæ hinc inde perpetraverant, et gaudebant
evils many which hither thither they-had-perpetrated and they-rejoiced
in rebus pessimis et de impietatibus quas usquequaque
in things most-wicked and in the-impieties which everywhere
commiserant. Unde, facta refectione corporali, cupiens ille
they-had-committed whence made the-refreshment bodily desiring that
frater hospitem suum et ceteros cælesti cibo reficere, dixit
brother host his and the-rest with-heavenly food to-refresh said
illi domino: «Domine, magnam curialitatem et caritatem
to-that lord lord great courtesy and charity
nobis exhibuistis, et ideo multum essemus ingrati si non
to-us you-have-shown and therefore much we-would-be ungrateful if not
vobis aliqua bona secundum Deum rependere studeremus.
to-you some goods according-to God to-repay we-should-strive
Propterea rogamus quod faciatis totam familiam congregari,
therefore we-ask that you-have the-whole household gathered
ut pro beneficiis corporalibus a vobis receptis spiritualia
that for the-benefits bodily from you received spiritual-ones
rependamus.» Quorum rogaminibus assentiens dictus dominus
we-may-repay to-whose requests assenting the-said lord
fecit omnes congregari coram fratribus.
had all be-gathered before the-brothers
Et frater ille incepit de gloria paradisi loqui, quomodo
and brother that began about the-glory of-paradise to-speak how
ibi est lætitia sempiterna, ibi societas angelorum, securitas
there is gladness everlasting there the-company of-angels the-security
beatorum; ibi gloria infinita, ibi copia cælestium
of-the-blessed there glory infinite there an-abundance of-heavenly
thesaurorum, ibi vita perpetua; lux inenarrabilis, pax
treasures there life perpetual light unspeakable peace

imperturbabilis, sanitas incorruptibilis, ibi Dei præsentia et
imperturbable health incorruptible there of-God the-presence and
omne bonum et nullum malum. Et homo propter peccata
every good and no evil and man because-of sins
et miseriam suam perdit tot et tanta bona et acquirit
and misery his loses so-many and so-great goods and gains
infernum: ubi dolor est et tristitia sempiterna, societas
hell where pain is and sadness everlasting the-company
dæmonum, serpentium et draconum, ubi infinita miseria
of-demons of-serpents and of-dragons where infinite misery
et vita sine vita, tenebræ palpabiles et Luciferi præsentia,
and life without life darkness palpable and of-Lucifer the-presence
ubi turbatio et ira, sempiternus ignis et glacies, vermes
where turmoil and wrath everlasting fire and ice worms
et rabies, fames et sitis, ubi mors sine morte, gemitus,
and madness hunger and thirst where death without death groaning
lacrymæ, stridor dentium et æternitas tormentorum; ubi
tears gnashing of-teeth and eternity of-torments where
omne malum et carentia omnis boni!
every evil and the-lack of-every good
«Et, ut comprehendi, omnes vos ad tanta mala curritis
and as I-have-understood all you to so-great evils run
festinanter, nam nil boni operis vel sermonis in vobis
hastily for nothing of-good work or speech in you
apparet. Unde consulo et admoneo vos, carissimi, quod pro
appears whence I-counsel and admonish you dearest that for
vilibus rebus mundi et voluptatibus carnis, quæ omnia
the-vile things of-the-world and the-pleasures of-the-flesh which all
transeunt velut umbra, nolite perdere illa summa et in
pass-away like a-shadow do-not lose those highest and for

æternum duratura cælestia bona, nec sic currere festinetis
ever to-endure heavenly goods nor so to-run hasten
ad tam magna et acerba tormenta.»
to so great and bitter torments
Et iis dictis in virtute Spiritus sancti a fratre
and these-things said in the-power of-the-Spirit holy by the-brother
prædicto, dominus castri tactus intrinsecus et corde
aforesaid the-lord of-the-town touched inwardly and in-heart
compunctus, procidit ad pedes fratris. Et ipse cum omnibus
pierced fell at the-feet of-the-brother and he with all
cœpit amarissime flere, rogans et petens a fratre ut
began most-bitterly to-weep asking and begging of the-brother that
ipsum in viam salutis dirigeret. Et confessione facta cum
him into the-way of-salvation he-should-direct and confession made with
multis lacrymis et intima compunctione eidem fratri, dixit
many tears and inmost compunction to-the-same brother said
ei frater quod oporteret eum in redemptionem suorum
to-him the-brother that it-would-behoove him for the-redemption of-his
peccatorum peregrinari per sanctuaria, atteri per jejunia,
sins to-go-on-pilgrimage through the-shrines to-be-worn by fasts
in orationibus vigilare, et insistere largis eleemosynis et
in prayers to-keep-vigil and to-persist in-generous alms and
aliis operibus pietatis. Dominus vero ille respondit: «Pater
other works of-piety lord but that answered father
carissime, ego enim nunquam istam provinciam exivi. Pater
dearest I for never this province have-left Father
noster nec Ave Maria nec alias orationes scio dicere, et ideo
our nor Hail Mary nor other prayers I-know to-say and therefore
aliam pænitentiam mihi injungatis.» Ille vero frater sanctus ait:
another penance on-me enjoin he but brother holy says
«Carissime, ego volo fidejubere pro te, et ex caritate Dei
dearest I wish to-stand-surety for you and out-of the-charity of-God

pro peccatis tuis intercedere ad Dominum Jesum Christum, ut
for sins your to-intercede with the-Lord Jesus Christ that
anima tua non pereat. Et nunc ad præsens, nolo quod aliam
soul your not perish and now for the-present I-do-not-wish that another
pænitentiam facias nisi quod hoc sero, tuis propriis manibus,
penance you-do except that this evening with-your own hands
portes mihi de paleis ubi ego et socius meus quiescamus.»
you-bring me some straw where I and companion my may-rest
Qui cum gaudio paleas portavit et lectum diligenter paravit
who with joy the-straw carried and the-bed diligently prepared
in una camera ubi lumen ardebat. Et videns præfatus
in a chamber where a-light burned and seeing the-aforesaid
dominus quod frater ille tam sancta et virtuosa verba
lord that brother that such holy and virtuous words
protulerat, concepit quod esset homo sanctus. Et posuit
had-uttered he-conceived that he-was a-man holy and he-set
in corde suo explorare diligenter quid faceret illa nocte.
in heart his to-spy-out diligently what he-would-do that night
Et vidit quod sanctus frater sero se posuit ad
and he-saw that the-holy brother in-the-evening himself put for
dormiendum in lecto. Sed quum putaret omnes profunde
sleeping on the-bed but when he-thought all deeply
dormire, surrexit in tempeste noctis silentio, et pro
to-sleep he-rose in the-dead of-night in-the-silence and for
fidejussione facta expandens manus ad Dominum et orans
the-surety made spreading the-hands to the-Lord and praying
pro illo, indulgentiam pro peccatis ipsius postulabat.
for him indulgence for the-sins of-him he-begged
Et ecce in ipsa oratione elevatus est in aere usque
and behold in that-very prayer raised he-was into the-air all-the-way
ad culmen palatii, et ibi in aere fecit tam magnum
to the-roof of-the-palace and there in the-air he-made so great

lamentum et fletum pro anima dicti domini, indulgentiam
a-lament and weeping for the-soul of-the-said lord indulgence
postulando, quod vix unquam fuit visus homo qui caros
begging that scarcely ever was seen a-man who dear
suos consanguineos seu amicos defunctos tam cordialiter
his kinsmen or friends dead so heartily
fleret, sicut iste frater pro peccatis illius. Et fuit in
wept as this brother for the-sins of-him and he-was on
illa nocte ter elevatus in aere semper cum lamento
that night thrice raised into the-air always with lament
pio et lacrymis compassionis. Et ille dominus latenter
loving and tears of-compassion and that lord secretly
observans omnia prædicta audiebat caritativum lamentum
watching all-things aforesaid heard the-charitable lament
et compassionis singultus lacrymarum. Unde statim de
and of-compassion the-sobs of-tears whence at-once in
mane consurgens ad pedes procidit dicti fratris, et cum
the-morning rising at the-feet fell of-the-said brother and with
lacrymis compunctionis rogabat ut ipsum in viam salutis
tears of-compunction asked that him into the-way of-salvation
dirigeret ad omnia paratum firmiter quæ juberet.
he-should-direct for all-things ready firmly which he-should-command
Fratre sancto igitur consulente, vendidit cuncta quæ habuit,
the-brother holy therefore counseling he-sold all-things which he-had
restituenda restituit, et cetera pauperibus secundum
what-was-to-be-restored he-restored and the-rest to-the-poor according-to
Evangelium cuncta distribuit; et semetipsum Domino
the-Gospel all distributed and himself to-the-Lord
offerens, ordinem fratrum Minorum intravit et cum
offering the-order of-the-brothers Minor entered and with
laudabili perseverantia in sancta vita finivit.
praiseworthy perseverance in holy life ended

Ceteri satellites et sodales, compuncti corde, vitam in
the-other henchmen and companions pierced in-heart life for
melius mutaverunt. Sic fructificavit sancta simplicitas illorum
the-better changed thus bore-fruit the-holy simplicity of-those
fratrum, non de Aristotile vel philosophis prædicans, sed
brothers not about Aristotle or the-philosophers preaching but
de pœnis inferni et gloria paradisi cum brevitate sermonis,
about the-pains of-hell and the-glory of-paradise with brevity of-speech
sicut in sancta regula dicitur. Ad laudem Domini nostri
as in the-holy rule it-is-said to the-praise of-the-Lord our
Jesu Christi qui est benedictus in sæcula. Amen.
Jesus Christ who is blessed for ages amen

Quod studium non placuit beato Francisco

LXI · THE HOUSE OF STUDY AT BOLOGNA

John of Sciacca, minister at Bologna, sets up a house of study without Francis's leave. Francis curses him, refuses to lift the curse, and a fiery drop of sulfur from above pierces the minister on his bed, and he dies.

Quidam frater Minor, scilicet frater Johannes de Sciaca tempore
a-certain brother Minor namely brother John of Sciacca in-the-time
beati Francisci minister erat Bononiæ et valde litteratus; qui
of-blessed Francis minister was at-Bologna and very lettered who
absque licentia beati Francisci ordinavit studium Bononiæ.
without the-license of-blessed Francis ordained a-house-of-study at-Bologna
Beato autem Francisco absenti fuit nuntiatum tale studium
to-blessed moreover Francis absent it-was announced such a-house-of-study
ordinatum esse Bononiæ. Beatus autem Franciscus immediate ivit
ordained to-be at-Bologna blessed moreover Francis immediately went

Bononiam, et dure reprehendit illum ministrum, dicens: «Tu vis
to-Bologna and harshly rebuked that minister saying you wish
destruere ordinem meum! Desiderabam et volebam, exemplo
to-destroy order my I-desired and wished by-the-example
Domini mei Jesu Christi, fratres meos magis orare quam legere.»
of-the-Lord my Jesus Christ brothers my rather to-pray than to-read
Recedens de Bononia sanctus Franciscus maledixit ei
withdrawing from Bologna Saint Francis cursed him
dura maledictione. Qui statim post maledictionem cœpit
with-a-hard curse who at-once after the-curse began
infirmari. Et infirmatus graviter misit per fratres rogando
to-fall-ill and fallen-ill gravely he-sent through brothers asking
sanctum Franciscum ut retractaret maledictionem. Respondit
Saint Francis that he-should-retract the-curse answered
beatus Franciscus: «Illam maledictionem qua illi maledixi,
blessed Francis that curse with-which him I-cursed
confirmavit in cælo Dominus Jesus Christus benedictus, et
has-confirmed in heaven the-Lord Jesus Christ blessed and
maledictus est.» Infirmus itaque minister tristis jacebat super
cursed he-is the-sick and-so minister sad lay upon
lectum, et male consolatus.
the-bed and badly consoled
Et ecce subito descendit de alto quædam gutta ignea et
and behold suddenly came-down from on-high a-certain drop fiery and
sulfurea super corpus ejus, perforans ipsum et lectum in
sulfurous upon body his piercing him and the-bed on
quo jacebat, et cum maximo fœtore ipse miser exspiravit
which he-lay and with very-great stench he the-wretch expired
et diabolus accepit animam ipsius.
and the-devil took the-soul of-him

Quomodo beatus Franciscus prohibuit fratribus novitiorum res ob pietatem retinere

LXII · NO SAVINGS FROM NOVICES

Peter Catanii asks to keep some of the novices' goods for the crowds of visiting brothers. Francis refuses: better strip the Virgin's altar than break the rule. The world, he says, will forsake the friars as they forsake poverty; he commends simplicity, prayer, and poverty.

Videns aliquando vicarius sancti Francisci Petrus Cathanii
seeing once the-vicar of-Saint Francis Peter Catanii
turbam fratrum forensium Sanctam Mariam de Portiuncula
the-crowd of-brothers from-outside Saint Mary of Portiuncula
frequentare, nec ad providendum in necessariis abundaret,
frequent nor for providing in necessities be-abounded
dixit ad sanctum Franciscum: «Nescio, pater, quid faciam
said to Saint Francis I-do-not-know father what I-shall-do
cum tantis undique confluentibus fratribus; non habeo
with so-many from-everywhere flocking brothers not I-have
quomodo sufficienter provideam. Placeat, oro te, quod
how sufficiently I-may-provide may-it-please-you I-pray you that
intrantium novitiorum res aliquæ reserventur ad quas
of-the-entering novices the-things some be-kept-back to which
expendendas recurratur tempore opportuno.»
for-spending recourse-may-be-had at-the-time opportune
Et sanctus Franciscus respondit: «Absit hæc pietas, frater
and Saint Francis answered far-be this piety brother
carissime, ut pro quovis homine impie agatur in
dearest that for any-whatever man impiously one-act against
regula!» — Et ille: «Quid igitur faciam?» — Respondit
the-rule and he what therefore shall-I-do answered

sanctus Franciscus: «Altare, inquit, spolia Virginis et varium
Saint Francis the-altar he-says strip of-the-Virgin and the-varied
aufer ornamentum, quum aliter indigentibus subvenire non
take-away ornament when otherwise the-needy to-help not
poteris. Crede, gratius habebit Mater Dei Evangelium
you-will-be-able believe more-pleasing will-hold the-Mother of-God the-Gospel
Filii servare suumque spoliare altare quam altare vestitum
of-the-Son to-keep and-her to-strip altar than the-altar clothed
Filiumque contemptum. Dominus mittet qui Matri
and-the-Son despised the-Lord will-send one-who to-the-Mother
quod nobis commodavit restituat.»
what to-us she-has-lent may-restore
Nonnumquam etiam hæc ingeminabat sanctus: «Quantum
sometimes also these-things repeated the-saint as-much-as
fratres declinabunt a paupertate, tantum mundus declinabit
the-brothers will-turn-away from poverty so-much the-world will-turn-away
ab eis; et quærent, inquit, et non invenient. Sed si
from them and they-will-seek he-says and not will-find but if
dominam meam complexi fuerint, mundus nutriet eos,
lady my embraced they-will-have the-world will-nourish them
quia mundo dati sunt ad salutem.»
because to-the-world given they-are for salvation
Sæpe dicebat fratribus beatus Franciscus: «Hæc tria
often said to-the-brothers blessed Francis these three-things
recommendo vobis: scilicet simplicitatem, contra inordinatum
I-commend to-you namely simplicity against disordered
appetitum scientiæ; orationem, quam diabolus studet semper
appetite of-knowledge prayer which the-devil strives always
auferre per multas inanes operationes, amorem scilicet
to-take-away through many empty works the-love namely
paupertatis et ipsam sanctam paupertatem.»
of-poverty and the-very holy poverty

Quod Christo tria displicuerunt in fratribus beati Francisci

LXIII · THREE THINGS THAT GRIEVE CHRIST

Christ tells Leo he grieves that the brothers ignore his gifts, murmur in idleness, and provoke one another to anger. Francis sets a penance for idle words: a Paternoster for each, said for oneself or for the soul of the one who rebukes.

Quadam vice dixit Christus fratri Leoni socio beati
on-a-certain occasion said Christ to-brother Leo companion of-blessed
Francisci: «Ego lamentor de fratribus.» — Cui respondit
Francis I lament about the-brothers to-whom answered
frater Leo: «De quibus?» — Dixit: «De tribus, scilicet quod
brother Leo about which-things he-said about three namely that
non cognoscunt beneficia mea quæ eis largitus sum, ut
not they-know benefits my which on-them lavished I-have as
bene scis, et impendo quotidie, quum non seminant neque
well you-know and I-spend daily since not they-sow nor
metunt; et quia tota die murmurant et otiosi sunt,
reap and because the-whole day they-murmur and idle are
et quia sæpe ad iram se provocant invicem, et ad
and because often to anger themselves they-provoke one-another and to
amorem non redeunt, non parcentes injuriis quas recipiunt.»
love not they-return not sparing the-injuries which they-receive
Quodam tempore, apud Sanctam Mariam de Portiuncula,
at-a-certain time at Saint Mary of Portiuncula
considerans beatus Franciscus quod lucrum orationis per
considering blessed Francis that the-gain of-prayer through
verba otiosa post orationem defflueret, contra lapsum otiosorum
words idle after prayer flowed-away against the-lapse of-idle
verborum hoc remedium ordinavit, dicens: «Quicumque
words this remedy he-ordained saying whoever

otiosum vel inutile verbum protulerit, teneatur statim dicere
an-idle or useless word will-have-uttered let-him-be-held at-once to-say
culpam suam, et, pro singulis otiosis verbis, semel dicere
fault his and for each idle word once to-say
Pater noster. Sic autem volo, ut si prius se culpaverit
Father our thus moreover I-wish that if first himself he-will-have-blamed
de commisso, dicat Pater noster pro anima sua; si ab alio
for the-offense he-say Father our for soul his if by another
fuerit redargutus prius, animæ redarguentis attribuat.»
he-will-have-been reproved first to-the-soul of-the-reprover he-assign-it

De visione quam vidit frater Leo de judicio

LXIV · LEO'S VISION OF THE JUDGMENT

Leo dreams of two ladders at the judgment. On the red one, where Christ stands angry, the brothers fall from every rung; Francis sends them to the white one, where the Virgin receives them into the kingdom without toil.

Frater Leo habuit hanc visionem: videbat namque in somnis,
brother Leo had this vision he-saw for in dreams
et ecce judicium parabatur, et angeli canebant tubas, et
and behold the-judgment was-being-prepared and angels sounded trumpets and
gens congregabatur in quodam prato magno. Et ecce duæ
the-people was-gathered in a-certain meadow great and behold two
scalæ positæ erant: una ex una parte, et alia ex alia
ladders placed were one on one side and the-other on the-other
parte. Una erat rubea et alia alba; ambæ attingebant a
side one was red and the-other white both reached from
terra usque ad cælum.
the-earth all-the-way to heaven

Apparuit autem Christus in summitate rubeæ, quasi iratus
appeared moreover Christ at the-top of-the-red as-if angered
et offensus, et beatus Franciscus prope ipsum inferius; et
and offended and blessed Francis near him lower and
descendens aliquantulum clamabat ad fratres suos fortissime,
descending a-little cried to brothers his most-strongly
dicens: «Venite, fratres, venite! Ascendite ad Dominum qui
saying come brothers come climb to the-Lord who
vocat vos! Confidite! Ne timeatis! Venite!» Fratres autem
calls you trust do-not fear come the-brothers moreover
multi conveniebant ad judicium, confisi de clamore patris,
many came-together to the-judgment trusting in the-cry of-the-father
currebant et incipiebant ascendere scalam rubeam valenter.
ran and began to-climb the-ladder red strongly
Quum autem ascenderent, alius cadebat de tertio gradu,
when moreover they-climbed one fell from the-third rung
alius de quarto, alius de decimo, alii de medietate
another from the-fourth another from the-tenth others from the-middle
scalæ, et alii quasi de summitate scalæ.
of-the-ladder and others as-if from the-top of-the-ladder
Beatus vero Franciscus videns hoc, motus compassione
blessed but Francis seeing this moved by-compassion
ad tantam ruinam, rogabat Christum judicem pro filiis
at so-great a-ruin asked Christ the-judge for sons
suis. Christus vero ostendebat manus suas et latus beato
his Christ but showed hands his and side to-blessed
Francisco in quibus videbantur plagæ ejus renovatæ, de
Francis in which were-seen wounds his renewed from
quibus etiam stillabat sanguis recentissime. Et dicebat:
which also dripped blood most-freshly and he-said
«Ecce ista fecerunt mihi fratres tui.» Dum beatus
behold these-things have-done to-me brothers your while blessed

Franciscus perseveraret, postulans misericordiam pro fratribus,
Francis persevered begging mercy for the-brothers
post brevem morulam, iterum aliqualiter descendebat: «Non
after a-brief little-while again somewhat he-descended do-not
desperetis sed confidite! Currite ad scalam albam! Currite
despair but trust run to the-ladder white run
et ascendite! Ibi suscipiemini! Per eam intrabitis!»
and climb there you-will-be-received through it you-will-enter
Currentibus autem fratribus ad scalam albam ex admonitione
running moreover the-brothers to the-ladder white at the-admonition
paterna, ecce beata Virgo Maria mater Christi apparuit
fatherly behold the-blessed Virgin Mary mother of-Christ appeared
in summitate scalæ et recipiebat eos et ingrediebantur
at the-top of-the-ladder and received them and they-entered
regnum sine labore.
the-kingdom without toil

De tribulatione ordinis

LXV · THE TRIBULATION OF THE ORDER

Praying for the people, Francis hears Christ promise to spare them if the order stays his own, and foretell a time of demons, scandals, and expulsions, when brothers will flee to the deserts, live on herbs, and later rebuild the order in its first state.

Retulit sanctus frater Conradus, sicut habuit a fratre Leone,
related holy brother Conrad as he-had-it from brother Leo
quod sanctus Franciscus orabat semel apud Sanctam Mariam
that Saint Francis was-praying once at Saint Mary

de Angelis post tribunam ecclesiæ. Et tenebat manus protensas
of the-Angels behind the-apse of-the-church and he-held the-hands stretched-out
in cælum, dicens: «Domine, miserere populo tuo! Parce ei!»
to heaven saying Lord have-mercy on-the-people your spare it
Cui apparuit Christus, dicens: «Bene oras et ego libenter
to-whom appeared Christ saying well you-pray and I gladly
exaudio, quia multum constat mihi et pretium magnum
hear because much it-costs me and a-price great
dedi. Verumtamen facias mihi unum, et ego miserebor
I-gave nevertheless do for-me one-thing and I shall-have-mercy
toti populo, scilicet quod ordo tuus stet in esse et sit
on-the-whole people namely that order your stand in being and be
meus solummodo. Sed tempus veniet quando recedet a
mine only but the-time will-come when it-will-withdraw from
me; et ego sustinebo ordinem ad tempus propter mundum,
me and I shall-sustain the-order for a-time because-of the-world
quia confidunt in eis, et reputant ordinem lucem et lumen
because they-trust in them and reckon the-order a-light and lamp
suum. Sed post dabo potestatem meam dæmonibus
their-own but afterward I-shall-give power my to-the-demons
qui suscitabunt eis ubique scandala et tribulationes quod
who will-raise-up for-them everywhere scandals and tribulations so-that
expellentur et fugabuntur de omnibus. Et si ibit
they-will-be-expelled and will-be-put-to-flight from all-places and if will-go
filius ad domum patris pro pane dabit ei cum
a-son to the-house of-his-father for bread he-will-give to-him with
baculo in capite. Et si scirent fratres tribulationem illorum
a-staff on the-head and if knew the-brothers the-tribulation of-those
dierum inciperent fugere et multi fugient ad deserta.»
days they-would-begin to-flee and many will-flee to the-deserts

Et beatus Franciscus interrogavit Dominum: «Domine,
and blessed Francis asked the-Lord Lord
quomodo ibi vivent?» — Cui Christus: «Ego qui pavi
how there will-they-live to-whom Christ I who fed
filios Israel in deserto, pascam eos ibi herbis, et dabo
the-sons of-Israel in the-desert shall-feed them there with-herbs and shall-give
herbis illis sapores varios sicut tunc mannæ; et postea
to-herbs those flavors various as then to-the-manna and afterward
isti ibunt et reædificabunt ordinem in statu primo et
these will-go and will-rebuild the-order in the-state first and
perfecto. Væ autem illis qui de sola sibi specie
perfect woe moreover to-those who in the-mere to-themselves appearance
conversationis plaudentes, torpescent otio nec resistent
of-religious-life applauding will-grow-sluggish in-idleness nor will-resist
tentationibus constanter, permissis ad probationem electorum,
the-temptations constantly permitted for the-proving of-the-elect
quoniam soli qui probati fuerunt accipient coronam vitæ
since only those-who proved have-been will-receive the-crown of-life
quos exercitat interim malitia reproborum». Ad laudem
whom exercises meanwhile the-malice of-the-reprobate to the-praise
Domini nostri Jesu Christi. Amen. Laus Deo patri, etc.
of-the-Lord our Jesus Christ amen praise to-God the-father etc.

De constantia militis qui intravit ordinem Minorum

LXVI · THE KNIGHT'S CONSTANCY

A knight who became a friar is mocked for not joining the Templars. He answers that he fought others hitherto, and now he will be strong in fighting himself.

Fuit quidam miles fortis et habuit multas victorias qui
there-was a-certain knight strong and he-had many victories who
postea factus est frater Minor. Et quum deriderent eum
afterward made was a-brother Minor and when mocked him
milites, quia intravit talem ordinem, quin potius intrasset
the-knights because he-entered such an-order why-not rather he-had-entered
ad Templarios et hujusmodi, ubi posset plura bona facere
among the-Templars and the-like where he-could more goods to-do
et continue esse in bello, respondit: «Dico vobis quando
and continually be in war he-answered I-say to-you when
habeo sitim, famem, frigus et hujusmodi, adhuc cum hoc
I-have thirst hunger cold and the-like still with this
impugnat me motus superbiæ et concupiscentiæ et
assails me the-movement of-pride and of-concupiscence and
hujusmodi. Quanto magis si viderem pedes meos ferreos et
the-like how-much more if I-saw feet my of-iron and
essem super equum pulchrum et hujusmodi!» Et addidit:
I-were upon a-horse beautiful and the-like and he-added
«Hactenus, inquit, fui fortis alios impugnando, de cetero
hitherto he-says I-was strong others assailing for the-rest
volo esse fortis meipsum impugnando.» Deo gratias.
I-wish to-be strong myself assailing to-God thanks

De fratre nobili qui noluit ire pro eleemosyna et propter meritum sanctæ humilitatis et obedientiæ perdidit verecundiam

LXVII · THE PROUD NOVICE BEGS

Michael, a noble brother in Burgundy, will not go begging for shame. Francis sends him naked to the next town for alms; he obeys, returns laden, and afterward wants nothing but to beg.

Apud Burgundiam Novam erat quidam frater nomine
in Burgundy New there-was a-certain brother by-name
Michael nobilis genere qui nullo modo voluit ire pro
Michael noble in-birth who in-no way would go for
eleemosyna ductus verecundia. Contigit autem quod beatus
alms led by-shame it-happened moreover that blessed
Franciscus venit illuc, et fuit sibi accusatus frater ille.
Francis came there and was to-him accused brother that
Quem beatus Franciscus arguens multum dure, mandavit per
whom blessed Francis rebuking very harshly commanded by
sanctam obedientiam quod totus nudus iret solus cum
holy obedience that wholly naked he-should-go alone with
femoralibus ad quoddam castrum prope circa unum milliare
the-breeches to a-certain town near about one mile
pro eleemosyna.
for alms
Qui obediens humiliter ivit nudus per obedientiam pro
who obeying humbly went naked by obedience for
eleemosyna, deposita omni verecundia. Et invenit satis de pane,
alms laid-aside all shame and he-found enough of bread
satis de fare et aliis et rediit ad domum oneratus. Et ex
enough of meal and other-things and returned to the-house laden and from

tunc tantam lætitiam et gratiam recepit quod nolebat aliud
then such gladness and grace he-received that he-would-not other-thing
facere toto tempore vitæ suæ nisi ire pro eleemosyna.
to-do the-whole time of-life his except to-go for alms

Quomodo beata Virgo apparuit cuidam fratri infirmo ad mortem

LXVIII · THE VIRGIN'S ELECTUARY

A holy brother of the March, round whom birds settle in his raptures, lies dying. The Virgin comes with three virgins carrying boxes of heavenly electuary, feeds him from them, and promises to return; he lives on it for days and dies rejoicing.

In Marchia erat quidam frater tam admirandæ sanctitatis
in the-March there-was a-certain brother of-so admirable holiness
et gratiæ ut totus videretur divinus. Et sæpe rapiebatur
and grace that wholly he-seemed divine and often he-was-rapt
ad Deum. Et quum staret aliquando absorptus et elevatus
to God and when he-stood sometimes absorbed and raised
in Deum, veniebant diversi generis aves et super caput
into God came of-diverse kind birds and upon head
ejus et super manus et brachia familiarissime residebant,
his and upon the-hands and arms most-familiarly settled
et ibidem cantus mirabiles faciebant.
and there songs wonderful made
Hic semper solitarius manens rarissime loquebatur, et non
this-one always solitary remaining most-rarely spoke and not
diebus neque noctibus ab oratione et divina contemplatione
by-days nor by-nights from prayer and divine contemplation
cessabat. Hic laudabiliter et virtuose vitam suam consummans
ceased this-one praiseworthily and virtuously life his consummating

venit ad finem; et dum infirmatus esset ad mortem, ita quod
came to the-end and while ill he-was to death so that
nihil in cibum sumere volebat, a beatissima Virgine Maria
nothing as food to-take he-wished by the-most-blessed Virgin Mary
regina misericordiæ exstitit mirabiliter visitatus et consolatus.
queen of-mercy he-was wonderfully visited and consoled
Unde quadam die apparuit sibi ipsa beatissima et
whence on-a-certain day appeared to-him the-very most-blessed and
gloriosa Mater Christi cum magna multitudine angelorum
glorious Mother of-Christ with a-great multitude of-angels
et virginum sanctarum. Quam quum ille vidisset exhilaratus
and of-virgins holy whom when he had-seen gladdened
et consolatus valde, rogavit instanter ut educeretur de
and consoled greatly he-asked urgently that he-be-led-out from
tenebroso ergastulo carnis. Respondit beata Virgo et dixit:
the-dark prison of-the-flesh answered the-blessed Virgin and said
«Noli timere, fili, quoniam adimplebitur petitio tua.»
do-not fear son since will-be-fulfilled petition your
Erant autem cum beatissima Matre Christi tres virgines,
there-were moreover with the-most-blessed Mother of-Christ three virgins
quælibet earum portans unam pyxidem electuarii miri
each of-them carrying a box of-electuary of-wondrous
odoris et ineffabilis suavitatis. Et accipiens beatissima
fragrance and ineffable suavity and taking the-most-blessed
Mater unam de illis, de illo cælesti electuario quod in
Mother one of them of that heavenly electuary which in
illa pyxide erat aliquantulum dedit fratri infirmo. Qui
that box was a-little she-gave to-the-brother sick who
quum gustasset tantam dulcedinem sensit quod videbatur
when he-had-tasted such sweetness felt that it-seemed
sibi quod anima discedere vellet a corpore, Et dicebat
to-him that the-soul to-depart wished from the-body and he-said

beatæ Virgini: «Non plus, o beatissima et suavissima,
to-the-blessed Virgin no more O most-blessed and most-sweet
quoniam tantam suavitatem sustinere non valeo.»
since such suavity to-bear not I-am-able
Illa piissima mater ipsum exhortans in spe vitæ æternæ
that most-loving mother him exhorting in the-hope of-life eternal
et sic consequenter de ipso electuario sibi porrigens,
and so successively of that-very electuary to-him offering
totam primam pyxidem evacuavit.
the-whole first box emptied
Et quum accepisset beata Virgo secundam, infirmus ait:
and when had-taken the-blessed Virgin the-second the-sick-man says
«O beatissima mater, si anima mea est quasi liquefacta ad
O most-blessed mother if soul my is as-if melted at
odorem et suavitatem primi electuarii, quomodo potero
the-fragrance and suavity of-the-first electuary how shall-I-be-able
sustinere secundum? Rogo te, super omnes Benedicta, ut
to-bear the-second I-ask you above all Blessed-one that
mihi amplius exhibere nolis.» — Et dixit beatissima
to-me further to-offer you-be-unwilling and said the-most-blessed
Virgo: «Modicum, fili, de isto secundo degusta.»
Virgin a-little son of this second taste
Et quum aliquantulum dedisset, dixit ad eum: «Accipe amodo
and when a-little she-had-given she-said to him take henceforth
quantum tibi sufficere potest, sed confortare, fili, quia cito
as-much-as for-you to-suffice can but to-be-comforted son because soon
revertar ad te et ad regnum Filii mei, ad quod tantum
I-shall-return to you and into the-kingdom of-Son my for which so-much
anhelasti et semper optasti introducam.» Et valefaciens
you-have-panted and always desired I-shall-lead-you and bidding-farewell
ei ab oculis eorum elapsa est. Ipse autem mansit in
to-him from the-eyes of-them slipped-away she-has he moreover remained in

tanta dulcedine spiritus et per plures dies sine cibo corporali
such sweetness of-spirit and for several days without food bodily
exstitit mirabiliter vigoratus et satiatus. Et in ultima die vitæ
he-was wonderfully invigorated and sated and on the-last day of-life
suæ, existens cum fratribus et loquens cum eis, cum magna
his being with the-brothers and speaking with them with great
lætitia et mentis et corporis in jubilo migravit ad Dominum.
gladness both of-mind and of-body in jubilation he-departed to the-Lord

Quomodo angelus Domini fuit locutus fratri Johanni de Penna quum adhuc esset puer in habitu sæculari

LXIX · JOHN OF PENNA'S LONG ROAD

As a boy John of Penna is told by an angel he has a long road to travel before coming to God. He spends thirty years in Provence and thirty more in the March, chooses seven days of torment over a day of purgatory, and dies when Christ appears to him.

Frater Johannes de Penna quum adhuc esset puer in habitu
brother John of Penna when still he-was a-boy in the-habit
sæculari, quadam vice unus puer pulcherrimus de nocte
secular on-a-certain occasion a boy most-beautiful by night
vocavit eum, dicens: «O Johannes vadas ad Sanctum Stephanum,
called him saying O John go to Saint Stephen
quia ibi prædicabit unus de fratribus meis, cujus doctrinæ
because there will-preach one of brothers my whose teaching
crede et verbis attende, quum ego miserim eum. Tu autem
believe and to-the-words attend since I have-sent him you moreover
habes facere magnam viam et postea venies ad me.»
have to-make a-great journey and afterward you-will-come to me

Qui statim surrexit et mirabilem sensit mutationem in
who at-once rose and a-wonderful he-felt change in
anima sua et vadens ad locum nominatum, invenit fr.
soul his and going to the-place named he-found brother
Philippum non in doctis humanæ sapientiæ verbis sed in
Philip not in learned of-human wisdom words but in
virtute Spiritus sancti regnum Dei annuntians. Finita
the-power of-the-Spirit holy the-kingdom of-God announcing finished
vero prædicatione ivit ille puer prædictus ad eum et dixit
but the-preaching went that boy aforesaid to him and said
ei: «Pater, si placeret vobis me recipere ad ordinem
to-him father if it-should-please you me to-receive into the-order
vellem libenter pænitentiam agere et Domino Jesu Christo
I-would-wish gladly penance to-do and the-Lord Jesus Christ
servire.» Ille vero frater sanctus et illuminatus conspiciens in
to-serve he but brother holy and enlightened beholding in
juvene mirabilem innocentiam et promptitudinem voluntatis,
the-youth a-wonderful innocence and readiness of-will
dixit ad eum: «Facias quod venias tali die ad civitatem
said to him make that you-come on-such a-day to the-city
Rachaenti ad me et ego faciam te recipi.»
of-Recanati to me and I shall-have you received
Juvenis vero ut erat piissimus cogitavit in corde suo, dicens:
the-youth but as he-was most-pious thought in heart his saying
«Hæc erit via magna quam debeo facere, ut revelatum
this will-be the-journey great which I-ought to-make as revealed
est mihi, et postea ire ad cælum.» Ivit ergo et
it-was to-me and afterward to-go to heaven he-went therefore and
statim receptus est ad ordinem et credidit ad Deum ire.
at-once received he-was into the-order and he-believed to God to-go
Minister autem dixit in capitulo: «Quicumque vellet ire
the-minister moreover said in chapter whoever should-wish to-go

in provinciam Provinciæ in meritum sanctæ obedientiæ, ego
into the-province of-Provence in merit of-holy obedience I
mittam eum.» Frater autem Johannes ut audivit, ire illuc
shall-send him brother moreover John as he-heard to-go there
disponit, cogitans in corde suo quod forte illa erat via
disposes-himself thinking in heart his that perhaps that was the-journey
magna quam debebat facere. Et confidens in fr. Philippo
great which he-was-to to-make and trusting in brother Philip
qui fecerat eum recipi, rogavit eum ut acquireret sibi istam
who had-had him received he-asked him that he-should-obtain for-him this
gratiam quod posset ire in provinciam Provinciæ ad morandum.
grace that he-might go into the-province of-Provence for staying
Fratres autem temporis optabant ad provincias extraneas ire,
the-brothers moreover of-the-time desired to provinces foreign to-go
ut essent peregrini et advenæ in hoc sæculo et cives
that they-might-be pilgrims and strangers in this world and citizens
et domestici Dei in cælo. Frater autem Philippus videns
and household-members of-God in heaven brother moreover Philip seeing
puritatem et sanctam intentionem ejus acquisivit sibi
the-purity and holy intention his obtained for-him
licentiam eundi in dictam provinciam. Frater vero Johannes
license of-going into the-said province brother but John
credebat quod illa via completa pergeret ad cælum. Stetit
believed that that journey completed he-would-go to heaven he-stayed
autem in dicta provincia triginta annis et exemplari vita
moreover in the-said province thirty years both in-exemplary life
et maxima sanctitate, et omni die sperabat sibi adimpleri
and in-very-great holiness and every day he-hoped for-him to-be-fulfilled
promissum. Et quum omni morum honestate et culmine
the-promise and when in-every of-ways decency and in-the-summit
sanctitatis excresceret, et esset carus et electus in tota
of-holiness he-grew and was dear and chosen in the-whole

illa provincia tam fratribus quam sæcularibus, desiderium
that province both to-the-brothers and to-the-secular-folk desire
suum tamen minime cernebat impleri.
his yet in-no-wise he-saw to-be-fulfilled
Quadam die orans et flens coram Domino eo quod
on-a-certain day praying and weeping before the-Lord for-this that
incolatus ejus, ut sibi videbatur, esset nimium prolongatus,
exile his as to-him it-seemed was too-much prolonged
ecce apparuit sibi Jesus Christus ad cujus conspectum
behold appeared to-him Jesus Christ at whose sight
liquefacta est anima ejus. Et dixit ei Dominus Jesus
melted was soul his and said to-him the-Lord Jesus
Christus: «Fili, pete a me quid vis.» — Qui respondit:
Christ son ask of me what you-wish who answered
«Domine, ego nihil volo nisi te, sed hoc solum rogo ut
Lord I nothing wish except you but this only I-ask that
indulgeas mihi peccata mea, et des mihi gratiam iterum te
you-forgive me sins my and give me the-grace again you
videre quando fuerit major necessitas.» — Et Dominus ad
to-see when will-be the-greater need and the-Lord to
eum: «Exaudita est, inquit, oratio tua.» Et ab oculis ejus
him heard is he-says prayer your and from eyes his
elapsus est. Et ipse remansit totaliter a Domino confortatus.
slipped-away he-has and he remained wholly by the-Lord comforted
Tandem fratres de Marchia fecerunt cum generali ut
at-last the-brothers of the-March arranged with the-general that
dictus frater reverteretur in Marchiam. Qui, quum vidisset
the-said brother should-return into the-March who when he-had-seen
obedientiam, cogitavit in corde suo, dicens: «Hæc est via
the-obedience thought in heart his saying this is the-journey
longa qua completa perges ad Deum.»
long which completed you-will-go to God

Reversus autem ad provinciam, de die in diem exspectavit
returned moreover to the-province from day to day he-awaited
promissionem sibi factam debere compleri. Sed adhuc
the-promise to-him made to-be fulfilled but still
via est prolongata, nam stetit bene per triginta annos
the-journey is prolonged for he-stayed fully for thirty years
post reversionem suam in Marchiam et multis vicibus
after return his into the-March and many times
factus est guardianus, et operatus est Dominus per eum
made he-was guardian and worked has the-Lord through him
multa mirabilia et habuit spiritum prophetiæ.
many wonders and he-had the-spirit of-prophecy
Nam quodam tempore, dum ipse in loco non esset, unus
for at-a-certain time while he in the-place not was one
novitius suus tentatus fuit a Diabolo ut apostataret ab
novice his tempted was by the-Devil that he-should-apostatize from
ordine; consensit autem tentationi et tentatori sub tali
the-order he-consented moreover to-the-temptation and to-the-tempter under such
conditione ut, quum fr. Johannes reverteretur ad locum,
a-condition that when brother John should-return to the-place
statim ipse exiret. Quum autem fr. Johannes fuisset
at-once he would-go-out when moreover brother John had
reversus statim vocavit ad se dictum juvenem, dicens: «Veni
returned at-once he-called to himself the-said youth saying come
fili, quia volo quod confitearis.» Et dixit fr. Johannes:
son because I-wish that you-confess and said brother John
«Audi me prius, fili.» Et tunc dixit sibi totam tentationem
hear me first son and then he-told him the-whole temptation
suam. Et dixit: «Quia exspectasti et noluisti recedere sine
his and he-said because you-waited and would-not to-withdraw without
benedictione mea, Deus faciet tibi hanc gratiam quod
blessing my God will-do for-you this grace that

nunquam de isto ordine exies, sed cum benedictione
never from this order you-will-go-out but with the-blessing
Domini in ipso morieris.» Et tunc dictus novitius confirmatus
of-the-Lord in it you-will-die and then the-said novice strengthened
est in bona voluntate et effectus est sanctus frater. Et
was in good will and made he-was a-holy brother and
omnia prædicta retulit mihi Hugolino ipse fr. Johannes.
all-things aforesaid related to-me Hugolino he brother John
Erat autem fr. Johannes semper tranquillo animo et
was moreover brother John always of-tranquil mind and
quietus et raro loquebatur. Erat autem fr. Johannes et
quiet and rarely he-spoke was moreover brother John both
magnæ devotionis et orationis et singulariter post matutinum
of-great devotion and of-prayer and singularly after matins
non revertebatur ad cellam. Dum autem quadam nocte post
not he-returned to the-cell while moreover on-a-certain night after
matutinum esset in oratione devota apparuit ei angelus
matins he-was in prayer devout appeared to-him the-angel
Domini et dixit ei: «Fr. Johannes, completa est via
of-the-Lord and said to-him brother John completed is journey
tua quam jam longo tempore fuisti præstolatus. Unde
your which already for-a-long time you-have awaited whence
annuntio tibi ex parte Dei ut petas quamcumque gratiam
I-announce to-you on the-part of-God that you-ask whatever grace
cupis, insuper ut eligas tibi vel unum diem naturalem
you-desire moreover that you-choose for-yourself either one day natural
in purgatorio vel septem dies afflictionis in hoc mundo.»
in purgatory or seven days of-affliction in this world
Qui, quum elegisset septem dies afflictionis in mundo, subito
who when he-had-chosen seven days of-affliction in the-world suddenly
infirmatus est infirmitate multiplici, nam nunc fœtoribus,
fallen-ill he-was with-illness manifold for now with-stenches

nunc doloribus, nunc podagra, nunc torsionibus, nunc angustiis
now with-pains now with-gout now with-wrenchings now with-straits
viscerum et multis aliis languoribus torquebatur; sed quod
of-the-bowels and many other languors he-was-tortured but what
aliis omnibus pejus est, quidam malignus spiritus ante
than-the-others all worse is a-certain malign spirit before
faciem ejus stabat qui tenebat magnam chartam scriptam cum
face his stood who held a-great paper written with
omnibus suis peccatis et culpis et defectibus, et dicebat
all his sins and faults and defects and said
ei: «Propter ista omnia quæ cogitasti et dixisti et fecisti
to-him because-of these all-things which you-have-thought and said and done
damnatus es.» Et frater infirmus oblitus erat omnium
damned you-are and the-brother sick forgetful was of-all
bonorum quæ unquam fecerat, nec recordabatur se in
the-goods which ever he-had-done nor remembered himself in
ordine, vel quod unquam fuisset in ordine, sed ita se
the-order or that ever he-had-been in the-order but so himself
existimabat omnino damnatum, sicut ille maledictus spiritus
he-judged wholly damned as that cursed spirit
dicebat. Unde quando interrogabatur ab aliquo quomodo
said whence when he-was-asked by anyone how
se haberet, respondebat: «Male, quia sum damnatus.»
himself he-was-faring he-answered badly because I-am damned
Fratres autem de loco miserunt pro fr. Matthæo de
the-brothers moreover of the-place sent for brother Matthew of
Monte Rubiano qui fuit sanctus homo et fr. Johannem
Monte Rubbiano who was a-holy man and brother John
intime diligebat. Qui venit ad eum septimo die suæ
inwardly loved who came to him on-the-seventh day of-his
tribulationis, et salutans ipsum dixit: «Quomodo est, carissime
tribulation and greeting him said how is-it dearest

frater?» — Respondit: «Male, quia sum damnatus.» — Et
brother he-answered badly because I-am damned and
dixit fr. Matthæus: «Quomodo hoc dicis? Non recordaris
said brother Matthew how this do-you-say do-not you-remember
tu quod frequenter mihi confessus fuisti, et ego integre te
you that frequently to-me confessed you-have and I entirely you
absolvi, et multis annis in isto sancto ordine Deo servivisti,
absolved and for-many years in this holy order God you-have-served
et quod divina misericordia excedit omnia peccata mundi,
and that divine mercy exceeds all the-sins of-the-world
et quod Christus Salvator solvit pro nobis pretium infinitum?
and that Christ the-Savior paid for us a-price infinite
Ita secure confidas quod tu salvatus eris et non damnatus.»
so securely trust that you saved will-be and not damned
Et tunc, quia completus erat terminus septem dierum, recessit
and then because completed was the-term of-seven days withdrew
tentatio et venit benedictio cum lætitia magna. Dixit fr.
the-temptation and came blessing with gladness great he-told brother
Matthæo quod iret pausatum. Post hoc Dominus Jesus
Matthew that he-should-go to-rest after this the-Lord Jesus
apparuit sibi cum maximo splendore et suavitate odoris
appeared to-him with very-great splendor and suavity of-fragrance
iterum, sicut promiserat sibi apparere in tempore opportuno;
again as he-had-promised to-him to-appear in time opportune
et ipse totus lætus, certificatus et consolatus, junctis
and he wholly glad made-certain and consoled with-joined
manibus, gratias agens, migravit a corpore et transivit ad
hands thanks giving departed from the-body and passed to
Christum Dominum cui est laus, honor et gloria. Amen.
Christ the-Lord to-whom is praise honor and glory amen

Qualiter quidam frater vidit visionem in qua cernebat aliquos fratres Minores damnari

LXX · THE FRIARS AT THE JUDGMENT

An English friar weeps in a rapture and explains under obedience: he saw Christ judging, and Francis disowning a delicately dressed friar, a worldly one, a hoarder of books, and a builder, and embracing a downcast sinner as a true Friar Minor.

Hoc referebat quidam qui visitaverat provinciam Angliam:
this related a-certain-man who had-visited the-province of-England
quod audivit a ministro illius provinciæ, viro magnæ
that he-heard from the-minister of-that province a-man of-great
religiositatis et sanctitatis, quod quidam frater, consuetus
religiousness and holiness that a-certain brother accustomed
in raptu, dum per diem naturalem stetisset uno semel in
to rapture while for a-day natural he-had-stood one once in
raptu, erat totus perfusus lacrymis.
rapture was wholly bathed in-tears
Quod videns minister ait: «Frater iste moritur.» Et dixit ad
which seeing the-minister says brother this is-dying and he-said to
eum: «O frater, præcipio tibi per obedientiam quod redeas
him O brother I-command you by obedience that you-return
a tuo raptu.» Qui statim reversus est et sibi [fecit]
from your rapture who at-once returned he-has and for-himself caused
dari ad comedendum. Et post comestionem ait ad
to-be-given to eat and after the-eating he-says to
eum: «Injungo tibi per obedientiam ut dicas mihi causam
him I-enjoin you by obedience that you-tell me the-cause
tui fletus, quum nunquam alias hoc tibi viderimus
of-your weeping since never otherwise this to-you we-have-seen
accidisse, imo videtur contra naturam esse raptus.»
to-have-happened nay it-seems against nature to-be the-rapture

Quumque ille non posset obticere quin oporteret revelare,
and-when he not could to-keep-silent but-that it-behooved-him to-reveal
dixit quod videbat Dominum Jesum Christum super thronum
he-said that he-saw the-Lord Jesus Christ upon a-throne
excelsum cælesti militia circumdatum ad judicium faciendum;
lofty by-the-heavenly host surrounded for judgment to-be-made
et quum [vidisset] non solum sæculares sed et clericos
and when he-had-seen not only secular-folk but also clerics
et religiosos multos diversarum religionum damnari, tandem
and religious many of-diverse religious-orders to-be-damned at-last
adductus est quidam in habitu fratrum Minorum multum
brought was a-certain-one in the-habit of-the-brothers Minor very
delicate indutus et cum habitu valde pretioso. Qui requisitus
delicately clothed and with a-habit very precious who asked
de statu seu conditione, protestatus est se esse fratrem
about his-state or condition declared he-has himself to-be a-brother
Minorem. Tunc judex dixit: «Frater Francisce, audis quid dicit
Minor then the-judge said brother Francis you-hear what says
iste. Tu vero quid dicis?» — Qui respondit: «Absit, Domine.
this-one you but what do-you-say who answered far-be-it Lord
Fratres enim mei vilibus pannis induuntur et non ita pretiosis.»
brothers for my in-vile cloths are-clothed and not so precious
Et statim ille miser est in infernum projectus a dæmonibus.
and at-once that wretch was into hell thrown by demons
Et ecce alter magnus et multis personis sæcularibus
and behold another great and by-many persons secular
[circumdatus] adducitur, et quum requisitus fuit, dixit
surrounded is-brought and when asked he-was he-said
se esse fratrem Minorem. Dixit iterum [Dominus] b.
himself to-be a-brother Minor said again the-Lord to-blessed
Francisco sicut prius. Qui respondens, ait: «Domine, fratres
Francis as before who answering says Lord brothers

mei orationem et spiritualem profectum sectantes, hominum
my prayer and spiritual progress pursuing of-men
sæcularium negotia vitant.» Cui sicut primo factum est.
secular the-affairs shun to-whom as to-the-first done it-was
Et ecce alter cum magnis librorum sumptuosorum et
and behold another with great of-books costly and
superfluorum ponderibus oneratus. De quo factum est sicut
superfluous weights laden of whom done it-was as
de primo et de secundo.
of the-first and of the-second
Et ecce alter totus sollicitus et distractus in mensurandis et
and behold another wholly solicitous and distracted in measuring and
erigendis ædificiis nimis sumptuosis et magnis, quem sicut
erecting buildings too costly and great whom like
præcedentes sanctus Franciscus negavit ipsum esse de ordine suo.
those-preceding Saint Francis denied him to-be of order his
Tandem venit quidam et habitu et aspectu dejectus
at-last came a-certain-one both in-habit and in-look downcast
valde, et requisitus quis esset, confessus se esse magnum
very and asked who he-was confessed himself to-be a-great
peccatorem et omni bono indignum, petens misericordiam.
sinner and of-all good unworthy begging mercy
Quem amplexatus beatus Franciscus, introduxit secum in
whom embracing blessed Francis led-in with-him into
gloriam, dicens: «Quia ille vere, Domine, est frater Minor.»
glory saying because he truly Lord is a-brother Minor
Hæc, ait frater ille suo ministro, causa mei fletus fuit.
these-things says brother that to-his minister the-cause of-my weeping was

Qualiter casus fratris Heliæ revelatus fuit beato Francisco, et de efficacia orationis beati patris Francisci pro eodem Helia, quum veniam a Deo impetravit

LXXII · ELIAS SAVED BY FRANCIS'S PRAYER

Francis, shown that Elias will apostatize and be damned, avoids him. Elias begs his prayers, and God answers that he will not be damned, though he will leave the order. Deposed and excommunicated, Elias dies in Sicily absolved and reclothed in the habit.

Beatissimus pater Franciscus oratione sua devota sententiam
most-blessed father Francis by-prayer his devout the-sentence
Dei contra peccatorem latam revocavit, sicut patet de
of-God against a-sinner passed revoked as is-clear from
fratre Helia qui fuit secundus generalis minister post beatum
brother Elias who was the-second general minister after blessed
Franciscum.
Francis

Nam quum apostasia ipsius fratris Heliæ ab ordine et
for when the-apostasy of-that-very brother Elias from the-order and
ecclesia esset beato Francisco revelata a Domino ac ejus
church had-been to-blessed Francis revealed by the-Lord and his
damnatio, et per hoc beatus Franciscus dictum fratrem
damnation and through this blessed Francis the-said brother
Heliam omnino vitaret, adeo ut nec incederet per viam
Elias altogether avoided so-much that neither he-would-walk along the-road
ubi frater Helias esset, nec eum respiceret, nec loqueretur,
where brother Elias was nor him look-at nor speak
nec conversaretur aut cum eo comederet. Frater Helias
nor converse or with him eat brother Elias
autem hoc perpendens, interrogavit beatum Franciscum quare
moreover this perceiving asked blessed Francis why

eum sic vitaret. Respondit beatus Franciscus et dixit ei
him thus he-avoided answered blessed Francis and said to-him
quod damnatus esset, et apostatare deberet. Quod audiens
that damned he-was and to-apostatize he-was-to which hearing
frater Helias, totus resolutus in lacrymas, ad pedes beati
brother Elias wholly dissolved in tears at the-feet of-blessed
Francisci provolutus, dixit: «Pro me ove tua quæso Deum
Francis cast-down said for me sheep your I-beg God
depreceris; confido enim tantum in tuis orationibus quod
beseech I-trust for so-much in your prayers that
si essem in profundo inferni et tu pro me ad Deum
if I-were in the-depth of-hell and you for me to God
deprecares, aliquod sentirem levamen, multo magis quia
should-pray some I-would-feel relief much more because
Deus novit mutare sententiam, si homo mutet delictum.
God knows-how to-change the-sentence if man change the-offense
Roga ergo Deum pro me.»
ask therefore God for me
Beatus vero pater sanctus Franciscus motus lacrymis fratris
blessed but father Saint Francis moved by-the-tears of-brother
Heliæ se contulit ad orandum pro ipso, et sic orando
Elias himself betook to praying for him and thus praying
exauditus est ab ipso Domino. Et dixit fratri Heliæ
heard he-was by that-very Lord and he-said to-brother Elias
quod non damnaretur, sed bene apostataret. Et sic
that not he-would-be-damned but well would-apostatize and so
evenit: frater enim Helias depositus ab officio generalatus
it-came-about brother for Elias deposed from the-office of-the-generalship
per dominum Gregorium nonum, electo loco sui fratre
by lord Gregory the-ninth elected in-the-place of-him brother
Alberto de Pisis tunc ministro Angliæ, imperatori Frederico
Albert of Pisa then minister of-England to-the-emperor Frederick

adhæsit. Propter quod a papa fuit excommunicatus et
clung because-of which by the-pope he-was excommunicated and
habitu ordinis privatus.
of-the-habit of-the-order deprived
Fratre vero Helia in Sicilia stante et ipso infirmante, frater
brother but Elias in Sicily staying and he falling-ill brother
ejus carnalis, qui erat frater Minor et frater laicus, habita
his by-blood who was a-brother Minor and a-brother lay obtained
licentia ad eum visitandum Siciliam adiit. Et inveniens eum
the-license for him visiting Sicily went-to and finding him
infirmum tantum fecit quod frater Helias recognoscendo
ill so-much he-did that brother Elias acknowledging
culpam suam dicendo et ad papam litteras scripsit.
fault his saying and to the-pope letters wrote
Quas litteras frater ille suus papæ deferens, et ab eodem
which letters brother that his to-the-pope carrying also from the-same
obtinuit quod posset absolvi et habitu ordinis indui.
obtained that he-might be-absolved and with-the-habit of-the-order be-clothed
Qui ad fratrem Heliam adhuc viventem est reversus. Unde
who to brother Elias still living he-has returned whence
frater Helias absolutus ab excommunicatione et habitu
brother Elias absolved from excommunication and with-the-habit
ordinis reindutus et acceptis sacramentis ecclesiæ vitam
of-the-order reclothed and received the-sacraments of-the-church life
finivit in pace, salvatus oratione et meritis beati Francisci.
ended in peace saved by-the-prayer and merits of-blessed Francis

Qualiter venerabilis frater Simon de magna tentatione liberavit quemdam fratrem qui propter illam tentationem dimittere habitum proposuerat

LXXIII · SIMON OF ASSISI

Simon, who never learned grammar, speaks so deeply of God that a night of talk seems a moment, and he feels nothing when a live coal is set on his foot. His prayer frees a novice from carnal temptation, and the novice later offers his own eyes for a condemned man's; at Simon's word chattering birds leave the wood for good.

In principio ordinis, quum adhuc sanctus Franciscus viveret,
in the-beginning of-the-order when still Saint Francis lived
venit ad ordinem quidam juvenis, vocatus frater Simon
came to the-order a-certain youth called brother Simon
de Assisio, quem tanta gratia benedictionis et dulcedinis
of Assisi whom with-such grace of-blessing and of-sweetness
prævenit Altissimus, et ad tantam mentis elevationem et
forestalled the-Most-High and to such of-mind elevation and
contemplationem adduxit, quod tota vita sua erat speculum
contemplation led that whole life his was a-mirror
sanctitatis et in anima videbatur imago divinæ bonitatis.
of-holiness and in the-soul there-seemed the-image of-divine goodness
Et, sicut audivi ab illis qui secum fuerant conversati, extra
and as I-heard from those who with-him had lived outside
cellam rarissime videbatur; stans vero inter fratres semper
the-cell most-rarely he-was-seen standing but among the-brothers always
se in divinis colloquiis occupabat.
himself in divine conversations he-occupied
Hic nunquam grammaticam etiam didicit et quasi semper
this-one never grammar even learned and as-if always
morabatur in silvis; et tamen tam profunda et alta
stayed in the-woods and yet such deep and lofty-things

de Deo loquebatur et de Christi amore quod verba ejus
about God he-spoke and about of-Christ the-love that the-words his
super hominem videbantur. Unde quodam sero, quum in
above man seemed whence on-a-certain evening when into
silvam cum fratre Jacobo de Massa et aliis ad loquendum
the-wood with brother James of Massa and others for speaking
de Deo ivisset, tam dulce de Christi amore locutus
about God he-had-gone so sweetly about of-Christ the-love spoken
est et devote, sicut mihi dixit ille qui fuit præsens, quod,
he-has and devoutly as to-me said he who was present that
quum per totam noctem in illis stetissent colloquiis,
when through the-whole night in those they-had-stood conversations
modicum valde ibidem eis stetisse videbatur.
a-little very there to-them to-have-stood it-seemed
Hic frater Simon tanta suavitate spiritus fruebatur quod,
this brother Simon such suavity of-spirit enjoyed that
quando præsentiebat visitationes divinas et inflammationes
when he-foresensed visitations divine and inflammations
amoris, ponebat se in lecto, ac si vellet dormire, quia
of-love he-put himself on the-bed as if he-wished to-sleep because
sancti Spiritus tranquilla suavitas non solum mentis quietem
of-the-holy Spirit the-tranquil suavity not only of-mind the-quiet
sed corporis requirebat. Unde sæpe in talibus visitationibus
but of-the-body required whence often in such visitations
rapiebatur et ad exteriora insensibilis reddebatur.
he-was-rapt and to outward-things insensible was-rendered
Accidit enim quadam vice, quum esset ad cælestia
it-happened for on-a-certain occasion when he-was to heavenly-things
tractus et divinis charismatibus interius inflammatus et
drawn and with-divine gifts inwardly inflamed and
totus insensibilis exterius appareret, quod quidam frater volens
wholly insensible outwardly appeared that a-certain brother wishing

experimento probare, an vere esset insensibilis, ut videbatur,
by-experiment to-prove whether truly he-was insensible as he-seemed
posuit carbonem ignitum super pedem ejus et stetit ibi, donec
placed a-coal fiery upon foot his and it-stayed there until
fuit exstinctus. Frater vero Simon nihil sensit et quod fuit
it-was extinguished brother but Simon nothing felt and what was
mirabilius, nullam ab igne in carne passus est læsionem.
more-wonderful no from the-fire in the-flesh suffered he-has injury
Dum vero semel cum fratribus de Deo ferventissime
while but once with the-brothers about God most-fervently
loqueretur, conversus fuit ad Dominum quidam vanissimus
he-was-speaking converted was to the-Lord a-certain most-vain
juvenis de Sancto Severino, qui in sæculo fuerat lascivus,
youth of San Severino who in the-world had-been wanton
nobilis et delicatus. Frater vero Simon, dans sibi religionis
noble and delicate brother but Simon giving to-him of-religion
habitum, vestes sæculares illius reservabat. Diabolus autem,
the-habit the-clothes secular of-him kept the-devil moreover
cujus anhelitus prunas ardere facit, tam ardentes in illo juvene
whose breath coals to-burn makes such burning in that youth
carnis stimulos inflammavit, quod tantæ tentationi posse
of-the-flesh goads inflamed that to-such temptation to-be-able
resistere desperans, ad fratrem Simonem frequenter accessit
to-resist despairing to brother Simon frequently he-went
dicens: «Redde mihi vestes sæculares quas habui, quia tot
saying give-back to-me the-clothes secular which I-had because so-many
tentationes non possum sustinere.» Frater vero Simon sibi
temptations not I-can to-bear brother but Simon on-him
compatiens incipiebat sibi de Deo fortissime loqui, et statim
having-compassion began to-him about God most-strongly to-speak and at-once
ardorem libidinis exstinguebat. Ultimo vero graviori tentatione
the-ardor of-lust extinguished at-last but by-a-graver temptation

vexatus, repetens dictos pannos, omnino ad sæculum deliberavit
harassed asking-back the-said cloths altogether to the-world he-resolved
redire, dicens se non posse tam ardentes stimulos sustinere.
to-return saying himself not to-be-able such burning goads to-bear
Tunc frater Simon sibi compatiens dixit: «Veni, fili mi,
then brother Simon on-him having-compassion said come son my
et sede juxta me.» Ille vero, totus angustiatus, sedens juxta
and sit beside me he but wholly distressed sitting beside
patrem, caput suum in ejus sinu devote reclinavit. Et tunc
the-father head his in his bosom devoutly reclined and then
frater Simon elevatis in cælum oculis tam ferventer oravit pro
brother Simon with-raised to heaven eyes so fervently prayed for
illo, quod fuit raptus et finaliter exauditus. Et sic ille juvenis
him that he-was rapt and finally heard and so that youth
fuit a tentatione totaliter expeditus, sic quod ardor ille
was from the-temptation wholly freed so that ardor that
tantæ cupiditatis fuit conversus in ardorem maximæ caritatis.
of-so-great desire was turned into the-ardor of-the-greatest charity
Nam quum die quadam unus maleficus fuisset ad
for when on-a-day certain one evildoer had-been to
perdendum oculos judicatus, ex magno fervore et pietatis
lose the-eyes sentenced out-of great fervor and of-pity
dulcore frater ille juvenis ad rectorem accessit et in præsentia
sweetness brother that young to the-rector went and in the-presence
sui concilii, amore Domini, supplicavit ut tantam vellet
of-his council for-the-love of-the-Lord besought that so-great he-would
sententiam misericorditer revocare. Quod quum ille petitionem
sentence mercifully to-revoke which when he the-petition
contemnendo renueret, juvenis ille amplius inflammatus,
despising refused youth that more inflamed
humilius supplicavit cum lacrymis ut sibi pro culpa malefici
more-humbly besought with tears that to-him for the-fault of-the-evildoer

proprii oculi eruerentur et dimitterentur illi malefico qui
his-own eyes be-torn-out and be-spared to-that evildoer who
forte tantam patientiam non haberet. Rector vero tantam
perhaps such patience not would-have the-rector but such
juvenis caritatem admirans illi malefico totaliter pepercit.
of-the-youth charity admiring that evildoer wholly spared
Quum autem quodam tempore frater Simon in silva
when moreover at-a-certain time brother Simon in the-wood
Brufortii orationi vacaret et a multitudine quarumdam avium
of-Brufforte to-prayer was-free and by a-multitude of-certain birds
garrientium turbaretur, præcepit eis in nomine Domini,
chattering was-disturbed he-commanded them in the-name of-the-Lord
ut inde recederent et ad illum locum de cetero non
that thence they-should-withdraw and to that place for the-rest not
redirent. Illæ vero aviculæ ad ejus imperium sic recesserunt
return those but little-birds at his command so withdrew
quod ex tunc illuc non redierunt.
that from then thither not they-returned

Qualiter fratri Petro de Monticulo apparuerunt beata Virgo Mater Domini et sanctus Johannes Evangelista

LXXIV · WHO GRIEVED MOST AT THE PASSION

Peter of Monticulo wonders whether the Virgin, John, or Francis grieved most at Christ's passion. The three appear, and John tells him that after the Virgin and himself Francis grieved most, and wears the finer robe for the poorer clothes he wore for Christ; John then gives Peter a robe from Christ.

Dum vero in custodia Anconitana in loco Forani cum
while but in the-custody of-Ancona in the-place of-Forano with
fratre Conrado de Offida, suo amicissimo, viro perfectissimo
brother Conrad of Offida his most-friendly a-man most-perfect
moraretur [frater Petrus de Monticulo], quadam nocte totus
was-staying brother Peter of Monticulo on-a-certain night wholly
compassione plagatus, meditabatur dominicam passionem.
with-compassion wounded he-meditated-on the-Lord's passion
Et in spiritu recogitans Christum in cruce et Matrem
and in spirit recalling Christ on the-cross and the-Mother
mæstissimam et beatum Johannem Evangelistam juxta
most-sorrowful and blessed John the-Evangelist beside
crucem, ab alia parte beatum Franciscum sacris
the-cross on the-other side blessed Francis with-the-sacred
stigmatibus insignitum, quadam curiositate devota cœpit
stigmata marked with-a-certain curiosity devout he-began
cogitare quis istorum trium plus doluerat de Christi passione.
to-think which of-these three more had-grieved over of-Christ the-passion
Et quum in tali hæsitatione plenus lacrymis moraretur,
and when in such hesitation full of-tears he-stayed
eidem vigilanti apparuit Virgo splendidissima Dei
to-the-same watching appeared the-Virgin most-splendid of-God

Mater, cum sanctis Johanne Evangelista et patre Francisco
Mother with the-saints John the-Evangelist and father Francis
stigmatibus conformi Crucifixo, ambobus vestitis præclaris
by-the-stigmata conformed to-the-Crucified both clothed in-most-splendid
vestimentis, sed vestis beati Francisci vestem beati
garments but the-garment of-blessed Francis the-garment of-blessed
Johannis in pulchritudine excedebat. Ad quorum aspectum
John in beauty exceeded at whose sight
dum esset frater Petrus non immerito stupefactus, confortavit
while was brother Peter not undeservedly stupefied comforted
eum beatus Johannes dicens: «Confortare in Domino nil
him blessed John saying be-comforted in the-Lord nothing
formidans. Nos enim ad consolandum te et de tuo dubio
fearing we for for consoling you and about your doubt
informandum a Domino missi sumus. Scias ergo quod,
informing by the-Lord sent are know therefore that
quamvis beata Virgo Maria et ego plus doluerimus de
although the-blessed Virgin Mary and I more grieved over
Christi passione quam carnis oculis cernebamus, tamen
of-Christ the-passion than of-the-flesh with-the-eyes we-discerned yet
post nos beatus Franciscus doluit super omnes, quo ipsum
after us blessed Francis grieved above all by-which him
cernis sacris vulneribus præ aliis gloriosum.»
you-see with-sacred wounds before others glorious
Tunc frater Petrus sumens audaciam petivit quare beatus
then brother Peter taking-up boldness asked why blessed
Franciscus portabat formosius vestimentum. Cui ille:
Francis wore a-more-beautiful garment to-whom he
«Quia, inquit, dum viveret, me viliora pro Christo
because he-says while he-lived than-me viler for Christ
indumenta portavit.»
garments he-wore

Et his dictis beatus Johannes dedit fratri Petro quamdam
and these-things said blessed John gave to-brother Peter a-certain
vestem pulcherrimam, dicens sibi: «Accipe istud vestimentum,
garment most-beautiful saying to-him take this garment
quod tibi mittit dilectus tuus Dominus Jesus Christus.»
which to-you sends beloved your the-Lord Jesus Christ
Quumque fratrem Petrum illa veste indueret, stupore
and-when brother Peter with-that garment he-clothed with-stupor
nimio repletus, nesciens quid diceret, vociferando clamavit:
excessive filled not-knowing what he-should-say shouting he-cried
«Frater Conrade, frater Conrade, festina et vide mirabilia
brother Conrad brother Conrad hurry and see the-wonders
Dei!» Et inter ista verba visio elapsa est. Accurrens autem
of-God and amid these words the-vision slipped-away has running-up moreover
ad clamorem, frater Conradus de Offida suus amicissimus et
at the-cry brother Conrad of Offida his most-friendly and
perfectus, retulit sibi frater Petrus totam seriem visionis.
perfect related to-him brother Peter the-whole series of-the-vision

Qualiter frater Pacificus in oratione vidit animam fratris Humilis ad cælum volantem

LXXV · PACIFICO AND UMILE

Pacifico, far away, sees his brother Umile's soul rise straight to heaven at his death. Years later he washes his brother's bones in wine, and answers the scandalized friars that he honors bones that will one day lie in paradise.

Post obitum beati Francisci claruerunt magnæ perfectionis
after the-death of-blessed Francis shone of-great perfection
fratres Pacificus et Humilis, ambo germani et sanctitate
the-brothers Pacifico and Umile both brothers and with-holiness
mirabili exemplares. Et quum unus in loco Suffiani ex
wonderful exemplary and when one in the-place of-Soffiano from
hac vita migraret, frater ejus in remotis agens vidit
this life departed brother his in remote-places living saw
animam ejus cælum conscendere recta via.
soul his heaven ascend by-a-straight way
Revolutis aliquibus annis, ille qui supervivebat in dicto loco
revolved some years he who survived in the-said place
Suffiani morabatur, ubi decesserat frater suus. Tunc vero ad
of-Soffiano was-staying where had-died brother his then but at
petitionem dominorum de Brunfortio ille conventus per fratres
the-petition of-the-lords of Brufforte that convent by the-brothers
ad locum alium est mutatus, et translata etiam fuerunt ossa
to place another was moved and transferred also were the-bones
fratrum ibidem sepultorum. Tunc ille frater ossa germani
of-the-brothers there buried then that brother the-bones of-brother
sui cum maxima devotione accipiens, irrigatus abundantia
his with very-great devotion taking bathed with-an-abundance

lacrymarum, illa cum magna reverentia tractando et osculando
of-tears them with great reverence handling and kissing
cum vino lavit et in pulchra tobalea curiose involvit.
with wine washed and in a-beautiful cloth carefully wrapped
Quod fratres alii attendentes fuerunt scandalizati de ipso, quia
which the-brothers other noticing were scandalized at him because
quum esset tanta sanctitate famosus, sic carnali, ut credebant,
although he-was for-such holiness famous so by-carnal as they-believed
affectione germani sui ossa in tantum honorabat. Quibus ille
affection of-brother his the-bones in so-much he-honored to-whom he
satisfaciens dixit: «Non credatis, fratres carissimi, quod ego
satisfying said do-not believe brothers dearest that I
sola ductus carnali affectione tantam reverentiam exhibeam
by-sole led carnal affection such reverence show
ossibus fratris mei, sed quia in die obitus ejus in loco
to-the-bones of-brother my but because on the-day of-the-death his in a-place
remoto orans, vidi ejus animam ascendere paradisum, ista ossa,
remote praying I-saw his soul ascend to-paradise these bones
quæ aliquando debent in paradiso reponi, præ aliis honoravi.»
which some-day must in paradise be-laid before others I-have-honored

Qualiter frater Jacobus de Massa vidit omnes fratres Minores totius mundi in visione arboris mirabilis et qualiter cujuscumque fratris virtutes et merita et peccata cognovit

LXXVI · THE TREE OF THE ORDER

James of Massa sees the order as a golden-rooted tree whose fruit are the friars. Francis offers each the chalice of the spirit of life; those who drink shine and those who spill it darken. A tempest uproots the tree, a golden one springs from its root, and the Spirit will choose the simple to reform the order.

Frater Jacobus de Massa cui Deus aperuit ostium
brother James of Massa to-whom God opened the-door
secretorum suorum quoniam frater Ægidius de Assisio et
of-secrets his since brother Giles of Assisi and
frater Marcus de Monte nullum cognoscebant in mundo
brother Mark of Monte none knew in the-world
majorem. Hoc idem sentiebat frater Juniperus. Dirigente me
greater this same felt brother Juniper directing me
fratre Johanne, socio dicti fratris Ægidii, quum de
brother John the-companion of-the-said brother Giles when about
quibusdam causa ædificationis eum interrogarem, dixit mihi:
certain-things for-the-sake of-edification him I-questioned he-said to-me
«Si vis erudiri in spiritualibus, festina habere colloquium
if you-wish to-be-instructed in spiritual-things hasten to-have conversation
cum fratre Jacobo de Massa.» Dicens etiam mihi quod frater
with brother James of Massa saying also to-me that brother
Ægidius desiderabat illuminari ab eo, et quod colloquiis
Giles desired to-be-enlightened by him and that to-the-conversations
ejus addi vel minui non possit, ita mens ejus ad arcana
his be-added or be-lessened not can so mind his to secrets

transivit et verba ipsius sunt verba Spiritus sancti, nec
has-passed and the-words his are the-words of-the-Spirit holy nor
est homo super terram quem ego tantum desiderem videre.
is-there a-man on earth whom I so-much desire to-see
Iste frater Jacobus, circa initium ministrationis fratris
this brother James about the-beginning of-the-ministry of-brother
Johannis de Parma semel raptus tribus diebus insensibilis
John of Parma once rapt for-three days insensible
mansit, in tantum quod fratres dubitare cœperunt ne scilicet
remained in so-much that the-brothers to-doubt began lest namely
esset mortuus. Huic data est divinitus scientia et intelligentia
he-was dead to-this-one given was divinely knowledge and understanding
Scripturarum et scientia futurorum et præcognitionum.
of-the-Scriptures and knowledge of-future-things and of-foreknowings
Hunc ego rogavi dicens: «Si verum est quod audivi, rogo
him I asked saying if true it-is what I-have-heard I-ask
te quod non abscondas te a me. Audivi enim quod
you that not you-hide yourself from me I-have-heard for that
eo tempore quando tribus diebus quasi mortuus jacuisti
at-that time when for-three days as-if dead you-lay
et inter alia Deus ea quæ in religione ventura sunt
and among other-things God the-things which in religion to-come are
demonstravit.» — Nam frater Matthæus, qui tunc erat minister
showed for brother Matthew who then was minister
provinciæ Marchiæ, post illum raptum vocavit ad se et per
of-the-province of-the-March after that rapture called to himself and by
obedientiam sibi mandavit quod ea quæ viderat sibi
obedience to-him commanded that the-things which he-had-seen to-him
manifestaret. Erat enim frater Matthæus vir mirabilis
he-should-make-known was for brother Matthew a-man of-wonderful
mansuetudinis et sanctitatis et simplicitatis; frequenter in
gentleness and holiness and simplicity frequently in

colloquiis dixit fratribus: «Ego scio fratrem cui Deus omnia
conversations he-said to-the-brothers I know a-brother to-whom God all-things
quæ ventura sunt in religione manifestavit et arcana, quæ,
which to-come are in religion has-made-known and secrets which
si dicerentur, non dico capi sed vix credi valerent.»
if they-were-told I-do-not say be-grasped but scarcely be-believed could
Qui frater Jacobus mihi manifestavit et dixit mihi inter
who brother James to-me made-known and said to-me among
alia rem stupendam valde: scilicet quod post multa
other-things a-thing astounding very namely that after many-things
quæ sibi ostensa fuerunt de statu militantis ecclesiæ, vidit
which to-him shown were about the-state of-the-militant church he-saw
arborem quamdam pulcherrimam et sublimem valde, cujus
a-tree certain most-beautiful and lofty very whose
radix erat aurea, fructus arboris erant homines, et ii omnes
root was golden the-fruits of-the-tree were men and these all
fratres Minores. Et erat numerus ramorum principalium
brothers Minor and was the-number of-the-branches principal
distinctus juxta numerum provinciarum, et quilibet ramus
distinguished according-to the-number of-the-provinces and each branch
tot fructus habebat quot fratres erant in illa provincia;
as-many fruits had as brothers were in that province
et scivit numerum fratrum totius ordinis, et singulares
and he-knew the-number of-the-brothers of-the-whole order and the-single
provincias, et nomina eorum, et facies, et ætates, et officia,
provinces and the-names of-them and the-faces and the-ages and the-offices
et proprietates, et gradus, et dignitates, et eorum gratias, et
and the-properties and the-grades and the-dignities and their graces and
eorum merita et peccata. Et vidit fratrem Johannem de Parma
their merits and sins and he-saw brother John of Parma
stantem in summo ramo qui erat in medio hujus arboris.
standing on the-top branch which was in the-middle of-this tree

In summo vero ramorum qui erant in circuitu rami
on the-top but of-the-branches which were in a-circle of-the-branch
medii stabant ministri singularum provinciarum. Et post
middle stood the-ministers of-the-single provinces and after
hæc vidit Christum, sedentem super thronum maximum
these-things he-saw Christ sitting upon a-throne very-great
et candidum, qui mittebat sanctum Franciscum cum duobus
and white who sent Saint Francis with two
angelis. Et datus est ipsi beato Francisco calix spiritus
angels and given was to-that-very blessed Francis a-chalice of-the-spirit
vitæ, plenus. Et dictum est ei: «Vade et visita fratres
of-life full and said it-was to-him go and visit brothers
tuos et pota eos calice spiritus vitæ, quia spiritus
your and give-drink them from-the-chalice of-the-spirit of-life because the-spirit
Sathanæ insurget et irruet in eos et corruent ex eis
of-Satan will-rise-up and will-rush upon them and will-fall of them
plurimi et non adjicient ultra ut resurgant.»
very-many and not they-will-add further that they-may-rise-again
Et venit sanctus Franciscus ministrare spiritum vitæ fratribus
and came Saint Francis to-minister the-spirit of-life to-brothers
suis secundum quod mandatum est ei. Et incipiens a
his according-to what commanded was to-him and beginning from
fratre Johanne generali ministro dedit ei calicem spiritus
brother John the-general minister he-gave to-him the-chalice of-the-spirit
vitæ plenum: qui recipiens calicem de manu sancti Francisci
of-life full who receiving the-chalice from the-hand of-Saint Francis
festinanter ac devote totum bibit. Et quum bibisset
hastily and devoutly the-whole drank and when he-had-drunk
factus est luminosus sicut sol; et consequenter post eum
made he-was luminous like the-sun and successively after him

omnibus tradebat calicem spiritus vitæ; et pauci erant valde
to-all he-handed the-chalice of-the-spirit of-life and few were very
qui eum cum debita reverentia acciperent et totum biberent.
who it with due reverence received and the-whole drank
Illi vero pauci qui devote totum sumebant omnes solarem
those but few who devoutly the-whole took all solar
claritatem induebant; qui vero totum effundebant convertebantur
brightness put-on who but the-whole poured-out were-turned
in nigredinem et obscuri et deformes facti sunt et
into blackness and dark and deformed made they-were and
deterrimi, ad videndumque terribiles et similes dæmonibus.
most-hideous for and-seeing terrible and like to-demons
Quidam autem partem bibebant, partem vero aliam effundebant,
some moreover a-part drank a-part but other poured-out
et sic secundum quod unusquisque sumebat vel effundebat de
and thus according-to what each-one took or poured-out of
spiritu vitæ sibi in calice tradito sancto Francisco, juxta
the-spirit of-life to-him in the-chalice handed by-Saint Francis according-to
eamdem mensuram aut tenebras induebant aut luminositatem.
the-same measure either darkness they-put-on or luminousness
Præ omnibus autem qui erant in arbore, lucebat et splendebat
before all moreover who were in the-tree shone and gleamed
frater Johannes qui totus conversus ad contemplandum
brother John who wholly turned to contemplating
abyssum, instinctu lucis veræ intellexit quod quidam turbo
the-abyss by-the-instinct of-light true understood that a-certain whirlwind
magnæ tempestatis contra arborem insurgebat. Et recedens de
of-great tempest against the-tree was-rising and withdrawing from
summa altitudine illius rami quo stabat, omissis omnibus
the-highest height of-that branch on-which he-stood forsaken all
ramis, in solidiori loco stipitis arboris se abscondebat.
the-branches in the-more-solid place of-the-trunk of-the-tree himself hid

Qui dum sibi ipsi totus vigil attenderet, fratri Bonaventuræ
who while to-him himself wholly watchful attended to-brother Bonaventure
qui ascenderat locum unde ipse descenderat, qui partem
who had-climbed-to the-place whence he had-descended who part
calicis sibi dati biberat et partem effuderat, datæ sunt
of-the-chalice to-him given had-drunk and part had-poured-out given were
ungues ferreæ acutæ ut novacularum acies radentium pilos.
claws of-iron sharp as of-razors the-edges shaving hairs
Qui movens se de loco suo cum impetu irruere volebat in
who moving himself from place his with impetus to-rush wished upon
fratrem Johannem. Quod frater Johannes videns clamavit ad
brother John which brother John seeing cried to
Dominum, et Christus ad clamorem fratris Johannis vocavit
the-Lord and Christ at the-cry of-brother John called
sanctum Franciscum. Et dedit ei lapidem acutissimum,
Saint Francis and gave to-him a-stone very-sharp
quem focarium vocant, et dixit: «Vade, et ungues fratris
which flint they-call and said go and the-claws of-brother
Bonaventuræ quibus vult fratrem Johannem discerpere super
Bonaventure with-which he-wishes brother John to-tear upon
vivum lapidem ita succide quod eum nequeat lædere.»
the-living stone so cut-off that him he-may-be-unable to-harm
Et venit sanctus Franciscus, et succidit ungues ferreas
and came Saint Francis and cut-off the-claws of-iron
fratris Bonaventuræ. Et sic frater Johannes stetit in loco
of-brother Bonaventure and so brother John stood in place
suo fulgens ut sol.
his shining like the-sun
Post hæc vehemens turbo insurrexit et in arborem irruit
after these-things a-vehement whirlwind rose and upon the-tree rushed
et cœperunt fratres cadere de arbore, et primo cadebant
and began the-brothers to-fall from the-tree and first fell

de arbore illi qui spiritum vitæ totaliter effuderant. Frater
from the-tree those who the-spirit of-life wholly had-poured-out brother
vero Johannes et ii qui spiritum vitæ totaliter biberant
but John and those who the-spirit of-life wholly had-drunk
virtute divina translati sunt ad regionem vitæ, luminis et
by-power divine transferred were to the-region of-life of-light and
splendoris. Cadentes vero tenebrosi jam effecti a ministris
of-splendor those-falling but dark already made by the-ministers
tenebrarum transportabantur ad loca miseriæ et tenebrarum.
of-darkness were-carried to places of-misery and of-darkness
Qui autem visionem videbat intelligebat particulariter omnia
he-who moreover the-vision saw understood in-particular all-things
quæ videbat, taliter quod et regiones, et personas, et
which he-saw so that both the-regions and persons and
ætates, et nomina, et officia utriusque partis et lucis
ages and names and offices of-either part both of-light
et tenebrarum clare videbat et firmiter retinebat. Tantum
and of-darkness clearly he-saw and firmly retained so-long
autem duravit turbo et sæva tempestas a Deo juste
moreover lasted the-whirlwind and savage tempest by God justly
permissa donec arbor radicitus evulsa in terra corruit.
permitted until the-tree from-the-root torn-up to the-earth fell
Cessante autem illa turbine et tempestate tam valida, de illa
ceasing moreover that whirlwind and tempest so strong from that
radice aurea pullulavit aurea plantatio; aurea tota, quæ et
root golden sprouted a-golden planting golden wholly which both
flores et fructus aureos produxit. De cujus arboris dilatatione,
flowers and fruits golden produced of whose tree the-spreading
profunditate, odore, pulchritudine et virtute, tacere melius
depth fragrance beauty and virtue to-be-silent better
est quam exprimere. Hoc autem unum est quod auribus
it-is than to-express this moreover one-thing is which to-ears

meis valde notabile fuit, quod quidam dicebat, ille qui
my very notable was which a-certain-one said he who
hujus visionis contemplator fuit, omittere noli: dixit enim
of-this vision the-beholder was omit do-not he-said for
quod non erat modus reformationis similis institutionis, sed
that not was the-manner of-the-reformation like-that of-the-institution but
multum omnino dissimilis: quia operatio Spiritus sancti
very wholly unlike because the-operation of-the-Spirit holy
eliget ineruditos pueros, simplices, abjectas et contemptibiles
will-choose untaught boys simple abject and contemptible
personas; et sine exemplo, et sine doctore, imo contra
persons and without example and without teacher nay against
doctrinam et mores docentium eliget eos Spiritus Christi,
the-teaching and ways of-those-teaching will-choose them the-Spirit of-Christ
quos replebit sancto timore et purissimo amore Christi. Et
whom it-will-fill with-holy fear and most-pure love of-Christ and
quum plures tales in diversis locis multiplicaverit, tunc mittet
when many such in diverse places it-will-have-multiplied then it-will-send
pastorem et ducem totum innocentem, totum sanctum et
a-shepherd and leader wholly innocent wholly holy and
divinum ac Christo conformem. Ad laudem et gloriam, etc..
divine and to-Christ conformed to the-praise and glory etc.

FRANCIS OF ASSISI

Opuscula sancti patris Francisci

The Writings of Saint Francis

Verba admonitionis sancti patris nostri Francisci

I · THE ADMONITIONS

Twenty-eight short admonitions. Christ is seen in the bread of the altar as the apostles saw him in the flesh; self-will is eating of the tree of knowledge; no one may glory in anything but the cross; and a run of beatitudes describes the true servant, poor, peaceable, pure of heart, patient under correction, and keeping God's secrets.

I. De corpore Christi.

I about the-body of-Christ

Dixit Dominus Iesus discipulis suis: Ego sum via, veritas et
said the-Lord Jesus to-disciples his I am the-way the-truth and
vita. Nemo venit ad Patrem nisi per me. Si cognovissetis
the-life no-one comes to the-Father except through me if you-had-known
me, et Patrem meum utique cognovissetis, et amodo
me also Father my surely you-would-have-known and henceforth
cognoscetis eum et vidistis eum. Dicit ei Philippus:
you-will-know him and you-have-seen him says to-him Philip
Domine, ostende nobis Patrem, et sufficit nobis. Dicit ei
Lord show us the-Father and it-suffices for-us says to-him
Iesus: Tanto tempore vobiscum sum, et non cognovistis me?
Jesus so-long a-time with-you I-am and not you-have-known me
Philippe, qui videt me videt et Patrem meum. Pater lucem
Philip he-who sees me sees also Father my the-Father light
habitat inaccessibilem, et spiritus est Deus, et Deum nemo
dwells-in inaccessible and spirit is God and God no-one
vidit unquam. Quia spiritus est Deus, ideo nonnisi spiritu
has-seen ever because spirit is God therefore only by-the-spirit
videri potest; quia spiritus est, qui vivificat, caro autem
to-be-seen he-can because the-spirit is-it which quickens the-flesh moreover
non prodest quidquam. Sed nec Filius in eo, quod aequalis
not profits anything but nor the-Son in this that equal

est Patri, videtur ab aliquo aliter quam Pater, aliter
he-is to-the-Father is-seen by anyone otherwise than the-Father otherwise
quam Spiritus sanctus. Unde omnes, qui viderunt Dominum
than the-Spirit holy whence all who saw the-Lord
Iesum Christum secundum humanitatem et non viderunt
Jesus Christ according-to the-humanity and not saw
neque crediderunt secundum spiritum et divinitatem, ipsum
nor believed according-to the-spirit and the-divinity him
esse verum Filium Dei, damnati sunt; ita et modo omnes,
to-be the-true Son of-God damned are so also now all
qui vident sacramentum corporis Christi, quod sanctificatur
who see the-sacrament of-the-body of-Christ which is-sanctified
per verba Domini super altare per manus sacerdotis in
through the-words of-the-Lord upon the-altar through the-hands of-the-priest in
forma panis et vini, et non vident et credunt secundum
the-form of-bread and of-wine and not see and believe according-to
spiritum et divinitatem, quod sit veraciter sanctissimum
the-spirit and the-divinity that it-is truly the-most-holy
corpus et sanguis Domini nostri Iesu Christi, damnati sunt,
body and blood of-the-Lord our Jesus Christ damned are
ipso Altissimo testante, qui ait: Hoc est corpus meum
the-very Most-High testifying who says this is body my
et sanguis novi Testamenti; et: Qui manducat carnem
and the-blood of-the-new Testament and he-who eats flesh
meam et bibit sanguinem meum habet vitam aeternam.
my and drinks blood my has life eternal
Unde spiritus Domini, qui habitat in fidelibus suis, ille
whence the-spirit of-the-Lord which dwells in faithful his that
est qui recipit sanctissimum corpus et sanguinem Domini;
is-it which receives the-most-holy body and blood of-the-Lord
omnes alii, qui non habent de eodem spiritu et praesumunt
all others who not have of the-same spirit and presume

recipere eum, iudicium sibi manducant et bibunt.
to-receive him judgment to-themselves eat and drink
Unde filii hominum, usquequo gravi corde? Ut quid non
whence sons of-men how-long with-heavy heart to what not
cognoscitis veritatem et creditis in Filium Dei? Ecce, quotidie
do-you-know the-truth and believe in the-Son of-God behold daily
humiliat se, sicut quando a regalibus sedibus venit
he-humbles himself as when from the-royal thrones he-came
in uterum Virginis; quotidie venit ad nos ipse humilis
into the-womb of-the-Virgin daily he-comes to us himself humble
apparens; quotidie descendit de sinu Patris super altare
appearing daily he-descends from the-bosom of-the-Father upon the-altar
in manibus sacerdotis. Et sicut sanctis apostolis apparuit
in the-hands of-the-priest and as to-the-holy apostles he-appeared
in vera carne, ita et modo se nobis ostendit in sacro
in true flesh so also now himself to-us he-shows in the-sacred
pane; et sicut ipsi intuitu carnis suae tantum carnem suam
bread and as they by-the-gaze of-flesh their only flesh his
videbant, sed ipsum Deum esse credebant oculis spiritualibus
saw but him God to-be believed with-eyes spiritual
contemplantes, sic et nos videntes panem et vinum oculis
contemplating so also we seeing bread and wine with-eyes
corporeis videamus et credamus firmiter, eius sanctissimum
bodily let-us-see and believe firmly his most-holy
corpus et sanguinem vivum esse et verum. Et tali modo
body and blood living to-be and true and in-such a-way
semper est Dominus cum fidelibus suis, sicut ipse dicit:
always is the-Lord with faithful his as he says
Ecce ego vobiscum sum usque ad consummationem saeculi.
behold I with-you am all-the-way to the-consummation of-the-age

II. De malo propriae voluntatis.
II about the-evil one's-own will
Dixit Dominus ad Adam: De omni ligno paradisi comede;
said the-Lord to Adam of every tree of-paradise eat
de ligno autem scientiae boni et mali ne comedas. De
of the-tree moreover of-knowledge of-good and of-evil do-not eat of
omni ergo ligno paradisi poterat comedere Adam, qui,
every therefore tree of-paradise he-could to-eat Adam who
dum non venit contra obedientiam, non peccavit. Ille enim
while not he-came against obedience not he-sinned he for
comedit de ligno scientiae boni, qui sibi suam voluntatem
eats of the-tree of-knowledge of-good who to-himself his will
appropriat et se exaltat de bonis, quae Dominus dicit
appropriates and himself exalts over the-goods which the-Lord says
et operatur in ipso; et sic per suggestionem diaboli
and works in him and so through the-suggestion of-the-devil
et transgressionem mandati factum est ei pomum
and the-transgression of-the-command made was for-him the-apple
scientiae mali; unde oportet, quod sustineat poenam.
of-knowledge of-evil whence it-behooves that he-bear the-punishment
III. De perfecta et imperfecta obedientia.
III about perfect and imperfect obedience
Dicit Dominus in Evangelio: Qui non renuntiaverit omnibus,
says the-Lord in the-Gospel he-who not will-have-renounced all-things
quae possidet, non potest meus esse discipulus; et: Qui
which he-possesses not can my be disciple and he-who
voluerit animam suam salvam facere perdet eam. Ille homo
will-wish soul his safe to-make will-lose it that man
relinquit omnia, quae possidet, et perdit corpus suum et
leaves all-things which he-possesses and loses body his and
animam suam, qui se ipsum totum praebet ad obedientiam in
soul his who him himself wholly offers to obedience in

manibus sui praelati; et quidquid facit aut dicit, quod ipse
the-hands of-his prelate and whatever he-does or says which he
sciat, quod non sit contra voluntatem eius, dummodo bonum
knows that not it-is against the-will of-him provided-that good
sit quod facit, vera obedientia est. Et si quando subditus videat
be what he-does true obedience it-is and if sometimes the-subject see
meliora et utiliora animae suae quam illa quae praelatus
better and more-useful-things for-soul his than those which the-prelate
sibi praecipit, suam voluntatem Deo sacrificet; quae
to-him commands his will to-God let-him-sacrifice what-things
autem sunt praelati, opere studeat adimplere. Nam haec est
moreover are of-the-prelate in-deed let-him-strive to-fulfill for this is
vera et caritativa obedientia, quae Deo et proximo satisfacit.
true and charitable obedience which God and neighbor satisfies
Si vero praelatus praecipiat aliquid subdito contra animam
if but the-prelate command anything to-the-subject against the-soul
suam, licet ei non obediat, tamen ipsum non dimittat; et
his although he not obey yet him not let-him-leave and
si ab aliquibus inde persecutionem sustinuerit, magis eos
if from some thence persecution he-will-have-borne more them
diligat propter Deum. Nam qui prius persecutionem sustinet,
let-him-love for God for he-who rather persecution bears
quam velit a suis fratribus separari, vere permanet in
than wish from his brothers to-be-separated truly remains in
perfecta obedientia, quia ponit animam suam pro fratribus
perfect obedience because he-lays-down soul his for brothers
suis. Sunt enim multi religiosi, qui sub specie meliora
his there-are for many religious who under the-pretext better-things
videndi quam illa quae sui praelati praecipiunt, retro aspiciunt
of-seeing than those which their prelates command back look

et ad vomitum propriae voluntatis redeunt; hi homicidae sunt
and to the-vomit of-their-own will return these murderers are
et propter mala sua exempla multas animas perdere faciunt.
and because-of evil their examples many souls to-perish they-make
IV. Quod nullus sibi appropriet praelationem.
IV that no-one to-himself appropriate prelacy
Non veni ministrari, sed ministrare, dicit Dominus. Illi
not I-came to-be-ministered-to but to-minister says the-Lord those
qui sunt super alios constituti, tantum de illa praelatione
who are over others set so-much in that prelacy
glorientur, quantum si essent in abluendi fratrum pedes
let-them-glory as-much-as if they-were to of-washing of-the-brothers the-feet
officio deputati; et quanto magis turbantur de ablata
the-office deputed and by-how-much more they-are-troubled at taken-away
sibi praelatione quam de pedum officio, tanto magis
from-them prelacy than at of-feet the-office so-much the-more
sibi loculos ad periculum animae componunt.
for-themselves purses for the-peril of-the-soul they-put-together
V. Quod nemo superbiat, sed glorietur in cruce Domini.
V that no-one be-proud but glory in the-cross of-the-Lord
Attende, homo, in quanta excellentia posuerit te Dominus, quia
attend man in how-great excellence has-placed you the-Lord because
creavit et formavit te ad imaginem dilecti Filii sui secundum
he-created and formed you to the-image of-beloved Son his according-to
corpus et similitudinem suam secundum spiritum. Et omnes
the-body and to-likeness his according-to the-spirit and all
creaturae, quae sub caelo sunt, secundum se serviunt et
creatures which under heaven are according-to themselves serve and
cognoscunt et obediunt Creatori suo melius quam tu. Et etiam
know and obey Creator their better than you and even
daemones non crucifixerunt eum, sed tu cum ipsis crucifixisti
the-demons not crucified him but you with them crucified

eum et adhuc crucifigis delectando in vitiis et peccatis. Unde
him and still crucify delighting in vices and sins whence
ergo potes gloriari? Nam si tantum esses subtilis et sapiens,
therefore can-you glory for if so-much you-were subtle and wise
quod omnem scientiam haberes et scires interpretari omnia
that all knowledge you-had and knew-how to-interpret all
genera linguarum et subtiliter de caelestibus rebus perscrutari,
kinds of-tongues and subtly about heavenly things to-search-out
in omnibus his non potes gloriari; quia unus daemon scivit
in all these not you-can glory because one demon knew
de caelestibus et modo scit de terrenis plus quam omnes
about heavenly-things and now knows about earthly-things more than all
homines, licet aliquis homo fuerit, qui summae
men although some man there-may-have-been who of-supreme
sapientiae cognitionem a Domino receperit specialem.
wisdom the-knowledge from the-Lord received special
Similiter si esses pulchrior et ditior omnibus et etiam si
likewise if you-were more-beautiful and richer than-all and even if
faceres mirabilia, ut daemones fugares, omnia ista tibi
you-did wonders so-that the-demons you-put-to-flight all these to-you
sunt contraria, et nihil ad te pertinent, et in his nihil potes
are contrary and nothing to you belong and in these in-nothing can-you
gloriari; sed in hoc possumus gloriari, in infirmitatibus nostris,
glory but in this we-can glory in infirmities our
et baiulare quotidie sanctam crucem Domini nostri Iesu Christi.
and to-carry daily the-holy cross of-the-Lord our Jesus Christ

VI. De imitatione Domini.

VI about the-imitation of-the-Lord

Attendamus, omnes fratres, bonum pastorem, qui pro
let-us-attend all brothers the-good shepherd who for
ovibus suis salvandis crucis sustinuit passionem. Oves
sheep his to-be-saved of-the-cross bore the-passion the-sheep

Domini secutae sunt eum in tribulatione et persecutione
of-the-Lord followed have him in tribulation and persecution
et verecundia, fame et siti, in infirmitate et tentatione
and shame hunger and thirst in infirmity and temptation
et ceteris aliis; et de his receperunt a Domino vitam
and the-rest other-things and for these they-received from the-Lord life
sempiternam. Unde magna verecundia est nobis servis
everlasting whence great shame it-is for-us the-servants
Dei, quod sancti fecerunt opera, et nos recitando et
of-God that the-saints did works and we by-reciting and
praedicando ea volumus inde recipere honorem et gloriam.
preaching them wish thence to-receive honor and glory
VII. Ut bona operatio sequatur scientiam.
VII that good working follow knowledge
Dicit apostolus: Littera occidit, spiritus autem vivificat. Illi
says the-apostle the-letter kills the-spirit moreover quickens those
sunt mortui a littera, qui tantum sola verba cupiunt scire,
are dead by the-letter who only the-mere words desire to-know
ut sapientiores teneantur inter alios et possint acquirere
that wiser they-may-be-held among others and may-be-able to-acquire
magnas divitias et dare consanguineis et amicis. Et illi
great riches and to-give to-kinsmen and friends and those
religiosi sunt mortui a littera, qui spiritum divinae litterae
religious are dead by the-letter who the-spirit of-the-divine letter
nolunt sequi, sed sola verba magis cupiunt scire et
do-not-wish to-follow but the-mere words rather desire to-know and
aliis interpretari. Et illi sunt vivificati a spiritu divinae
to-others to-interpret and those are quickened by the-spirit of-the-divine
litterae, qui omnem litteram, quam sciunt et cupiunt scire,
letter who every letter which they-know and desire to-know

non attribuunt corpori, sed verbo et exemplo reddunt eam
not attribute to-the-body but by-word and example render it
altissimo Domino, cuius est omne bonum.
to-the-most-high Lord whose is every good

VIII. De peccato invidiae vitando.
VIII about the-sin of-envy to-be-avoided

Ait apostolus: Nemo potest dicere: Dominus Iesus, nisi
says the-apostle no-one can to-say Lord Jesus except
in Spiritu sancto; et: Non est qui faciat bonum, non
in the-Spirit holy and not there-is one-who does good not
est usque ad unum. Quicumque ergo invidet fratri suo
there-is all-the-way to one whoever therefore envies brother his
de bono, quod Dominus dicit et facit in ipso, pertinet
for the-good which the-Lord says and does in him belongs
ad peccatum blasphemiae, quia ipsi Altissimo invidet, qui
to the-sin of-blasphemy because the-very Most-High he-envies who
dicit et facit omne bonum.
says and does every good

IX. De dilectione.
IX about love

Dicit Dominus in Evangelio: Diligite inimicos vestros etc. Ille
says the-Lord in the-Gospel love enemies your etc. he
veraciter diligit inimicum suum, qui non dolet de iniuria,
truly loves enemy his who not grieves over the-injury
quam sibi facit, sed de peccato animae suae uritur propter
which to-him he-does but over the-sin of-soul his is-burned for
amorem Dei et ostendit ei ex operibus dilectionem.
the-love of-God and shows to-him from works love

X. De castigatione corporis.

X about the-chastising of-the-body

Multi sunt, qui dum peccant vel iniuriam recipiunt, saepe

many are-there who while they-sin or injury receive often

inculpant inimicum vel proximum. Sed non est ita; quia

blame the-enemy or the-neighbor but not it-is so because

unusquisque in sua potestate habet inimicum, videlicet corpus,

each-one in his power has the-enemy namely the-body

per quod peccat. Unde beatus ille servus, qui talem inimicum

through which he-sins whence blessed that servant who such an-enemy

traditum in sua potestate semper captum tenuerit et

handed in his power always captive will-have-held and

sapienter se ab ipso custodierit; quia, dum hoc fecerit,

wisely himself from it will-have-guarded because while this he-will-have-done

nullus alius inimicus visibilis vel invisibilis ei nocere poterit.

no other enemy visible or invisible to-him to-harm will-be-able

XI. Quod nemo corrumpatur malo alterius.

XI that no-one be-corrupted by-the-evil of-another

Servo Dei nulla res displicere debet praeter peccatum.

to-the-servant of-God no thing to-displease ought except sin

Et quocumque modo aliqua persona peccaret, et propter

and in-whatever way any person should-sin and because-of

hoc servus Dei, nisi ex caritate, turbaretur et irasceretur,

this the-servant of-God unless out-of charity were-disturbed and grew-angry

thesaurizat sibi culpam. Ille servus Dei, qui non irascitur

he-treasures-up for-himself fault that servant of-God who not grows-angry

neque conturbat se pro aliquo, recte vivit et sine peccato.

nor disturbs himself for anything rightly lives and without sin

Et beatus est, qui non retinet sibi aliquid reddens

and blessed is he-who not keeps-back for-himself anything rendering

quae sunt caesaris caesari et quae sunt Dei Deo.

the-things-which are of-Caesar to-Caesar and which are of-God to-God

XII. De cognoscendo spiritu Domini.

XII about recognizing the-spirit of-the-Lord

Sic potest cognosci servus Dei, si habet de spiritu Dei:

thus can be-recognized the-servant of-God if he-has of the-spirit of-God

cum Dominus operatur per ipsum aliquod bonum, si caro

when the-Lord works through him some good if flesh

eius non inde se exaltat, quia semper est contraria omni

his not thence itself exalts because always it-is contrary to-every

bono, sed si magis ante oculos suos se habet viliorem

good but if rather before eyes his himself he-holds viler

et omnibus aliis hominibus se minorem existimat.

and than-all other men himself lesser he-judges

XIII. De patientia.

XIII about patience

Non potest cognosci servus Dei, quantam habeat patientiam

not can be-recognized the-servant of-God how-much he-has patience

et humilitatem in se, dum satisfactum est ei. Cum

and humility in himself while satisfied it-is to-him when

autem venerit tempus, quo illi qui deberent ei satisfacere,

moreover will-have-come the-time when those who ought him to-satisfy

faciunt sibi contrarium, quantam habet ibi patientiam et

do to-him the-contrary as-much-as he-has there patience and

humilitatem, tantam habet et non plus.

humility so-much he-has and not more

XIV. De paupertate spiritus.

XIV about poverty of-spirit

Beati pauperes spiritu, quoniam ipsorum est regnum

blessed the-poor in-spirit since theirs is the-kingdom

caelorum. Multi sunt, qui orationibus et officiis insistentes

of-the-heavens many are-there who in-prayers and offices persisting

multas abstinentias et afflictiones in suis corporibus

many abstinences and afflictions in their bodies

faciunt, sed de solo verbo, quod videtur esse iniuria
make but at a-single word which seems to-be an-injury
suorum corporum, vel de aliqua re, quae eis aufertur,
to-their bodies or at some thing which from-them is-taken-away
scandalizati continuo perturbantur. Hi non sunt pauperes
scandalized at-once are-disturbed these not are poor
spiritu; quia qui vere pauper est spiritu, se ipsum odit
in-spirit because he-who truly poor is in-spirit him himself hates
et eos diligit, qui eum percutiunt in maxillam.
and those loves who him strike on the-cheek

XV. De pacificis.
XV about the-peacemakers

Beati pacifici, quoniam filii Dei vocabuntur. Illi sunt
blessed the-peacemakers since sons of-God they-will-be-called those are
vere pacifici, qui de omnibus, quae in hoc saeculo patiuntur,
truly peacemakers who in all-things which in this world they-suffer
propter amorem Domini nostri Iesu Christi in animo et
for the-love of-the-Lord our Jesus Christ in mind and
corpore pacem servant.
body peace keep

XVI. De munditia cordis.
XVI about purity of-heart

Beati mundo corde, quoniam ipsi Deum videbunt. Mundo
blessed the-pure in-heart since they God will-see pure
corde sunt qui terrena despiciunt et caelestia quaerunt
in-heart are-they who earthly-things despise and heavenly-things seek
et semper adorare et videre Dominum Deum vivum et
and always to-adore and to-see the-Lord God living and
verum mundo corde et animo non desistunt.
true with-pure heart and mind not cease

XVII. De humili servo Dei.

XVII about the-humble servant of-God

Beatus ille servus, qui non magis se exaltat de bono, quod

blessed that servant who not more himself exalts over the-good which

Dominus dicit et operatur per illum, quam quod dicit et

the-Lord says and works through him than over-what he-says and

operatur per alium. Peccat homo, qui magis vult recipere a

works through another sins the-man who more wishes to-receive from

proximo suo, quam non vult dare de se Domino Deo.

neighbor his than not he-wishes to-give of himself to-the-Lord God

XVIII. De compassione proximi.

XVIII about compassion for-the-neighbor

Beatus homo, qui sustinet proximum suum secundum suam

blessed the-man who bears-with neighbor his according-to his

fragilitatem in eo, quod vellet sustineri ab ipso, si in

frailty in this that he-would-wish to-be-borne-with by him if in

consimili casu esset.

a-like case he-were

XIX. De beato et non beato servo.

XIX about the-blessed and the-not blessed servant

Beatus servus, qui omnia bona sua reddit Domino Deo; quia

blessed the-servant who all goods his renders to-the-Lord God because

qui sibi aliquid retinuerit abscondit in se pecuniam

he-who for-himself anything will-have-kept-back hides in himself the-money

domini sui, et quod putat habere, auferetur ab eo.

of-lord his and what he-thinks to-have will-be-taken-away from him

XX. De bono et humili religioso.

XX about the-good and humble religious

Beatus servus, qui non tenet se meliorem, quando

blessed the-servant who not holds himself better when

magnificatur et exaltatur ab hominibus, sicuti quando tenetur

he-is-magnified and exalted by men than when he-is-held

vilis et simplex et despectus; quia, quantum est homo
vile and simple and despised because as-much-as is a-man
coram Deo, tantum est et non plus. Vae illi religioso, qui
before God so-much he-is and not more woe to-that religious who
ab aliis positus est in alto et per suam voluntatem non vult
by others set is on high and by his-own will not wishes
descendere. Et beatus ille servus, qui non per suam voluntatem
to-come-down and blessed that servant who not by his-own will
ponitur in alto et semper desiderat subesse pedibus aliorum.
is-set on high and always desires to-be-under the-feet of-others

XXI. De beato et vano religioso.
XXI about the-blessed and the-vain religious

Beatus ille religiosus, qui non habet iucunditatem et
blessed that religious who not has merriment and
laetitiam nisi in sanctissimis eloquiis et operibus Domini
gladness except in the-most-holy utterances and works of-the-Lord
et cum his perducit homines ad amorem Dei in gaudio
and with these leads men to the-love of-God in joy
et laetitia. Et vae illi religioso, qui delectat se in verbis
and gladness and woe to-that religious who delights himself in words
otiosis et inanibus et cum his perducit homines ad risum.
idle and empty and with these leads men to laughter

XXII. De inani et loquaci religioso.
XXII about the-empty and talkative religious

Beatus ille servus, qui non loquitur sub spe mercedis et omnia
blessed that servant who not speaks under hope of-reward and all
sua non manifestat et non est velox ad loquendum, sed
his-things not makes-known and not is quick to speaking but
sapienter providet, quae debet loqui et respondere. Vae illi
wisely foresees what-things he-ought to-speak and to-answer woe to-that
religioso, qui bona, quae Dominus sibi ostendit, non retinet
religious who the-goods which the-Lord to-him shows not keeps

in corde suo et aliis non ostendit per operationem, sed magis
in heart his and to-others not shows by working but rather
sub spe mercedis hominibus verbis cupit ostendere; in hoc enim
under hope of-reward to-men in-words desires to-show in this for
recipit mercedem suam, et audientes parum fructum reportant.
he-receives reward his and the-hearers little fruit carry-away

XXIII. De vera correctione.
XXIII about true correction

Beatus servus, qui disciplinam, accusationem et reprehensionem
blessed the-servant who discipline accusation and reproof
ita patienter ab alio sustinet, sicut a semetipso.
so patiently from another bears as from himself
Beatus servus, qui reprehensus benigne acquiescit, verecunde
blessed the-servant who reproved kindly acquiesces modestly
obtemperat, humiliter confitetur et libenter satisfacit.
complies humbly confesses and gladly makes-satisfaction
Beatus servus, qui non est velox ad se excusandum
blessed the-servant who not is quick to himself excusing
et humiliter sustinet verecundiam et reprehensionem de
and humbly bears shame and reproof for
peccato, ubi non commisit culpam.
a-sin where not he-committed the-fault

XXIV. De vera humilitate.
XXIV about true humility

Beatus ille, qui ita inventus fuerit humilis inter subditos
blessed he who so found will-have-been humble among subjects
suos, sicuti quando esset inter dominos suos. Beatus servus,
his as when he-was among lords his blessed the-servant
qui semper permanet sub virga correctionis. Fidelis servus et
who always remains under the-rod of-correction faithful servant and
prudens est, qui in omnibus suis offensis non tardat interius
prudent is-he who in all his offenses not delays inwardly

punire per contritionem et exterius per confessionem
to-punish through contrition and outwardly through confession
et operis satisfactionem.
and of-work satisfaction
XXV. De vera dilectione.
XXV about true love
Beatus ille frater, qui tantum diligeret fratrem suum
blessed that brother who as-much would-love brother his
infirmum, qui non potest ei satisfacere, quantum diligit
sick who not can him to-satisfy as-much-as he-loves-him
sanum, qui potest ei satisfacere. Beatus frater, qui tantum
healthy who can him to-satisfy blessed the-brother who as-much
diligeret et timeret fratrem suum, cum esset longe ab ipso,
would-love and fear brother his when he-was far from him
sicuti quando esset cum eo, et non diceret de eo aliquid
as when he-was with him and not would-say about him anything
post ipsum, quod cum caritate non posset dicere coram ipso.
behind him which with charity not he-could to-say before him
XXVI. Quod servi Dei honorent clericos.
XXVI that the-servants of-God honor clerics
Beatus servus Dei, qui portat fidem in clericis, qui vivunt
blessed the-servant of-God who bears faith in clerics who live
recte secundum formam sanctae romanae Ecclesiae. Et vae
rightly according-to the-form of-the-holy Roman Church and woe
illis qui ipsos despiciunt; licet enim sint peccatores,
to-those who them despise although for they-be sinners
tamen nullus debet eos iudicare, quia ipse solus Dominus
yet no-one ought them to-judge because himself alone the-Lord
reservat sibi ipsos ad iudicandum. Nam quantum maior est
reserves to-himself them for judging for as-much-as greater is
omnibus administratio eorum, quam habent de sanctissimo
than-all the-ministry of-them which they-have about the-most-holy

corpore et sanguine Domini nostri Iesu Christi, quod
body and blood of-the-Lord our Jesus Christ which
ipsi recipiunt et ipsi soli aliis administrant, tantum plus
they receive and they alone to-others administer so-much more
peccatum habent qui peccant in ipsis, quam in
sin have they-who sin against them than against
omnibus aliis hominibus istius mundi.
all other men of-this world

XXVII. De virtutibus effugantibus vitia.
XXVII about the-virtues putting-to-flight vices

Ubi caritas est et sapientia, ibi nec timor nec ignorantia. Ubi
where charity is and wisdom there neither fear nor ignorance where
est patientia et humilitas, ibi nec ira nec perturbatio. Ubi
is patience and humility there neither anger nor disturbance where
est paupertas cum laetitia, ibi nec cupiditas nec avaritia. Ubi
is poverty with gladness there neither cupidity nor avarice where
est quies et meditatio, ibi neque sollicitudo neque vagatio.
is quiet and meditation there neither solicitude nor wandering
Ubi est timor Domini ad atrium suum custodiendum, ibi
where is the-fear of-the-Lord for court his to-be-guarded there
inimicus non potest habere locum ad ingrediendum. Ubi est
the-enemy not can to-have a-place for entering where is
misericordia et discretio, ibi nec superfluitas nec induratio.
mercy and discretion there neither superfluity nor hardening

XXVIII. De abscondendo bono, ne perdatur.
XXVIII about hiding the-good lest it-be-lost

Beatus servus, qui thesaurizat in caelo bona, quae Dominus
blessed the-servant who treasures-up in heaven the-goods which the-Lord
sibi ostendit, et sub spe mercedis non cupit manifestare
to-him shows and under hope of-reward not desires to-make-known
hominibus, quia ipse Altissimus manifestabit opera eius
to-men because the-very Most-High will-make-known the-works his

quibuscumque placuerit. Beatus servus, qui secreta Domini
to-whomever it-will-please blessed the-servant who the-secrets of-the-Lord
conservat in corde suo.
keeps in heart his

Salutatio virtutum

II · THE SALUTATION OF THE VIRTUES

Francis hails the virtues as queen and ladies: wisdom with simplicity, poverty with humility, charity with obedience. Whoever has one and offends none has all, and each confounds its vice, obedience making a man subject even to the beasts.

Ave, regina sapientia, Dominus te salvet cum tua sorore
hail queen wisdom the-Lord you may-save with your sister
sancta pura simplicitate. Domina sancta paupertas, Dominus
holy pure simplicity lady holy poverty the-Lord
te salvet cum tua sorore sancta humilitate. Domina sancta
you may-save with your sister holy humility lady holy
caritas, Dominus te salvet cum tua sorore sancta obedientia.
charity the-Lord you may-save with your sister holy obedience
Sanctissimae virtutes omnes, vos salvet Dominus, a quo
most-holy virtues all you may-save the-Lord from whom
proceditis et venitis. Nullus homo est penitus in toto
you-proceed and come no man is-there at-all in the-whole
mundo, qui unam ex vobis possit habere, nisi prius moriatur.
world who one of you can to-have unless first he-die
Qui unam habet et alias non offendit, omnes habet; et qui
he-who one has and the-others not offends all has and he-who
unam offendit, nullam habet et omnes offendit; et unaquaeque
one offends none has and all offends and each-one

confundit vitia et peccata. Sancta sapientia confundit satan
confounds vices and sins holy wisdom confounds Satan
et omnes malitias eius. Pura sancta simplicitas confundit
and all malices his pure holy simplicity confounds
omnem sapientiam huius mundi et sapientiam carnis. Sancta
all the-wisdom of-this world and the-wisdom of-the-flesh holy
paupertas confundit omnem cupiditatem et avaritiam et curas
poverty confounds all cupidity and avarice and the-cares
huius saeculi. Sancta humilitas confundit superbiam et omnes
of-this age holy humility confounds pride and all
homines huius mundi et omnia, quae in mundo sunt. Sancta
the-men of-this world and all-things which in the-world are holy
caritas confundit omnes diabolicas et carnales tentationes et
charity confounds all diabolical and carnal temptations and
omnes carnales timores. Sancta obedientia confundit omnes
all carnal fears holy obedience confounds all
corporales et carnales voluntates et habet mortificatum corpus
bodily and carnal wills and holds mortified body
suum ad obedientiam spiritus et ad obedientiam fratris
its to the-obedience of-the-spirit and to the-obedience of-brother
sui et facit hominem subditum omnibus hominibus huius
its and makes the-man subject to-all the-men of-this
mundi, et non tantum hominibus, sed etiam omnibus bestiis
world and not only to-men but also to-all beasts
et feris, ut possint facere de eo quidquid voluerint,
and wild-animals that they-may to-do with him whatever they-will-wish
quantum fuerit eis datum desuper a Domino.
as-far-as it-will-have-been to-them given from-above by the-Lord

De reverentia corporis Domini et de munditia altaris

III · REVERENCE FOR THE BODY OF THE LORD

Francis warns clerics of the neglect of the Eucharist, left in vile places, carried carelessly, and taken unworthily, and of the written words of the Lord trampled underfoot. Both are to be kept in precious and honorable places.

Attendamus, omnes clerici, magnum peccatum et ignorantiam,
let-us-attend all clerics to-the-great sin and ignorance
quam quidam habent super sanctissimum corpus et sanguinem
which some have about the-most-holy body and blood
Domini nostri Iesu Christi et sacratissima nomina et verba
of-the-Lord our Jesus Christ and the-most-sacred names and words
eius scripta, quae sanctificant corpus. Scimus, quia non potest
his written which sanctify the-body we-know that not can
esse corpus, nisi prius sanctificetur a verbo. Nihil enim
be the-body unless first it-be-sanctified by the-word nothing for
habemus et videmus corporaliter in hoc saeculo de ipso
we-have and see bodily in this world of the-very
Altissimo, nisi corpus et sanguinem, nomina et verba,
Most-High except the-body and blood the-names and words
per quae facti sumus et redempti de morte ad vitam.
through which made we-are and redeemed from death to life
Omnes autem illi qui ministrant tam sanctissima mysteria,
all moreover those who minister such most-holy mysteries
considerent intra se, maxime hi qui indiscrete ministrant,
let-them-consider within themselves most-of-all those who indiscreetly minister
quam viles sint calices, corporalia et linteamina, ubi
how vile are the-chalices corporals and linens where
sacrificatur corpus et sanguis Domini nostri Iesu Christi.
is-sacrificed the-body and blood of-the-Lord our Jesus Christ

Et a multis in locis vilibus relinquitur et miserabiliter
and by many in places vile it-is-left and miserably
per viam portatur et indigne sumitur et indiscrete aliis
along the-road is-carried and unworthily is-taken and indiscreetly to-others
ministratur. Nomina etiam et verba eius scripta aliquando
is-administered the-names also and words his written sometimes
pedibus conculcantur; quia animalis homo non percipit
with-feet are-trampled because the-animal man not perceives
ea quae Dei sunt. Non movemur de his omnibus
the-things which of-God are not are-we-moved about these all-things
pietate, cum ipse pius Dominus in manibus nostris se
by-pity since he the-loving Lord into hands our himself
praebeat, et eum tractemus et sumamus quotidie per os
gives and him we-handle and take daily through mouth
nostrum? An ignoramus, quia debemus venire in manus eius?
our or do-we-not-know that we-must to-come into hands his
Igitur de his omnibus et aliis cito et firmiter emendemus;
therefore about these all-things and others quickly and firmly let-us-amend
et ubicumque fuerit sanctissimum corpus Domini nostri Iesu
and wherever will-be the-most-holy body of-the-Lord our Jesus
Christi illicite collocatum et relictum, removeatur de loco
Christ unlawfully placed and left let-it-be-removed from place
illo et in loco pretioso ponatur et consignetur. Similiter
that and in a-place precious let-it-be-put and be-sealed likewise
nomina et verba Domini scripta, ubicumque inveniantur in
the-names and words of-the-Lord written wherever they-are-found in
locis immundis, colligantur et in loco honesto debeant
places unclean let-them-be-gathered and in a-place honorable they-ought
collocari. Et scimus, quia haec omnia tenemur super omnia
to-be-placed and we-know that these all-things we-are-bound above all-things
observare secundum praecepta Domini et constitutiones
to-observe according-to the-precepts of-the-Lord and the-constitutions

sanctae matris Ecclesiae. Et qui hoc non fecerit, sciat,
of-holy mother Church and he-who this not will-have-done let-him-know
se coram Domino nostro Iesu Christo in die iudicii
himself before Lord our Jesus Christ on the-day of-judgment
reddere rationem. Et hoc scriptum qui fecerit exemplari,
to-render an-account and this writing he-who will-have-had copied
ut melius observetur, sciat se benedictum a Domino.
that better it-be-observed let-him-know himself blessed by the-Lord

Regula I fratrum minorum

IV · THE RULE OF 1221, CHAPTERS I–IX

The Rule begins with obedience to Pope Innocent and the gospel's call to leave everything. It sets out the reception and clothing of novices, the office and fasts, ministers who are servants, fraternal correction, work, and the refusal of money, treated like stones and dust, and it sends the friars begging without shame, since Christ lived on alms.

Quam fecit beatus Franciscus, et dominus papa Innocentius
which made blessed Francis and lord pope Innocent
confirmavit eam sibi sine bulla.
confirmed it for-him without a-bull
In nomine Patris et Filii et Spiritus sancti. Amen.
in the-name of-the-Father and of-the-Son and of-the-Spirit holy amen
Haec est vita, quam frater Franciscus petiit sibi concedi
this is the-life which brother Francis asked for-himself to-be-granted
et confirmari a domino papa Innocentio. Et ille concessit et
and confirmed by lord pope Innocent and he granted and
confirmavit eam sibi et suis fratribus habitis et futuris.
confirmed it for-him and for-his brothers had and to-come

Frater Franciscus et quicumque erit caput istius religionis
brother Francis and whoever will-be head of-this religion
promittat obedientiam et reverentiam domino papae
let-him-promise obedience and reverence to-lord pope
Innocentio et eius successoribus. Et alii fratres
Innocent and his successors and the-other brothers
teneantur fratri Francisco et eius successoribus obedire.
let-them-be-bound brother Francis and his successors to-obey
I. Quod fratres vivant in obedientia, sine proprio et in
I that the-brothers live in obedience without property and in
castitate.
chastity
Regula et vita istorum fratrum haec est, scilicet vivere in
the-rule and life of-these brothers this is namely to-live in
obedientia, in castitate et sine proprio, et Domini nostri
obedience in chastity and without property and of-the-Lord our
Iesu Christi doctrinam et vestigia sequi, qui dicit: Si vis
Jesus Christ the-teaching and footsteps to-follow who says if you-wish
perfectus esse, vade et vende omnia, quae habes, et da
perfect to-be go and sell all-things which you-have and give
pauperibus, et habebis thesaurum in caelo; et veni, sequere
to-the-poor and you-will-have treasure in heaven and come follow
me; et: Si quis vult post me venire, abneget semetipsum et
me and if anyone wishes after me to-come let-him-deny himself and
tollat crucem suam et sequatur me; item: Si quis vult venire
take-up cross his and follow me likewise if anyone wishes to-come
ad me, et non odit patrem et matrem et uxorem et filios et
to me and not hates father and mother and wife and sons and
fratres et sorores, adhuc autem et animam suam, non potest
brothers and sisters still moreover and soul his not can
esse meus discipulus. Et omnis, qui reliquerit patrem aut
be my disciple and everyone who will-have-left father or

matrem, fratres aut sorores, uxorem aut filios, domos aut agros
mother brothers or sisters wife or sons houses or fields
propter me, centuplum accipiet et vitam aeternam possidebit.
for me a-hundredfold will-receive and life eternal will-possess
II. De receptione et vestimentis fratrum.
II about the-reception and clothing of-the-brothers
Si quis divina inspiratione volens accipere hanc vitam
if anyone by-divine inspiration wishing to-take-up this life
venerit ad fratres nostros, benigne recipiatur ab eis.
will-have-come to brothers our kindly let-him-be-received by them
Quodsi fuerit firmus accipere vitam nostram, multum
but-if he-will-have-been firm to-take-up life our much
caveant sibi fratres, ne de suis temporalibus negotiis
let-beware for-themselves the-brothers lest in his temporal affairs
se intromittant, sed ad suum ministrum, quam citius
themselves they-meddle but to their minister as quickly-as
possunt, eum repraesentent. Minister vero benigne ipsum
they-can him let-them-present the-minister but kindly him
recipiat et confortet et vitae nostrae tenorem ei diligenter
let-receive and comfort and of-life our the-tenor to-him diligently
exponat. Quo facto, praedictus, si vult et potest
let-him-expound which done the-aforesaid if he-wishes and can
spiritualiter et sine impedimento, vendat omnia sua
spiritually and without impediment let-him-sell all his-things
et ea omnia pauperibus studeat erogare. Caveant autem
and them all to-the-poor let-him-strive to-bestow let-beware moreover
sibi fratres et ministri fratrum, quod de negotiis
for-themselves the-brothers and the-ministers of-the-brothers that in affairs
suis nullo modo se intromittant neque accipiant aliquam
his in-no way themselves they-meddle nor accept any
pecuniam, neque per se neque per interpositam
money nor through themselves nor through an-interposed

personam; si tamen indigerent, alia necessaria corporis praeter
person if yet they-should-need other necessities of-the-body besides
pecuniam recipere possint fratres causa necessitatis, sicut alii
money to-receive they-may the-brothers by-reason of-necessity like other
pauperes. Et cum reversus fuerit, minister concedat ei
poor and when returned he-will-have the-minister let-him-grant to-him
pannos probationis usque ad annum, scilicet duas tunicas
the-cloths of-probation all-the-way to a-year namely two tunics
sine caputio et cingulum et braccas et caparonem usque
without hood and a-cord and breeches and a-caparon all-the-way
ad cingulum. Finito vero anno et termino probationis,
to the-cord finished but the-year and term of-probation
recipiatur ad obedientiam. Postea non licebit ei
let-him-be-received into obedience afterward not it-will-be-lawful for-him
ad aliam religionem accedere neque «extra obedientiam
to another religion to-go nor outside obedience
evagari» iuxta mandatum domini papae. Nam secundum
to-wander according-to the-command of-the-lord pope for according-to
Evangelium nemo mittens manum ad aratrum et aspiciens
the-Gospel no-one putting the-hand to the-plow and looking
retro aptus est regno Dei. Si autem aliquis venerit
back fit is for-the-kingdom of-God if moreover anyone will-have-come
qui sua dare non potest sine impedimento et habet
who his-things to-give not can without impediment and has
spiritualem voluntatem, relinquat illa, et sufficit ei. Nullus
a-spiritual will let-him-leave them and it-suffices for-him no-one
recipiatur contra formam et institutionem sanctae Ecclesiae.
let-be-received against the-form and institution of-holy Church
Alii vero fratres, qui promiserunt obedientiam, habeant
the-other but brothers who have-promised obedience let-them-have
unicam tunicam cum caputio et aliam sine caputio, si
one tunic with hood and another without hood if

necesse fuerit, et cingulum et braccas. Et omnes fratres
necessary it-will-be and a-cord and breeches and all the-brothers
vilibus vestibus induantur, et possint eas repeciare de
in-vile garments let-be-clothed and they-may them to-patch with
saccis et aliis peciis cum benedictione Dei; quia dicit
sackcloth and other pieces with the-blessing of-God because says
Dominus in Evangelio: Qui in veste pretiosa sunt et
the-Lord in the-Gospel those-who in clothing precious are and
in deliciis et qui mollibus vestiuntur in domibus regum
in delights and who in-soft-things are-clothed in the-houses of-kings
sunt. Et licet dicantur hypocritae, non tamen cessent
are and though they-be-called hypocrites not yet let-them-cease
bene facere; nec quaerant caras vestes in hoc saeculo, ut
well to-do nor seek dear garments in this world that
possint habere vestimentum in regno caelorum.
they-may-be-able to-have a-garment in the-kingdom of-the-heavens

III. De divino officio et ieiunio.
III about the-divine office and fasting

Dicit Dominus: Hoc genus daemoniorum non potest exire
says the-Lord this kind of-demons not can to-go-out
nisi in ieiunio et oratione; et iterum: Cum ieiunatis, nolite
except by fasting and prayer and again when you-fast do-not
fieri sicut hypocritae tristes. Propter hoc omnes fratres
become like the-hypocrites sad because-of this all the-brothers
sive clerici sive laici faciant divinum officium, laudes et
whether clerics or laymen let-them-perform the-divine office praises and
orationes, secundum quod debent facere. Clerici faciant
prayers according-to what they-ought to-do the-clerics let-them-perform
officium et dicant pro vivis et pro mortuis secundum
the-office and say-it for the-living and for the-dead according-to
consuetudinem clericorum; pro defectu autem et negligentia
the-custom of-clerics for the-failing moreover and negligence

fratrum dicant omni die Miserere mei, Deus cum Pater
of-the-brothers let-them-say every day have-mercy-on me God with Father
noster; pro fratribus defunctis dicant De profundis cum
our for the-brothers deceased let-them-say out-of the-depths with
Pater noster. Et libros tantum necessarios ad implendum
Father our and books only necessary for fulfilling
eorum officium possint habere; et laicis etiam scientibus
their office they-may to-have and to-laymen also knowing-how
legere psalterium liceat eis illud habere; aliis vero
to-read the-psalter let-it-be-lawful for-them it to-have to-others but
nescientibus litteras librum habere non liceat. Laici
not-knowing letters a-book to-have not let-it-be-lawful the-laymen
vero dicant Credo in Deum et viginti quatuor Pater
but let-them-say I-believe in God and twenty four Father
noster cum Gloria Patri pro matutino, pro laudibus vero
our with Glory to-the-Father for matins for lauds but
quinque; pro prima Credo in Deum et septem Pater noster
five for prime I-believe in God and seven Father our
cum Gloria Patri; pro tertia, sexta et nona, pro qualibet
with Glory to-the-Father for terce sext and none for each
septem; pro vesperis duodecim; pro completorio Credo in
seven for vespers twelve for compline I-believe in
Deum et septem Pater noster cum Gloria Patri; pro
God and seven Father our with Glory to-the-Father for
mortuis septem Pater noster cum Requiem aeternam; et pro
the-dead seven Father our with Rest eternal and for
defectu et negligentia fratrum tria Pater noster quolibet die.
the-failing and negligence of-the-brothers three Father our each day
Et similiter omnes fratres ieiunent a festo omnium
and likewise all the-brothers let-them-fast from the-feast of-All
sanctorum usque ad Natale Domini et ab Epiphania,
Saints all-the-way to the-Nativity of-the-Lord and from the-Epiphany

quando Dominus noster Iesus Christus incepit ieiunare,
when Lord our Jesus Christ began to-fast
usque ad Pascha; aliis autem temporibus non teneantur
all-the-way to Easter at-other moreover times not let-them-be-bound
secundum hanc vitam nisi sexta feria ieiunare. Et
according-to this life except on-the-sixth weekday to-fast and
liceat eis manducare de omnibus cibis, qui
let-it-be-lawful for-them to-eat of all the-foods which
apponuntur eis, secundum Evangelium.
are-set-before them according-to the-Gospel
IV. De ministris et aliis fratribus, qualiter ordinentur.
IV about the-ministers and other brothers how they-are-to-be-ordered
In nomine Domini omnes fratres, qui constituuntur ministri
in the-name of-the-Lord all the-brothers who are-appointed ministers
et servi aliorum fratrum, in provinciis et in locis, in
and servants of-the-other brothers in the-provinces and in the-places in
quibus fuerint, collocent suos fratres, quos saepe visitent
which they-will-be let-them-place their brothers whom often let-them-visit
et spiritualiter moneant et confortent. Et omnes alii
and spiritually admonish and comfort and all the-other
fratres mei benedicti diligenter obediant eis in his
brothers my blessed diligently let-them-obey them in those-things
quae spectant ad salutem animae et non sunt contraria
which look to the-salvation of-the-soul and not are contrary
vitae nostrae. Et faciant inter se, sicut dicit Dominus:
to-life our and let-them-do among themselves as says the-Lord
Quaecumque vultis, ut faciant vobis homines, et vos facite
whatever you-wish that may-do to-you men also you do
illis; et: Quod tibi non vis fieri non facias alteri.
to-them and what to-you not you-wish to-be-done do-not do to-another
Et recordentur ministri et servi, quod dicit Dominus: Non
and let-remember the-ministers and servants that says the-Lord not

veni ministrari, sed ministrare; et quod commissa est eis
I-came to-be-ministered-to but to-minister and that entrusted is to-them
cura animarum fratrum, de quibus, si aliquis perderetur
the-care of-the-souls of-the-brothers of whom if any should-be-lost
propter eorum culpam et malum exemplum, in die iudicii
through their fault and evil example on the-day of-judgment
oportebit eos reddere rationem coram Domino Iesu Christo.
it-will-behoove them to-render an-account before the-Lord Jesus Christ

V. De correctione fratrum in offensione.
V about the-correction of-the-brothers in offense

Ideoque animas vestras et fratrum vestrorum custodite;
and-therefore souls your and of-brothers your guard
quia horrendum est incidere in manus Dei viventis. Si
because horrible it-is to-fall into the-hands of-God living if
quis autem ministrorum alicui fratrum aliquid contra vitam
anyone moreover of-the-ministers to-any of-the-brothers anything against life
nostram praeceperit vel contra animam suam, frater
our will-have-commanded or against soul his the-brother
non teneatur ei obedire; quia illa obedientia non est,
not let-him-be-bound him to-obey because that obedience not is
in qua delictum vel peccatum committitur. Verumtamen
in which an-offense or sin is-committed nevertheless
omnes fratres, qui sunt sub ministris et servis, facta
all the-brothers who are under ministers and servants the-deeds
ministrorum et servorum considerent rationabiliter et
of-the-ministers and servants let-them-consider reasonably and
diligenter. Et si viderint, aliquem illorum carnaliter
diligently and if they-will-have-seen any of-them carnally
et non spiritualiter ambulare pro rectitudine vitae nostrae,
and not spiritually walk for the-rectitude of-life our
post tertiam admonitionem, si non se emendaverit,
after the-third admonition if not himself he-will-have-amended

in capitulo Pentecostes renuntietur ministro et servo
at the-chapter of-Pentecost let-him-be-reported to-the-minister and servant
totius fraternitatis, nulla contradictione impediente. Si vero
of-the-whole fraternity no contradiction bindering if but
inter fratres, ubicumque sint, fuerit aliquis frater volens
among the-brothers wherever they-be there-will-be any brother wishing
carnaliter et non spiritualiter ambulare, fratres, cum quibus
carnally and not spiritually to-walk the-brothers with whom
est, moneant eum et instruant et corripiant humiliter
he-is let-them-admonish him and instruct and rebuke humbly
et diligenter. Quodsi ille post tertiam admonitionem
and diligently but-if he after the-third admonition
noluerit se emendare, quam citius possunt,
will-have-been-unwilling himself to-amend as quickly-as they-can
mittant eum vel significent suo ministro et servo, qui
let-them-send him or make-it-known to-his minister and servant which
minister et servus de eo faciat, sicut sibi secundum
minister and servant about him let-him-do as to-him according-to
Deum melius videbitur expedire.
God best it-will-seem to-be-expedient
Et caveant omnes fratres tam ministri et servi quam alii,
and let-beware all the-brothers both ministers and servants and others
quod propter peccatum alterius vel malum exemplum non
that because-of the-sin of-another or the-evil example not
turbentur vel irascantur, quia diabolus propter delictum
they-be-disturbed or angered because the-devil because-of the-offense
unius multos vult corrumpere; sed spiritualiter, sicut melius
of-one many wishes to-corrupt but spiritually as best
possunt, adiuvent illum qui peccavit, quia non est sanis
they-can let-them-help him who has-sinned because not is for-the-healthy
opus medicus, sed male habentibus.
need a-physician but for-those-badly having

Similiter omnes fratres non habeant aliquam potestatem
likewise all the-brothers not let-them-have any power
vel dominationem maxime inter se. Sicut enim Dominus
or domination most-of-all among themselves as for the-Lord
dicit in Evangelio: Principes gentium dominantur eorum,
says in the-Gospel the-princes of-the-nations lord-it-over them
et qui maiores sunt potestatem exercent in eos, non
and those-who greater are power exercise upon them not
sic erit inter fratres; sed quicumque voluerit inter eos
so it-will-be among the-brothers but whoever will-wish among them
maior fieri sit eorum minister et servus; et qui
greater to-become let-him-be their minister and servant and he-who
maior est inter eos fiat sicut minor.
greater is among them let-him-become as the-lesser
Nec aliquis frater malum faciat vel malum dicat alteri;
nor any brother evil let-him-do or evil say to-another
imo magis per caritatem spiritus voluntarie serviant et
nay rather through the-charity of-the-spirit voluntarily let-them-serve and
obediant invicem. Et haec est vera et sancta obedientia
obey one-another and this is the-true and holy obedience
Domini nostri Iesu Christi. Et omnes fratres, quotiescumque
of-the-Lord our Jesus Christ and all the-brothers as-often-as
declinaverint a mandatis Domini et extra obedientiam
they-will-have-turned-aside from the-commands of-the-Lord and outside obedience
evagaverint, sicut dicit propheta, sciant, se esse
will-have-wandered as says the-prophet let-them-know themselves to-be
maledictos extra obedientiam, quoadusque steterint in
cursed outside obedience as-long-as they-will-have-stood in
tali peccato scienter. Et quando perseverant in mandatis
such sin knowingly and when they-persevere in the-commands
Domini, quae promiserunt per sanctum Evangelium et
of-the-Lord which they-promised through the-holy Gospel and

vitam ipsorum, sciant, se in vera obedientia stare,
life their let-them-know themselves in true obedience to-stand
et benedicti sint a Domino.
and blessed be-they by the-Lord
VI. De recursu fratrum ad ministros, et quod aliquis
VI about the-recourse of-the-brothers to the-ministers and that any
frater non vocetur prior.
brother not be-called prior
Fratres, in quibuscumque locis sunt, si non possunt vitam
the-brothers in whatever places they-are if not they-can life
nostram observare, quam citius possunt, recurrant
our to-observe as quickly-as they-can let-them-have-recourse
ad suum ministrum hoc ipsi significantes. Minister vero
to their minister this themselves making-known the-minister but
taliter eis studeat providere, sicut ipse vellet
in-such-a-way for-them let-him-strive to-provide as he would-wish
sibi fieri, si in consimili casu esset. Et nullus vocetur
for-himself to-be-done if in a-like case he-were and no-one let-be-called
prior, sed generaliter omnes vocentur fratres minores. Et
prior but generally all let-be-called brothers lesser and
alter alterius lavet pedes.
the-one of-the-other let-him-wash the-feet
VII. De modo serviendi et laborandi.
VII about the-manner of-serving and of-working
Omnes fratres, in quibuscumque locis steterint apud
all the-brothers in whatever places they-will-have-stayed with
alios ad serviendum vel laborandum, non sint camerarii
others for serving or working not let-them-be chamberlains
nec cancellarii nec praesint in domibus eorum quibus
nor chancellors nor preside in the-houses of-those whom
serviunt; nec recipiant aliquod officium, quod scandalum
they-serve nor accept any office which scandal

generet vel animae suae faciat detrimentum; sed sint
may-generate or to-soul their may-do harm but let-them-be
minores et subditi omnibus, qui in eadem domo sunt.
lesser and subject to-all who in the-same house are
Et fratres, qui sciunt laborare, laborent et eandem artem
and the-brothers who know-how to-work let-them-work and the-same craft
exerceant, quam noverint, si non fuerit contra salutem
exercise which they-have-known if not it-will-be against the-salvation
animae suae et honeste poterint operari. Nam ait propheta:
of-soul their and honestly they-can work for says the-prophet
Labores manuum tuarum quia manducabis, beatus es,
the-labors of-hands your because you-will-eat blessed you-are
et bene tibi erit; et apostolus: Qui non vult operari
and well for-you it-will-be and the-apostle he-who not wishes to-work
non manducet. Et unusquisque in ea arte et officio, in
let-him-not eat and each-one in that craft and office in
quo vocatus est, permaneat. Et possint pro labore accipere
which called he-is let-him-remain and they-may for labor to-receive
omnia necessaria praeter pecuniam. Et, cum necesse fuerit,
all necessities except money and when necessary it-will-be
vadant pro eleemosynis sicut alii fratres. Et liceat eis
let-them-go for alms like other brothers and let-it-be-lawful for-them
habere ferramenta et instrumenta suis artibus necessaria.
to-have iron-tools and instruments for-their crafts necessary
Omnes fratres studeant bonis operibus insudare, quia
all the-brothers let-them-strive at-good works to-sweat because
scriptum est: «Semper facito aliquid boni operis, ut diabolus
written it-is always do something of-good work that the-devil
te inveniat occupatum»; et iterum: «Otiositas inimica est
you may-find occupied and again idleness hostile is

animae». Ideo servi Dei semper orationi vel alicui
to-the-soul therefore the-servants of-God always in-prayer or in-some
bonae operationi insistere debent.
good work to-persist ought
Caveant sibi fratres, ubicumque fuerint, in eremis
let-beware for-themselves the-brothers wherever they-will-be in hermitages
vel aliis locis, quod nullum locum sibi approprient
or other places that no place to-themselves they-appropriate
nec alicui defendant. Et quicumque ad eos venerit
nor against-anyone defend and whoever to them will-have-come
amicus vel adversarius, fur vel latro, benigne recipiatur.
a-friend or an-adversary a-thief or a-robber kindly let-him-be-received
Et ubicumque sunt fratres et in quocumque loco se
and wherever are the-brothers and in whatever place themselves
invenerint, spiritualiter et diligenter debeant se
they-will-have-found spiritually and diligently they-ought themselves
revereri et honorare ad invicem sine murmuratione. Et
to-revere and to-honor to one-another without murmuring and
caveant sibi fratres, quod non se ostendant tristes
let-beware for-themselves the-brothers that not themselves they-show sad
extrinsecus et nubilosos hypocritas; sed ostendant se
outwardly and cloudy hypocrites but let-them-show themselves
gaudentes in Domino et hilares et convenienter gratiosos.
rejoicing in the-Lord and cheerful and fittingly gracious
VIII. Quod fratres non recipiant pecuniam.
VIII that the-brothers not receive money
Dominus praecipit in Evangelio: Videte, cavete ab omni
the-Lord commands in the-Gospel see beware of all
malitia et avaritia; et attendite vobis a sollicitudinibus
malice and avarice and attend to-yourselves against the-anxieties
huius saeculi et a curis huius vitae. Unde nullus
of-this world and against the-cares of-this life whence none

fratrum, ubicumque sit et quocumque vadit, aliquo modo
of-the-brothers wherever he-be and wherever he-goes in-any way
tollat nec recipiat nec recipi faciat pecuniam aut
let-him-take nor receive nor to-be-received cause money or
denarios, nec occasione vestimentorum nec librorum nec
pennies neither on-the-occasion of-clothes nor of-books nor
pro pretio alicuius laboris, immo nulla occasione, nisi
for the-price of-any labor nay on-no occasion except
propter manifestam necessitatem infirmorum fratrum; quia
because-of the-manifest necessity of-the-sick brothers because
non debemus maiorem habere utilitatem et reputare in
not we-ought greater to-have usefulness and to-reckon in
pecunia et denariis quam in lapidibus. Et illos vult diabolus
money and pennies than in stones and those wishes the-devil
obcaecare, qui eam appetunt vel reputant lapidibus meliorem.
to-blind who it covet or reckon than-stones better
Caveamus ergo, qui omnia reliquimus, ne pro tam
let-us-beware therefore we-who all-things have-left lest for so
modico regnum caelorum perdamus. Et si in aliquo loco
small-a-thing the-kingdom of-the-heavens we-lose and if in some place
invenerimus denarios, de his non curemus tanquam de
we-shall-have-found pennies about these not let-us-care as of
pulvere, quem pedibus calcamus, quia vanitas vanitatum, et
the-dust which with-the-feet we-tread because vanity of-vanities and
omnia vanitas. Et si forte, quod absit, contigerit, aliquem
all-things vanity and if perhaps which far-be-it it-should-happen any
fratrem pecuniam vel denarios colligere vel habere, excepta
brother money or pennies to-collect or to-have excepted
solummodo praedicta infirmorum necessitate, omnes fratres
only the-aforesaid of-the-sick necessity all the-brothers
teneant eum pro falso fratre et fure et latrone et loculos
let-them-hold him for a-false brother and a-thief and a-robber and purses

habente, nisi vere poenituerit. Et nullo modo fratres
having unless truly he-will-have-repented and no way the-brothers
recipiant nec recipi faciant nec quaerant nec quaeri
let-receive nor to-be-received cause nor seek nor to-be-sought
faciant pecuniam pro eleemosyna neque denarios pro aliquibus
cause money for alms nor pennies for any
domibus vel locis; neque cum persona pro talibus locis
houses or places nor with a-person for such places
pecunias vel denarios quaerente vadant. Alia autem servitia,
monies or pennies seeking let-them-go other moreover services
quae non sunt contraria vitae nostrae, possunt fratres
which not are contrary to-life our can the-brothers
facere cum benedictione Dei. Fratres tamen in manifesta
to-do with the-blessing of-God the-brothers yet in the-manifest
necessitate leprosorum possint pro eis quaerere eleemosynam.
necessity of-lepers may for them to-seek alms
Caveant tamen multum a pecunia. Similiter caveant omnes
let-them-beware yet much of money likewise let-beware all
fratres, ut pro nullo turpi lucro terras circumeant.
the-brothers that for no base gain lands they-go-around

IX. De petenda eleemosyna.

IX about alms to-be-sought

Omnes fratres studeant sequi humilitatem et paupertatem
all the-brothers let-them-strive to-follow the-humility and poverty
Domini nostri Iesu Christi et recordentur, quod nihil aliud
of-the-Lord our Jesus Christ and let-them-remember that nothing other
oportet nos habere de toto mundo, nisi, sicut dicit apostolus,
it-behooves us to-have of the-whole world except as says the-apostle
habentes alimenta et quibus tegamur, his contenti
having food and that-by-which we-may-be-covered with-these content
simus. Et debent gaudere, quando conversantur inter viles
let-us-be and they-ought to-rejoice when they-live among vile

et despectas personas, inter pauperes et debiles, infirmos et
and despised persons among the-poor and weak the-sick and
leprosos et iuxta viam mendicantes. Et cum necesse fuerit,
lepers and beside the-road beggars and when necessary it-will-be
vadant pro eleemosynis. Et non verecundentur, sed magis
let-them-go for alms and not let-them-be-ashamed but rather
recordentur, quia Dominus noster Iesus Christus, Filius Dei
let-them-remember that Lord our Jesus Christ the-Son of-God
vivi omnipotentis, posuit faciem suam ut petram durissimam,
living almighty set face his like a-rock most-hard
nec verecundatus fuit; et fuit pauper et hospes et vixit
nor ashamed he-was and he-was poor and a-guest and lived
de eleemosynis, ipse et beata Virgo et discipuli eius. Et
on alms he and the-blessed Virgin and disciples his and
quando facerent eis homines verecundiam et nollent
when should-do to-them men shame and should-be-unwilling
eis dare eleemosynam, referant inde gratias Deo; quia
to-them to-give alms let-them-render thence thanks to-God because
de verecundiis recipient magnum honorem ante tribunal
for the-shames they-will-receive great honor before the-tribunal
Domini nostri Iesu Christi. Et sciant, quod verecundia
of-the-Lord our Jesus Christ and let-them-know that shame
non patientibus, sed inferentibus imputatur. Et eleemosyna
not to-those-suffering but to-those-inflicting is-imputed and alms
est hereditas et iustitia, quae debetur pauperibus, quam
is an-inheritance and justice which is-owed to-the-poor which
nobis acquisivit Dominus noster Iesus Christus. Et fratres,
for-us acquired Lord our Jesus Christ and the-brothers
qui eam acquirendo laborant, magnam mercedem habebunt
who it acquiring labor great reward will-have
et faciunt lucrari et acquirere tribuentes; quia omnia, quae
and they-make gain and acquire the-givers because all-things which

homines relinquunt in mundo, peribunt, sed de caritate et de
men leave in the-world will-perish but of the-charity and of
eleemosynis, quas fecerunt, habebunt praemium a Domino.
the-alms which they-did they-will-have a-prize from the-Lord
Et secure manifestet unus alteri necessitatem suam, ut sibi
and securely let-make-known one to-another need his that for-him
necessaria inveniat et ministret. Et quilibet diligat et nutriat
necessities he-may-find and minister and each let-love and nourish
fratrem suum, sicut mater diligit et nutrit filium suum,
brother his as a-mother loves and nourishes son her
in quibus Deus eis gratiam largietur. Et qui manducat
in what-things God to-them grace will-bestow and he-who eats
non manducantem non spernat, et qui non manducat
the-one-not eating let-him-not despise and he-who not eats
manducantem non iudicet. Et quandocumque necessitas
the-one-eating let-him-not judge and whenever necessity
supervenerit, liceat universis fratribus, ubicumque fuerint,
will-have-arisen let-it-be-lawful for-all the-brothers wherever they-will-be
uti omnibus cibis, quos possunt homines manducare, sicut
to-use all foods which can men to-eat as
Dominus dicit de David, qui comedit panes propositionis, quos
the-Lord says of David who ate the-loaves of-proposition which
non licebat manducare, nisi sacerdotibus. Et recordentur,
not it-was-lawful to-eat except for-the-priests and let-them-remember
quod dicit Dominus: Attendite autem vobis, ne forte
what says the-Lord attend moreover to-yourselves lest perhaps
graventur corda vestra in crapula et ebrietate et curis
be-weighed-down hearts your with surfeiting and drunkenness and the-cares
huius vitae, et superveniat vobis repentina dies illa; tanquam
of-this life and come-upon you sudden day that like
laqueus enim superveniet in omnes, qui sedent super faciem
a-snare for it-will-come upon all who sit upon the-face

orbis terrae. Similiter etiam tempore manifestae necessitatis
of-the-world of-the-earth likewise also in-the-time of-manifest necessity
faciant omnes fratres de eorum necessariis, sicut eis
let-do all the-brothers about their necessities as to-them
Dominus gratiam largietur, quia necessitas non habet legem.
the-Lord grace will-bestow because necessity not has law

Regula I fratrum minorum

V · THE RULE OF 1221, CHAPTERS X–XVII

The middle chapters provide for the sick, forbid slander and the company of women, and expel a fornicator. They send the friars through the world with neither purse nor staff and forbid them beasts. Friars may go among the Saracens with leave, to live peaceably or to preach baptism, and preachers must give up their office at a word and glory in nothing, since nothing is their own but their vices and sins.

X. De infirmis fratribus.
X about the-sick brothers
Si quis fratrum in infirmitatem ceciderit, ubicumque fuerit,
if any of-the-brothers into illness will-have-fallen wherever he-will-be
alii fratres non dimittant eum, nisi constituatur unus
the-other brothers let-them-not leave him unless there-be-appointed one
de fratribus vel plures, si necesse fuerit, qui serviant ei, sicut
of the-brothers or more if necessary it-will-be who may-serve him as
vellent sibi serviri; sed in maxima necessitate possunt
they-would-wish themselves to-be-served but in very-great necessity they-can
ipsum dimittere alicui personae, quae debeat suae satisfacere
him to-leave to-some person who ought his to-satisfy
infirmitati. Et rogo fratrem infirmum, ut referat de omnibus
illness and I-ask the-brother sick that he-render for all-things
gratias Creatori; et qualem vult eum Dominus, talem se
thanks to-the-Creator and such-as wishes him the-Lord such himself

esse desideret sive sanum sive infirmum, quia omnes, quos
to-be let-him-desire whether healthy or sick because all whom
Deus ad vitam praeordinavit aeternam, flagellorum atque
God to life has-preordained eternal of-scourges and
infirmitatum stimulis et compunctionis spiritu erudit,
of-illnesses with-the-goads and of-compunction by-the-spirit he-instructs
sicut Dominus dicit: Ego quos amo arguo et castigo. Si
as the-Lord says I whom I-love I-rebuke and chastise if
autem turbabitur vel irascetur sive contra Deum sive
moreover he-will-be-disturbed or will-grow-angry whether against God or
contra fratres vel forte postulaverit sollicite medicinas nimis
against the-brothers or perhaps will-have-asked anxiously for-medicines too-much
desiderans liberare carnem cito morituram, quae est animae
desiring to-free the-flesh soon to-die which is of-the-soul
inimica, a malo sibi evenit et carnalis est, et non videtur
an-enemy from evil to-him it-comes and carnal he-is and not he-seems
esse de fratribus, quia plus diligit corpus quam animam.
to-be of the-brothers because more he-loves the-body than the-soul
XI. Quod fratres non blasphement nec detrahant, sed
XI that the-brothers not blaspheme nor detract but
diligant se ad invicem.
love themselves to one-another
Et omnes fratres caveant sibi, ut non calumnientur
and all the-brothers let-beware for-themselves that not they-slander
aliquem neque contendant verbis, immo studeant retinere
anyone nor contend in-words nay let-them-strive to-keep
silentium, quandocumque eis Deus gratiam largietur. Neque
silence whenever to-them God grace will-bestow nor
litigent inter se neque cum aliis, sed procurent
let-them-quarrel among themselves nor with others but let-them-take-care
humiliter respondere dicentes: Servi inutiles sumus. Et
humbly to-answer saying servants useless we-are and

non irascantur, quia omnis, qui irascitur fratri suo,
let-them-not grow-angry because everyone who grows-angry with-brother his
reus erit iudicio; qui autem dixerit fratri suo: raca,
liable will-be to-judgment he-who moreover will-have-said to-brother his raca
reus erit concilio; qui autem dixerit: fatue, reus erit
liable will-be to-the-council he-who moreover will-have-said fool liable will-be
gehennae ignis. Et diligant se ad invicem, sicut Dominus
of-the-gehenna of-fire and let-them-love themselves to one-another as the-Lord
dicit: Hoc est praeceptum meum, ut diligatis invicem, sicut
says this is commandment my that you-love one-another as
dilexi vos. Et ostendant ex operibus dilectionem, quam
I-have-loved you and let-them-show from works the-love which
debent ad invicem, sicut dicit apostolus: Non diligamus verbo
they-owe to one-another as says the-apostle not let-us-love in-word
neque lingua, sed opere et veritate. Et neminem blasphement;
nor in-tongue but in-deed and truth and no-one let-them-blaspheme
non murmurent; non detrahant aliis, quia scriptum
let-them-not murmur let-them-not detract others because written
est: Susurrones et detractores sunt Deo odibiles. Et sint
it-is whisperers and detractors are to-God hateful and let-them-be
modesti omnem ostendentes mansuetudinem ad omnes
modest all showing gentleness to all
homines. Non iudicent; non condemnent; et, sicut
men let-them-not judge let-them-not condemn and as
dicit Dominus, non considerent minima peccata aliorum,
says the-Lord let-them-not consider the-least sins of-others
immo magis sua recogitent in amaritudine animae suae.
nay rather their-own let-them-recall in the-bitterness of-soul their
Et contendant intrare per angustam portam, quia dicit
and let-them-strive to-enter through the-narrow gate because says

Dominus: Angusta porta et arcta via est, quae ducit ad
the-Lord narrow the-gate and strait the-way is which leads to
vitam; et pauci sunt qui inveniunt eam.
life and few are-they who find it
XII. De malo visu et frequentia mulierum vitanda.
XII about evil looking and the-company of-women to-be-avoided
Omnes fratres, ubicumque sunt vel vadunt, caveant
all the-brothers wherever they-are or go let-beware
sibi a malo visu et frequentia mulierum, et nullus
for-themselves of evil looking and the-company of-women and no-one
cum eis consilietur solus. Sacerdotes honeste loquantur
with them let-him-take-counsel alone the-priests honorably let-them-speak
cum eis dando poenitentiam vel aliquod spirituale consilium.
with them giving penance or some spiritual counsel
Et nulla penitus mulier ab aliquo fratre recipiatur ad
and no at-all woman by any brother let-be-received into
obedientiam, sed dato sibi consilio spirituali, ubi voluerit,
obedience but given to-her counsel spiritual where she-will-wish
agat poenitentiam. Et multum omnes nos custodiamus et
let-her-do penance and much all we let-us-guard and
omnia membra nostra munda teneamus, quia dicit Dominus:
all members our pure let-us-keep because says the-Lord
Omnis, qui viderit mulierem ad concupiscendum eam,
everyone who will-have-looked-at a-woman to lusting-after her
iam moechatus est eam in corde suo.
already committed-adultery has with-her in heart his
XIII. De punitione fornicatorum.
XIII about the-punishment of-fornicators
Si quis fratrum diabolo instigante fornicaretur, habitu
if any of-the-brothers the-devil instigating should-fornicate of-the-habit
ordinis exuatur, quem ex sua turpi iniquitate amisit,
of-the-order let-him-be-stripped which by his foul iniquity he-has-lost

et ex toto deponat et a nostra religione penitus
and from the-whole let-him-lay-it-aside and from our religion utterly
expellatur. Et postea poenitentiam faciat de peccatis suis.
let-him-be-expelled and afterward penance let-him-do for sins his
XIV. Quomodo fratres debeant ire per mundum.
XIV how the-brothers ought to-go through the-world
Quando fratres vadunt per mundum, nihil portent
when the-brothers go through the-world nothing let-them-carry
per viam neque sacculum neque peram neque panem
on the-way neither purse nor scrip nor bread
neque pecuniam neque virgam. Et in quamcumque domum
nor money nor staff and into whatever house
intraverint, dicant primum: Pax huic domui. Et in
they-will-have-entered let-them-say first peace to-this house and in
eadem domo manentes edant et bibant quae
the-same house remaining let-them-eat and drink the-things-which
apud illos sunt. Non resistant malo; sed, si quis eos
with them are let-them-not resist evil but if anyone them
in maxillam percusserit, praebeant ei et alteram; et
on the-cheek will-have-struck let-them-offer to-him also the-other and
qui aufert eis vestimentum, etiam tunicam non
who takes-away from-them the-garment also the-tunic let-them-not
prohibeant. Omni petenti se tribuant; et si quis
forbid to-everyone asking themselves let-them-give and if anyone
aufert ea quae sua sunt, non repetant.
takes-away the-things which theirs are let-them-not ask-back
XV. Quod fratres non teneant bestiam, nec equitent.
XV that the-brothers not keep a-beast nor ride
Iniungo omnibus fratribus meis tam clericis quam laicis
I-enjoin on-all brothers my both clerics and laymen
euntibus per mundum vel morantibus in locis, quod nullo
going through the-world or staying in places that in-no

modo apud se vel apud alium nec aliquo alio modo
way with themselves or with another nor in-any other way
bestiam aliquam habeant. Nec eis liceat equitare, nisi
a-beast any they-have nor to-them let-it-be-lawful to-ride unless
infirmitate vel magna necessitate cogantur.
by-illness or great necessity they-be-compelled
XVI. De euntibus inter saracenos et alios infideles.
XVI about those-going among the-Saracens and other infidels
Dicit Dominus: Ecce, ego mitto vos sicut oves in medio
says the-Lord behold I send you as sheep in the-midst
luporum. Estote ergo prudentes sicut serpentes et simplices
of-wolves be therefore prudent as serpents and simple
sicut columbae. Unde quicumque fratrum divina inspiratione
as doves whence whoever of-the-brothers by-divine inspiration
voluerint ire inter saracenos et alios infideles vadant de
will-wish to-go among the-Saracens and other infidels let-them-go with
licentia sui ministri et servi. Minister vero det eis
the-license of-their minister and servant the-minister but let-him-give them
licentiam et non contradicat, si viderit, eos esse idoneos
license and not gainsay if he-will-have-seen them to-be fit
ad mittendum; nam tenebitur Domino reddere rationem,
for sending for he-will-be-bound to-the-Lord to-render an-account
si in hoc vel in aliis indiscrete processerit. Fratres
if in this or in other-things indiscreetly he-will-have-proceeded the-brothers
vero, qui vadunt, possunt duobus modis spiritualiter inter
but who go can in-two ways spiritually among
eos conversari. Unus modus est, quod non faciant lites
them conduct-themselves one way is that not they-make disputes
neque contentiones, sed sint subditi omni humanae creaturae
nor contentions but be subject to-every human creature
propter Deum, et confiteantur, se esse christianos. Alius
for God and confess themselves to-be Christians the-other

modus est, quod, cum viderint placere Deo, annuntient
way is that when they-will-have-seen it-to-please God they-announce
verbum Dei, ut credant in Deum omnipotentem,
the-word of-God that they-may-believe in God almighty
Patrem et Filium et Spiritum sanctum, Creatorem omnium,
the-Father and the-Son and the-Spirit holy the-Creator of-all
Redemptorem et Salvatorem Filium, ut baptizentur et
the-Redeemer and Savior the-Son that they-be-baptized and
efficiantur christiani, quia, nisi quis renatus fuerit ex
become Christians because unless anyone reborn will-have-been of
aqua et Spiritu sancto, non potest intrare in regnum Dei.
water and the-Spirit holy not he-can to-enter into the-kingdom of-God
Haec et alia, quae placuerint Domino, ipsis et aliis
these and other-things which will-have-pleased the-Lord to-them and to-others
dicere possunt; quia dicit Dominus in Evangelio: Omnis, qui
to-say they-can because says the-Lord in the-Gospel everyone who
confitebitur me coram hominibus, confitebor et ego eum coram
will-confess me before men shall-confess also I him before
Patre meo, qui in caelis est; et: Qui erubuerit me et
Father my who in the-heavens is and he-who will-have-blushed-at me and
meos sermones, hunc Filius hominis erubescet, cum venerit
my words him the-Son of-man will-blush-at when he-will-have-come
in maiestate sua et Patris et sanctorum angelorum.
in majesty his and of-the-Father and of-the-holy angels
Et omnes fratres, ubicumque sunt, recordentur, quod
and all the-brothers wherever they-are let-them-remember that
dederunt se et reliquerunt corpora sua Domino nostro
they-gave themselves and left bodies their to-the-Lord our
Iesu Christo, et pro eius amore debent se exponere
Jesus Christ and for his love they-ought themselves to-expose
inimicis tam visibilibus quam invisibilibus; quia dicit
to-enemies both visible and invisible because says

Dominus: Qui perdiderit animam suam propter me salvam
the-Lord he-who will-have-lost soul his for me safe
faciet eam in vitam aeternam. Beati qui persecutionem
will-make it unto life eternal blessed they-who persecution
patiuntur propter iustitiam, quoniam ipsorum est regnum
suffer for justice since theirs is the-kingdom
caelorum. Si me persecuti sunt, et vos persequentur. Si
of-the-heavens if me persecuted they-have also you they-will-persecute if
autem persequuntur vos in una civitate, fugite in aliam.
moreover they-persecute you in one city flee into another
Beati estis, cum vos oderint homines et maledixerint vos et
blessed are-you when you they-hate men and will-have-cursed you and
cum separaverint vos et exprobraverint et eiecerint
when they-will-have-separated you and will-have-reproached and will-have-cast-out
nomen vestrum tanquam malum, et cum dixerint omne
name your as evil and when they-will-have-said every
malum adversum vos mentientes propter me; gaudete in
evil against you lying for me rejoice on
illa die et exsultate, quoniam merces vestra multa est in
that day and exult since reward your much is in
caelis. Dico autem vobis amicis meis, ne terreamini ab
the-heavens I-say moreover to-you friends my be-not terrified by
his, et nolite timere eos qui occidunt corpus et post haec
these and do-not fear those who kill the-body and after this
non habent amplius quid faciant. Videte, ne turbemini.
not have more what they-may-do see that you-be-not-troubled
In patientia enim vestra possidebitis animas vestras. Qui
in patience for your you-will-possess souls your he-who
autem perseveraverit usque in finem, hic salvus erit.
moreover will-have-persevered all-the-way to the-end this-one saved will-be

XVII. De praedicatoribus.

XVII about preachers

Nullus fratrum praedicet contra formam et institutionem
none of-the-brothers let-him-preach against the-form and institution
sanctae romanae Ecclesiae et nisi concessum sibi fuerit a
of-the-holy Roman Church and unless granted to-him it-will-have-been by
ministro suo. Caveat vero sibi minister, ne alicui indiscrete
minister his let-beware but for-himself the-minister lest to-anyone indiscreetly
concedat. Omnes tamen fratres operibus praedicent. Et nullus
he-grant-it all yet the-brothers by-works let-them-preach and no
minister vel praedicator appropriet sibi ministerium
minister or preacher let-him-appropriate to-himself the-ministry
fratrum vel officium praedicationis, sed quacumque hora ei
of-the-brothers or the-office of-preaching but at-whatever hour to-him
iniunctum fuerit, sine omni contradictione dimittat
enjoined it-will-have-been without any gainsaying let-him-give-up
suum officium. Unde deprecor in caritate, quae Deus est,
his office whence I-beseech in the-charity which God is
omnes fratres meos praedicatores, oratores, laboratores,
all brothers my preachers men-of-prayer workers
tam clericos quam laicos, ut studeant se humiliare in
both clerics and laymen that they-strive themselves to-humble in
omnibus, non gloriari nec in se gaudere nec interius
all-things not to-glory nor in themselves to-rejoice nor inwardly
se exaltare de bonis verbis et operibus, immo de nullo
themselves to-exalt over good words and works nay over no
bono, quod Deus dicit vel facit et operatur in eis aliquando
good which God says or does and works in them sometimes
et per ipsos, secundum quod dicit Dominus: Verumtamen
and through them according-to what says the-Lord nevertheless
in hoc nolite gaudere, quia spiritus subiiciuntur vobis.
in this do-not rejoice that the-spirits are-subject to-you

Et firmiter sciamus, quia non pertinent ad nos nisi vitia et
and firmly let-us-know that not belong to us except vices and
peccata. Et magis debemus gaudere, cum in tentationes varias
sins and rather we-ought to-rejoice when into temptations various
inciderimus, et cum sustinemus quascumque animae vel
we-shall-have-fallen and when we-bear whatever of-soul or
corporis angustias aut tribulationes in hoc mundo propter vitam
of-body straits or tribulations in this world for life
aeternam. Omnes ergo fratres caveamus ab omni superbia
eternal all therefore brothers let-us-beware of all pride
et vana gloria. Custodiamus nos a sapientia huius mundi
and vain glory let-us-guard ourselves from the-wisdom of-this world
et a prudentia carnis; spiritus enim carnis vult et studet
and from the-prudence of-the-flesh the-spirit for of-the-flesh wishes and strives
multum ad verba habenda, sed parum ad operationem, et
much toward words to-be-had but little toward working and
quaerit non religionem et sanctitatem interiorem spiritus, sed
seeks not religion and holiness inner of-the-spirit but
vult et desiderat religionem et sanctitatem foris apparentem
wishes and desires religion and holiness outwardly appearing
hominibus. Et isti sunt, de quibus dicit Dominus: Amen dico
to-men and these are-they of whom says the-Lord amen I-say
vobis, receperunt mercedem suam. Spiritus autem Domini vult,
to-you they-have-received reward their the-Spirit moreover of-the-Lord wishes
mortificatam et despectam, vilem et abiectam et opprobriosam
mortified and despised vile and abject and reproachful
esse carnem, et studet ad humilitatem et patientiam,
to-be the-flesh and strives toward humility and patience
puram simplicitatem et veram pacem spiritus; et semper
pure simplicity and true peace of-spirit and always

super omnia desiderat divinum timorem et divinam sapientiam
above all-things desires divine fear and divine wisdom
et divinum amorem Patris et Filii et Spiritus sancti.
and the-divine love of-the-Father and of-the-Son and of-the-Spirit holy
Et omnia bona Domino Deo altissimo et summo reddamus
and all goods to-the-Lord God most-high and supreme let-us-render
et omnia bona ipsius esse recognoscamus et de omnibus
and all goods his to-be let-us-acknowledge and for all-things
ei gratias referamus, a quo bona cuncta procedunt.
to-him thanks let-us-render from whom goods all proceed
Et ipse altissimus et summus, solus verus Deus habeat
and he the-most-high and supreme alone true God let-him-have
et ei reddantur et ipse recipiat omnes honores et
and to-him let-be-rendered and he let-him-receive all honors and
reverentias, omnes laudes et benedictiones, omnes gratias et
reverences all praises and blessings all thanks and
omnem gloriam, cuius est omne bonum, qui solus est bonus.
all glory whose is every good who alone is good
Et quando videmus vel audimus, malum dici vel fieri vel
and when we-see or hear evil to-be-said or done or
blasphemari Deum, nos benedicamus et benefaciamus et
to-be-blasphemed God we let-us-bless and do-good and
laudemus Dominum, qui est benedictus in saecula. Amen.
praise the-Lord who is blessed for ages amen

Regula I fratrum minorum

VI · THE RULE OF 1221, CHAPTERS XVIII–XXIII

The last chapters set the yearly chapters, require catholic life and confession, and give an exhortation the friars may preach. They warn against the devil's subtlety by the parable of the sower, then close with Francis's long prayer of thanks, his plea to all orders and estates to persevere, and his command that nothing be added to the rule.

XVIII. Qualiter ministri conveniant ad invicem.

XVIII how the-ministers come-together to one-another

Quolibet anno unusquisque minister cum fratribus suis possit

each year each minister with brothers his may

convenire, ubicumque placuerit eis, in festo S.

to-come-together wherever it-will-have-pleased them on the-feast of-Saint

Michaelis archangeli de his quae ad Deum pertinent,

Michael the-archangel about those-things which to God pertain

tractaturus. Omnes autem ministri, qui sunt in ultramarinis et

about-to-treat all moreover the-ministers who are in overseas and

ultramontanis partibus, semel in tribus annis, et alii ministri

beyond-the-mountains parts once in three years and the-other ministers

semel in anno veniant ad capitulum in festo Pentecostes

once in a-year let-them-come to the-chapter at the-feast of-Pentecost

apud ecclesiam sanctae Mariae de Portiuncula, nisi a ministro

at the-church of-Saint Mary of Portiuncula unless by the-minister

et servo totius fraternitatis aliter fuerit ordinatum.

and servant of-the-whole fraternity otherwise it-will-have-been ordained

XIX. Quod fratres vivant catholice.

XIX that the-brothers live catholicly

Omnes fratres sint catholici, vivant et loquantur

all the-brothers let-them-be catholics let-them-live and speak

catholice. Si quis vero erraverit a fide et vita catholica

catholicly if anyone but will-have-strayed from the-faith and life catholic

in dicto vel in facto et non se emendaverit, a nostra
in word or in deed and not himself will-have-amended from our
fraternitate penitus expellatur. Et omnes clericos et omnes
fraternity utterly let-him-be-expelled and all clerics and all
religiosos habeamus pro dominis in his quae spectant ad
religious let-us-hold for lords in those-things which look to
salutem animae et a nostra religione non deviant, et ordinem
the-salvation of-the-soul and from our religion not deviate and the-order
et officium eorum et administrationem in Domino veneremur.
and office of-them and administration in the-Lord let-us-venerate
XX. De confessione fratrum et de receptione corporis
XX about the-confession of-the-brothers and about the-reception of-the-body
et sanguinis Domini nostri Iesu Christi.
and blood of-the-Lord our Jesus Christ
Fratres mei benedicti tam clerici quam laici confiteantur
brothers my blessed both clerics and laymen let-them-confess
peccata sua sacerdotibus nostrae religionis. Et si non poterunt,
sins their to-the-priests of-our religion and if not they-will-be-able
confiteantur aliis discretis et catholicis sacerdotibus scientes
let-them-confess to-other discreet and catholic priests knowing
firmiter et attendentes, quia, a quibuscumque sacerdotibus
firmly and attending that from whatever priests
catholicis acceperint poenitentiam et absolutionem, absoluti
catholic they-will-have-received penance and absolution absolved
erunt procul dubio ab illis peccatis, si poenitentiam sibi
they-will-be beyond doubt from those sins if the-penance on-them
iniunctam procuraverint humiliter et fideliter observare.
enjoined they-will-have-taken-care humbly and faithfully to-observe
Si vero tunc sacerdotem habere non poterunt, confiteantur
if but then a-priest to-have not they-will-be-able let-them-confess
fratri suo, sicut dicit apostolus Iacobus: Confitemini alterutrum
to-brother their as says the-apostle James confess to-one-another

peccata vestra. Non tamen ob hoc dimittant recurrere ad
sins your not yet for this let-them-omit to-have-recourse to
sacerdotes, quia potestas ligandi et solvendi solis sacerdotibus
the-priests because the-power of-binding and of-loosing to-the-sole priests
est concessa. Et sic contriti et confessi sumant corpus et
is granted and thus contrite and confessed let-them-take the-body and
sanguinem Domini nostri Iesu Christi cum magna humilitate
blood of-the-Lord our Jesus Christ with great humility
et veneratione recordantes, quod ipse Dominus dicit: Qui
and veneration remembering that the-very Lord says he-who
manducat meam carnem et bibit meum sanguinem habet
eats my flesh and drinks my blood has
vitam aeternam; et: Hoc facite in meam commemorationem.
life eternal and this do in my commemoration

XXI. De laude et exhortatione, quam possunt facere
XXI about the-praise and exhortation which can to-make
fratres.
the-brothers

Et hanc vel talem exhortationem et laudem omnes fratres
and this or such exhortation and praise all brothers
mei, quandocumque placuerit eis, annuntiare possunt
my whenever it-will-have-pleased them to-announce can
inter quoscumque homines cum benedictione Dei: Timete
among whatever men with the-blessing of-God fear
et honorate, laudate et benedicite, gratias agite et adorate
and honor praise and bless give thanks and adore
Dominum Deum omnipotentem in Trinitate et Unitate, Patrem
the-Lord God almighty in Trinity and Unity the-Father
et Filium et Spiritum sanctum, Creatorem omnium. Agite
and the-Son and the-Spirit holy the-Creator of-all do
poenitentiam, facite dignos fructus poenitentiae, quia scitote,
penance make worthy fruits of-penance because know

quod cito moriemini. Date, et dabitur vobis. Dimittite, et
that soon you-will-die give and it-will-be-given to-you forgive and
dimittetur vobis. Et si non dimiseritis hominibus peccata
it-will-be-forgiven to-you and if not you-will-have-forgiven men sins
eorum, Dominus non dimittet vobis peccata vestra. Confitemini
their the-Lord not will-forgive you sins your confess
omnia peccata vestra. Beati qui moriuntur in poenitentia,
all sins your blessed those-who die in penance
quia erunt in regno caelorum. Vae illis qui non
because they-will-be in the-kingdom of-the-heavens woe to-those who not
moriuntur in poenitentia, quia erunt filii diaboli, cuius opera
die in penance because they-will-be sons of-the-devil whose works
faciunt, et ibunt in ignem aeternum. Cavete et abstinete
they-do and they-will-go into fire eternal beware and abstain
ab omni malo et perseverate usque in finem in bono.
from all evil and persevere all-the-way to the-end in good

XXII. De admonitione fratrum.

XXII about the-admonition of-the-brothers

Attendamus, omnes fratres, quod dicit Dominus: Diligite
let-us-attend all brothers to-what says the-Lord love
inimicos vestros et benefacite his qui oderunt vos. Nam et
enemies your and do-good to-those who hate you for also
Dominus noster Iesus Christus, cuius vestigia sequi debemus,
Lord our Jesus Christ whose footsteps to-follow we-ought
traditorem suum vocavit amicum et crucifixoribus suis sponte
betrayer his called friend and to-crucifiers his willingly
se obtulit. Amici igitur nostri sunt omnes illi qui nobis
himself offered friends therefore our are all those who on-us
iniuste inferunt tribulationes et angustias, verecundias et
unjustly inflict tribulations and straits shames and
iniurias, dolores et tormenta, martyrium et mortem; quos
injuries pains and torments martyrdom and death whom

multum diligere debemus, quia ex hoc quod nobis inferunt,
much to-love we-ought because from this which on-us they-inflict
habemus vitam aeternam. Et odio habeamus corpus nostrum
we-have life eternal and in-hatred let-us-hold body our
cum suis vitiis et peccatis, quia carnaliter vivendo vult
with its vices and sins because carnally living it-wishes
nobis auferre amorem Domini nostri Iesu Christi et vitam
from-us to-take-away the-love of-the-Lord our Jesus Christ and life
aeternam et se ipsum cum omnibus perdere in infernum;
eternal and it itself with all to-lose into hell
quia nos per culpam nostram sumus foetidi, miseri et bono
because we through fault our are fetid wretched and to-good
contrarii, ad mala autem prompti et voluntarii, quia, sicut
contrary to evils moreover prompt and willing because as
dicit Dominus in Evangelio: De corde hominum procedunt et
says the-Lord in the-Gospel from the-heart of-men proceed and
exeunt cogitationes malae, adulteria, fornicationes, homicidia,
go-out thoughts evil adulteries fornications murders
furta, avaritiae, nequitiae, dolus, impudicitia, oculus malus,
thefts avarices wickednesses deceit shamelessness eye evil
falsa testimonia, blasphemiae, superbia, stultitia. Haec omnia
false testimonies blasphemies pride folly these all
mala ab intus de corde hominis procedunt, et haec sunt
evils from within from the-heart of-man proceed and these are
quae coinquinant hominem.
the-things-which defile man
Nunc autem, postquam dimisimus mundum, nihil aliud
now moreover after we-have-left the-world nothing other
habemus facere, nisi solliciti simus sequi voluntatem Domini
we-have to-do except solicitous we-be to-follow the-will of-the-Lord
et placere ipsi. Multum caveamus, ne simus terra secus
and to-please him much let-us-beware lest we-be earth beside

viam vel petrosa vel spinosa, secundum quod dicit Dominus
the-road or stony or thorny according-to what says the-Lord
in Evangelio: Semen est verbum Dei. Quod autem secus
in the-Gospel the-seed is the-word of-God what moreover beside
viam, cecidit et conculcatum est hi sunt, qui audiunt
the-road fell and trampled was these are-they who hear
verbum et non intelligunt; et confestim venit diabolus et
the-word and not understand and forthwith comes the-devil and
rapit quod seminatum est in cordibus eorum, et tollit
snatches what sown is in hearts their and takes-away
verbum de cordibus eorum, ne credentes salvi fiant.
the-word from hearts their lest believing saved they-be-made
Quod autem super petrosam cecidit hi sunt, qui, cum
what moreover upon stony-ground fell these are-they who when
audierint verbum, statim cum gaudio suscipiunt illud;
they-will-have-heard the-word at-once with joy receive it
facta autem tribulatione et persecutione, propter verbum
made moreover tribulation and persecution because-of the-word
continuo scandalizantur, et hi radicem in se non habent,
at-once are-scandalized and these root in themselves not have
sed temporales sunt, quia ad tempus credunt et in tempore
but temporary are because for a-time they-believe and in time
tentationis recedunt. Quod autem in spinis cecidit hi
of-temptation withdraw what moreover among thorns fell these
sunt, qui verbum Dei audiunt; et sollicitudo et aerumnae
are-they who the-word of-God hear and the-solicitude and hardships
istius saeculi et fallacia divitiarum et circa reliqua
of-this world and the-deceit of-riches and about the-remaining
concupiscentiae introeuntes suffocant verbum, et sine fructu
desires entering choke the-word and without fruit
efficitur. Quod autem in terram bonam seminatum est
it-is-made what moreover in earth good sown is

hi sunt, qui in corde bono et optimo audientes verbum
these are-they who in heart good and excellent hearing the-word
intelligunt et retinent et fructum afferunt in patientia.
understand and retain and fruit bring-forth in patience
Et propterea nos fratres, sicut dicit Dominus, dimittamus
and therefore we brothers as says the-Lord let-us-leave
mortuos sepelire mortuos suos. Et multum caveamus a
the-dead to-bury dead their and much let-us-beware of
malitia et subtilitate satanae, qui vult, ne homo mentem
the-malice and subtlety of-Satan who wishes that-not man mind
suam et cor habeat ad Dominum Deum; et circumiens
his and heart have toward the-Lord God and going-about
desiderat cor hominis sub specie alicuius mercedis vel
he-desires the-heart of-man under the-pretext of-some reward or
adiutorii tollere et suffocare verbum et praecepta Domini
help to-take-away and to-choke the-word and the-precepts of-the-Lord
a memoria et vult cor hominis per saecularia negotia
from memory and wishes the-heart of-man through worldly affairs
et curam excaecare et ibi habitare, sicut dicit Dominus:
and care to-blind and there to-dwell as says the-Lord
Cum immundus spiritus exierit ab homine, ambulat
when the-unclean spirit will-have-gone-out from a-man he-walks
per loca arida et inaquosa quaerens requiem; et non
through places dry and waterless seeking rest and not
inveniens dicit: Revertar in domum meam, unde exivi.
finding-it he-says I-shall-return into house my whence I-went-out
Et veniens invenit eam vacantem, scopis mundatam et
and coming he-finds it empty with-brooms cleaned and
ornatam. Tunc vadit et assumit septem alios spiritus
adorned then he-goes and takes seven other spirits
nequiores se, et ingressi habitant ibi, et fiunt
more-wicked than-himself and having-entered they-dwell there and become

novissima hominis illius peiora prioribus. Unde, omnes fratres,
the-last-things of-man that worse than-the-first whence all brothers
custodiamus nos multum, ne sub specie alicuius mercedis
let-us-guard ourselves much lest under the-pretext of-some reward
vel operis vel adiutorii perdamus aut tollamus mentem
or work or help we-lose or take-away mind
nostram et cor a Domino. Sed in sancta caritate, quae
our and heart from the-Lord but in holy charity which
Deus est, rogo omnes fratres tam ministros quam alios, ut
God is I-ask all brothers both ministers and others that
omni impedimento remoto et omni cura et sollicitudine
every impediment removed and all care and solicitude
postposita, quocumque modo melius possunt, debeant servire,
set-aside in-whatever way best they-can they-ought to-serve
amare, adorare et honorare Dominum Deum mundo corde
to-love to-adore and to-honor the-Lord God with-pure heart
et pura mente, quod ipse super omnia quaerit. Ac semper
and pure mind which he above all-things seeks and always
faciamus in nobis habitaculum et mansionem ipsi, qui est
let-us-make in ourselves a-dwelling and abode for-him who is
Dominus Deus omnipotens, Pater et Filius et Spiritus
the-Lord God almighty the-Father and the-Son and the-Spirit
sanctus, qui dicit: Vigilate itaque omni tempore orantes,
holy who says watch and-so at-every time praying
ut digni habeamini fugere omnia mala, quae ventura
that worthy you-may-be-held to-flee all the-evils which to-come
sunt, et stare ante Filium hominis. Et cum stabitis
are and to-stand before the-Son of-man and when you-will-stand
ad orandum, dicite: Pater noster, qui es in caelis. Et
for praying say Father our who are in the-heavens and
adoremus eum puro corde, quoniam oportet semper orare
let-us-adore him with-pure heart since it-behooves always to-pray

et non deficere; nam Pater tales quaerit adoratores. Spiritus
and not to-faint for the-Father such seeks adorers spirit
est Deus, et eos qui adorant eum, in spiritu et veritate
is God and those who adore him in spirit and truth
oportet adorare. Et ad ipsum recurramus tanquam ad
it-behooves to-adore and to him let-us-have-recourse as to
pastorem et episcopum animarum nostrarum, qui dicit:
the-shepherd and bishop of-souls our who says
Ego sum Pastor bonus, qui pasco oves meas et animam
I am the-Shepherd good who feed sheep my and soul
meam pono pro ovibus meis. Omnes autem vos fratres
my lay-down for sheep my all moreover you brothers
estis; et patrem nolite vocare vobis super terram, unus
are and father do-not call for-yourselves upon earth one
est enim Pater vester, qui in caelis est. Nec vocemini
is for Father your who in the-heavens is nor be-called
magistri; unus est enim Magister vester, qui in caelis est,
masters one is for Master your who in the-heavens is
Christus. Si manseritis in me, et verba mea in vobis
Christ if you-will-have-remained in me and words my in you
manserint, quodcumque volueritis, petetis, et fiet
will-have-remained whatever you-will-wish you-will-ask and it-will-be-done
vobis. Ubicumque sunt duo vel tres congregati in nomine
for-you wherever are two or three gathered in name
meo, ibi sum in medio eorum. Ecce, ego vobiscum sum
my there I-am in the-midst of-them behold I with-you am
usque ad consummationem saeculi. Verba, quae locutus sum
all-the-way to the-consummation of-the-age the-words which spoken I-have
vobis, spiritus et vita sunt. Ego sum via, veritas et vita.
to-you spirit and life are I am the-way the-truth and the-life

Teneamus ergo verba, vitam et doctrinam et sanctum eius
let-us-hold therefore the-words the-life and the-teaching and holy his
Evangelium, qui dignatus est pro nobis rogare Patrem suum
Gospel who deigned has for us to-ask Father his
et nomen eius nobis manifestare dicens: Pater, manifestavi
and name his to-us to-make-manifest saying Father I-have-made-manifest
nomen tuum hominibus, quos dedisti mihi; quia verba, quae
name your to-men whom you-gave to-me because the-words which
dedisti mihi, dedi eis; et ipsi acceperunt et cognoverunt
you-gave to-me I-gave to-them and they received and knew
vere, quia a te exivi, et crediderunt, quia tu me
truly that from you I-came-forth and believed that you me
misisti. Ego pro eis rogo, non pro mundo rogo, sed pro his
sent I for them ask not for the-world I-ask but for these
quos dedisti mihi, quia tui sunt, et omnia mea tua sunt.
whom you-gave to-me because yours they-are and all-things mine yours are
Pater sancte, serva eos in nomine tuo, quos dedisti mihi,
Father holy keep them in name your whom you-gave to-me
ut sint unum, sicut et nos. Haec loquor in mundo,
that they-may-be one as also we these-things I-speak in the-world
ut habeant gaudium impletum in semetipsis. Ego dedi eis
that they-may-have joy fulfilled in themselves I gave them
sermonem tuum, et mundus eos odio habuit, quia non
word your and the-world them in-hatred had because not
sunt de mundo, sicut et ego non sum de mundo. Non
they-are of the-world as also I not am of the-world not
rogo, ut tollas eos de mundo, sed ut serves eos a malo.
I-ask that you-take them from the-world but that you-keep them from evil
Sanctifica eos in veritate. Sermo tuus veritas est. Sicut tu me
sanctify them in truth word your truth is as you me
misisti in mundum, et ego misi eos in mundum. Et pro eis
sent into the-world also I sent them into the-world and for them

ego sanctifico me ipsum, ut sint ipsi sanctificati in veritate.
I sanctify me myself that may-be they sanctified in truth
Non pro eis rogo tantum, sed pro eis, qui crediturí sunt
not for them I-ask only but for those who about-to-believe are
propter verbum eorum in me, ut sint consummati in
through the-word of-them in me that they-may-be consummated in
unum, et cognoscat mundus, quia tu me misisti et dilexisti
one and may-know the-world that you me sent and loved
eos, sicut et me dilexisti. Et notum faciam eis nomen
them as also me you-loved and known I-shall-make to-them name
tuum, ut dilectio, qua dilexisti me, in ipsis sit, et ego
your that the-love with-which you-loved me in them may-be and I
in ipsis. Pater, quos dedisti mihi, volo, ut ubi ego sum, et
in them Father whom you-gave to-me I-will that where I am also
illi sint mecum, ut videant claritatem tuam in regno tuo.
they may-be with-me that they-may-see glory your in kingdom your
XXIII. Oratio, laus et gratiarum actio.
XXIII prayer praise and of-thanks giving
Omnipotens, altissime, sanctissime et summe Deus, Pater
almighty most-high most-holy and supreme God Father
sancte et iuste, Domine Rex caeli et terrae, propter
holy and just Lord King of-heaven and of-earth for
temetipsum gratias agimus tibi, quia per sanctam voluntatem
your-own-self thanks we-give to-you because through holy will
tuam et per unicum Filium tuum in Spiritu sancto creasti
your and through only Son your in the-Spirit holy you-created
omnia spiritualia et corporalia et nos ad imaginem tuam et
all-things spiritual and bodily and us to image your and
similitudinem factos in paradiso posuisti; et nos per culpam
likeness made in paradise you-placed and we through fault
nostram cecidimus. Et gratias agimus tibi, quia, sicut per
our fell and thanks we-give to-you because as through

Filium tuum nos creasti, sic et per veram et sanctam
Son your us you-created so also through true and holy
dilectionem tuam, qua dilexisti nos, ipsum verum Deum
love your with-which you-loved us him true God
et verum hominem ex gloriosa semper Virgine beatissima
and true man from the-glorious ever Virgin most-blessed
sancta Maria nasci fecisti, et per crucem et sanguinem
holy Mary to-be-born you-made and through the-cross and the-blood
et mortem ipsius nos captivos redimi voluisti. Et gratias
and death of-him us captives to-be-redeemed you-willed and thanks
agimus tibi, quia ipse Filius tuus iterum venturus est in
we-give to-you because he Son your again to-come is in
gloria maiestatis suae mittere maledictos, qui poenitentiam
the-glory of-majesty his to-send the-cursed who penance
non egerunt et te non cognoverunt, in ignem aeternum
not have-done and you not have-known into fire eternal
et dicere omnibus, qui te cognoverunt et adoraverunt et
and to-say to-all who you have-known and adored and
tibi servierunt in poenitentia: Venite, benedicti Patris mei,
you served in penance come blessed of-Father my
percipite regnum, quod vobis paratum est ab origine mundi.
receive the-kingdom which for-you prepared is from the-origin of-the-world
Et quia omnes nos miseri et peccatores non sumus digni
and because all we wretched and sinners not are worthy
nominare te, suppliciter exoramus, ut Dominus noster Iesus
to-name you suppliantly we-beseech that the-Lord our Jesus
Christus Filius tuus dilectus, in quo tibi bene complacuit,
Christ Son your beloved in whom to-you well it-was-pleasing
una cum Spiritu sancto Paracleto gratias agat tibi,
together with the-Spirit holy the-Paraclete thanks may-give to-you
sicut tibi et ipsis placet, pro omnibus, qui tibi semper
as to-you and to-them it-pleases for all who to-you always

sufficit ad omnia, per quem nobis tanta fecisti.
suffices for all-things through whom for-us so-great-things you-have-done
Alleluia. Et gloriosam matrem beatissimam Mariam semper
alleluia and the-glorious mother most-blessed Mary ever
Virginem, beatum Michaelem, Gabrielem, Raphaelem et
Virgin blessed Michael Gabriel Raphael and
omnes choros beatorum spirituum, seraphim, cherubim et
all the-choirs of-blessed spirits seraphim cherubim and
thronorum, dominationum, principatuum et potestatum,
of-thrones of-dominations of-principalities and of-powers
virtutum, angelorum, archangelorum, B. Ioannem Baptistam,
of-virtues of-angels of-archangels blessed John the-Baptist
Ioannem evangelistam, Petrum, Paulum et beatos patriarchas,
John the-evangelist Peter Paul and the-blessed patriarchs
prophetas, Innocentes, apostolos, evangelistas, discipulos,
prophets Innocents apostles evangelists disciples
martyres, confessores, virgines, beatos Eliam et Enoch et
martyrs confessors virgins the-blessed Elijah and Enoch and
omnes sanctos, qui fuerunt et erunt et sunt, propter tuum
all the-saints who were and will-be and are for your
amorem humiliter deprecamur, ut, sicut tibi placet, pro
love humbly we-beseech that as to-you it-pleases for
his tibi gratias referant summo vero Deo, aeterno et
these-things to-you thanks they-may-render to-the-supreme true God eternal and
vivo, cum Filio tuo carissimo Domino nostro Iesu Christo et
living with Son your dearest Lord our Jesus Christ and
Spiritu sancto Paracleto in saecula saeculorum. Amen. Alleluia.
the-Spirit holy the-Paraclete for ages of-ages amen alleluia
Et Domino Deo universos intra sanctam Ecclesiam catholicam
and the-Lord God all within the-holy Church catholic
et apostolicam servire volentes et omnes ecclesiasticos
and apostolic to-serve wishing and all ecclesiastical

ordines, sacerdotes, diaconos, subdiaconos, acolythos, exorcistas,
orders priests deacons subdeacons acolytes exorcists
lectores, ostiarios et omnes clericos, universos religiosos et
lectors porters and all clerics all religious-men and
universas religiosas, omnes pueros et parvulos, pauperes et
all religious-women all boys and little-ones the-poor and
egenos, reges et principes, laboratores, agricolas, servos et
needy kings and princes workers farmers servants and
dominos, omnes virgines, continentes et maritatas, laicos,
lords all virgins continent and married laymen
masculos et feminas, omnes infantes, adolescentes, iuvenes
males and females all infants adolescents youths
et senes, sanos et infirmos, omnes pusillos et magnos et
and old-men healthy and sick all small and great and
omnes populos, gentes, tribus et linguas, omnes nationes et
all peoples nations tribes and tongues all nations and
omnes homines ubique terrarum, qui sunt et erunt, humiliter
all men everywhere on-earth who are and will-be humbly
rogamus et supplicamus nos omnes fratres minores, servi
we-ask and supplicate we all brothers lesser servants
inutiles, ut omnes in vera fide et poenitentia perseveremus,
useless that all in true faith and penance we-persevere
quia aliter nullus salvari potest. Omnes diligamus ex toto
because otherwise no-one be-saved can all let-us-love with whole
corde, ex tota anima, ex tota mente, ex tota virtute et
heart with whole soul with whole mind with whole virtue and
fortitudine, ex toto intellectu et omnibus viribus, toto
strength with whole understanding and all powers with-whole
nisu, toto affectu, totis visceribus, totis desideriis et
effort with-whole affection with-all bowels with-all desires and
voluntatibus Dominum Deum, qui totum corpus, totam
wills the-Lord God who whole body whole

animam et totam vitam dedit et dat omnibus nobis, qui
soul and whole life gave and gives to-all us who
nos creavit et redemit et sola sua misericordia salvabit,
us created and redeemed and by-sole his mercy will-save
qui nobis miserabilibus et miseris, putridis et foetidis,
who to-us wretched and miserable putrid and fetid
ingratis et malis omnia bona fecit et facit.
ungrateful and evil all goods has-done and does
Nihil ergo aliud desideremus, nihil aliud velimus, nihil aliud
nothing therefore other let-us-desire nothing other let-us-wish nothing other
placeat et delectet nos nisi Creator et Redemptor et Salvator
let-please and delight us except the-Creator and Redeemer and Savior
noster, solus verus Deus, qui est plenum bonum, omne bonum,
our the-only true God who is full good all good
totum bonum, verum et summum bonum, qui solus est
whole good true and supreme good who alone is
bonus, pius et mitis, suavis et dulcis, qui solus est sanctus,
good loving and gentle suave and sweet who alone is holy
iustus, verus et rectus, qui solus est benignus, innocens et
just true and right who alone is kind innocent and
mundus, a quo et per quem et in quo est omnis venia,
pure from whom and through whom and in whom is all pardon
omnis gratia, omnis gloria omnium poenitentium et iustorum,
all grace all glory of-all the-penitent and just
omnium beatorum in caelis congaudentium. Nihil ergo nos
of-all the-blessed in the-heavens rejoicing-together nothing therefore us
impediat, nihil separet, nihil interpolet. Ubique nos omnes,
let-hinder nothing separate nothing intervene everywhere we all
omni loco, omni hora et omni tempore, quotidie et continue
in-every place at-every hour and at-every time daily and continually
credamus veraciter et humiliter et in corde teneamus
let-us-believe truly and humbly and in heart let-us-hold

et amemus, honoremus, adoremus, serviamus, laudemus et
and let-us-love honor adore serve praise and
benedicamus, glorificemus et superexaltemus, magnificemus et
bless glorify and exalt-above magnify and
gratias agamus altissimo et summo Deo aeterno, Trinitati
thanks give to-the-most-high and supreme God eternal Trinity
et Unitati, Patri et Filio et Spiritui sancto, Creatori omnium,
and Unity Father and Son and Spirit holy Creator of-all
Salvatori in se credentium et sperantium et diligentium
Savior in him of-those-believing and hoping and loving
eum, qui sine initio et sine fine, immutabilis, invisibilis,
him who without beginning and without end unchangeable invisible
inenarrabilis, ineffabilis, incomprehensibilis, investigabilis,
unspeakable ineffable incomprehensible unsearchable
benedictus, laudabilis, gloriosus, superexaltatus, sublimis,
blessed praiseworthy glorious exalted-above sublime
excelsus, suavis, amabilis, delectabilis et totus semper super
lofty suave lovable delightful and wholly always above
omnia desiderabilis est in saecula saeculorum.
all-things desirable is for ages of-ages
In nomine Domini rogo omnes fratres, ut addiscant tenorem
in the-name of-the-Lord I-ask all brothers that they-learn the-tenor
et sensum eorum quae in ista vita ad salvationem
and sense of-those-things which in this life for the-salvation
animae nostrae scripta sunt, et ista frequenter ad memoriam
of-soul our written are and these frequently to memory
reducant. Et exoro Deum, ut ipse, qui est omnipotens,
they-bring-back and I-beseech God that he who is almighty
trinus et unus, benedicat omnes docentes, discentes, habentes,
triune and one may-bless all teaching learning having
recordantes et operantes ista, quoties repetunt et faciunt
remembering and doing these-things as-often-as they-repeat and do

quae ibi ad salvationem nostram scripta sunt. Et deprecor
what there for salvation our written are and I-beseech
omnes cum osculo pedum, ut multum diligant, custodiant
all with a-kiss of-the-feet that much they-love keep
et reponant haec. Et ex parte Dei omnipotentis et
and lay-up these-things and on the-part of-God almighty and
domini papae et per obedientiam ego frater Franciscus
of-the-lord pope and by obedience I brother Francis
firmiter praecipio et iniungo, ut ex his quae in ista
firmly command and enjoin that of these-things which in this
vita scripta sunt, nullus minuat vel in ipsa scriptum aliquod
life written are no-one lessen or in it writing any
desuper addat, nec aliam regulam fratres habeant.
from-above add nor another rule the-brothers have
Gloria Patri et Filio et Spiritui sancto. Sicut erat
glory to-the-Father and to-the-Son and to-the-Spirit holy as it-was
in principio et nunc et semper et in saecula saeculorum.
in the-beginning and now and always and for ages of-ages
Amen.
amen

Regula II fratrum minorum

VII · THE RULE OF 1223

The approved Rule, in twelve chapters, binds the friars to the gospel under Pope Honorius. It governs reception, the office, and fasts, forbids money, sets work and begging in the poverty that makes them kings of heaven, regulates penance, the general chapter, preaching, correction, nuns' houses, and missions to the Saracens, and asks for a cardinal protector.

I. In nomine Domini incipit vita minorum fratrum.

I in the-name of-the-Lord begins the-life of-the-lesser brothers

Regula et vita minorum fratrum haec est, scilicet Domini

the-rule and life of-the-lesser brothers this is namely of-the-Lord

nostri Iesu Christi sanctum Evangelium observare vivendo in

our Jesus Christ the-holy Gospel to-observe by-living in

obedientia, sine proprio et in castitate. Frater Franciscus

obedience without property and in chastity brother Francis

promittit obedientiam et reverentiam domino papae Honorio

promises obedience and reverence to-lord pope Honorius

ac successoribus eius canonice intrantibus et Ecclesiae

and to-the-successors his canonically entering and to-the-Church

romanae. Et alii fratres teneantur fratri Francisco et

Roman and the-other brothers let-them-be-bound brother Francis and

eius successoribus obedire.

his successors to-obey

II. De his qui volunt vitam istam accipere, et qualiter
II about those who wish life this to-take-up and how
recipi debeant.
to-be-received they-ought
Si qui voluerint hanc vitam accipere et venerint ad fratres
if any will-have-wished this life to-take-up and will-have-come to brothers
nostros, mittant eos ad suos ministros provinciales, quibus
our let-them-send them to their ministers provincial to-whom
solummodo et non aliis recipiendi fratres licentia concedatur.
only and not to-others of-receiving brothers the-license is-granted
Ministri vero diligenter examinent eos de fide catholica
the-ministers but diligently let-them-examine them about the-faith catholic
et ecclesiasticis sacramentis. Et si haec omnia credant et
and the-ecclesiastical sacraments and if these all-things they-believe and
velint ea fideliter confiteri et usque in finem firmiter
wish them faithfully to-confess and all-the-way to the-end firmly
observare et uxores non habent vel, si habent, et iam
to-observe and wives not have or if they-have and already
monasterium intraverint uxores vel licentiam eis dederint
the-monastery have-entered the-wives or license to-them have-given
auctoritate dioecesani episcopi, voto continentiae iam emisso,
by-the-authority of-the-diocesan bishop the-vow of-continence already taken
et illius sint aetatis uxores, quod non possit de eis oriri
and of-that be age the-wives that not may from them arise
suspicio, dicant illis verbum sancti Evangelii, quod vadant
suspicion let-them-say to-them the-word of-the-holy Gospel that they-go
et vendant omnia sua et ea studeant pauperibus erogare.
and sell all their-things and them strive to-the-poor to-bestow
Quod si facere non potuerint, sufficit eis bona
but if to-do not they-will-have-been-able suffices for-them the-good
voluntas. Et caveant fratres et eorum ministri, ne solliciti
will and let-beware the-brothers and their ministers lest solicitous

sint de rebus suis temporalibus, ut libere faciant de rebus
they-be about things their temporal that freely they-may-do with things
suis, quidquid Dominus inspiraverit eis. Si tamen consilium
their whatever the-Lord will-have-inspired in-them if yet counsel
requiratur, licentiam habeant ministri mittendi eos ad aliquos
be-required license let-have the-ministers of-sending them to some
Deum timentes, quorum consilio bona sua pauperibus
God fearing by-whose counsel the-goods their to-the-poor
erogentur. Postea concedant eis pannos probationis,
may-be-bestowed afterward let-them-grant to-them the-cloths of-probation
videlicet duas tunicas sine caputio et cingulum et braccas
namely two tunics without hood and a-cord and breeches
et caparonem usque ad cingulum, nisi eisdem ministris
and a-caparon all-the-way to the-cord unless to-the-same ministers
aliud secundum Deum aliquando videatur. Finito vero
otherwise according-to God sometimes it-seem finished but
anno probationis, recipiantur ad obedientiam promittentes
the-year of-probation let-them-be-received into obedience promising
vitam istam semper et regulam observare. Et nullo modo
life this always and the-rule to-observe and in-no way
licebit eis de ista religione exire iuxta mandatum
it-will-be-lawful for-them from this religion to-go-out according-to the-command
domini papae; quia secundum sanctum Evangelium nemo
of-the-lord pope because according-to the-holy Gospel no-one
mittens manum suam ad aratrum et aspiciens retro aptus est
putting hand his to the-plow and looking back fit is
regno Dei. Et illi qui iam promiserunt obedientiam
for-the-kingdom of-God and those who already have-promised obedience
habeant unam tunicam cum caputio et aliam sine caputio
let-them-have one tunic with hood and another without hood
qui voluerint habere. Et qui necessitate coguntur
those-who will-wish to-have and those-who by-necessity are-compelled

possint portare calceamenta. Et fratres omnes vestimentis
may to-wear footwear and the-brothers all in-garments
vilibus induantur et possint ea repeciare de saccis et aliis
vile let-be-clothed and they-may them to-patch with sackcloth and other
peciis cum benedictione Dei. Quos moneo et exhortor,
pieces with the-blessing of-God whom I-admonish and exhort
ne despiciant neque iudicent homines, quos vident mollibus
that-not they-despise nor judge men whom they-see in-soft
vestimentis et coloratis indutos, uti cibis et potibus delicatis,
garments and colored clothed to-use foods and drinks delicate
sed magis unusquisque iudicet et despiciat semetipsum.
but rather each-one let-judge and despise himself
III. De divino officio et ieiunio, et quomodo fratres
III about the-divine office and fasting and how the-brothers
debeant ire per mundum.
ought to-go through the-world
Clerici faciant divinum officium secundum ordinem
the-clerics let-them-perform the-divine office according-to the-order
sanctae romanae Ecclesiae excepto psalterio, ex quo habere
of-the-holy Roman Church except the-psalter from which to-have
poterunt breviaria. Laici vero dicant viginti quatuor Pater
they-will-be-able breviaries the-laymen but let-them-say twenty four Father
noster pro matutino, pro laude quinque, pro prima, tertia,
our for matins for lauds five for prime terce
sexta, nona, pro qualibet istarum septem, pro vesperis autem
sext none for each of-these seven for vespers moreover
duodecim, pro completorio septem; et orent pro defunctis.
twelve for compline seven and let-them-pray for the-dead
Et ieiunent a festo omnium sanctorum usque ad
and let-them-fast from the-feast of-All Saints all-the-way to
Nativitatem Domini. Sanctam vero quadragesimam, quae
the-Nativity of-the-Lord the-holy but Lent which

incipit ab Epiphania usque ad continuos quadraginta
begins from the-Epiphany all-the-way to continuous forty
dies, quam Dominus suo sancto ieiunio consecravit, qui
days which the-Lord by-his holy fast consecrated those-who
voluntarie eam ieiunant benedicti sint a Domino, et
voluntarily it fast blessed be-they by the-Lord and
qui nolunt non sint astricti. Sed aliam usque ad
those-who are-unwilling not be-they bound but the-other all-the-way to
Resurrectionem Domini ieiunent. Aliis autem temporibus
the-Resurrection of-the-Lord let-them-fast at-other moreover times
non teneantur nisi sexta feria ieiunare. Tempore vero
not let-them-be-bound except on-the-sixth weekday to-fast in-the-time but
manifestae necessitatis non teneantur fratres ieiunio corporali.
of-manifest necessity not let-be-bound the-brothers by-fasting bodily
Consulo vero, moneo et exhortor fratres meos in Domino
I-counsel indeed I-admonish and exhort brothers my in the-Lord
Iesu Christo, ut, quando vadunt per mundum, non litigent
Jesus Christ that when they-go through the-world not they-quarrel
neque contendant verbis nec alios iudicent; sed sint
nor contend in-words nor others judge but let-them-be
mites, pacifici et modesti, mansueti et humiles, honeste
gentle peaceable and modest meek and humble honorably
loquentes omnibus, sicut decet. Et non debeant equitare,
speaking to-all as is-fitting and not they-ought to-ride
nisi manifesta necessitate vel infirmitate cogantur. In
unless by-manifest necessity or illness they-be-compelled into
quamcumque domum intraverint, primum dicant: Pax
whatever house they-will-have-entered first let-them-say peace
huic domui. Et secundum sanctum Evangelium de omnibus
to-this house and according-to the-holy Gospel of all
cibis, qui apponuntur eis, liceat manducare.
foods which are-set-before them let-it-be-lawful to-eat

IV. Quod fratres non recipiant pecuniam.
IV that the-brothers not receive money
Praecipio firmiter fratribus universis, ut nullo modo denarios
I-command firmly the-brothers all that in-no way pennies
vel pecuniam recipiant per se vel per interpositam
or money they-receive through themselves or through an-interposed
personam. Tamen pro necessitatibus infirmorum et aliis
person yet for the-needs of-the-sick and other
fratribus induendis per amicos spirituales ministri tantum
brothers to-be-clothed through friends spiritual the-ministers only
et custodes sollicitam curam gerant secundum loca et
and the-custodians solicitous care let-them-bear according-to places and
tempora et frigidas regiones, sicut necessitati viderint
times and cold regions as to-necessity they-will-have-seen
expedire; eo semper salvo, ut, sicut dictum est, denarios
to-be-expedient this always saved that as said it-is pennies
vel pecuniam non recipiant.
or money not they-receive
V. De modo laborandi.
V about the-manner of-working
Fratres illi, quibus gratiam dedit Dominus laborandi, laborent
the-brothers those to-whom grace has-given the-Lord of-working let-them-work
fideliter et devote, ita quod, excluso otio animae inimico,
faithfully and devoutly so that excluded idleness of-the-soul the-enemy
sanctae orationis et devotionis spiritum non exstinguant,
of-holy prayer and devotion the-spirit not they-extinguish
cui debent cetera temporalia deservire. De mercede vero
to-which ought the-other temporal-things to-serve from the-wage but
laboris pro se et suis fratribus corporis necessaria
of-labor for themselves and their brothers of-the-body necessities

recipiant praeter denarios vel pecuniam, et hoc humiliter,
let-them-receive except pennies or money and this humbly
sicut decet servos Dei et paupertatis sanctissimae sectatores.
as befits servants of-God and of-poverty most-holy followers
VI. Quod nihil appropient sibi fratres, et de
VI that nothing appropriate to-themselves the-brothers and about
eleemosyna petenda et de fratribus infirmis.
alms to-be-sought and about the-brothers sick
Fratres nihil sibi approprient nec domum nec locum
the-brothers nothing to-themselves let-them-appropriate neither house nor place
nec aliquam rem. Et tanquam peregrini et advenae in hoc
nor any thing and as pilgrims and strangers in this
saeculo in paupertate et humilitate Domino famulantes vadant
world in poverty and humility the-Lord serving let-them-go
pro eleemosyna confidenter, nec oportet eos verecundari, quia
for alms confidently nor it-behooves them to-be-ashamed because
Dominus pro nobis se fecit pauperem in hoc mundo. Haec
the-Lord for us himself made poor in this world this
est illa celsitudo altissimae paupertatis, quae vos, carissimos
is that loftiness of-most-high poverty which you dearest
fratres meos, heredes et reges regni caelorum instituit,
brothers my heirs and kings of-the-kingdom of-the-heavens has-established
pauperes rebus fecit, virtutibus sublimavit. Haec sit portio
poor in-things it-has-made in-virtues has-raised-up this be portion
vestra, quae perducit in terram viventium. Cui, dilectissimi
your which leads into the-land of-the-living to-which most-beloved
fratres, totaliter inhaerentes nihil aliud pro nomine Domini
brothers wholly clinging nothing other for the-name of-the-Lord
nostri Iesu Christi in perpetuum sub caelo habere velitis.
our Jesus Christ for ever under heaven to-have may-you-wish

Et, ubicumque sunt et se invenerint fratres, ostendant
and wherever they-are and themselves will-have-found the-brothers let-them-show
se domesticos invicem inter se. Et secure
themselves of-the-household to-one-another among themselves and securely
manifestet unus alteri necessitatem suam, quia, si mater
let-make-known one to-another need his because if a-mother
nutrit et diligit filium suum carnalem, quanto diligentius
nourishes and loves son her carnal by-how-much more-diligently
debet quis diligere et nutrire fratrem suum spiritualem?
ought anyone to-love and nourish brother his spiritual
Et, si quis eorum in infirmitatem ceciderit, alii fratres
and if any of-them into illness will-have-fallen the-other brothers
debent ei servire, sicut vellent sibi serviri.
ought him to-serve as they-would-wish themselves to-be-served

VII. De poenitentia fratribus peccantibus imponenda.
VII about the-penance on-brothers sinning to-be-imposed

Si qui fratrum, instigante inimico, mortaliter peccaverint, pro
if any of-the-brothers instigating the-enemy mortally will-have-sinned for
illis peccatis, de quibus ordinatum fuerit inter fratres,
those sins about which ordained it-will-have-been among the-brothers
ut recurratur ad solos ministros provinciales, teneantur
that recourse-be-had to the-sole ministers provincial let-be-bound
praedicti fratres ad eos recurrere, quam citius poterint, sine
the-aforesaid brothers to them to-have-recourse as quickly-as they-can without
mora. Ipsi vero ministri, si presbyteri sunt, cum misericordia
delay they but the-ministers if priests they-are with mercy
iniungant illis poenitentiam; si vero presbyteri non sunt,
let-them-enjoin on-them penance if but priests not they-are
iniungi faciant per alios sacerdotes ordinis, sicut eis
to-be-enjoined let-them-have-it through other priests of-the-order as to-them
secundum Deum melius videbitur expedire. Et cavere debent,
according-to God better it-will-seem to-be-expedient and to-beware they-ought

ne irascantur et conturbentur propter peccatum alicuius, quia
lest they-be-angry and disturbed because-of the-sin of-anyone because
ira et conturbatio in se et in aliis impediunt caritatem.
anger and disturbance in themselves and in others hinder charity
VIII. De electione generalis ministri huius fraternitatis et
VIII about the-election of-the-general minister of-this fraternity and
de capitulo Pentecostes.
about the-chapter of-Pentecost
Universi fratres unum de fratribus istius religionis teneantur
all the-brothers one of the-brothers of-this religion let-them-be-bound
semper habere generalem ministrum et servum totius
always to-have as-general minister and servant of-the-whole
fraternitatis et ei teneantur firmiter obedire. Quo decedente,
fraternity and him let-them-be-bound firmly to-obey him dying
electio successoris fiat a ministris provincialibus et
the-election of-the-successor let-be-made by the-ministers provincial and
custodibus in capitulo pentecostes, in quo provinciales ministri
the-custodians in the-chapter of-Pentecost in which the-provincial ministers
teneantur semper insimul convenire, ubicumque a generali
let-be-bound always together to-come-together wherever by the-general
ministro fuerit constitutum; et hoc semel in tribus annis
minister it-will-have-been appointed and this once in three years
vel ad alium terminum maiorem vel minorem, sicut a praedicto
or at another term greater or lesser as by the-aforesaid
ministro fuerit ordinatum. Et si aliquo tempore appareret
minister it-will-have-been ordained and if at-any time it-should-appear
universitati ministrorum provincialium et custodum, praedictum
to-the-body of-the-ministers provincial and the-custodians the-aforesaid
ministrum non esse sufficientem ad servitium et communem
minister not to-be sufficient for the-service and common
utilitatem fratrum, teneantur praedicti fratres, quibus electio
usefulness of-the-brothers let-be-bound the-aforesaid brothers to-whom the-election

data est, in nomine Domini alium sibi eligere in custodem.
given is in the-name of-the-Lord another for-themselves to-elect as custodian
Post capitulum vero Pentecostes ministri et custodes possint
after the-chapter but of-Pentecost the-ministers and custodians may
singuli, si voluerint et eis expedire videbitur, eodem anno
each if they-will-wish and to-them to-be-expedient it-will-seem in-the-same year
in suis custodiis semel fratres suos ad capitulum convocare.
in their custodies once brothers their to chapter to-call-together
IX. De praedicatoribus.
IX about preachers
Fratres non praedicent in episcopatu alicuius episcopi,
the-brothers let-them-not preach in the-diocese of-any bishop
cum ab eo illis fuerit contradictum. Et nullus fratrum
when by him to-them it-will-have-been forbidden and none of-the-brothers
populo penitus audeat praedicare, nisi a ministro generali
to-the-people at-all let-him-dare to-preach unless by the-minister general
huius fraternitatis fuerit examinatus et approbatus,
of-this fraternity he-will-have-been examined and approved
et ab eo officium sibi praedicationis concessum. Moneo
and by him the-office to-him of-preaching granted I-admonish
quoque et exhortor eosdem fratres, ut in praedicatione,
also and exhort the-same brothers that in the-preaching
quam faciunt, sint examinata et casta eorum eloquia, ad
which they-do be examined and chaste their utterances for
utilitatem et aedificationem populi, annuntiando eis vitia
the-usefulness and edification of-the-people announcing to-them vices
et virtutes, poenam et gloriam cum brevitate sermonis;
and virtues punishment and glory with brevity of-speech
quia verbum abbreviatum fecit Dominus super terram.
because a-word abridged made the-Lord upon earth

X. De admonitione et correctione fratrum.
X about the-admonition and correction of-the-brothers
Fratres, qui sunt ministri et servi aliorum fratrum, visitent
the-brothers who are ministers and servants of-the-other brothers let-them-visit
et moneant fratres suos et humiliter et caritative corrigant
and admonish brothers their and humbly and charitably correct
eos non praecipientes eis aliquid, quod sit contra animam
them not commanding them anything which be against soul
suam et regulam nostram. Fratres vero, qui sunt subditi,
their and rule our the-brothers but who are subjects
recordentur, quod propter Deum abnegaverunt proprias
let-them-remember that for God they-have-renounced their-own
voluntates. Unde firmiter praecipio eis, ut obediant suis
wills whence firmly I-command them that they-obey their
ministris in omnibus, quae promiserunt Domino observare et
ministers in all-things which they-promised to-the-Lord to-observe and
non sunt contraria animae et regulae nostrae. Et, ubicumque
not are contrary to-the-soul and to-the-rule our and wherever
sunt fratres, qui scirent et cognoscerent, se non posse
are brothers who should-know and recognize themselves not to-be-able
regulam spiritualiter observare, ad suos ministros debeant et
the-rule spiritually to-observe to their ministers they-ought and
possint recurrere. Ministri vero caritative et benigne eos
may to-have-recourse the-ministers but charitably and kindly them
recipiant et tantam familiaritatem habeant circa ipsos, ut
let-receive and such familiarity let-them-have toward them that
dicere possint eis et facere sicut domini servis suis;
to-say they-may-be-able to-them and to-do as lords to-servants their
nam ita debet esse, quod ministri sint servi omnium fratrum.
for so it-ought to-be that the-ministers be servants of-all the-brothers

Moneo vero et exhortor in Domino Iesu Christo, ut
I-admonish indeed and exhort in the-Lord Jesus Christ that
caveant fratres ab omni superbia, vana gloria, invidia,
let-beware the-brothers of all pride vain glory envy
avaritia, cura et sollicitudine huius saeculi, detractione et
avarice care and solicitude of-this world detraction and
murmuratione. Et non curent nescientes litteras litteras
murmuring and not let-them-care those-not-knowing letters letters
discere, sed attendant, quod super omnia desiderare debent
to-learn but let-them-attend that above all-things to-desire they-ought
habere spiritum Domini et sanctam eius operationem,
to-have the-spirit of-the-Lord and holy his operation
orare semper ad eum puro corde et habere humilitatem,
to-pray always to him with-pure heart and to-have humility
patientiam in persecutione et infirmitate et diligere eos qui
patience in persecution and infirmity and to-love those who
nos persequuntur et reprehendunt et arguunt, quia dicit
us persecute and reprehend and reprove because says
Dominus: Diligite inimicos vestros et orate pro persequentibus
the-Lord love enemies your and pray for those-persecuting
et calumniantibus vos. Beati qui persecutionem patiuntur
and calumniating you blessed they-who persecution suffer
propter iustitiam, quoniam ipsorum est regnum caelorum.
for justice since theirs is the-kingdom of-the-heavens
Qui autem perseveraverit usque in finem hic salvus erit.
he-who moreover will-have-persevered all-the-way to the-end this-one saved will-be
XI. Quod fratres non ingrediantur monasteria monacharum.
XI that the-brothers not enter the-monasteries of-nuns
Praecipio firmiter fratribus universis, ne habeant suspecta
I-command firmly the-brothers all that-not they-have suspect
consortia vel consilia mulierum; et ne ingrediantur
companionships or counsels of-women and that-not they-enter

monasteria monacharum praeter illos, quibus a sede apostolica
the-monasteries of-nuns except those to-whom by the-see apostolic
concessa est licentia specialis. Nec fiant compatres
granted is license special nor let-them-become godfathers
virorum vel mulierum, ne hac occasione inter fratres vel
of-men or of-women lest by-this occasion among the-brothers or
de fratribus scandalum oriatur.
about the-brothers scandal arise

XII. De euntibus inter saracenos et alios infideles.
XII about those-going among the-Saracens and other infidels

Quicumque fratrum divina inspiratione voluerint ire inter
whoever of-the-brothers by-divine inspiration will-wish to-go among
saracenos et alios infideles petant inde licentiam a suis
the-Saracens and other infidels let-them-ask thence license from their
ministris provincialibus. Ministri vero nullis eundi licentiam
ministers provincial the-ministers but to-none of-going license
tribuant, nisi eis quos viderint esse idoneos ad
let-them-grant except to-them whom they-will-have-seen to-be fit for
mittendum.
sending

Ad haec per obedientiam iniungo ministris, ut petant
to these-things by obedience I-enjoin the-ministers that they-ask
a domino papa unum de sanctae romanae Ecclesiae
from the-lord pope one of of-the-holy Roman Church
cardinalibus, qui sit gubernator, protector et corrector istius
cardinals who may-be governor protector and corrector of-this
fraternitatis, ut semper subditi et subiecti pedibus eiusdem
fraternity that always subjects and subject at-the-feet of-the-same
sanctae Ecclesiae stabiles in fide catholica paupertatem
holy Church steadfast in the-faith catholic poverty

et humilitatem et sanctum Evangelium Domini nostri Iesu
and humility and the-holy Gospel of-the-Lord our Jesus
Christi, quod firmiter promisimus, observemus.
Christ which firmly we-have-promised we-may-observe

Ex regula sororum sanctae Clarae

VIII · TWO WRITINGS FOR CLARE

The form of life Francis gave Clare and her sisters, promising the brothers' care for them as for themselves, and his last will, asking them never to turn from the life and poverty of Christ and his mother.

Forma vivendi, quam scripsit S. Franciscus S. Clarae.
the-form of-living which wrote Saint Francis for-Saint Clare
Quia divina inspiratione fecistis vos filias et ancillas
because by-divine inspiration you-have-made yourselves daughters and handmaids
altissimi summi regis Patris caelestis et Spiritui sancto
of-the-most-high supreme king the-Father heavenly and to-the-Spirit holy
vos desponsastis eligendo vivere secundum perfectionem
yourselves you-have-espoused choosing to-live according-to the-perfection
sancti Evangelii, volo et promitto per me et fratres meos
of-the-holy Gospel I-wish and promise for myself and brothers my
semper habere de vobis tanquam de ipsis curam diligentem
always to-have for you as for them care diligent
et sollicitudinem specialem.
and solicitude special

Ultima voluntas, quam scripsit S. Franciscus S. Clarae.
the-last will which wrote Saint Francis for-Saint Clare
Ego frater Franciscus parvulus volo sequi vitam et
I brother Francis very-little wish to-follow the-life and
paupertatem altissimi Domini nostri Iesu Christi et eius
poverty of-the-most-high Lord our Jesus Christ and of-his
sanctissimae matris et perseverare in ea usque in finem.
most-holy mother and to-persevere in it all-the-way to the-end
Et rogo vos, dominas meas, et consilium do vobis, ut
and I-ask you ladies my and counsel I-give you that
in ista sanctissima vita et paupertate semper vivatis. Et
in this most-holy life and poverty always you-live and
custodite vos multum, ne doctrina vel consilio alicuius
guard yourselves much lest by-the-teaching or counsel of-anyone
ab ipsa in perpetuum ullatenus recedatis.
from it for ever in-any-way you-withdraw

Testamentum sancti patris Francisci

IX · THE TESTAMENT

Francis recalls how the Lord led him among lepers, gave him faith in churches and in priests for the sacrament they handle, and revealed the gospel life. He recalls the first brothers' poverty, labor, and greeting of peace, and forbids papal privileges and glosses on the rule, which is to be kept simply and purely.

Dominus ita dedit mihi fratri Francisco incipere facere
the-Lord thus gave to-me brother Francis to-begin to-do
poenitentiam, quia, cum essem in peccatis, nimis mihi
penance because when I-was in sins too to-me
videbatur amarum videre leprosos; et ipse Dominus conduxit
it-seemed bitter to-see lepers and the-very Lord led

me inter illos, et feci misericordiam cum illis. Et recedente
me among them and I-did mercy with them and withdrawing
me ab ipsis, id quod videbatur mihi amarum, conversum
me from them that which seemed to-me bitter turned
fuit mihi in dulcedinem animi et corporis. Et postea parum
was for-me into sweetness of-soul and of-body and afterward a-little
steti et exivi de saeculo. Et Dominus dedit mihi tantam
I-stayed and went-out from the-world and the-Lord gave to-me such
fidem in ecclesiis, ut ita simpliciter orarem et dicerem:
faith in churches that thus simply I-would-pray and say
Adoramus te, Domine Iesu Christe, hic et ad omnes
we-adore you Lord Jesus Christ here and at all
ecclesias tuas, quae sunt in toto mundo, et benedicimus
churches your which are in the-whole world and we-bless
tibi, quia per sanctam crucem tuam redemisti mundum.
you because through holy cross your you-have-redeemed the-world
Postea Dominus dedit mihi et dat tantam fidem in
afterward the-Lord gave to-me and gives such faith in
sacerdotibus, qui vivunt secundum formam sanctae romanae
priests who live according-to the-form of-the-holy Roman
Ecclesiae propter ordinem ipsorum, quod, si facerent mihi
Church because-of the-order of-them that if they-should-do to-me
persecutionem, volo recurrere ad ipsos. Et, si haberem
persecution I-wish to-have-recourse to them and if I-had
tantam sapientiam, quantam Salomon habuit, et invenirem
as-much wisdom as Solomon had and I-found
pauperculos sacerdotes huius saeculi, in parochiis, in quibus
the-poor-little priests of-this world in the-parishes in which
morantur, nolo praedicare ultra voluntatem ipsorum. Et
they-stay I-do-not-wish to-preach beyond the-will of-them and
ipsos et omnes alios volo timere, amare et honorare sicut
them and all others I-wish to-fear to-love and to-honor as

meos dominos; et nolo in ipsis considerare peccatum,
my lords and I-do-not-wish in them to-consider sin
quia Filium Dei discerno in ipsis, et domini mei sunt. Et
because the-Son of-God I-discern in them and lords my they-are and
propter hoc facio, quia nihil video corporaliter in hoc saeculo
because-of this I-do-it because nothing I-see bodily in this world
de ipso altissimo Filio Dei nisi sanctissimum corpus et
of the-very most-high Son of-God except the-most-holy body and
sanguinem suum, quod ipsi recipiunt et ipsi soli aliis
blood his which they receive and they alone to-others
administrant. Et haec sanctissima mysteria super omnia volo
administer and these most-holy mysteries above all-things I-wish
honorari, venerari et in locis pretiosis collocari. Sanctissima
to-be-honored venerated and in places precious to-be-placed the-most-holy
nomina et verba eius scripta, ubicumque invenero
names and words his written wherever I-shall-have-found-them
in locis illicitis, volo colligere et rogo, quod colligantur et
in places unlawful I-wish to-gather and I-ask that they-be-gathered and
in loco honesto collocentur. Et omnes theologos et qui
in a-place honorable be-placed and all theologians and those-who
ministrant sanctissima verba divina debemus honorare et
minister the-most-holy words divine we-ought to-honor and
venerari sicut qui ministrant nobis spiritum et vitam.
venerate as those-who minister to-us spirit and life
Et, postquam Dominus dedit mihi de fratribus, nemo
and after the-Lord gave to-me some brothers no-one
ostendebat mihi, quid deberem facere; sed ipse Altissimus
showed me what I-ought to-do but the-very Most-High
revelavit mihi, quod deberem vivere secundum formam
revealed to-me that I-ought to-live according-to the-form
sancti Evangelii. Et ego paucis verbis et simpliciter feci
of-the-holy Gospel and I in-few words and simply had-it

scribi; et dominus papa confirmavit mihi. Et illi qui
written and the-lord pope confirmed-it for-me and those who
veniebant ad recipiendam vitam istam, omnia, quae habere
came to receiving life this all-things which to-have
poterant, dabant pauperibus et erant contenti tunica una
they-could gave to-the-poor and were content with-a-tunic one
intus et foris repeciata, qui volebant, cum cingulo et
inside and outside patched those-who wished with a-cord and
braccis. Et nolebamus plus habere.
breeches and we-did-not-wish more to-have
Officium dicebamus clerici secundum alios clericos, laici
the-office we-said the-clerics according-to other clerics the-laymen
dicebant Pater noster; et satis libenter manebamus in
said Father our and quite gladly we-stayed in
ecclesiis. Et eramus idiotae et subditi omnibus. Et ego
churches and we-were unlettered and subject to-all and I
manibus meis laborabam et volo laborare; et omnes alii
with-hands my worked and wish to-work and all other
fratres firmiter volo quod laborent de laboritio, quod pertinet
brothers firmly I-wish that they-work at labor which pertains
ad honestatem. Qui nesciunt discant, non propter
to decency those-who do-not-know-how let-them-learn not for
cupiditatem recipiendi pretium laboris, sed propter exemplum
the-cupidity of-receiving the-price of-labor but for the-example
et ad repellendam otiositatem. Et, quando non daretur
and for repelling idleness and when not should-be-given
nobis pretium laboris, recurramus ad mensam Domini
to-us the-price of-labor let-us-have-recourse to the-table of-the-Lord
petendo eleemosynam ostiatim.
seeking alms from-door-to-door

Salutationem mihi Dominus revelavit, ut diceremus: Dominus
the-greeting to-me the-Lord revealed that we-should-say the-Lord
det tibi pacem. Caveant sibi fratres, ut ecclesias,
give you peace let-beware for-themselves the-brothers that churches
habitacula paupercula et omnia alia, quae pro ipsis
dwellings poor-little and all other-things which for them
construuntur, penitus non recipiant, nisi essent, sicut
are-built at-all not they-receive unless they-should-be as
decet sanctam paupertatem, quam in regula promisimus,
befits holy poverty which in the-rule we-have-promised
semper ibi hospitantes sicut advenae et peregrini.
always there lodging as strangers and pilgrims
Praecipio firmiter per obedientiam fratribus universis, quod,
I-command firmly by obedience the-brothers all that
ubicumque sunt, non audeant petere aliquam litteram in
wherever they-are not they-dare to-ask any letter in
curia romana per se neque per interpositam personam,
the-curia Roman through themselves nor through an-interposed person
neque pro ecclesia neque pro alio loco, neque sub specie
neither for a-church nor for another place nor under the-pretext
praedicationis neque pro persecutione suorum corporum, sed,
of-preaching nor for the-persecution of-their bodies but
ubicumque non fuerint recepti, fugiant in aliam terram
wherever not they-will-have-been received let-them-flee into another land
ad faciendam poenitentiam cum benedictione Dei. Et firmiter
for doing penance with the-blessing of-God and firmly
volo obedire ministro generali huius fraternitatis et alii
I-wish to-obey the-minister general of-this fraternity and that-other
guardiano, quem sibi placuerit mihi dare. Et ita volo esse
guardian whom to-him it-will-have-pleased to-me to-give and so I-wish to-be
captus in manibus suis, ut non possim ire vel facere ultra
captive in hands his that not I-can go or to-do beyond

obedientiam et voluntatem suam, quia dominus meus est. Et,
obedience and the-will his because lord my he-is and
quamvis sim simplex et infirmus, tamen semper volo habere
although I-be simple and infirm yet always I-wish to-have
clericum, qui mihi faciat officium, sicut in regula continetur.
a-cleric who for-me may-perform the-office as in the-rule is-contained
Et omnes alii fratres teneantur ita obedire guardianis suis
and all other brothers let-them-be-bound so to-obey guardians their
et facere officium secundum regulam. Et qui inventi
and to-perform the-office according-to the-rule and those-who found
essent, qui non facerent officium secundum regulam et vellent
should-be who not performed the-office according-to the-rule and wished
alio modo variare aut non essent catholici, omnes fratres,
in-another way to-vary or not were catholic all the-brothers
ubicumque sunt, per obedientiam teneantur, quod, ubicumque
wherever they-are by obedience let-be-bound that wherever
invenerint aliquem ipsorum, proximiori custodi illius loci,
they-will-have-found any of-them to-the-nearest custodian of-that place
ubi ipsum invenerint, debeant repraesentare. Et custos
where him they-will-have-found they-ought to-present and the-custodian
firmiter teneatur per obedientiam ipsum fortiter custodire
firmly let-be-bound by obedience him strongly to-guard
sicuti hominem in vinculis die noctuque, ita quod non
as a-man in chains by-day and-by-night so that not
possit eripi de manibus suis, donec propria sua persona
he-can be-snatched from hands his until in-his-own his person
repraesentet eum in manibus sui ministri. Et minister
he-present him in the-hands of-his minister and the-minister
firmiter teneatur per obedientiam mittere ipsum per tales
firmly let-be-bound by obedience to-send him by such
fratres, qui die noctuque custodiant ipsum sicut hominem
brothers who by-day and-by-night may-guard him as a-man

in vinculis, donec repraesentent ipsum coram domino Ostiensi,
in chains until they-present him before the-lord of-Ostia
qui est dominus, protector et corrector totius fraternitatis.
who is the-lord protector and corrector of-the-whole fraternity
Et non dicant fratres: Haec est alia regula; quia haec est
and let-not say the-brothers this is another rule because this is
recordatio, admonitio et exhortatio et meum testamentum,
a-remembrance an-admonition and an-exhortation and my testament
quod ego frater Franciscus parvulus facio vobis fratribus meis
which I brother Francis very-little make for-you brothers my
benedictis propter hoc, ut regulam, quam Domino promisimus,
blessed for this that the-rule which to-the-Lord we-have-promised
melius catholice observemus. Et generalis minister et omnes
better catholicly we-may-observe and the-general minister and all
alii ministri et custodes per obedientiam teneantur in istis
other ministers and custodians by obedience let-be-bound in these
verbis non addere vel minuere. Et semper hoc scriptum
words not to-add or to-lessen and always this writing
habeant secum iuxta regulam. Et in omnibus capitulis,
let-them-have with-them beside the-rule and in all the-chapters
quae faciunt, quando legunt regulam, legant et ista verba.
which they-hold when they-read the-rule let-them-read also these words
Et omnibus fratribus meis clericis et laicis praecipio firmiter
and on-all brothers my clerics and laymen I-command firmly
per obedientiam, ut non mittant glossas in regula neque
by obedience that not they-put glosses in the-rule nor
in istis verbis dicendo: Ita volunt intelligi; sed, sicut
in these words saying so they-wish to-be-understood but as
dedit mihi Dominus simpliciter et pure dicere et scribere
gave to-me the-Lord simply and purely to-say and to-write

regulam et ista verba, ita simpliciter et pure intelligatis
the-rule and these words so simply and purely may-you-understand
et cum sancta operatione observetis usque in finem.
and with holy operation observe all-the-way to the-end
Et quicumque haec observaverit in caelo repleatur
and whoever these-things will-have-observed in heaven may-he-be-filled
benedictione altissimi Patris et in terra repleatur
with-the-blessing of-the-most-high Father and on earth may-he-be-filled
benedictione dilecti Filii sui cum sanctissimo Spiritu
with-the-blessing of-the-beloved Son his with the-most-holy Spirit
Paracleto et omnibus virtutibus caelorum et omnibus
the-Paraclete and all the-virtues of-the-heavens and all
sanctis. Et ego frater Franciscus, parvulus vester et servus,
the-saints and I brother Francis very-little your and servant
quantumcumque possum, confirmo vobis intus et extra
as-much-as I-can confirm to-you within and without
istam sanctissimam benedictionem. Amen.
this most-holy blessing amen

De religiosa habitatione in eremo

X · LIFE IN THE HERMITAGES

Brothers in a hermitage are to be three or four: two mothers living Martha's life, two sons living Mary's in silence and the hours, the sons speaking only with their mothers and custodian, and the offices exchanged in turn.

Illi qui volunt religiose stare in eremitoriis sint tres
those who wish religiously to-stay in hermitages let-them-be three
fratres aut quatuor ad plus. Duo ex ipsis sint matres et
brothers or four at most two of them let-them-be mothers and

habeant duos filios vel unum ad minus. Illi autem teneant
have two sons or one at least those moreover let-them-hold
vitam Marthae et alii duo vitam Mariae Magdalenae.
the-life of-Martha and the-other two the-life of-Mary Magdalene
Illi qui tenebunt vitam Mariae habeant unum claustrum, et
those who will-hold the-life of-Mary let-them-have one cloister and
quilibet habeat locum suum, ita quod non habitent simul
each let-him-have place his so that not they-dwell together
neque cubent. Et semper dicant completorium de die,
nor lie-down and always let-them-say compline of the-day
quando sol revertitur ad occasum, et studeant tenere
when the-sun returns to the-setting and let-them-strive to-keep
silentium et dicant horas suas et surgant ad matutinum; et
silence and say hours their and rise for matins and
primum quaerant regnum Dei et iustitiam eius. Et hora
first seek the-kingdom of-God and justice his and at-the-hour
congrua dicant primam et tertiam et post horam tertiam
fitting let-them-say prime and terce and after the-hour of-terce
absolvant silentium et possint loqui et ire ad matres suas
let-them-release the-silence and they-may speak and go to mothers their
et, quando placuerit, possint petere ab eis eleemosynam
and when it-will-have-pleased they-may to-ask from them alms
propter amorem Domini Dei sicut parvuli pauperes. Et postea
for the-love of-the-Lord God as little poor-ones and afterward
dicant sextam et nonam et vesperas tempore debito.
let-them-say sext and none and vespers at-the-time due
Et in claustro, ubi morantur, non permittant aliquam
and in the-cloister where they-stay let-them-not permit any
personam introire neque ibi comedant. Et illi fratres, qui
person to-enter nor there let-them-eat and those brothers who
sunt matres, studeant manere remote ab omni persona
are mothers let-them-strive to-remain far from every person

et per obedientiam sui custodis custodiant filios suos
and by obedience of-their custodian let-them-guard sons their
ab omni persona, ut nemo possit loqui cum eis. Et
from every person that no-one can speak with them and
isti filii non loquantur cum aliqua persona nisi cum
these sons let-them-not speak with any person except with
matribus suis et cum custode suo, quando placebit ei
mothers their and with custodian their when it-will-please him
visitare ipsos cum benedictione Dei. Filii vero officium
to-visit them with the-blessing of-God the-sons but the-office
matrum quandoque assumant, sicut vicissitudinaliter pro
of-the-mothers sometimes let-them-assume as by-turns for
tempore visum fuerit eis disponendum. Qui omnia
the-time seen it-will-have-been to-them to-be-arranged who all-things
supradicta studiose et sollicite studeant observare.
above-said zealously and solicitously let-them-strive to-observe

Litterae quas misit omnibus fidelibus

XI · THE LETTER TO ALL THE FAITHFUL

Unable to visit everyone, Francis sends the words of Christ by letter: the Word made poor, the Eucharist, the love of God and neighbor, confession, alms, and the souls of the faithful as spouses, brothers, and mothers of Christ. He describes the death of a sinner betrayed by his own kin, and blesses those who keep these words.

Universis christianis, religiosis, clericis et laicis, masculis
to-all Christians religious clerics and laymen males
et feminis, omnibus qui habitant in universo mundo,
and females to-all who dwell in the-whole world
frater Franciscus, eorum servus et subditus, obsequium cum
brother Francis their servant and subject homage with

reverentia, pacem veram de caelo et sinceram in Domino
reverence peace true from heaven and sincere in the-Lord
caritatem.
charity
Cum sim servus omnium, omnibus servire teneor et
since I-am the-servant of-all to-all to-serve I-am-bound and
administrare odorifera verba Domini mei. Unde in mente
to-administer the-fragrant words of-the-Lord my whence in mind
considerans, quod personaliter propter infirmitatem et
considering that personally because-of the-infirmity and
debilitatem corporis mei non possum singulos visitare,
weakness of-body my not I-can each to-visit
proposui litteris praesentibus et nuntiis verba Domini
I-have-proposed by-letters present and messengers the-words of-the-Lord
nostri Iesu Christi, qui est Verbum Patris, vobis referre
our Jesus Christ who is the-Word of-the-Father to-you to-report
et verba Spiritus sancti, quae spiritus et vita sunt.
and the-words of-the-Spirit holy which spirit and life are
Istud Verbum Patris tam dignum, tam sanctum et gloriosum
that Word of-the-Father so worthy so holy and glorious
nuntiavit altissimus Pater de caelo venturum per sanctum
announced the-most-high Father from heaven about-to-come through holy
Gabrielem archangelum suum sanctae et gloriosae Virgini
Gabriel archangel his to-the-holy and glorious Virgin
Mariae, ex cuius utero veram recepit carnem humanitatis et
Mary from whose womb true he-received flesh of-humanity and
fragilitatis nostrae. Qui, cum dives esset super omnia, voluit
frailty our who though rich he-was above all-things willed
tamen ipse cum beatissima matre sua eligere paupertatem.
yet he with most-blessed mother his to-choose poverty

Et prope passionem suam celebravit pascha cum discipulis
and near passion his he-celebrated the-pasch with disciples
suis et accipiens panem gratias egit et benedixit et
his and taking bread thanks he-gave and blessed and
fregit dicens: Accipite et comedite, hoc est corpus meum.
broke saying take and eat this is body my
Et accipiens calicem dixit: Hic est sanguis meus novi
and taking the-chalice he-said this is blood my of-the-new
testamenti, qui pro vobis et pro multis effundetur in
testament which for you and for many will-be-shed for
remissionem peccatorum. Deinde oravit ad Patrem dicens:
the-remission of-sins then he-prayed to the-Father saying
Pater, si fieri potest, transeat a me calix iste. Et factus
Father if to-be-done it-can let-pass from me chalice this and made
est sudor eius sicut guttae sanguinis decurrentis in terram.
was the-sweat his like drops of-blood running-down to the-earth
Posuit tamen voluntatem suam in voluntate Patris dicens:
he-placed yet will his in the-will of-the-Father saying
Pater, fiat voluntas tua, non, sicut ego volo, sed sicut tu.
Father be-done will your not as I will but as you
Cuius Patris talis fuit voluntas, ut Filius eius benedictus et
of-which Father such was the-will that Son his blessed and
gloriosus, quem dedit nobis et natus fuit pro nobis, se ipsum
glorious whom he-gave to-us and born was for us him himself
per proprium sanguinem suum sacrificium et hostiam in
through one's-own blood his as-sacrifice and victim on
ara crucis offerret, non pro se, per quem facta sunt
the-altar of-the-cross should-offer not for himself through whom made were
omnia, sed pro peccatis nostris relinquens nobis exemplum,
all-things but for sins our leaving to-us an-example
ut sequamur vestigia eius. Et vult, ut omnes salvemur per
that we-may-follow footsteps his and he-wills that all we-be-saved through

ipsum et recipiamus ipsum puro corde et casto corpore.
him and receive him with-pure heart and chaste body
Sed pauci sunt qui velint eum recipere et salvi esse per
but few are-there who wish him to-receive and saved to-be through
eum, licet eius iugum suave sit et onus eius leve.
him although his yoke sweet be and burden his light
Qui nolunt gustare, quam suavis sit Dominus, et diligunt
those-who do-not-wish to-taste how sweet is the-Lord and love
tenebras magis quam lucem nolentes adimplere mandata
the-darkness more than the-light unwilling to-fulfill the-commands
Dei maledicti sunt; de quibus dicitur per prophetam:
of-God cursed are of whom it-is-said through the-prophet
Maledicti qui declinant a mandatis tuis. Sed, o quam
cursed those-who turn-aside from commands your but O how
beati et benedicti sunt illi qui Dominum diligunt et faciunt,
happy and blessed are those who the-Lord love and do
sicut dicit ipse Dominus in Evangelio: Diliges Dominum
as says the-very Lord in the-Gospel you-will-love the-Lord
Deum tuum ex toto corde tuo et ex tota anima tua et
God your with whole heart your and with whole soul your and
proximum tuum sicut te ipsum. Diligamus igitur Deum et
neighbor your as you yourself let-us-love therefore God and
adoremus eum puro corde et pura mente, quia ipse super
adore him with-pure heart and pure mind because he above
omnia quaerens hoc dicit: Veri adoratores adorabunt Patrem
all-things seeking this says true adorers will-adore the-Father
in spiritu et veritate. Omnes enim, qui adorant eum, in
in spirit and truth all for who adore him in
spiritu veritatis oportet eum adorare. Et dicamus ei laudes
the-spirit of-truth it-behooves him to-adore and let-us-say to-him praises

et orationes die ac nocte dicendo: Pater noster, qui es
and prayers by-day and night saying Father our who are
in caelis, quia oportet nos semper orare et non deficere.
in the-heavens because it-behooves us always to-pray and not to-faint
Debemus siquidem confiteri sacerdoti omnia peccata nostra
we-ought indeed to-confess to-the-priest all sins our
et recipere ab eo corpus et sanguinem Domini nostri
and to-receive from him the-body and blood of-the-Lord our
Iesu Christi. Qui non manducat suam carnem et non
Jesus Christ he-who not eats his flesh and not
bibit suum sanguinem, non potest introire in regnum Dei.
drinks his blood not can to-enter into the-kingdom of-God
Digne tamen manducet et bibat, quia qui indigne recipit
worthily yet let-him-eat and drink because he-who unworthily receives
iudicium sibi manducat et bibit, non diiudicans corpus
judgment to-himself eats and drinks not discerning the-body
Domini, id est non discernens ab aliis cibis.
of-the-Lord that is not distinguishing-it from other foods
Faciamus insuper fructus dignos poenitentiae. Et diligamus
let-us-do moreover fruits worthy of-penance and let-us-love
proximos sicut nosmetipsos; et, si quis non vult vel non
neighbors as ourselves and if anyone not wishes or not
potest eos diligere sicut se ipsum, saltem non inferat
can them to-love as him himself at-least let-him-not inflict
eis mala, sed faciat eis bona.
on-them evils but do to-them goods
Qui autem potestatem iudicandi alios receperunt iudicium
those-who moreover the-power of-judging others have-received judgment
cum misericordia exerceant, sicut ipsi volunt a Domino
with mercy let-them-exercise as they wish from the-Lord
misericordiam obtinere. Iudicium enim sine misericordia
mercy to-obtain judgment for without mercy

fiet illi, qui non facit misericordiam. Habeamus itaque
will-be-done to-him who not does mercy let-us-have and-so
caritatem et humilitatem et faciamus eleemosynas, quia
charity and humility and let-us-do alms because
ipsae lavant animas a sordibus peccatorum. Homines enim
they wash souls from the-filth of-sins men for
omnia perdunt, quae in hoc saeculo relinquunt; secum
all-things lose which in this world they-leave with-themselves
tamen portant caritatis mercedem et eleemosynas, quas
yet they-carry of-charity the-reward and the-alms which
fecerunt, de quibus habebunt a Domino praemium et
they-did for which they-will-have from the-Lord a-prize and
dignam remunerationem.
worthy remuneration
Debemus etiam ieiunare et abstinere a vitiis et peccatis et
we-ought also to-fast and to-abstain from vices and sins and
a superfluitate cibi et potus et esse catholici. Debemus
from superfluity of-food and of-drink and to-be catholics we-ought
etiam ecclesias visitare frequenter et revereri clericos, non
also churches to-visit frequently and to-revere clerics not
tantum propter eos, si sunt peccatores, sed propter officium
so-much for them if they-are sinners but for the-office
et administrationem sanctissimi corporis et sanguinis Domini
and administration of-the-most-holy body and blood of-the-Lord
nostri Iesu Christi, quod sacrificant in altari et recipiunt et
our Jesus Christ which they-sacrifice on the-altar and receive and
aliis administrant. Et firmiter sciamus omnes, quia nemo
to-others administer and firmly let-us-know all that no-one
potest salvari nisi per sanguinem Domini nostri Iesu Christi
can be-saved except through the-blood of-the-Lord our Jesus Christ

et per sancta verba Domini, quae clerici dicunt et annuntiant
and through the-holy words of-the-Lord which clerics say and announce
et administrant et ipsi soli administrare debent et non alii.
and administer and they alone to-administer ought and not others
Specialiter autem religiosi, qui renuntiaverunt saeculo, tenentur
especially moreover religious who have-renounced the-world are-bound
plura et maiora facere, sed ista non dimittere.
more and greater-things to-do but these not to-omit
Debemus odio habere corpora nostra cum vitiis et
we-ought in-hatred to-hold bodies our with vices and
peccatis, quia Dominus dicit in Evangelio: Omnia vitia et
sins because the-Lord says in the-Gospel all vices and
peccata de corde exeunt. Debemus diligere inimicos nostros
sins from the-heart go-out we-ought to-love enemies our
et benefacere his qui oderunt nos. Debemus observare
and to-do-good to-those who hate us we-ought to-observe
praecepta et consilia Domini nostri Iesu Christi. Debemus
the-precepts and counsels of-the-Lord our Jesus Christ we-ought
etiam nosmetipsos abnegare et ponere corpora nostra sub
also ourselves to-deny and to-place bodies our under
iugo servitutis et sanctae obedientiae, sicut unusquisque
the-yoke of-servitude and of-holy obedience as each-one
promisit Domino. Et nullus homo teneatur ex obedientia
promised to-the-Lord and no man let-be-bound out-of obedience
obedire alicui in eo, ubi committitur peccatum vel delictum.
to-obey anyone in that where is-committed sin or offense
Ille autem, cui obedientia commissa est, et qui habetur
he moreover to-whom obedience committed is and who is-held
maior, sit sicut minor et aliorum fratrum servus et in
greater let-him-be as the-lesser and of-the-other brothers the-servant and on
singulos fratres suos misericordiam faciat et habeat, quam
each brothers his mercy let-him-do and have which

vellet sibi fieri, si in consimili casu esset. Nec
he-would-wish for-himself to-be-done if in a-like case he-were nor
ex delicto fratris irascatur in fratrem, sed cum omni
for the-offense of-a-brother let-him-be-angry with the-brother but with all
patientia et humilitate ipsum benigne moneat et sustineat.
patience and humility him kindly let-him-admonish and bear-with
Non debemus secundum carnem esse sapientes atque prudentes,
not we-ought according-to the-flesh to-be wise and prudent
sed magis debemus esse simplices, humiles et puri. Et
but rather we-ought to-be simple humble and pure and
habeamus corpora nostra in opprobrium et despectum, quia
let-us-hold bodies our in reproach and contempt because
omnes per culpam nostram sumus miseri et putridi,
all through fault our are wretched and putrid
foetidi et vermes, sicut dicit Dominus per prophetam: Ego
fetid and worms as says the-Lord through the-prophet I
sum vermis et non homo, opprobrium hominum et abiectio
am a-worm and not a-man the-reproach of-men and the-outcast
plebis. Nunquam debemus desiderare esse super alios,
of-the-people never we-ought to-desire to-be over others
sed magis debemus esse servi et subditi omni humanae
but rather we-ought to-be servants and subjects to-every human
creaturae propter Deum. Et omnes, qui talia fecerint et
creature for God and all who such-things will-have-done and
perseveraverint usque in finem, requiescet super eos Spiritus
will-have-persevered all-the-way to the-end will-rest upon them the-Spirit
Domini et faciet in eis habitaculum et mansionem, et
of-the-Lord and will-make in them a-dwelling and abode and
erunt filii Patris caelestis, cuius opera faciunt, et sunt
they-will-be sons of-the-Father heavenly whose works they-do and they-are
sponsi, fratres et matres Domini nostri Iesu Christi. Sponsi
spouses brothers and mothers of-the-Lord our Jesus Christ spouses

sumus, quando per Spiritum sanctum coniungitur fidelis
we-are when through the-Spirit holy is-joined the-faithful
anima Iesu Christo. Fratres eius sumus, quando facimus
soul to-Jesus Christ brothers his we-are when we-do
voluntatem Patris eius, qui est in caelo. Matres eius sumus,
the-will of-the-Father his who is in heaven mothers his we-are
quando portamus eum in corde et corpore nostro per amorem
when we-carry him in heart and body our through love
et puram et sinceram conscientiam et parturimus eum per
and pure and sincere conscience and we-give-birth-to him through
sanctam operationem, quae lucere debet aliis in exemplum.
holy working which to-shine ought to-others as an-example
O quam gloriosum et sanctum et magnum habere in
O how glorious and holy and great to-have in
caelis Patrem! O quam sanctum, pulchrum et amabile
the-heavens a-Father O how holy beautiful and lovable
habere in caelis Sponsum! O quam sanctum et quam
to-have in the-heavens a-Spouse O how holy and how
dilectum, beneplacitum et humile, pacificum et dulce et
beloved well-pleasing and humble peaceable and sweet and
amabile et super omnia desiderabile habere talem fratrem,
lovable and above all-things desirable to-have such a-brother
qui posuit animam suam pro ovibus suis et oravit Patrem
who laid-down soul his for sheep his and prayed-to the-Father
pro nobis dicens: Pater sancte, serva eos in nomine tuo,
for us saying Father holy keep them in name your
quos dedisti mihi. Pater, omnes, quos dedisti mihi in mundo,
whom you-gave to-me Father all whom you-gave to-me in the-world
tui erant, et mihi eos dedisti. Et verba, quae dedisti mihi,
yours were and to-me them you-gave and the-words which you-gave to-me
dedi eis; et ipsi acceperunt et cognoverunt vere, quia
I-gave to-them and they received and knew truly that

a te exivi, et crediderunt, quia tu me misisti. Rogo
from you I-came-forth and believed that you me sent I-ask
pro eis, non pro mundo; benedic et sanctifica eos. Et pro
for them not for the-world bless and sanctify them and for
eis sanctifico me ipsum, ut sint sanctificati in unum
them I-sanctify me myself that they-may-be sanctified in one
sicut et nos. Et volo, Pater, ut, ubi ego sum, et illi
as also we and I-will Father that where I am also they
sint mecum, ut videant claritatem meam in regno tuo.
may-be with-me that they-may-see glory my in kingdom your
Et, quia tanta sustinuit pro nobis et tot bona contulit
and because so-great-things he-bore for us and so-many goods bestowed
nobis et conferet in futuro, omnis creatura, quae est in caelo
on-us and will-bestow in the-future every creature which is in heaven
et in terra et in mari et in abyssis, referat Deo laudem,
and on earth and in the-sea and in the-abysses let-render to-God praise
gloriam et honorem et benedictionem, quia ipse virtus et
glory and honor and blessing because he the-virtue and
fortitudo nostra est, qui est solus bonus, solus altissimus,
strength our is who is alone good alone most-high
solus omnipotens et admirabilis, gloriosus et solus sanctus,
alone almighty and admirable glorious and alone holy
laudabilis et benedictus in infinita saecula saeculorum. Amen.
praiseworthy and blessed for infinite ages of-ages amen
Omnes autem illi, qui non sunt in poenitentia et non recipiunt
all moreover those who not are in penance and not receive
corpus et sanguinem Domini nostri Iesu Christi, sed operantur
the-body and blood of-the-Lord our Jesus Christ but work
vitia et peccata et ambulant post malam concupiscentiam
vices and sins and walk after evil concupiscence
et mala desideria et non observant quae promiserunt, et
and evil desires and not observe what they-promised and

serviunt corporaliter mundo et carnalibus desideriis et curis
serve bodily the-world and carnal desires and the-cares
et sollicitudinibus huius saeculi, mente autem serviunt diabolo
and solicitudes of-this world in-mind moreover they-serve the-devil
decepti ab ipso, cuius filii sunt et cuius opera faciunt, caeci
deceived by him whose sons they-are and whose works they-do blind
sunt, quia verum lumen Dominum nostrum Iesum Christum
they-are because the-true light Lord our Jesus Christ
non vident. Hi sapientiam non habent spiritualem, quia non
not they-see these wisdom not have spiritual because not
habent Filium Dei in se, qui est vera sapientia Patris;
they-have the-Son of-God in themselves who is the-true wisdom of-the-Father
de quibus dicitur: Sapientia eorum devorata est. Vident,
of whom it-is-said the-wisdom of-them devoured is they-see
agnoscunt, sciunt et faciunt mala et scienter perdunt animas
recognize know and do evils and knowingly lose souls
suas. Videte, caeci, decepti ab inimicis vestris, scilicet a carne,
their see blind deceived by enemies your namely by the-flesh
a mundo et a diabolo, quia corpori dulce est facere peccatum
by the-world and by the-devil because to-the-body sweet it-is to-do sin
et amarum servire Deo, quia omnia vitia et peccata de
and bitter to-serve God because all vices and sins from
corde hominis exeunt et procedunt, sicut dicitur in Evangelio.
the-heart of-man go-out and proceed as it-is-said in the-Gospel
Et nihil boni habetis in hoc saeculo neque in futuro. Putatis
and nothing of-good you-have in this world nor in the-future you-think
diu possidere vanitates huius saeculi, sed decepti estis, quia
long to-possess the-vanities of-this world but deceived you-are because
veniet dies et hora, de quibus non cogitatis et nescitis
will-come the-day and hour of which not you-think and you-do-not-know
et ignoratis. Infirmatur corpus, mors appropinquat, veniunt
and are-ignorant falls-ill the-body death approaches come

propinqui et amici dicentes: Dispone tua. Et uxor eius
kinsmen and friends saying dispose your-things and wife his
et filii eius, propinqui et amici fingunt flere. Et respiciens
and sons his kinsmen and friends pretend to-weep and looking
videt eos flentes et movetur malo motu et cogitando intra
he-sees them weeping and is-moved by-an-evil motion and thinking within
se dicit: Ecce, animam et corpus meum et omnia mea
himself he-says behold soul and body my and all-things my
pono in manibus vestris. Vere, iste homo est maledictus, qui
I-place in hands your truly this man is cursed who
confidit et exponit animam suam et corpus et omnia sua
trusts and exposes soul his and body and all his-things
in talibus manibus. Unde dicit Dominus per prophetam:
in such hands whence says the-Lord through the-prophet
Maledictus homo, qui confidit in homine. Et statim faciunt
cursed the-man who trusts in man and at-once they-have
venire sacerdotem; et dicit ei sacerdos: Vis recipere
come the-priest and says to-him the-priest do-you-wish to-receive
poenitentiam de omnibus peccatis tuis? Respondet: Volo.
penance for all sins your he-answers I-wish
Vis satisfacere de commissis et his quae fraudasti et
do-you-wish to-make-satisfaction for things-committed and those in-which you-defrauded and
decepisti homines, sicut potes, de tua substantia? Respondet:
deceived men as you-can from your substance he-answers
Non. Et sacerdos ait: Quare non? Quia omnia disposui
no and the-priest says why not because all-things I-have-disposed
in manibus propinquorum et amicorum meorum. Et incipit
in the-hands of-kinsmen and friends my and he-begins
perdere loquelam, et sic moritur ille miser amara morte.
to-lose speech and so dies that wretch by-a-bitter death

Sed sciant omnes, quod, ubicumque et qualitercumque homo
but let-know all that wherever and howsoever a-man
moriatur in criminali peccato sine satisfactione, et potest
dies in mortal sin without satisfaction and can
satisfacere et non satisfacit, diabolus rapit animam
to-make-satisfaction and not makes-satisfaction the-devil snatches soul
suam de corpore suo cum tanta angustia et tribulatione,
his from body his with such anguish and tribulation
quantam nullus scire potest, nisi qui recipit. Et omnia
as no-one to-know can except he-who receives-it and all
talenta et potestas, scientia et sapientia, quam ipse putabat
talents and power knowledge and wisdom which he thought
habere, auferuntur ab eo. Et propinqui et amici tollunt
to-have are-taken-away from him and the-kinsmen and friends take-away
substantiam eius et dividunt et dicunt postea: Maledicta
substance his and divide-it and say afterward cursed
sit anima eius, quia plura potuit nobis dare et acquirere,
be soul his because more he-could to-us give and acquire
quam acquisivit. Vermes vero comedunt corpus. Et sic
than he-acquired the-worms but eat the-body and so
perdit animam et corpus in hoc brevi saeculo et vadit
he-loses soul and body in this brief world and goes
in inferno, ubi cruciabitur sine fine.
into hell where he-will-be-tortured without end
In nomine Patris et Filii et Spiritus sancti. Amen.
in the-name of-the-Father and of-the-Son and of-the-Spirit holy amen
Omnes, ad quos litterae istae pervenerint, ego frater
all to whom letters these will-have-come I brother
Franciscus, minor servus vester, rogo et obsecro vos in
Francis lesser servant your ask and beseech you in
caritate, quae Deus est, et cum voluntate osculandi pedes
the-charity which God is and with the-wish of-kissing feet

vestros, ut haec odorifera verba Domini nostri Iesu Christi
your that these fragrant words of-the-Lord our Jesus Christ
cum humilitate et caritate debeatis recipere et benigne
with humility and charity you-ought to-receive and kindly
operari et observare perfecte. Et qui nesciunt legere
to-work and observe perfectly and those-who do-not-know-how to-read
saepe legi faciant et apud se retineant cum
often let-them-have-them read and with themselves keep-them with
sancta operatione usque in finem, quia spiritus et vita
holy working all-the-way to the-end because spirit and life
sunt. Et qui hoc non fecerint reddent rationem in die
they-are and those-who this not will-have-done will-render an-account on the-day
iudicii ante tribunal Christi. Et omnes illi et illae,
of-judgment before the-tribunal of-Christ and all those-men and those-women
qui ea benigne recipient et intelligent et mittent aliis
who them kindly will-receive and understand and send to-others
in exemplum, si in eis perseveraverint usque in finem,
as an-example if in them they-will-have-persevered all-the-way to the-end
benedicat eis Pater et Filius et Spiritus sanctus. Amen.
may-bless them the-Father and the-Son and the-Spirit holy amen

Litterae quas in fine dierum suorum capitulo generali direxit et omnibus fratribus

XII · THE LETTER TO THE GENERAL CHAPTER

Francis asks the friars, especially priests, to honor the body of the Lord and celebrate one Mass a day in each house, with reverence for the written words of God. He confesses his failures to keep the rule and office, disowns friars who will not keep them, and ends with a prayer.

In nomine summae Trinitatis et sanctae Unitatis, Patris
in the-name of-the-supreme Trinity and holy Unity of-the-Father
et Filii et Spiritus sancti. Amen.
and of-the-Son and of-the-Spirit holy amen
Reverendis et multum diligendis fratribus universis, generali
to-the-reverend and much to-be-loved brothers all to-the-general
ministro religionis minorum, domino suo, et ceteris
minister of-the-religion of-the-lesser-ones lord his and to-the-other
ministris generalibus, qui post eum erunt, et omnibus
ministers general who after him will-be and to-all
ministris et custodibus et sacerdotibus fraternitatis eiusdem
ministers and custodians and priests of-the-fraternity same
in Christo humilibus et omnibus fratribus simplicibus et
in Christ humble and to-all brothers simple and
obedientibus, primis et novissimis, frater Franciscus, homo
obedient first and last brother Francis a-man
vilis et caducus, vester parvulus servus, salutem in eo qui
vile and frail your very-little servant greeting in him who
redemit et lavit nos in pretioso sanguine suo, cuius nomen
redeemed and washed us in precious blood his whose name
audientes adorate eum cum timore et reverentia proni in
hearing adore him with fear and reverence prostrate on

terram, Dominus Iesus Christus, Altissimi Filius nomen
the-ground the-Lord Jesus Christ of-the-Most-High Son the-name
illi, qui est benedictus in saecula. Amen.
to-him who is blessed for ages amen
Audite, Domini filii et fratres mei, et auribus percipite verba
hear of-the-Lord sons and brothers my and with-the-ears perceive words
mea. Inclinate aurem cordis vestri et obedite voci Filii
my incline the-ear of-heart your and obey the-voice of-the-Son
Dei. Servate in toto corde vestro mandata eius et consilia eius
of-God keep in whole heart your commands his and counsels his
perfecta mente implete. Confitemini ei, quoniam bonus, et
with-perfect mind fulfill confess to-him since good and
exaltate eum in operibus vestris; quoniam ideo misit vos
exalt him in works your since for-this-reason he-sent you
in universo mundo, ut verbo et opere detis testimonium
into the-whole world that by-word and deed you-may-give testimony
voci eius et faciatis scire omnes, quoniam non est
to-voice his and make to-know all that not there-is
omnipotens praeter eum. In disciplina et obedientia sancta
an-almighty besides him in discipline and obedience holy
perseverate et quae promisistis ei bono et firmo proposito
persevere and what you-have-promised him with-good and firm purpose
adimplete. Tanquam filiis offert se vobis Dominus Deus.
fulfill as to-sons offers himself to-you the-Lord God
Deprecor itaque omnes vos, fratres, cum osculo pedum
I-beseech and-so all you brothers with a-kiss of-the-feet
et ea caritate, qua possum, ut omnem reverentiam
and that charity with-which I-can that all reverence
et omnem honorem, quantumcumque poteritis, exhibeatis
and all honor however-much you-will-be-able you-show
sanctissimo corpori et sanguini Domini nostri Iesu Christi,
to-the-most-holy body and blood of-the-Lord our Jesus Christ

in quo quae in caelis et quae in terris sunt
in whom the-things-which in the-heavens and which on earth are
pacificata sunt et reconciliata omnipotenti Deo. Rogo etiam
pacified are and reconciled to-almighty God I-ask also
in Domino omnes fratres meos, qui sunt et erunt et
in the-Lord all brothers my who are and will-be and
esse cupiunt sacerdotes Altissimi, quatenus, cum missam
to-be desire priests of-the-Most-High that when mass
celebrare voluerint, puri pure faciant cum reverentia verum
to-celebrate they-will-wish pure purely they-make with reverence the-true
sacrificium sanctissimi corporis et sanguinis Domini nostri
sacrifice of-the-most-holy body and blood of-the-Lord our
Iesu Christi sancta intentione et munda, non pro ulla terrena
Jesus Christ with-holy intention and clean not for any earthly
re neque timore vel amore alicuius hominis, quasi placentes
thing nor by-fear or love of-any man as-if pleasing
hominibus. Sed omnis voluntas, quantum adiuvat gratia
men but all will as-far-as helps the-grace
Omnipotentis, ad eum dirigatur, soli ipsi summo Domino
of-the-Almighty to him be-directed to-the-sole him supreme Lord
inde placere desiderans, quia ipse ibi solus operatur, sicut
thence to-please desiring because he there alone works as
sibi placet; quoniam, sicut ipse dicit: Hoc facite in meam
to-himself it-pleases since as he says this do in my
commemorationem, si quis aliter fecerit, Iudas traditor
commemoration if anyone otherwise will-have-done Judas the-traitor
efficitur et reus fit corporis et sanguinis Domini.
he-is-made and guilty he-becomes of-the-body and blood of-the-Lord
Recordamini, fratres mei sacerdotes, quod scriptum est de
remember brothers my priests what written is about
lege Moysi, quam transgredientes etiam in corporalibus
the-law of-Moses which those-transgressing even in bodily-things

sine ulla miseratione per sententiam Domini moriebantur.
without any mercy by the-sentence of-the-Lord died
Quanto maiora et deteriora meretur pati supplicia, qui
by-how-much greater and worse deserves to-suffer punishments he-who
Filium Dei conculcaverit et sanguinem testamenti pollutum
the-Son of-God will-have-trampled and the-blood of-the-testament polluted
duxerit, in quo sanctificatus est, et Spiritui gratiae
will-have-reckoned in which sanctified he-was and to-the-Spirit of-grace
contumeliam fecerit? Despicit enim homo, polluit et
insult will-have-done despises for man pollutes and
conculcat Agnum Dei, quando, sicut dicit apostolus, non
tramples the-Lamb of-God when as says the-apostle not
diiudicans et discernens sanctum panem Christi ab aliis
judging and discerning the-holy bread of-Christ from other
cibariis vel operibus vel indignus manducat vel etiam, si
foods or works or unworthy he-eats or even if
esset dignus, vane et indigne manducat, cum Dominus per
he-were worthy vainly and unworthily he-eats since the-Lord through
prophetam dicat: Maledictus homo, qui facit opus Domini
the-prophet says cursed the-man who does the-work of-the-Lord
fraudulenter. Et sacerdotes, qui nolunt hoc ponere super
fraudulently and the-priests who do-not-wish this to-lay upon
cor, contemnet dicens: Maledicam benedictionibus vestris.
heart he-will-scorn saying I-shall-curse blessings your
Audite, fratres mei: Si beata Virgo Maria sic honoratur,
hear brothers my if the-blessed Virgin Mary so is-honored
ut dignum est, quia ipsum portavit in sanctissimo utero, si
as worthy it-is because him she-carried in the-most-holy womb if
Baptista beatus contremuit et non audet tangere sanctum
the-Baptist blessed trembled and not dares to-touch the-holy
Dei verticem, si sepulcrum, in quo per aliquod tempus iacuit,
of-God head if the-tomb in which for some time he-lay

veneratur, quantum debet esse sanctus, iustus et dignus, qui
is-venerated how-much ought to-be holy just and worthy he-who
non iam moriturum, sed in aeternum victurum et glorificatum,
not now about-to-die but for ever about-to-live and glorified
in quem desiderant angeli prospicere, contrectat manibus,
on whom desire the-angels to-look handles with-hands
corde et ore sumit et aliis ad sumendum praebet?
in-heart and in-mouth takes and to-others for taking offers
Videte dignitatem vestram, fratres sacerdotes, et estote sancti,
see dignity your brothers priests and be holy
quia ipse sanctus est. Et, sicut super omnes propter hoc
because he holy is and as above all because-of this
mysterium honoravit vos Dominus Deus, ita et vos super
mystery has-honored you the-Lord God so also you above
omnes ipsum diligite, reveremini et honorate. Magna miseria
all him love revere and honor great misery
et miseranda infirmitas, quando ipsum sic praesentem habetis
and pitiable infirmity when him so present you-have
et vos aliquid aliud in toto mundo curatis. Totus homo
and you anything else in the-whole world care-for let-the-whole man
paveat, totus mundus contremiscat, et coelum exsultet,
fear let-the-whole world tremble and heaven exult
quando super altare in manibus sacerdotis est Christus,
when upon the-altar in the-hands of-the-priest is Christ
Filius Dei vivi. O admiranda altitudo et stupenda dignatio!
the-Son of-God living O admirable height and astounding condescension
O humilitas sublimis! O sublimitas humilis, quod Dominus
O humility sublime O sublimity humble that the-Lord
universitatis, Deus et Dei Filius, sic se humiliat, ut
of-the-universe God and of-God the-Son so himself humbles that
pro nostra salute sub modica panis formula se abscondat!
for our salvation under a-small of-bread form himself he-hides

Videte, fratres, humilitatem Dei et effundite coram illo
see brothers the-humility of-God and pour-out before him
corda vestra, humiliamini et vos, ut exaltemini ab eo.
hearts your be-humbled also you that you-may-be-exalted by him
Nihil ergo de vobis retineatis vobis, ut totos vos
nothing therefore of yourselves keep-back for-yourselves that whole you
recipiat qui se vobis exhibet totum.
he-may-receive who himself to-you offers whole
Moneo propterea et exhortor in Domino, ut in locis, in
I-admonish therefore and exhort in the-Lord that in the-places in
quibus fratres morantur, una tantum missa celebretur in die
which the-brothers stay one only mass be-celebrated in the-day
secundum formam sanctae ecclesiae. Si vero plures in loco
according-to the-form of-holy church if but several in the-place
fuerint sacerdotes, sit per amorem caritatis alter contentus
will-be priests let-be through the-love of-charity the-one content
audita celebratione alterius sacerdotis; quia praesentes et
heard the-celebration of-the-other priest because present and
absentes replet, qui eo digni sunt, Dominus Iesus Christus.
absent be-fills who of-it worthy are the-Lord Jesus Christ
Qui, licet in pluribus locis esse videatur, tamen indivisibilis
who although in several places to-be be-seems yet indivisible
manet et aliqua detrimenta non novit, sed unus ubique,
remains and any losses not knows but one everywhere
sicut ei placet, operatur cum Domino Deo Patre et
as to-him it-pleases works with the-Lord God the-Father and
Spiritu sancto Paracleto in saecula saeculorum. Amen.
the-Spirit holy the-Paraclete for ages of-ages amen
Et, quia qui ex Deo est verba Dei audit, debemus
and because he-who of God is the-words of-God hears we-ought
proinde nos, qui specialius divinis sumus officiis deputati,
accordingly we who more-especially to-divine are offices deputed

non solum audire et facere quae dicit Deus, verum etiam ad
not only to-hear and to-do what says God but also for
insinuandam in nobis altitudinem Creatoris nostri et in ipso
instilling in us the-height of-Creator our and in him
subiectionem nostram vasa et officialia cetera custodire,
subjection our the-vessels and furnishings other to-guard
quae continent verba sua sancta. Propterea moneo fratres
which contain words his holy therefore I-admonish brothers
meos omnes et in Christo conforto, quatenus, ubicumque
my all and in Christ encourage that wherever
invenerint divina verba scripta, sicut possunt, venerentur
they-will-have-found the-divine words written as they-can they-venerate-them
et, quantum ad eos spectat, si non sunt reposita bene
and as-far as-to them pertains if not they-are laid-away well
vel inhoneste iacent in loco aliquo dispersa, colligant et
or unbecomingly they-lie in place some scattered let-them-gather and
reponant honorantes in sermonibus Dominum, qui locutus
lay-them-away honoring in the-speeches the-Lord who spoken
est. Multa enim sanctificantur per verba Dei, et in
has many-things for are-sanctified through the-words of-God and in
virtute verborum Christi altaris conficitur sacramentum.
the-power of-the-words of-Christ of-the-altar is-confected the-sacrament
Confiteor praeterea Deo Patri et Filio et Spiritui sancto
I-confess moreover to-God the-Father and to-the-Son and to-the-Spirit holy
et beatae Mariae perpetuae Virgini et omnibus sanctis in caelo
and to-blessed Mary perpetual Virgin and to-all the-saints in heaven
et in terra et generali ministro huius religionis nostrae, sicut
and on earth and to-the-general minister of-this religion our as
venerabili domino meo, et omnibus sacerdotibus ordinis nostri
to-venerable lord my and to-all the-priests of-order our
et omnibus aliis fratribus meis benedictis omnia peccata mea.
and to-all other brothers my blessed all sins my

In multis offendi mea gravi culpa, specialiter quia regulam,
in many-things I-have-offended by-my grave fault especially because the-rule
quam Domino promisi, non servavi, nec officium, sicut regula
which to-the-Lord I-promised not I-kept nor the-office as the-rule
praecipit, dixi sive negligentia sive infirmitatis meae occasione
commands I-said whether by-negligence or of-infirmity my on-occasion
sive quia ignorans sum et idiota. Ideoque per omnia
or because ignorant I-am and unlettered and-therefore through all-things
oro, sicut possum, generalem dominum meum ministrum,
I-pray as I-can the-general lord my minister
ut faciat regulam ab omnibus inviolabiliter observari et,
that he-make the-rule by all inviolably to-be-observed and
quod clerici dicant officium cum devotione coram Deo non
that the-clerics say the-office with devotion before God not
attendentes melodiam vocis, sed consonantiam mentis, ut
attending-to the-melody of-the-voice but the-consonance of-the-mind that
vox concordet menti, mens vero concordet cum Deo, ut
the-voice accord with-the-mind the-mind but accord with God that
possint per puritatem mentis placere Deo et non cum
they-may-be-able through purity of-mind to-please God and not with
lascivitate vocis aures populi demulcere. Ego enim promitto
wantonness of-voice the-ears of-the-people to-soothe I for promise
haec firmiter custodire, sicut dederit mihi gratiam
these-things firmly to-keep as will-have-given to-me grace
Dominus, et haec fratribus, qui mecum sunt, observanda
the-Lord and these-things to-the-brothers who with-me are to-be-observed
tradam in officio et ceteris regularibus constitutis.
I-shall-hand-on in the-office and the-other regular constitutions
Quicumque autem fratrum haec observare noluerint,
whoever moreover of-the-brothers these-things to-observe will-be-unwilling
non teneo eos catholicos nec fratres meos; nolo etiam
not I-hold them catholics nor brothers my I-do-not-wish also

ipsos videre nec loqui, donec poenitentiam egerint. Hoc
them to-see nor to-speak-to until penance they-will-have-done this
etiam dico de omnibus aliis, qui vagando vadunt, postposita
also I-say of all others who wandering go set-aside
regulae disciplina; quoniam Dominus noster Iesus Christus
of-the-rule the-discipline since Lord our Jesus Christ
dedit vitam suam, ne perderet sanctissimi Patris obedientiam.
gave life his lest he-should-lose of-the-most-holy Father the-obedience
Ego frater Franciscus, homo inutilis et indigna creatura
I brother Francis a-man useless and unworthy creature
Domini Dei, dico per Dominum Iesum Christum fratri
of-the-Lord God say by the-Lord Jesus Christ to-brother
Heliae ministro totius religionis nostrae et omnibus
Elias minister of-the-whole religion our and to-all
generalibus ministris, qui post eum erunt, et ceteris
the-general ministers who after him will-be and to-the-other
custodibus et guardianis fratrum, qui sunt et erunt, ut
custodians and guardians of-the-brothers who are and will-be that
hoc scriptum apud se habeant, operentur et studiose
this writing with themselves they-have work-it and zealously
reponant. Et exoro ipsos quae scripta sunt in eo sollicite
lay-it-away and I-beseech them the-things-which written are in it solicitously
custodire ac facere diligenter observari secundum beneplacitum
to-keep and to-make diligently be-observed according-to the-good-pleasure
omnipotentis Dei, nunc et semper, donec fuerit mundus iste.
of-almighty God now and always as-long-as will-be world this
Benedicti vos a Domino, qui feceritis ista, et in
blessed you by the-Lord who will-have-done these-things and for
aeternum Dominus sit vobiscum. Amen.
ever the-Lord be with-you amen

Omnipotens, aeterne, iuste et misericors Deus, da nobis
almighty eternal just and merciful God grant us
miseris propter temetipsum facere quod scimus te velle,
wretched for your-own-self to-do what we-know you to-will
et semper velle quod tibi placet, ut interius mundati,
and always to-will what to-you is-pleasing that inwardly cleansed
interius illuminati et igne sancti Spiritus accensi sequi
inwardly illumined and with-the-fire of-the-holy Spirit kindled to-follow
possimus vestigia Filii tui, Domini nostri Iesu Christi, et
we-may-be-able the-footsteps of-Son your Lord our Jesus Christ and
ad te, Altissime, sola tua gratia pervenire. Qui in Trinitate
to you Most-High by-sole your grace to-arrive who in Trinity
perfecta et Unitate simplici vivis et regnas et gloriaris
perfect and Unity simple live and reign and are-glorified
Deus omnipotens per omnia saecula saeculorum. Amen.
God almighty through all ages of-ages amen

Ad quendam ministrum

XIII · TO A MINISTER

Francis tells a minister to count every hindrance as grace and to love the brothers who trouble him. No brother who sins should leave his sight without mercy, and a brother who sins mortally is to be sent to his custodian and treated with mercy, not shame.

Fratri N. ministro: Dominus te benedicat.
to-brother N minister the-Lord you bless
Dico tibi, sicut possum, de facto animae tuae, quod ea
I-say to-you as I-can about the-matter of-soul your that those-things
quae te impediunt amare Dominum Deum, et quicumque tibi
which you hinder to-love the-Lord God and whoever to-you

impedimentum fecerit, sive fratres sive alii, etiam si te
hindrance will-have-made whether brothers or others even if you
verberarent, omnia debes habere pro gratia. Et ita velis
they-should-beat all-things you-ought to-hold for grace and so may-you-wish
et non aliud. Et hoc sit tibi per veram obedientiam
and not other-thing and this be for-you by true obedience
Domini Dei et meam, quia firmiter scio, quod illa est vera
of-the-Lord God and mine because firmly I-know that that is true
obedientia. Et dilige eos qui ista faciunt tibi, et non
obedience and love those who these-things do to-you and not
velis aliud de eis, nisi quantum Dominus dederit tibi,
wish other-thing from them except as-much-as the-Lord will-have-given to-you
et in hoc dilige eos, ut velis, quod sint meliores christiani.
and in this love them that you-wish that they-be better Christians
Et istud sit tibi plus quam eremitorium. Et in hoc volo
and this be for-you more than a-hermitage and in this I-wish
cognoscere, si diligis Dominum et me servum suum et tuum,
to-know if you-love the-Lord and me servant his and yours
si feceris istud, scilicet quod non sit aliquis frater
if you-will-have-done this namely that not there-be any brother
in mundo, qui peccaverit, quantumcumque potuerit peccare,
in the-world who will-have-sinned however-much he-could to-sin
quod, postquam viderit oculos tuos, unquam recedat sine
that after he-will-have-seen eyes your ever go-away without
misericordia tua, si quaerit misericordiam; et, si non quaereret
mercy your if he-seeks mercy and if not he-should-seek
misericordiam, tu quaeras ab eo, si vult misericordiam. Et,
mercy you ask from him if he-wishes mercy and
si millies postea appareret coram oculis tuis, dilige eum
if a-thousand-times afterward he-should-appear before eyes your love him
plus quam me ad hoc, ut trahas eum ad Dominum, et
more than me to this that you-may-draw him to the-Lord and

semper miserearis talibus. Et istud denunties guardianis,
always may-you-have-mercy on-such and this make-known to-the-guardians
quando poteris, quod per te ita firmus es facere.
when you-will-be-able that for your-part so firm you-are to-do
De omnibus autem capitulis, quae sunt in regula, quae
about all moreover the-chapters which are in the-rule which
loquuntur de mortalibus peccatis, Domino adiuvante in
speak of mortal sins the-Lord helping at
capitulo Pentecostes cum consilio fratrum faciemus
the-chapter of-Pentecost with the-counsel of-the-brothers we-shall-make
istud tale capitulum: Si quis fratrum instigante inimico
this such a-chapter if any of-the-brothers instigating the-enemy
mortaliter peccaverit, per obedientiam teneatur recurrere
mortally will-have-sinned by obedience let-him-be-bound to-have-recourse
ad guardianum suum. Et omnes fratres, qui scirent eum
to guardian his and all the-brothers who should-know him
peccasse, non faciant ei verecundiam nec detractionem,
to-have-sinned let-them-not do to-him shame nor detraction
sed magnam misericordiam habeant circa ipsum et teneant
but great mercy let-them-have toward him and let-them-keep
multum privatum peccatum fratris sui; quia non est opus
very private the-sin of-brother their because not is need
sanis medicus, sed male habentibus. Similiter per
for-the-healthy a-physician but for-those-badly having likewise by
obedientiam teneantur eum mittere custodi suo cum
obedience let-them-be-bound him to-send to-custodian his with
socio. Ipse custos misericorditer provideat ei, sicut
a-companion the-very custodian mercifully let-him-provide for-him as
ipse vellet provideri sibi, si in consimili casu esset.
he would-wish to-be-provided for-himself if in a-like case he-were

Et, si in aliquo peccato veniali ceciderit, confiteatur fratri
and if in some sin venial he-will-have-fallen let-him-confess to-brother
suo sacerdoti et, si non fuerit ibi sacerdos, confiteatur fratri
his a-priest and if not there-will-be there a-priest let-him-confess to-brother
suo, donec habebit sacerdotem, qui eum absolvat canonice, sicut
his until he-will-have a-priest who him may-absolve canonically as
dictum est; et isti penitus non habeant potestatem iniungendi
said it-is and these at-all not let-them-have the-power of-enjoining
aliam poenitentiam nisi istam: Vade et noli amplius peccare.
other penance except this go and do-not further sin
Hoc scriptum, ut melius debeat observari, habeas tecum
this writing that better it-ought to-be-observed have with-you
usque ad Pentecosten; ibi eris cum fratribus tuis.
all-the-way to Pentecost there you-will-be with brothers your
Et ista et omnia alia, quae minus sunt in regula,
and these-things and all other-things which lacking are in the-rule
Domino Deo adiuvante procurabis adimplere.
the-Lord God helping you-will-take-care to-fulfill

Ad populorum rectores

XIV · TO THE RULERS OF THE PEOPLES

Francis warns magistrates everywhere that death approaches and worldly cares make men forget God. He asks them to receive the Lord's body reverently and to have God's praises proclaimed to their people every evening.

Universis potestatibus et consulibus, iudicibus atque rectoribus
to-all podestas and consuls judges and rulers
ubique terrarum et omnibus aliis, ad quos litterae istae
everywhere on-earth and to-all others to whom letters these

pervenerint, frater Franciscus, vester in Domino Deo servus
will-have-come brother Francis your in the-Lord God servant
parvulus ac despectus, salutem et pacem omnibus vobis optans.
very-little and despised greeting and peace to-all you wishing
Considerate et videte, quoniam dies mortis appropinquat. Rogo
consider and see that the-day of-death approaches I-ask
ergo vos cum reverentia, sicut possum, ne propter curas
therefore you with reverence as I-can that-not because-of the-cares
et sollicitudines huius saeculi, quas habetis, Dominum oblivioni
and solicitudes of-this world which you-have the-Lord to-oblivion
tradatis et a mandatis eius declinetis, quia omnes illi, qui
you-hand-over and from commands his turn-aside because all those who
eum oblivioni tradunt et a mandatis eius declinant, maledicti
him to-oblivion hand-over and from commands his turn-aside cursed
sunt et ab eo oblivioni tradentur. Et, cum venerit
are and by him to-oblivion will-be-handed-over and when will-have-come
dies mortis, omnia, quae putabant habere, auferentur ab
the-day of-death all-things which they-thought to-have will-be-taken-away from
eis. Et, quanto sapientiores et potentiores fuerint in
them and the-more wiser and more-powerful they-will-have-been in
hoc saeculo, tanto maiora tormenta sustinebunt in inferno.
this world the greater torments they-will-bear in hell
Unde firmiter consulo vobis, dominis meis, ut omni cura
whence firmly I-counsel you lords my that all care
et sollicitudine posthabitis et sanctissimum corpus et
and solicitude set-aside both the-most-holy body and
sanctissimum sanguinem Domini nostri Iesu Christi in eius
the-most-holy blood of-the-Lord our Jesus Christ in his
sancta commemoratione benigne recipiatis. Et tantum honorem
holy commemoration kindly you-receive and so-much honor
in populo vobis commisso Domino conferatis, ut quolibet sero
in the-people to-you entrusted on-the-Lord you-confer that each evening

annuntietur per nuntium vel per aliud signum, quo omnipotenti
it-be-announced by a-herald or by another sign that to-almighty
Domino Deo ab universo populo laudes et gratiae referantur.
Lord God by the-whole people praises and thanks be-rendered
Et, si hoc non feceritis, sciatis vos debere coram
and if this not you-will-have-done know yourselves to-be-bound before
Domino Deo vestro Iesu Christo in die iudicii reddere
the-Lord God your Jesus Christ on the-day of-judgment to-render
rationem. Hoc scriptum qui apud se retinuerint et
an-account this writing those-who with themselves will-have-kept and
observaverint illud a Domino Deo se noverint benedictos.
observed it by the-Lord God themselves may-know blessed

Quam misit ad omnes custodes

XV · TO ALL THE CUSTODIANS

Francis asks the custodians to urge clerics to honor the Eucharist and the written words of the Lord, in their own preaching to teach penance and that all must receive the sacrament, and to have the people praise God when the bells ring.

Universis custodibus fratrum minorum, ad quos litterae
to-all custodians of-the-brothers lesser to whom letters
istae pervenerint, frater Franciscus, in Domino Deo vester
these will-have-come brother Francis in the-Lord God your
servus et parvulus, salutem cum novis signis caeli et
servant and very-little greeting with new signs of-heaven and
terrae, quae magna et excellentissima sunt apud Dominum
of-earth which great and most-excellent are with the-Lord
et a multis religiosis et aliis hominibus minima reputantur.
and by many religious and other men least are-reckoned

Rogo vos plus quam de me ipso, quatenus, cum decet et
I-ask you more than for me myself that when it-befits and
videritis expedire, clericis humiliter supplicetis, quod
you-will-have-seen it-to-be-expedient the-clerics humbly you-supplicate that
sanctissimum corpus et sanguinem Domini nostri Iesu Christi
the-most-holy body and blood of-the-Lord our Jesus Christ
et sancta nomina et verba eius scripta, quae sanctificant
and the-holy names and words his written which sanctify
corpus, super omnia debeant venerari. Calices, corporalia,
the-body above all-things they-ought to-venerate the-chalices corporals
ornamenta altaris et omnia, quae pertinent ad sacrificium,
the-ornaments of-the-altar and all-things which pertain to the-sacrifice
pretiosa habere debeant. Et, si in aliquo loco sanctissimum
precious to-have they-ought and if in some place the-most-holy
corpus Domini fuerit pauperrime collocatum, iuxta
body of-the-Lord will-have-been most-poorly placed according-to
mandatum Ecclesiae in loco pretioso ab eis ponatur
the-command of-the-Church in a-place precious by them let-it-be-put
et consignetur et cum magna veneratione portetur et
and be-sealed and with great veneration be-carried and
cum discretione aliis ministretur. Nomina etiam et verba
with discretion to-others be-administered the-names also and words
Domini scripta, ubicumque inveniantur in locis immundis,
of-the-Lord written wherever they-are-found in places unclean
colligantur et in loco honesto debeant collocari.
let-them-be-gathered and in a-place honorable they-ought to-be-placed
Et in omni praedicatione, quam facitis, de poenitentia
and in every preaching which you-make about penance
populum moneatis et quod nemo potest salvari, nisi qui
the-people admonish and that no-one can be-saved except he-who
recipit sanctissimum corpus et sanguinem Domini. Et,
receives the-most-holy body and blood of-the-Lord and

quando a sacerdote sacrificatur super altare et in aliqua
when by the-priest it-is-sacrificed upon the-altar and to some
parte portatur, omnes gentes flexis genibus reddant laudes,
part it-is-carried all peoples with-bent knees let-render praises
gloriam et honorem Domino Deo vivo et vero.
glory and honor to-the-Lord God living and true
Et de laude eius ita omnibus gentibus annuntietis et
and about the-praise his so to-all peoples announce and
praedicetis, ut omni hora et quando pulsantur campanae
preach that at-every hour and when are-rung the-bells
semper ab universo populo omnipotenti Deo laudes et
always by the-whole people to-almighty God praises and
gratiae referantur per totam terram.
thanks be-rendered through the-whole earth
Et, ad quoscumque fratres meos custodes pervenerit hoc
and to whatever brothers my custodians will-have-come this
scriptum et exemplaverint et apud se habuerint et
writing and they-will-have-copied-it and with themselves will-have-had-it and
pro fratribus, qui habent officium praedicationis et custodiam
for the-brothers who have the-office of-preaching and the-custody
fratrum, fecerint exemplari et omnia, quae continentur in
of-brothers will-have-had-it copied and all-things which are-contained in
hoc scripto, praedicaverint usque in finem, sciant se
this writing will-have-preached all-the-way to the-end let-them-know themselves
habere benedictionem Domini Dei et meam. Et ista
to-have the-blessing of-the-Lord God and mine and these-things
sint eis per veram et sanctam obedientiam. Amen.
be for-them by true and holy obedience amen

Ad fratrem Leonem

XVI · TO BROTHER LEO

A short note: Francis puts in a word all they said on the road, and tells Leo to follow the footsteps and poverty of Christ in whatever way seems best to him, and to come if he needs.

F. Leo, F. Francisco tuo salutem et pacem.
brother Leo brother to-Francis your greeting and peace
Ita dico tibi, fili mi, et sicut mater, quia omnia verba, quae
so I-say to-you son my and as a-mother because all the-words which
diximus in via, breviter in hoc verbo dispono et consilio,
we-said on the-way briefly in this word I-arrange and counsel
et si te post oportet propter consilium venire ad me, quia
and if you afterward it-behooves because-of counsel to-come to me because
ita consilio tibi: In quocumque modo melius videtur tibi
so I-counsel you in whatever way better it-seems to-you
placere Domino Deo et sequi vestigia et paupertatem suam,
to-please the-Lord God and to-follow the-footsteps and poverty his
faciatis cum benedictione Domini Dei et mea obedientia.
do-it with the-blessing of-the-Lord God and my obedience
Et, si tibi est necessarium propter animam tuam aut aliam
and if to-you it-is necessary because-of soul your or other
consolationem tuam, et vis, Leo, venire ad me, veni.
consolation your and you-wish Leo to-come to me come

Laudes

XVII · THE PRAISES

The praises Francis said before every hour: a paraphrase of the Lord's Prayer clause by clause, then the Sanctus, the hymns of the Apocalypse, and the Benedicite, with the refrain "Let us praise and exalt him for ever," and a closing prayer to God the supreme good.

Incipiunt laudes, quas ordinavit beatissimus pater noster
here-begin the-praises which ordained most-blessed father our
Franciscus, et dicebat ipsas ad omnes horas diei et
Francis and he-said them at all the-hours of-the-day and
noctis et ante officium beatae Mariae Virginis sic incipiens:
of-the-night and before the-office of-blessed Mary Virgin thus beginning
Sanctissime Pater noster, qui es in caelis etc. cum Gloria.
most-holy Father our who are in the-heavens etc. with Glory
Deinde dicantur laudes Sanctus, sanctus etc.
then let-be-said the-praises holy holy etc.
Sanctissime Pater noster: Creator, Redemptor, Salvator et
most-holy Father our Creator Redeemer Savior and
Consolator noster.
Consoler our
Qui es in caelis: in angelis et in sanctis, illuminans eos ad
who are in the-heavens in the-angels and in the-saints enlightening them to
cognitionem, quia tu, Domine, lux es; inflammans ad amorem,
knowledge because you Lord light are inflaming to love
quia tu, Domine, amor es; inhabitans et implens eos ad
because you Lord love are dwelling-in and filling them to
beatitudinem, quia tu, Domine, summum bonum es, aeternum
beatitude because you Lord the-supreme good are eternal
bonum, a quo omne bonum, sine quo nullum bonum.
good from whom all good without whom no good

Sanctificetur nomen tuum: clarificetur in nobis notitia tua,
hallowed-be name your be-made-clear in us knowledge your
ut cognoscamus, quae sit latitudo beneficiorum tuorum,
that we-may-know what is the-breadth of-benefits your
longitudo promissorum tuorum, sublimitas maiestatis et
the-length of-promises your the-height of-majesty and
profunditas iudiciorum.
the-depth of-judgments
Adveniat regnum tuum: ut tu regnes in nobis per
may-come kingdom your that you may-reign in us through
gratiam et facias nos venire ad regnum tuum, ubi est
grace and make us to-come to the-kingdom your where is
tui visio manifesta, tui dilectio perfecta, tui societas
of-you the-vision manifest of-you the-love perfect of-you the-company
beata, tui fruitio sempiterna.
blessed of-you the-enjoyment everlasting
Fiat voluntas tua sicut in caelo et in terra: ut amemus
be-done will your as in heaven and on earth that we-may-love
te ex toto corde te semper cogitando, ex tota anima te
you with whole heart you always thinking-of with whole soul you
semper desiderando, ex tota mente omnes intentiones nostras
always desiring with whole mind all intentions our
ad te dirigendo et honorem tuum in omnibus quaerendo,
to you directing and honor your in all-things seeking
et ex omnibus viribus nostris omnes vires et sensus
and with all strength our all strengths and senses
animae et corporis in obsequium tui amoris et non in
of-soul and of-body in the-service of-your love and not on
alio expendendo; et proximos nostros amemus sicut
anything-else spending and neighbors our we-may-love as
et nosmetipsos, omnes ad amorem tuum pro viribus
also ourselves all to love your according-to strength

trahendo, de bonis aliorum sicut de nostris gaudendo et
drawing in the-goods of-others as in our-own rejoicing and
in malis compatiendo et nemini ullam offensionem dando.
in evils sympathizing and to-no-one any offense giving
Panem nostrum quotidianum: dilectum Filium tuum, Dominum
bread our daily beloved Son your Lord
nostrum Iesum Christum, da nobis hodie: in memoriam
our Jesus Christ give us today in memory
et intelligentiam et reverentiam amoris, quem ad nos
and understanding and reverence of-the-love which toward us
habuit, et eorum quae pro nobis dixit, fecit et sustulit.
he-had and of-those-things which for us he-said did and bore
Et dimitte nobis debita nostra: per tuam misericordiam
and forgive us debts our through your mercy
ineffabilem, per passionis dilecti Filii tui Domini nostri
ineffable through of-the-passion of-beloved Son your Lord our
Iesu Christi virtutem et per beatissimae Mariae Virginis
Jesus Christ the-power and through of-most-blessed Mary Virgin
et omnium electorum tuorum merita et intercessionem.
and of-all elect your the-merits and intercession
Sicut et nos dimittimus debitoribus nostris: et, quod non
as also we forgive debtors our and what not
plene dimittimus, tu, Domine, fac nos plene dimittere, ut
fully we-forgive you Lord make us fully to-forgive that
inimicos propter te veraciter diligamus et pro eis apud
enemies for you truly we-may-love and for them with
te devote intercedamus, nulli malum pro malo reddamus
you devoutly we-may-intercede to-no-one evil for evil we-may-render
et omnibus in te prodesse studeamus.
and to-all in you to-be-of-use we-may-strive

Et ne nos inducas in tentationem: occultam vel manifestam,
and not us lead into temptation hidden or manifest
subitam vel importunam.
sudden or importunate
Sed libera nos a malo: praeterito, praesenti et futuro. Amen.
but deliver us from evil past present and future amen
Gloria Patri etc.
glory to-the-Father etc.
Sanctus, sanctus, sanctus Dominus Deus omnipotens, qui
holy holy holy Lord God almighty who
est et qui erat et qui venturus est. Laudemus et
is and who was and who to-come is let-us-praise and
superexaltemus eum in saecula.
exalt-above him for ages
Dignus es, Domine Deus noster, accipere laudem, gloriam
worthy are-you Lord God our to-receive praise glory
et honorem et benedictionem. Laudemus et superexaltemus
and honor and blessing let-us-praise and exalt-above
eum in saecula.
him for ages
Dignus est Agnus, qui occisus est, accipere virtutem et
worthy is the-Lamb who slain was to-receive power and
divinitatem et sapientiam et fortitudinem et honorem et
divinity and wisdom and strength and honor and
gloriam et benedictionem. Laudemus et superexaltemus eum
glory and blessing let-us-praise and exalt-above him
in saecula.
for ages
Benedicamus Patrem et Filium cum sancto Spiritu. Laudemus
let-us-bless the-Father and the-Son with the-holy Spirit let-us-praise
et superexaltemus eum in saecula.
and exalt-above him for ages

Benedicite omnia opera Domini Domino. Laudemus et
bless all works of-the-Lord the-Lord let-us-praise and
superexaltemus eum in saecula.
exalt-above him for ages
Laudem dicite Deo omnes servi eius et qui timetis Deum,
praise say to-God all servants his and who fear God
pusilli et magni. Laudemus et superexaltemus eum in saecula.
small and great let-us-praise and exalt-above him for ages
Laudent illum gloriosum caeli et terra et omnis creatura, quae
let-praise him glorious heavens and earth and every creature which
in caelo est et super terram et quae subtus terram, mare et
in heaven is and upon the-earth and which beneath the-earth the-sea and
quae in eo sunt. Laudemus et superexaltemus eum in saecula.
which in it are let-us-praise and exalt-above him for ages
Gloria Patri et Filio et Spiritui sancto. Laudemus
glory to-the-Father and to-the-Son and to-the-Spirit holy let-us-praise
et superexaltemus eum in saecula.
and exalt-above him for ages
Sicut erat in principio et nunc et semper et in saecula
as it-was in the-beginning and now and always and for ages
saeculorum. Amen. Laudemus et superexaltemus eum in
of-ages amen let-us-praise and exalt-above him for
saecula.
ages
Oratio.
prayer
Omnipotens, sanctissime, altissime et summe Deus, summum
almighty most-holy most-high and supreme God supreme
bonum, omne bonum, totum bonum, qui solus es bonus,
good all good whole good who alone are good
tibi reddamus omnem laudem, omnem gloriam, omnem
to-you let-us-render all praise all glory all

gratiam, omnem honorem, omnem benedictionem, et omnia
grace all honor all blessing and all
bona tibi referamus semper. Amen.
goods to-you let-us-return always amen

Salutatio beatae Virginis

XVIII · THE SALUTATION OF THE VIRGIN

Francis hails Mary as palace, tabernacle, house, garment, handmaid, and mother of God, and hails the virtues poured into the hearts of the faithful.

Ave domina sancta, regina sanctissima, Dei genitrix Maria,
hail lady holy queen most-holy of-God bearer Mary
quae es Virgo perpetua, electa a sanctissimo Patre de caelo,
who are Virgin perpetual chosen by the-most-holy Father from heaven
quam consecravit cum sanctissimo dilecto Filio et Spiritu
whom he-consecrated with the-most-holy beloved Son and the-Spirit
Paracleto, in qua fuit et est omnis plenitudo gratiae et
Paraclete in whom was and is all fullness of-grace and
omne bonum. Ave palatium eius. Ave tabernaculum eius.
all good hail palace his hail tabernacle his
Ave domus eius. Ave vestimentum eius. Ave ancilla eius.
hail house his hail garment his hail handmaid his
Ave mater eius, et vos omnes sanctae virtutes, quae per
hail mother his and you all holy virtues who through
gratiam et illuminationem sancti Spiritus infundimini in
grace and illumination of-the-holy Spirit are-poured into
corda fidelium, ut de infidelibus fideles Deo faciatis.
the-hearts of-the-faithful that of unbelievers faithful to-God you-may-make

Chartula quam dedit fratri Leoni

XIX · THE PARCHMENT GIVEN TO LEO

The praises of God Francis wrote for Leo, "You are holy, Lord God alone," with the priestly blessing for Leo and the prayer "May the fiery force of your love absorb my mind."

Laudes Dei.

praises of-God

Tu es sanctus Dominus Deus solus, qui facis mirabilia. Tu es

you are holy Lord God alone who do wonders you are

fortis. Tu es magnus. Tu es altissimus. Tu es rex omnipotens,

strong you are great you are most-high you are king almighty

tu Pater sancte, Rex caeli et terrae. Tu es trinus et

you Father holy King of-heaven and of-earth you are triune and

unus Dominus Deus, omne bonum. Tu es bonum, omne

one Lord God all good you are good all

bonum, summum bonum, Dominus Deus, vivus et verus.

good supreme good Lord God living and true

Tu es caritas, amor. Tu es sapientia. Tu es humilitas. Tu es

you are charity love you are wisdom you are humility you are

patientia. Tu es securitas. Tu es quietas. Tu es gaudium et

patience you are security you are quietness you are joy and

laetitia. Tu es iustitia et temperantia. Tu es omnia divitia

gladness you are justice and temperance you are all riches

ad sufficientiam. Tu es pulchritudo. Tu es mansuetudo. Tu

to sufficiency you are beauty you are meekness you

es protector. Tu es custos et defensor. Tu es fortitudo. Tu

are protector you are guardian and defender you are strength you

es refrigerium. Tu es spes nostra. Tu es fides nostra. Tu es

are refreshment you are hope our you are faith our you are

magna dulcedo nostra. Tu es vita aeterna nostra, magnus et
great sweetness our you are life eternal our great and
admirabilis Dominus, Deus omnipotens, misericors Salvator.
admirable Lord God almighty merciful Savior
Benedictio fr. Leonis.
blessing of-brother Leo
Benedicat tibi Dominus et custodiat te. Ostendat faciem
may-bless you the-Lord and may-keep you may-show face
suam tibi et misereatur tui. Convertat vultum suum ad
his to-you and may-have-mercy-on you may-turn countenance his to
te et det tibi pacem. Dominus benedicat, f. Leo, te.
you and may-give you peace the-Lord may-bless brother Leo you
Oratio.
prayer
Absorbeat quaeso, Domine, mentem meam ab omnibus, quae
may-absorb I-beg Lord mind my from all-things which
sub caelo sunt, ignita et melliflua vis amoris tui, ut amore
under heaven are the-fiery and mellifluous force of-love your that for-love
amoris tui moriar, qui amore amoris mei dignatus es mori.
of-love your I-may-die who for-love of-love my deigned have to-die

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