MEDIEVAL LATIN SERIES · VOLUME 95

The Life of Saint Francis

Thomas of Celano

Vita prima sancti Francisci
Legenda trium sociorum
Sacrum commercium

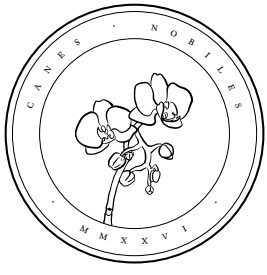
The Life of Saint Francis

Thomas of Celano's First Life, with the Legend of the Three Companions and the Sacred Exchange

---

with a word-for-word interlinear English translation

preserving the original word order

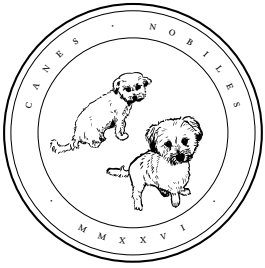


CANES NOBILES · MMXXVI

Copyright © 2026 Christopher Hench
All rights reserved

Published by Canes Nobiles
canesnobiles.com

The source text is in the public domain



Volume 95 of the Canes Nobiles Medieval Latin interlinear texts

The Medieval Latin text follows Édouard d'Alençon's text
of the Vita prima (Rome, 1906), Michele Faloci-Pulignani's
of the Legend of the Three Companions (Foligno, 1898),
and Edoardo Alvisi's of the Sacrum commercium (Città di Castello, 1894)

Translated and composed with AI, edited by Christopher Hench
Artwork by Esther Steves

CONTENTS

VITA PRIMA SANCTI FRANCISCI

Prologue, and Francis's Worldly Youth 9
His Change of Heart, His Father's Pursuit 19
Freed by His Mother, Stripped Before the Bishop 30
The Portiuncula, the Gospel, and the First Brothers 42
The Brothers Sent Out, and the Rule Approved 53
The Return to the Valley of Spoleto, and the Order of Minors 61
The Hut at Rivo Torto, and the Brothers' Prayer 74
The Fiery Chariot, and His Knowledge of the Absent 82
His Desire for Martyrdom, and the Birds 93
The Preaching at Ascoli, and Cures by His Touch 105
A Demon Driven Out, and the Bishop of Ostia 116
His Compassion for the Poor and for Creatures 125
The Crib at Greccio 138
Book Two: The Last Two Years and the Book Opened Thrice 144
The Seraph, and His Sickness 154
The Bishop of Ostia at Rieti, and His Companions 162
His Last Journey, the Blessing, and His Death 173

VITA PRIMA SANCTI FRANCISCI

(continued)

The Stigmata Seen 184
The Lament at San Damiano, and the Burial 193
Book Three: The Canonization 198
The Miracles: The Contracted Healed 212
The Blind, the Demoniacs, and Other Sick Healed 220
Lepers Cleansed, and the End of the Book 230

LEGENDA TRIUM SOCIORUM

The Companions' Letter, and Francis's Youth 241
Sweetness in Prayer, Rome, and the Lepers 252
The Crucifix of San Damiano, and the Bishop's Judgment 262
Rebuilding San Damiano, and the First Brothers 275
Sylvester, Giles, and the First Missions 288
Charity Among the Brothers 303
Twelve Brothers Before Innocent III 310
Rivo Torto, the Portiuncula, and the Chapters 319
Cardinal Ugolino, Protector of the Order 331
The Stigmata, the Death, the Canonization, and the Indulgence . . 341

SACRUM COMMERCIUM

The Search for Lady Poverty 355
The Brothers Ask Poverty to Be Their Lady 364
Poverty's History: Eden to the Apostles 371
Poverty Betrayed After the Persecutions 379
Sloth's Assault, and Poverty's Warning 390
The Brothers' Vow, the Meal, and the Cloister 399

THOMAS OF CELANO

Vita prima sancti Francisci

The First Life of Saint Francis

Thomas writes at Pope Gregory's command what he heard from Francis or from faithful witnesses, and divides the work into three books: the life in order, the last two years and the death, and the miracles and the canonization. Francis, born at Assisi, is reared in the world's vanity, as parents teach their children vice from the cradle, and lives so until about his twenty-fifth year. A long sickness first turns him from what he admired. Not yet freed, he prepares to go to war in Apulia with a nobleman, and a night vision of his own house full of arms entices him with glory, though his heart does not rejoice in it as before.

In nomine Domini. Amen. Incipit prologus in vitam beati
in the-name of-the-Lord Amen begins the-prologue to the-life of-blessed
Francisci.
Francis

Actus et vitam beatissimi patris nostri Francisci, pia
the-acts and life of-most-blessed father our Francis with-pious
devotione, veritate semper praevia et magistra, seriatim
devotion with-truth always going-before and mistress in-order
cupiens enarrare, quia omnia quae fecit et docuit, nullorum
desiring to-recount because all-things which he-did and taught of-no-one
ad plenum tenet memoria, ea saltem, quae ex ipsius
to full holds memory those at-least which from his
ore audivi, vel a fidelibus et probatis testibus intellexi,
mouth I-heard or from faithful and proven witnesses I-understood
iubente domino et glorioso Papa Gregorio, prout potui,
with-commanding the-lord and glorious Pope Gregory as I-could
verbis licet imperitis, studui explicare. Sed utinam
with-words although unskilled I-have-striven to-unfold but would-that
eius merear esse discipulus, qui semper locutionum vitavit
his I-may-deserve to-be disciple who always of-speeches avoided
aenigmata et verborum phaleras ignoravit! In tribus quoque
the-riddles and of-words the-trappings was-ignorant-of in three also

opusculis divisi omnia, quae de ipso beato viro colligere
little-works I-have-divided all-things which about that blessed man to-gather
potui, per singula capitula universa distinguens, ne varietas
I-could through single chapters all distinguishing lest the-variety
temporum rerum gestarum confunderet ordinem, et in
of-the-times of-the-things done might-confuse the-order and into
dubium adduceret veritatem. Primum itaque opus historiae
doubt might-bring the-truth the-first and-so work of-history
ordinem servat, ac puritati beatae conversationis et vitae
the-order keeps and to-the-purity of-the-blessed conduct and of-life
suae, sanctisque moribus et salutaribus documentis eius
his to-holy manners and to-wholesome teachings his
potissimum dedicatur. In quo etiam miracula pauca de
chiefly is-dedicated in which also miracles few out-of
multis, quae, ipso vivente in carne, dominus Deus noster
many which with-him living in the-flesh the-Lord God our
per eum operari dignatus est, inseruntur. Secundum autem
through him to-work deigned has are-inserted the-second moreover
opus a penultimo vitae suae anno usque ad felicem ipsius
work from the-next-to-last of-life his year all-the-way to the-happy his
obitum gesta narrat. Tertium vero miracula multa continet
death the-deeds narrates the-third but miracles many contains
et plura tacet, quae cum Christo regnans in caelis
and more passes-over-in-silence which with Christ reigning in the-heavens
gloriosissimus Sanctus operatur in terris. Reverenti[am] quoque
the-most-glorious Saint works on earth the-reverence also
refert, honorem, laudem et gloriam, quam ei felix Papa
it-reports the-honor praise and glory which to-him the-happy Pope
Gregorius, et cum eo universi sanctae Romanae Ecclesiae
Gregory and with him all of-the-holy Roman Church
Cardinales devotissime persolverunt, eum in sanctorum
the-Cardinals most-devotedly paid him in of-the-saints

cathalogo conscribentes. Gratias omnipotenti Deo, qui semper
the-catalog enrolling thanks to-almighty God who always
in Sanctis suis admirabilem et amabilem se ostendit.
in Saints his wonderful and lovable himself shows
[Explicit prologus.]
ends the-prologue
Qualiter conversatus sit in habitu et animo saeculari. I.
how lived he-has in dress and mind worldly I
Ad laudem et gloriam Dei omnipotentis Patris, et Filii,
to the-praise and glory of-God almighty Father and Son
et Spiritus sancti. Amen. Incipit vita beatissimi patris
and Spirit Holy Amen begins the-life of-most-blessed father
nostri Francisci.
our Francis
Vir erat in civitate Assisii, quae in finibus vallis
a-man there-was in the-city of-Assisi which in the-borders of-the-valley
Spoletanae sita est, nomine Franciscus, qui a primaevo aetatis
of-Spoleto situated is by-name Francis who from the-earliest of-age
suae anno a parentibus, secundum saeculi vanitatem, nutritus
his year by parents according-to of-the-world the-vanity reared
est insolenter, et ipsorum miseram vitam diu imitatus
was insolently and their wretched life long having-imitated
et mores, vanior ipse atque insolentior est effectus. [Vana
and manners vainer he-himself and more-insolent was made vain
doctrina puerorum.] Quoniam haec pessima consuetudo apud
teaching of-boys since this worst custom among
eos, qui christiano censentur nomine, sic undique inolevit, et
those who by-the-Christian are-reckoned name so on-all-sides has-grown-in and
perniciosa doctrina haec velut lege publica ita ubique firmata
pernicious teaching this as-if by-law public so everywhere established
est et praescripta, ut ab ipsis cunabulis remisse nimis et
is and prescribed that from the-very cradles laxly too-much and

dissolute filios suos studeant educare. Primo namque cum
loosely sons their they-strive to-bring-up first for when
fari, vel balbutire incipiunt, turpia quaedam et exsecrabilia
to-speak or to-babble they-begin base certain and execrable
valde, signis et vocibus edocentur pueruli nondum nati:
very by-signs and words are-taught the-little-boys not-yet born
et cum tempus ablactationis evenerit, quaedam luxu et
and when the-time of-weaning shall-have-come certain-things with-luxury and
lascivia plena non solum fari, sed et operari coguntur.
wantonness full not only to-speak but also to-do they-are-compelled
Non audet aliquis illorum, aetatis timore coactus, honeste se
not dares any of-them of-age by-fear compelled honorably himself
gerere, quoniam ex hoc duris [subiacet] disciplinis. Ideo
to-conduct since from this to-harsh he-is-subject disciplines therefore
bene ait saecularis poëta: Quia inter exercitationes parentum
well says the-secular poet because among the-practices of-parents
crevimus, ideo a pueritia nos omnia mala sequuntur.
we-have-grown therefore from boyhood us all evils follow
Testimonium hoc verum est, cum eo inimiciora sint [filiis]
testimony this true is since by-that more-hostile are to-sons
vota parentum, quo cessere felicius. Sed et
the-wishes of-parents by-which they-have-turned-out more-happily but also
cum paulo plusculum aetate profecerint, se ipsis
when a-little more in-age they-shall-have-advanced them with-themselves
impellentibus, semper ad deteriora opera dilabuntur. Ex
driving always to worse works they-slip-down from
vitiata namque radice arbor vitiosa succrescit, et quod semel
a-vitiated for root a-tree faulty grows-up and what once
male depravatum est vix reduci potest ad regulam
badly depraved has-been scarcely to-be-brought-back can to the-rule
aequitatis. Cum vero adolescentiae portas coeperint
of-equity when but of-adolescence the-gates they-shall-have-begun

introire, quales eos fieri arbitraris? Tunc profecto omni
to-enter of-what-sort them to-become do-you-think then surely in-every
dissolutionis genere fluitantes, eo quod liceat eis
of-dissoluteness kind floating for-this that it-is-allowed to-them
explere omne quod libet, omni studio se tradunt
to-fulfill all which pleases with-all zeal themselves they-hand-over
flagitiis deservire. Sic enim voluntaria servitute servi effecti
to-shameful-deeds to-serve so for by-voluntary servitude slaves made
peccati, arma iniquitati exponunt omnia membra sua, et
of-sin the-arms to-iniquity they-expose all members their and
nihil in se christianae religionis, in vita, seu in moribus
nothing in themselves of-Christian religion in life or in manners
[praeferentes], solo christianitatis nomine se tuentur.
displaying by-the-sole of-Christianity name themselves they-protect
Simulant miseri plerumque se nequiora fecisse quam
pretend the-wretched mostly themselves worse-things to-have-done than
fecerint, ne videantur abiectiores, quo innocentiores
they-have-done lest they-seem more-abject by-which more-innocent
exsistunt. Haec sunt misera rudimenta, in quibus homo
they-are these are the-wretched rudiments in which man
iste, quem sanctum hodie veneramur quoniam vere sanctus
this whom as-saint today we-venerate since truly holy
est, a pueritia versabatur, et fere usque ad vigesimum
he-is from boyhood was-engaged and almost all-the-way to the-twentieth
quintum aetatis suae annum tempus suum miserabiliter
fifth of-age his year time his wretchedly
perdidit et consumpsit. Immo super omnes coaetaneos suos
lost and consumed nay above all contemporaries his
in vanitatibus male proficiens, incentor malorum et aemulator
in vanities badly advancing an-instigator of-evils and emulator
stultitiae abundantius exsistebat. Admirationi omnibus erat,
of-folly more-abundantly he-was to-admiration to-all he-was

et in pompa vanae gloriae praeire caeteros nitebatur. In
and in the-pomp of-vain glory to-go-before the-others he-strove in
iocis, in curiosis, in scurrilibus et inanibus verbis, in
jests in curious-things in scurrilous and empty words in
cantilenis, in vestibus mollibus et fluidis, quia praedives
songs in garments soft and flowing because very-rich
erat, non avarus sed prodigus, non accumulator pecuniae
he-was not avaricious but prodigal not a-heaper-up of-money
sed substantiae dissipator, cautus negotiator sed vanissimus
but of-substance a-squanderer a-cautious trader but a-most-vain
dispensator; homo tamen humanius agens, habilis et affabilis
spender a-man however more-humanely acting adroit and affable
multum, licet ad insipientiam sibi. Quoniam multi
much although to folly for-himself because many
ob hoc maxime post ipsum abibant, fautores malorum
on-account-of this most after him went-away abettors of-evils
et criminum incentores: sicque constipatus agminibus
and of-crimes instigators and-so thronged by-the-columns
iniquorum, sublimis et magnanimis incedebat, iter agens
of-the-unjust lofty and high-minded he-strode the-way making
per medium Babyloniae platearum, quousque respiceret de
through the-middle of-Babylon of-the-streets until should-look-down from
caelis Dominus, et propter nomen suum longe faceret
the-heavens the-Lord and for-the-sake-of name his far should-make
furorem suum ab eo, et infrenaret os eius laude sua,
fury his from him and should-bridle mouth his with-praise his
ne penitus interiret. Facta est proinde super eum manus
lest utterly he-perish done was therefore upon him the-hand
Domini, et immutatio dexterae Excelsi, ut per
of-the-Lord and the-change of-the-right-hand of-the-Most-High that through

eum daretur peccatoribus fiducia in gratiam respirandi,
him might-be-given to-sinners confidence into grace of-breathing-again
et conversionis ad Deum omnibus fieret exemplum.
and of-conversion to God to-all he-might-become an-example
Qualiter Deus visitavit cor eius per corporis infirmitatem
how God visited heart his through of-the-body infirmity
et nocturnam visionem. II.
and a-nocturnal vision II
Enim vero cum adhuc vir iste iuvenili calore in peccatis
for truly when still man this with-youthful heat in sins
fervesceret, et lubrica aetas ad explenda iuvenilia iura ipsum
was-boiling and the-slippery age for fulfilling youthful rights him
impelleret insolenter, ac mansuescere nesciens antiqui
was-driving insolently and to-grow-tame not-knowing of-the-ancient
serpentis foret virulentia concitatus, adest subito divina
serpent he-were by-the-venom stirred is-present suddenly divine
ultio, vel potius unctio, super eum, et aggreditur primo
vengeance or rather anointing upon him and it-attacks first
sensum erroneum revocare, animo angustiam et corpori
the-sense erring to-recall to-the-mind distress and to-the-body
molestiam inferendo, iuxta illud propheticum: Ecce ego
trouble by-bringing according-to that prophetic behold I
sepiam viam tuam spinis, et sepiam eam maceria. Sicque diu
shall-hedge way your with-thorns and shall-hedge it with-a-wall and-so long
infirmitate attritus, ut meretur pervicacia hominum, quae vix
by-infirmity worn-down as deserves the-obstinacy of-men which scarcely
nisi suppliciis emendatur, coepit intra se alia solito
except by-punishments is-amended he-began within himself other-things than-usual
cogitare. Cumque iam paululum respirasset et baculo
to-think and-when already a-little he-had-breathed-again and by-a-staff
sustentatus, causa recuperandae sanitatis, coepisset huc
supported for-the-sake of-recovering health he-had-begun here

atque illuc per domicilium ambulare, die quadam foras
and there through the-house to-walk on-a-day certain outside
exivit, et circumadiacentem provinciam coepit curiosius
he-went-out and the-surrounding province began more-curiously
intueri. Sed pulchritudo agrorum, vinearum amoenitas,
to-gaze-on but the-beauty of-the-fields of-the-vineyards the-pleasantness
et quicquid visu pulchrum est, in nullo eum potuit
and whatever in-sight beautiful is in nothing him could
delectare. Mirabatur propterea subitam sibi mutationem,
to-delight he-wondered therefore the-sudden in-himself change
et praedictorum amatores stultissimos reputabat. Ab ea
and of-the-aforesaid-things the-lovers most-foolish he-reckoned from that
itaque die coepit seipsum vilescere sibi, et in contemptu
and-so day he-began himself to-grow-cheap to-himself and in contempt
quodam habere quae prius in admiratione habuerat et amore.
a-certain to-hold what before in admiration he-had-held and love
Non plene tamen nec vere, quia nondum solutus erat a
not fully however nor truly because not-yet loosed he-was from
vinculis vanitatum, nec perversae servitutis iugum excusserat
the-bonds of-vanities nor of-perverse servitude the-yoke had-he-shaken-off
de cervice. Gravissimum est enim assueta relinquere, et
from the-neck most-grievous it-is for accustomed-things to-leave and
animo semel iniecta non de facili enervantur. Recurrit
to-the-mind once thrust-in-things not from easy are-weakened runs-back
animus longo tempore segregatus ad rudimenta principii,
the-mind for-a-long time separated to the-rudiments of-the-beginning
et assiduitate plerumque vitium vertitur in naturam. Tentat
and by-assiduity mostly vice is-turned into nature tries
proinde Franciscus adhuc divinam fugere manum, et paternae
therefore Francis still the-divine to-flee hand and of-fatherly
correctionis paulisper oblitus, arridentibus sibi prosperis,
correction for-a-little forgetting with-smiling on-him prosperities

cogitat quae sunt mundi, ac ignorans consilium Dei, de
he-thinks what are of-the-world and not-knowing the-counsel of-God about
gloria saeculi et vanitate facturum adhuc maxima se
the-glory of-the-world and vanity about-to-do still the-greatest-things himself
promittit. Nam nobilis quidam civitatis Assisii militaribus armis
he-promises for a-noble certain of-the-city of-Assisi with-military arms
se non mediocriter praeparat, et inanis gloriae ventu
himself not moderately prepares and of-empty glory by-the-wind
inflatus, ad pecuniae vel honoris augenda lucra, iturum
puffed-up for of-money or of-honor to-be-increased the-gains about-to-go
in Apuliam se spopondit. Quibus auditis, Franciscus,
into Apulia himself pledged with-which heard Francis
quia levis animo erat et non modicum audax, ad eundum
because light in-mind he-was and not little daring for going
conspirat cum illo, generis nobilitate impar sed magnanimitate
he-conspires with him of-race in-nobility unequal but in-magnanimity
superior, pauperior divitiis sed profusior largitate.
superior poorer in-riches but more-lavish in-generosity
De Visione. Nocte igitur quadam cum ad haec
about the-Vision by-night therefore a-certain when to these-things
consummanda tota se deliberatione dedisset, et
to-be-accomplished with-whole himself deliberation he-had-given and
desiderio aestuans ad iter agendum maxime anhelaret,
with-desire burning for the-journey to-be-made most he-panted
qui percusserat eum in virga iustitiae per visionem
he-who had-struck him in the-rod of-justice through a-vision
nocturnam visitat eum in dulcedine gratiae; et quia gloriae
nocturnal visits him in the-sweetness of-grace and because of-glory
cupidus erat, gloriae fastigio eum allicit et exaltat.
greedy he-was of-glory by-the-summit him he-entices and exalts
Videbatur ei namque domum suam totam habere plenam
it-seemed to-him for house his whole to-have full

militaribus armis, sellis scilicet, clypeis, lanceis, et caeteris
of-military arms of-saddles namely shields lances and the-other
apparatibus; gaudensque plurimum, quid hoc esset secum
equipment and-rejoicing very-much what this might-be with-himself
tacitus mirabatur. Non enim consueverat talia in domo
silent he-wondered not for he-had-been-accustomed such-things in house
sua videre, sed potius pannorum cumulos ad vendendum.
his to-see but rather of-cloths heaps for selling
Cumque ad subitum rerum eventum stuperet non modicum,
and-when at the-sudden of-things outcome he-was-amazed not little
responsum est ei omnia haec arma sua fore
answered it-was to-him all these arms his to-be-about-to-be
militumque suorum. Expergefactus quoque animo gaudenti
and-of-soldiers his awakened also with-mind rejoicing
mane surrexit, et praesagium magnae prosperitatis
in-the-morning he-rose and the-presage of-great prosperity
reputans visionem, prosperum futurum iter suum in
reckoning the-vision prosperous about-to-be journey his into
Apuliam securatur. Nesciebat enim quid diceret, et munus
Apulia he-assures-himself he-knew-not for what he-said and the-gift
sibi de caelo datum adhuc minime cognoscebat. In eo
to-himself from heaven given still by-no-means he-recognized in this
tamen perpendere poterat visionis huius suam interpretationem
however to-weigh he-could of-vision this his interpretation
non esse veram, quia, licet satis rerum gestarum
not to-be true because although enough of-the-things done
[utcumque] similitudinem contineret, non tamen animus eius
somehow the-likeness it-contained not however mind his
circa talia solito laetabatur. Vim namque quandam
concerning such-things than-usual rejoiced force for a-certain
sibimet facere oportebat, ut cogitata perficeret et
on-himself to-do it-behooved that the-thought-things he-might-accomplish and

iter concupitum effectui manciparet. Et quidem pulchre
the-journey desired to-effect he-might-consign and indeed beautifully
satis primo de armis fit mentio, et opportune multum
enough first about arms is-made mention and fittingly much
arma traduntur contra fortem armatum militi pugnaturo,
arms are-handed-over against the-strong armed-man to-a-soldier about-to-fight
ut quasi alter David in nomine domini Dei exercituum
that as-if another David in the-name of-the-Lord God of-hosts
ab inveterato inimicorum opprobrio liberet Israelem.
from the-inveterate of-enemies reproach he-may-free Israel

Qualiter mente sed non corpore mutatus de thesauro invento et sponsa allegorice loquebatur. III

HIS CHANGE OF HEART, HIS FATHER'S PURSUIT

Changed in mind, Francis refuses Apulia, hides the pearl he has found from mockers, and prays in a cave, telling a friend of a great treasure and others of a nobler bride. He sells his cloth and horse and offers the money to the poor priest of San Damiano, who lets him stay but, fearing his parents, refuses it, and Francis throws it on a windowsill like dust. His father hunts him; he hides a month in a pit, then comes into Assisi, where he is pelted as mad, and his father drags him home and chains him.

Immutatus quoque, sed mente non corpore, ire in Apuliam
changed also but in-mind not in-body to-go into Apulia
iam recusat, et voluntatem suam studet dirigere ad divina.
now he-refuses and will his he-strives to-direct to divine-things
Sicque parumper a saeculari tumultu se subtrahens et
and-so for-a-little from the-worldly tumult himself withdrawing and
negotio, studet in interiori homine recondere Iesum Christum.
from-business he-strives in the-inner man to-hide-away Jesus Christ

Abscondit velut prudens negotiator margaritam inventam
he-hides like a-prudent trader the-pearl found
oculis illusorum, et occulte nititur eam venditis omnibus
from-the-eyes of-mockers and secretly he-strives it with-sold all-things
comparare. Nam cum vir quidam in civitate Assisii magis
to-buy for when a-man certain in the-city of-Assisi more
inter caeteros sibi dilectus existeret, quoniam unius cum
among the-others to-him beloved was since of-one with
eo erat aetatis, et assidua familiaritas mutuae dilectionis
him he-was age and the-assiduous familiarity of-mutual love
ad communicanda secreta sua ipsi praeberet ausum,
for sharing secrets his to-him-himself afforded boldness
eum ad loca remota et apta consiliis saepius perducebat,
him to places remote and fit for-counsels more-often he-used-to-lead
quendam thesaurum pretiosum et magnum se asserens
a-certain treasure precious and great himself asserting
invenisse. Exsultat homo ille, ac de auditis exsistens
to-have-found exults man that and about the-things-heard being
sollicitus, libenter cum eo graditur quoties advocatur. Modus
anxious gladly with him walks as-often-as he-is-called the-manner
conversionis. Crypta quaedam erat iuxta civitatem, ad quam
of-conversion a-cave certain there-was near the-city to which
frequenter euntes de thesauro mutuo loquebantur. Intrabat
frequently going about the-treasure mutually they-spoke entered
vir Dei, qui sanctus iam sancto proposito erat, cryptam
the-man of-God who holy already by-holy purpose was cave
illam, socio de foris exspectante, et novo ac
that with-the-companion from outside waiting and with-new and
singulari perfusus spiritu Patrem suum in abscondito exorabat.
singular steeped spirit Father his in secret he-entreated
Gestiebat neminem scire quid ageret intus, et occasione
he-longed no-one to-know what he-did within and by-the-occasion

boni melius sapienter occultans, solum Deum in suo sancto
of-good better wisely hiding alone God in his holy
proposito consulebat. Orabat devotus, ut Deus aeternus et
purpose he-consulted he-prayed devout that God eternal and
verus dirigeret viam suam, et suam illum doceret facere
true might-direct way his and his him might-teach to-do
voluntatem. Maximam sustinebat animi passionem, et donec
will the-greatest he-bore of-mind suffering and until
opere compleret quod conceperat corde, quiescere non
in-deed he-should-complete what he-had-conceived in-heart to-rest not
valebat. Cogitationes variae sibi invicem succedebant, et
he-could thoughts various to-themselves in-turn succeeded and
ipsarum importunitas eum duriter perturbabat. Ardebat intus
their importunity him harshly troubled he-burned within
igne divino, et conceptum ardorem mentis celare de foris non
with-fire divine and the-conceived ardor of-mind to-hide from outside not
valebat. Poenitebat eum peccasse tam graviter et offendisse
he-could it-repented him to-have-sinned so gravely and to-have-offended
oculos maiestatis, nec iam eum mala praeterita seu praesentia
the-eyes of-majesty nor now him evils past or present
delectabant, sed nondum plene receperat continendi fiduciam
delighted but not-yet fully had-he-received of-restraining the-confidence
a futuris. Propterea cum foras revertebatur ad socium, ita
from future-things therefore when outside he-returned to the-companion so
erat labore confectus, ut alius intrans, alius exiens videretur.
he-was by-labor worn-out that another entering another going-out he-seemed
Quadam vero die cum Domini misericordiam plenissime
on-a-certain but day when of-the-Lord the-mercy most-fully
invocasset, ostensum est ei a Domino quid ipsum agere
he-had-invoked shown it-was to-him by the-Lord what him to-do
oporteret. Tantoque deinceps repletus est gaudio, quod non
it-behooved and-so-much thereafter filled he-was with-joy that not

se capiens prae laetitia, etiam nolens ad aures hominum
himself containing for gladness even unwilling to the-ears of-men
aliquid eructabat. Sed licet prae magnitudine inspirati amoris
something he-belched-forth but although for the-greatness of-inspired love
silere non posset, cautius tamen aliquid et in aenigmate
to-be-silent not he-could more-cautiously however something and in riddle
loquebatur. Sicut enim speciali amico, ut dictum est, de
he-spoke as for to-a-special friend as said it-has-been about
thesauro abscondito, sic et caeteris loqui figuraliter nitebatur.
the-treasure hidden so also to-the-others to-speak figuratively he-strove
Dicebat se in Apuliam nolle ire, sed in patria propria
he-said himself into Apulia not-to-wish to-go but in fatherland own
promittebat nobilia et ingentia se facturum. Putabant
he-promised noble and great-things himself about-to-do thought
homines quod uxorem ducere vellet, ipsumque interrogantes
men that a-wife to-marry he-wished and-him questioning
dicebant: Uxorem ne ducere vis, Francisce? Qui respondens
they-said a-wife whether to-marry you-wish Francis who answering
eis aiebat: Nobiliorem et pulchriorem sponsam, quam
to-them said a-nobler and more-beautiful bride than
umquam videritis, ducam, quae caeteris forma praemineat et
ever you-have-seen I-shall-marry who the-others in-beauty may-surpass and
sapientia cunctas excellat. Et equidem immaculata Dei sponsa
in-wisdom all may-excel and indeed the-immaculate of-God bride
est vera religio quam suscepit, et thesaurus absconditus est
is the-true religion which he-took-up and the-treasure hidden is
regnum caelorum quod tanto desiderio exquisivit. Quia
the-kingdom of-the-heavens which with-so-great desire he-sought-out because
[necessario erat omnino] vocatio evangelica in eo explenda,
necessarily it-was altogether the-calling of-the-gospel in him to-be-fulfilled
qui evangelii erat minister in fide et veritate futurus.
who of-the-gospel was the-minister in faith and truth about-to-be

Qualiter venditis omnibus pecuniam susceptam contempsit.
how with-sold all-things the-money received he-despised

IV.

IV

[Ergo] sic affectus beatus servus Altissimi, et sancto Spiritu
therefore so affected the-blessed servant of-the-Most-High and by-the-holy Spirit
confirmatus, quoniam aderat tempus statutum, sequitur illum
strengthened since was-present the-time appointed he-follows that
beatum impetum animi sui, quo ad optima bona, calcatis
blessed impulse of-mind his by-which to the-best goods with-trampled
saecularibus, itur. Non licebat de caetero facere moram,
worldly-things one-goes not it-was-allowed for the-rest to-make delay
quia letalis morbus ubique iam in tantum excreverat, et
because a-deadly disease everywhere already to so-much had-grown and
multorum sic omnes occupaverat artus, ut, aliquantisper
of-many so all had-seized the-limbs that for-a-little-while
medico retardante, abriperet vitam, vitali spiritu
with-the-physician delaying it-would-snatch-away life with-the-vital spirit
intercluso. Surgit proinde, signo sanctae Crucis se
shut-off he-rises therefore with-the-sign of-the-holy Cross himself
muniens, et praeparato equo super eum ascendit, assumptisque
fortifying and with-prepared horse upon it he-mounts and-with-taken
secum pannis scarulaticis ad vendendum, ad civitatem quae
with-himself cloths scarlet for selling to the-city which
Fulgineum vocatur festinus devenit. Ibi ex more venditis
Foligno is-called hastening he-came there according-to custom with-sold
omnibus quae portabat, caballum, cui tunc insederat,
all-things which he-carried the-horse on-which then he-had-sat
felix mercator assumpto pretio dereliquit. Regressusque
the-happy merchant with-taken price he-left-behind and-having-returned
inde, depositis sarcinis, quid ageret de pecunia religiosa
thence with-laid-down bundles what he-should-do with the-money with-religious

mente tractabat. Mirum in modum mox totus in Dei opere
mind he-considered wonderful in manner soon wholly to of-God the-work
conversus, gravatum valde se sentiens pecuniam illam vel
converted burdened very himself feeling money that even
una hora portare, ac velut arenam reputans omne illius
for-one hour to-carry and like sand reckoning all its
emolumentum, ad deponendam illam cito festinat. Cumque
profit for laying-down it quickly he-hastens and-when
versus civitatem Assisii remearet, reperit iuxta viam quandam
toward the-city of-Assisi he-was-returning he-found near the-road a-certain
ecclesiam, quae in honorem sancti Damiani fuerat antiquitus
church which in the-honor of-holy Damian had-been anciently
fabricata, sed casum proximum ex vetustate nimia minabatur.
built but a-fall imminent from age excessive it-threatened
Ad quam novus Christi miles adveniens, pietate tantae
to which the-new of-Christ soldier arriving by-pity of-so-great
necessitatis commotus, cum timore ac reverentia introivit; et
need moved with fear and reverence entered and
invento illic quodam paupere sacerdote, magnaque cum fide
with-found there a-certain poor priest and-great with faith
osculatis eius manibus sacris, pecuniam ei obtulit, quam
with-kissed his hands sacred the-money to-him offered which
portabat, et propositum suum ei per ordinem enarravit.
he-carried and purpose his to-him through order recounted
Obstupefactus sacerdos, et ultra quam credi potest subitam
astounded the-priest and beyond what to-be-believed can the-sudden
rerum conversionem admirans, quod audiebat credere recusavit.
of-things conversion wondering-at what he-heard to-believe refused
Et quia putabat illudi sibi, noluit apud se oblatam
and because he-thought to-be-mocked himself he-would-not with himself the-offered
pecuniam retinere. Viderat enim eum, ut ita dicam, pene
money to-keep he-had-seen for him as so I-may-say almost

altera die enormiter vivere inter cognatos et notos, et
on-the-other day irregularly to-live among kinsmen and acquaintances and
supra caeteros suam stultitiam exaltare. At ipse pertinacius
above the-others his folly to-exalt but he-himself more-stubbornly
persistens verbis suis fidem facere nitebatur, orans enixius
persisting to-words his credit to-make strove praying more-earnestly
et deprecans sacerdotem ut eum secum morari pro Domino
and entreating the-priest that him with-himself to-stay for the-Lord
pateretur. Acquievit tandem sacerdos de mora illius, sed
he-would-allow acquiesced at-last the-priest about the-stay of-him but
timore parentum pecuniam non recepit; quam verus pecuniarum
for-fear of-the-parents the-money not he-received which the-true of-moneys
contemptor in quandam fenestram proiiciens de ipsa velut de
despiser into a-certain window throwing about it like about
pulvere curat. Cupiebat enim possidere sapientiam, quae auro
dust he-cares he-desired for to-possess wisdom which than-gold
melior, et prudentiam acquirere quae pretiosior est argento.
better and prudence to-acquire which more-precious is than-silver
Qualiter pater eius persequens ligavit eum. V.
how father his pursuing bound him V
Moram igitur faciente in praedicto loco servo Dei excelsi,
delay therefore with-making in the-aforesaid place the-servant of-God most-high
pater eius circuit usquequaque, tamquam sedulus explorator,
father his goes-round everywhere as a-diligent spy
scire cupiens quid de filio actum sit. Et dum intellexisset
to-know desiring what about the-son done has-been and when he-had-learned
eum in loco iam dicto taliter conversari, tactus dolore cordis
him in the-place already said so to-live touched with-grief of-heart
intrinsecus ad subitum rerum eventum turbatus est valde
inwardly at the-sudden of-things outcome troubled he-was very
nimis, convocatisque amicis ac vicinis, citissime cucurrit
exceedingly and-with-called-together friends and neighbors most-quickly he-ran

ad locum, in quo Dei famulus morabatur. At ipse, quia
to the-place in which of-God the-servant was-staying but he-himself because
novus Christi athleta erat, cum audiret persequentium minas,
new of-Christ an-athlete he-was when he-heard of-the-pursuers the-threats
ac eorum praesentiret adventum, dare locum irae volens, in
and their foresaw arrival to-give place to-anger wishing into
quandam occultam caveam, quam ad hoc ipsemet paraverat,
a-certain hidden pit which for this he-himself had-prepared
se mergebat. Erat fovea illa in domo, [uni] tantum forte
himself he-plunged there-was pit that in the-house to-one only perhaps
cognita soli, in qua per mensem unum sic continuo latitavit,
known alone in which for month one so continuously he-lay-hidden
ut ad causam humanae necessitatis egredi vix auderet.
that for the-cause of-human need to-go-out scarcely he-dared
Cibus, si quando dabatur, in foveae occulto edebat eum, et
food if ever it-was-given in of-the-pit the-hiddenness he-ate it and
clandestinum ei omne impendebatur obsequium. Oransque
secret to-him every was-spent service and-praying
orabat iugiter lacrimarum imbre perfusus, ut liberaret eum
he-prayed continually of-tears with-a-shower steeped that might-free him
Dominus de manibus persequentium animam suam, et ut pia
the-Lord from the-hands of-the-pursuers soul his and that pious
vota sua benigno favore compleret. In ieiunio et fletu exorabat
wishes his with-kind favor he-might-fulfill in fasting and weeping he-entreated
clementiam Salvatoris, et de sua diffidens industria totum
the-clemency of-the-Savior and of his diffident industry the-whole
iactabat in Domino cogitatum. Et licet esset in fovea et in
he-cast on the-Lord thought and although he-were in the-pit and in
tenebris constitutus, perfundebatur tamen indicibili quadam
darkness placed he-was-steeped yet with-unspeakable a-certain

laetitia, sibi hactenus inexperta, ex qua totus ignescens,
gladness to-himself hitherto untried from which wholly kindling
relicta fovea, palam se persecutorum exposuit maledictis.
with-left pit openly himself of-the-persecutors he-exposed to-the-curses
Surrexit itaque protinus impiger, festinus et alacer, et ad
rose and-so forthwith tireless hastening and eager and for
praeliandum pro Domino scutum fidei praeferens magnaeque
fighting for the-Lord the-shield of-faith holding-before and-of-great
fiduciae armis munitus versus civitatem aggressus est viam,
confidence with-arms fortified toward the-city undertook he-has the-road
et divino calore succensus coepit semetipsum segnitiei et
and with-divine heat kindled he-began himself of-sloth and
ignaviae plurimum incusare. Quo viso, cuncti qui noverant
of-cowardice very-much to-accuse with-which seen all who had-known
eum, comparantes ultima primis, coeperunt illi miserabiliter
him comparing the-last-things to-the-first began him wretchedly
exprobrare, et insanum ac dementem acclamantes, lutum
to-reproach and insane and demented crying-out the-mud
platearum et lapides in ipsum proiiciunt. Cernebant eum
of-the-streets and stones at him they-throw they-saw him
a pristinis moribus alteratum et carnis maceratione valde
from former manners altered and of-flesh by-maceration very
confectum, et ideo totum quod agebat exinanitioni et
worn-out and therefore all which he-did to-exhaustion and
dementiae imputabant. Vera patientia. Sed quia melior est
to-madness they-imputed true patience but because better is
patiens arrogante, famulus Dei surdum iis omnibus
the-patient than-the-arrogant the-servant of-God deaf to-these all
se praestabat, et nulla fractus aut mutatus iniuria pro
himself showed and by-no broken or changed injury for
iis omnibus gratias Domino referebat. In vanum namque
these all thanks to-the-Lord rendered in vain for

iniquus persequitur ad honesta tendentem, quia quanto
the-wicked persecutes to honorable-things one-tending because by-how-much
plus fuerit ille concussus, tanto fortius triumphabit.
more shall-have-been he shaken by-so-much more-strongly he-will-triumph
Generosum animum, ait quidam, dedecus efficit fortiorem.
a-generous mind says a-certain-one disgrace makes stronger
Cumque diu rumor ac plausus huiusmodi de ipso per
and-when long the-rumor and applause of-this-kind about him through
plateas ac vicos discurreret civitatis, et huc atque illuc
the-streets and lanes ran of-the-city and here and there
illudentium sonitus resultaret, inter multos quorum tetigit
of-the-mockers the-sound rebounded among many whose it-touched
aures horum fama tandem pervenit ad patrem. Qui cum
the-ears of-these the-report at-last reached to the-father who when
audisset filii sui nomen, et in eo tale negotium a
he-had-heard of-son his the-name and in him such business by
concivibus intorqueri, continuo surgit non ad liberandum
fellow-citizens to-be-twisted at-once rises not for freeing
eum, sed potius ad perdendum; nullaque moderatione servata,
him but rather for destroying and-with-no moderation kept
tamquam lupus ad ovem advolat, et torvo ac truci vultu
as a-wolf to a-sheep he-flies and with-grim and fierce face
illum respiciens, iniecta manu, inverecunde ac inhoneste
him looking-back-at with-laid-on hand shamelessly and dishonorably
satis, ad propriam domum pertraxit eum. Sicque omni
enough to own house he-dragged him and-so with-all
miseratione subtracta, per plures dies eum in tenebroso
pity withdrawn through several days him in a-dark
loco reclusit, et putans animum eius flectere ad sui
place he-shut-up and thinking the-mind his to-bend to his-own
consensum, primo verbis, deinde verberibus et vinculis agit.
consent first with-words then with-blows and chains he-acts

Constans propositum. Ipse vero ex hoc ad exequendum
constant purpose he-himself but from this for carrying-out
propositum sanctum promptior et validior reddebatur, et
the-purpose holy readier and stronger was-rendered and
nec exprobratus verbis, nec vinculis fatigatus, patientiam
neither reproached with-words nor with-chains wearied patience
dereliquit. Non enim per flagella et vincula potest a
did-he-abandon not for through scourges and chains can from
mentis recta intentione declinare ac statu, nec a Christi
of-mind right intention to-decline and state nor from of-Christ
grege abduci cui praecipitur in tribulatione gaudere;
the-flock to-be-led-away he-to-whom it-is-commanded in tribulation to-rejoice
nec trepidat in diluvio aquarum multarum cui est
nor trembles in the-flood of-waters many he-for-whom is
refugium a pressura Filius Dei, qui, ne nostra nobis aspera
a-refuge from distress the-Son of-God who lest our to-us harsh
videantur, semper sua ostendit esse maiora quae pertulit.
may-seem always his shows to-be greater-things which he-bore

Qualiter mater eius solvit eum et quomodo coram Episcopo Assisii se denudavit. VI

FREED BY HIS MOTHER, STRIPPED BEFORE THE BISHOP

His mother frees him while his father is away; the father returns, fails to recall him, and demands the money, found where Francis had thrown it. Before the bishop Francis gives back everything, stripping off every garment, and the bishop covers him with his cloak. Robbers throw him into the snow as the herald of the great King; he serves the lepers he once loathed. He rebuilds San Damiano, where the Poor Ladies under Clare live in charity, humility, chastity, poverty, silence, patience, and contemplation.

[Factum est autem] cum pater eius, familiari causa
done it-was moreover when father his with-a-family matter
urgente, aliquantulum a propria discessisset, et vir Dei
pressing a-little from own had-departed and the-man of-God
vinctus in domus ergastulo permaneret, mater eius, quae
bound in of-the-house the-prison remained mother his who
sola domi cum eo remanserat, factum viri sui non
alone at-home with him had-remained the-deed of-husband her not
probans, blandis sermonibus filium adlocuta est. Cumque
approving with-coaxing words the-son addressed has and-when
videret quod eum a suo proposito revocare non posset,
she-saw that him from his purpose to-recall not she-could
commota sunt materna viscera super eum, et confractis
moved were the-maternal bowels over him and with-broken
vinculis, liberum eum abire permisit. Probata virtus. At
chains free him to-go-away she-allowed proven virtue but
ipse, gratias omnipotenti Deo referens, ad locum in quo
he-himself thanks to-almighty God rendering to the-place in which
fuerat prius concitus est reversus. Maiori enim libertate iam
he-had-been before swiftly has returned a-greater for liberty now

utitur, tentationum documentis probatus, et per multiplicia
he-uses of-temptations by-the-lessons proven and through manifold
bella imaginem induerat laetiorem. Securiorem ex iniuriis
wars an-image he-had-put-on gladder a-more-secure from injuries
receperat animum, et liber ubique pergens magnanimior
he-had-received mind and free everywhere going more-great-souled
incedebat. Revertitur interea pater, et eo non invento,
he-strode returns meanwhile the-father and with-him not found
peccata peccatis accumulans, ad convicia uxoris convertitur.
sins to-sins heaping to the-reproaches of-the-wife he-turns
Cucurrit deinde ad locum fremens et perstrepens, ut si eum
he-ran then to the-place raging and clamoring that if him
revocare non posset, saltem de provincia effugaret. Verum
to-recall not he-could at-least from the-province he-might-drive-out but
quia timor Domini fiducia fortitudinis est, ut audivit
because the-fear of-the-Lord the-confidence of-strength is as he-heard
carnalem patrem gratiae filius ad se venientem, securus
the-carnal father of-grace the-son to himself coming secure
et laetus ultro se obtulit, libera voce clamans se
and glad of-his-own-accord himself offered with-free voice crying himself
pro nihilo ducere vincula et verbera eius. Insuper attestatur
for nothing to-hold the-chains and blows his moreover he-attests
se pro Christi nomine gaudenter mala omnia subiturum.
himself for of-Christ the-name gladly evils all about-to-undergo
Videns autem pater quod ab incepto itinere ipsum revocare
seeing moreover the-father that from the-begun journey him to-recall
non posset, totus ad extorquendam pecuniam instigatur.
not he-could wholly to extorting the-money he-is-urged
Desideraverat vir Dei eam in pauperum victu et illius
had-desired the-man of-God it on of-the-poor the-food and of-that
loci aedificiis totam expendere ac praebere. Sed qui pecuniam
place the-buildings whole to-spend and to-furnish but who money

non amabat nulla de ipsa specie boni decipi potest, et
not loved by-no about it appearance of-good to-be-deceived can and
qui nullo ipsius detinebatur affectu ad eius amissionem in
who by-no its was-held affection at its loss in
aliquo non turbatur. Inventa itaque pecunia, quam maximus
anything not is-troubled found and-so the-money which the-greatest
terrenorum contemptor et caelestium divitiarum nimis
of-earthly-things despiser and of-heavenly riches exceedingly
cupidus exquisitor in pulverem et fenestram excusserat,
eager seeker-out into the-dust and the-window had-shaken-off
saevientis patris aliquantulum exstinguitur furor, et avaritiae
of-the-raging father somewhat is-extinguished the-fury and of-avarice
sitis inventionis vapore utcumque restringitur. Ducit eum
the-thirst of-the-finding by-the-vapor somehow is-restrained he-leads him
deinde coram episcopo civitatis, ut in ipsius manibus omnibus
then before the-bishop of-the-city that into his hands all
eius renuntians facultatibus, omnia redderet quae
his renouncing goods he-might-give-back all-things which
habebat. Quod non solum ipse non renuit, sed et multum
he-had which not only he-himself not refused but also much
gaudens prompto animo acceleravit facere postulata.
rejoicing with-ready mind he-hastened to-do the-things-demanded
[Contemptus verecundiae.] Cumque perductus esset coram
contempt of-shame and-when brought he-had-been before
episcopo, nec moras patitur nec cunctatur de aliquo; immo
the-bishop neither delays he-suffers nor hesitates about anything nay
nec verba exspectat nec facit, sed continuo depositis et
neither words he-awaits nor makes but at-once with-laid-down and
proiectis omnibus vestimentis restituit ea patri. Insuper
thrown-away all garments he-restores them to-the-father moreover
et [nec] femoralia retinens totus coram omnibus denudatur.
and not-even the-breeches keeping wholly before all he-is-stripped

Episcopus vero animum ipsius attendens, fervoremque ac
the-bishop but the-mind his attending-to and-the-fervor and
constantiam nimis admirans, protinus exsurrexit et inter
constancy exceedingly wondering-at forthwith rose-up and between
brachia sua ipsum recolligens, pallio, quo indutus
arms his him gathering with-the-cloak with-which clothed
erat, contexit eum. Intellexit aperte divinum esse consilium,
he-was covered him he-understood clearly divine to-be the-counsel
et facta viri Dei, quae praesentialiter viderat, cognovit
and the-deeds of-the-man of-God which in-person he-had-seen he-recognized
mysterium continere. Factus est propterea deinceps adiutor
a-mystery to-contain made he-was therefore thereafter helper
eius, et fovens ipsum atque confortans amplexatus est eum
his and cherishing him and comforting embraced he-has him
in visceribus charitatis. Ecce iam nudus cum nudo luctatur,
in the-bowels of-charity behold now naked with the-naked he-wrestles
et depositis omnibus quae sunt mundi, solius divinae
and with-laid-down all-things which are of-the-world of-the-sole divine
iustitiae memoratur. Studet iam sic propriam contemnere
justice he-is-mindful he-strives now so own to-despise
vitam, omnem pro illa sollicitudinem deponendo, ut sibi
life all for it care by-laying-down that for-himself
pauperi pax esset in obsessa via, et solus carnis paries
poor peace might-be on the-besieged road and alone of-the-flesh the-wall
ipsum a divina visione interim separaret.
him from the-divine vision meanwhile might-separate

Qualiter a latronibus captus proiectus fuit in nive et
how by robbers captured thrown he-was into the-snow and
quomodo servivit leprosis. VII.
how he-served the-lepers VII
Iam enim cum semicinctiis involutus pergeret, qui quondam
now for when in-rags wrapped he-was-going who once
scarulaticis utebatur, et per quamdam silvam laudes
scarlet-things used and through a-certain forest praises
Domino lingua francigena decantaret, latrones super eum
to-the-Lord in-tongue French he-was-chanting robbers upon him
subito irruerunt. Quibus ferali animo eum quis esset
suddenly rushed with-whom with-savage mind him who he-might-be
interrogantibus, confidenter vir Dei plena voce respondit
asking confidently the-man of-God with-full voice answered
dicens: Praeco sum magni Regis, quid ad vos? At illi
saying the-herald I-am of-the-great King what to you but they
percutientes eum in defosso loco pleno magnis nivibus
beating him into a-dug-out place full of-great snows
proiecerunt dicentes: Iace, rustice praeco Dei! Ipse vero se
threw saying lie rustic herald of-God he-himself but himself
huc atque illuc revolvens, nive a se discussa, illis
here and there rolling with-the-snow from himself shaken-off with-them
recedentibus, de fovea exsilivit, et magno exhilaratus gaudio
withdrawing from the-pit leaped-out and with-great gladdened joy
coepit alta voce per nemora laudes Creatori omnium
began with-loud voice through the-groves praises to-the-Creator of-all
personare. Tandem ad quoddam claustrum monachorum veniens,
to-sound-forth at-last to a-certain cloister of-monks coming
per plures dies in sola vili camisia, quasi garcio in coquina
through several days in only a-cheap shirt as-if a-scullion in the-kitchen
exsistens, cupiebat vel de brodio saturari. Verum cum, omni
being he-desired even with broth to-be-filled but since with-all

miseratione subtracta, nullum posset vel vetustum acquirere
pity withdrawn none he-could even old to-acquire
indumentum, non motus ira, sed necessitate coactus, inde
garment not moved by-anger but by-necessity compelled thence
progrediens devenit ad Eugubii civitatem, ubi a quodam
going-forth he-came to of-Gubbio the-city where from a-certain
olim amico eius sibi tuniculam acquisivit. Post haec
once friend his for-himself a-little-tunic he-acquired after these-things
autem, modico tempore iam elapso, cum viri Dei ubique
moreover with-little time now elapsed when of-the-man of-God everywhere
fama crebresceret et nomen eius divulgaretur in populis,
the-fame grew-frequent and the-name his was-spread-abroad among the-peoples
Prior monasterii supradicti, quod factum fuerat in virum
the-Prior of-the-monastery above-said what done had-been to the-man
Dei recolens et intelligens, venit ad eum, et ob reverentiam
of-God recalling and understanding came to him and for the-reverence
Salvatoris ab eo suppliciter pro se suisque veniam postulavit.
of-the-Savior from him suppliantly for himself and-his-own pardon asked
Humilis charitas. Deinde vero totius humilitatis sanctus amator
humble charity then but of-all humility the-holy lover
se transtulit ad leprosos, eratque cum eis, diligentissime
himself transferred to the-lepers and-was with them most-diligently
serviens omnibus propter Deum, et lavans putredinem
serving all for-the-sake-of God and washing the-rot
omnem ab eis, ulcerum etiam saniem extergebat, sicut
all from them of-the-ulcers also the-pus he-wiped-off as
ipse in testamento suo loquitur dicens: «Quia cum essem
he-himself in testament his speaks saying that when I-was
in peccatis, nimis amarum mihi videbatur videre leprosos, et
in sins too bitter to-me it-seemed to-see lepers and
Dominus conduxit me inter illos, et feci misericordiam cum
the-Lord led me among them and I-did mercy with

illis». In tantum namque, ut dicebat, aliquando amara ei
them to so-much for as he-used-to-say sometime bitter to-him
leprosorum visio exsistebat ut, cum tempore vanitatis suae
of-the-lepers the-sight was that when in-the-time of-vanity his
per duo fere milliaria eminus ipsorum domos respiceret,
through two almost miles from-afar their houses he-looked-at
nares suas propriis manibus obturaret. Sed cum iam gratia
nostrils his with-own hands he-stopped but when now by-the-grace
et virtute Altissimi sancta et utilia inciperet cogitare,
and power of-the-Most-High holy and useful-things he-began to-think
in saeculari adhuc habitu constitutus, leprosum unum obvium
in secular still dress placed a-leper one meeting
habuit die quadam, et semetipso fortior effectus accessit
he-had on-a-day certain and than-himself stronger made he-approached
et osculatus est eum. Exinde quoque coepit seipsum magis
and kissed has him thence also he-began himself more
ac magis contemnere, quousque misericordia Redemptoris
and more to-despise until by-the-mercy of-the-Redeemer
ad perfectam suimet victoriam perveniret. Aliorum [quoque]
to perfect of-himself victory he-should-arrive of-other also
pauperum, in saeculo manens et adhuc saeculum sequens,
poor-folk in the-world remaining and still the-world following
erat adiutor, non habentibus porrigens misericordiae
he-was a-helper to-those-not having holding-out of-mercy
manum, et afflictis gerens compassionis affectum. Sancta
the-hand and for-the-afflicted bearing of-compassion the-affection holy
[curialitas]. Nam cum die una, praeter morem suum
courtesy for when on-day one beyond custom his
quia curialissimus erat, cuidam pauperi postulanti ab
because most-courteous he-was to-a-certain poor-man asking from
eo eleemosynam exprobrasset, statim poenitentia ductus
him alms he-had-reproached at-once by-repentance led

coepit dicere intra se, magni vituperii fore [magnique]
he-began to-say within himself of-great reproach it-would-be and-of-great
dedecoris petenti pro nomine tanti Regis subtrahere
disgrace from-one-asking for the-name of-so-great a-King to-withdraw
postulata. Posuit deinde in corde suo nemini pro Deo a
the-things-asked he-set then in heart his to-no-one for God from
se petenti, secundum posse, de caetero aliquid denegare.
him asking according-to ability for the-rest anything to-deny
Quod et diligentissime fecit et implevit, quousque totum
which also most-diligently he-did and fulfilled until wholly
omnimode praebuit semetipsum, evangelici consilii primitus
in-every-way he-furnished himself of-the-gospel counsel first
exsecutor quam doctor effectus: Qui petit a te, inquit,
a-performer than a-teacher made who asks from you he-says
da ei, et volenti a te mutuari ne avertaris.
give to-him and from-one-wishing from you to-borrow not may-you-turn-away
Quomodo construxit ecclesiam Sancti Damiani, et de
how he-built the-church of-Saint Damian and about
conversatione Dominarum in eodem loco degentium. VIII.
the-life of-the-Ladies in the-same place living VIII
Primum itaque opus quod beatus Franciscus aggreditur,
the-first and-so work which blessed Francis undertakes
liberatione sui de manu carnalis patris obtenta, domum
with-the-freeing of-himself from the-hand of-the-carnal father obtained a-house
construit Deo; illamque non de novo facere tentat, sed
he-builds for-God and-it not from new to-make he-tries but
veterem reparat, vetustam resarcit; [non] fundamentum evellit,
the-old he-repairs the-aged he-patches not the-foundation he-tears-up
sed super illud aedificat; praerogativam, licet ignorans, semper
but upon it he-builds the-prerogative although unknowing always
reservans Christo; fundamentum enim aliud nemo potest
reserving to-Christ a-foundation for other no-one can

ponere praeter id quod positum est, quod est Christus Iesus.
to-lay besides that which laid is which is Christ Jesus
Cumque ad locum, in quo, sicut dictum est, ecclesia Sancti
and-when to the-place in which as said it-has-been the-church of-Saint
Damiani antiquitus constructa fuerat, reversus foret, gratia
Damian anciently built had-been returned he-had with-the-grace
ipsum Altissimi comitante, in brevi eam tempore studiosius
him of-the-Most-High accompanying in short it time more-zealously
reparavit. Hic est locus ille beatus et sanctus in quo gloriosa
he-repaired this is place that blessed and holy in which the-glorious
religio et excellentissimus ordo pauperum Dominarum et
religion and the-most-excellent order of-the-poor Ladies and
sanctarum virginum, a conversione beati Francisci fere sex
of-holy virgins from the-conversion of-blessed Francis almost of-six
annorum spatio iam elapso, per eumdem beatum virum
years with-the-space now elapsed through the-same blessed man
felix exordium sumpsit; in quo domina Clara, civitate Assisii
a-happy beginning took in which the-lady Clare from-the-city of-Assisi
oriunda, lapis pretiosissimus atque fortissimus caeterorum
sprung a-stone most-precious and strongest of-the-other
superpositorum lapidum exstitit fundamentum. Nam cum
laid-upon stones stood-forth the-foundation for when
post initiationem ordinis Fratrum dicta domina sancti
after the-beginning of-the-order of-the-Brothers the-said lady of-the-holy
viri monitis ad Deum conversa fuisset, multis exstitit
man by-the-warnings to God converted had-been to-many she-stood
ad profectum et innumeris ad exemplum. Nobilis parentela,
for advancement and to-innumerable for example noble in-parentage
sed nobilior gratia; virgo carne, mente castissima; aetate
but nobler in-grace a-virgin in-flesh in-mind most-chaste in-age
iuvencula, sed animo cana; constans proposito et in divino
very-young but in-mind gray-haired constant in-purpose and in divine

amore ardentissima desiderio; sapientia praedita et humilitate
love most-ardent in-desire with-wisdom endowed and in-humility
praecipua; Clara nomine, vita clarior, clarissima moribus.
pre-eminent Clare by-name in-life clearer most-clear in-manners
Super hanc quoque pretiosissimarum margaritarum nobilis
upon her also of-most-precious pearls a-noble
structura surrexit, quarum laus non ex hominibus sed
structure rose whose praise not from men but
ex Deo est, cum nec angusta meditatio eam cogitare
from God is since neither narrow meditation it to-think
sufficiat, nec brevis locutio explicare. Virtutum Ordo. I.
suffices nor brief speech to-unfold of-the-virtues the-Order I
Praecipua namque ante omnia in eis viget virtus mutuae
pre-eminent for before all-things in them thrives the-virtue of-mutual
ac continuae charitatis, quae ita ipsarum in unum copulat
and continual charity which so their into one couples
voluntates, ut cum quadraginta, vel quinquaginta, pariter
wills that when forty or fifty together
alicubi commorentur, idem velle ac idem nolle unum
somewhere dwell the-same to-wish and the-same to-not-wish one
in eis spiritum faciat de diversis. II. Secundo in unaquaque
in them spirit it-makes from diverse II secondly in each
rutilat humilitatis gemma, quae collata [dona] et bona de
glows of-humility the-gem which the-conferred gifts and goods from
caelis habita sic conservat, ut virtutes caeteras mereantur.
the-heavens had so preserves that virtues the-other they-may-deserve
III. Tertio virginitatis et castitatis lilium sic respergit odore
III thirdly of-virginity and of-chastity the-lily so sprinkles with-odor
mirabili universas, ut terrenarum cogitationum oblitae, sola
wonderful all that of-earthly thoughts forgetful the-sole
desiderent caelestia meditari, et tantus ex ipsius [fragrantia]
they-desire heavenly-things to-meditate and so-great from its fragrance

in ipsarum cordibus aeterni Sponsi amor exoritur, ut
in their hearts of-the-eternal Spouse love arises that
integritas sacrae affectionis omnem ab eis consuetudinem
the-integrity of-sacred affection all from them the-habit
vitae prioris excludat. IV. Quarto sic omnes altissimae
of-life former excludes IV fourthly so all of-highest
paupertatis sunt titulo insignitae, ut extremae necessitati
poverty are with-the-title marked that the-extreme to-necessity
victus et vestitus vix vel numquam satisfacere acquiescant.
of-food and of-clothing scarcely or never to-satisfy they-consent
V. Quinto vero sic abstinentiae ac taciturnitatis adeptae sunt
V fifthly but so of-abstinence and of-silence gained have
gratiam singularem, ut ad cohibendum carnalem motum et
grace the-singular that for restraining the-carnal motion and
frenandam linguam vim minime patiantur; unde et quaedam
bridling the-tongue force least they-suffer whence also certain
ipsarum ita sunt a collocutionibus dissuetae, ut, cum
of-them so are from conversations unaccustomed that when
necessitas exigit eas loqui, vix verba formare, prout expedit,
necessity requires them to-speak scarcely words to-form as is-fitting
recordentur. VI. Sexto quippe in his omnibus virtute
they-remember VI sixthly indeed in these all with-the-virtue
patientiae tam mirabiliter adornantur, ut nulla tribulationum
of-patience so wonderfully they-are-adorned that no of-tribulations
adversitas vel molestiarum iniuria ipsarum frangat animum, vel
adversity or of-troubles injury their may-break mind or
immutet. VII. Septimo denique contemplationis summam taliter
change VII seventhly finally of-contemplation the-summit so
meruerunt, ut in ea discant omne quod agendum eis seu
they-have-deserved that in it they-learn all which to-be-done by-them or
vitandum sit, et feliciter noverint mente Deo excedere, nocte
to-be-avoided is and happily they-know in-mind to-God to-go-forth by-night

ac die divinis laudibus et orationibus insistentes. Dignetur
and by-day on-divine praises and prayers insisting may-deign
aeternus Deus gratia sua sancta tam sanctum principium
eternal God with-grace his holy so holy a-beginning
exitu concludere sanctiori. Et haec ad praesens de
with-an-end to-close holier and these-things for the-present about
virginibus Deo dicatis et devotissimis ancillis Christi dicta
the-virgins to-God dedicated and the-most-devoted handmaids of-Christ said
sufficiant, cum ipsarum vita mirifica et institutio gloriosa,
may-suffice since their life wondrous and institution glorious
quam a domino Papa Gregorio, tunc temporis Hostiensi
which from lord Pope Gregory at-that of-time of-Ostia
episcopo, susceperunt, proprium opus requirat et otium.
bishop they-received its-own work may-require and leisure

Quomodo, mutato habitu, refecit ecclesiam Sanctae Mariae in Portiuncula, et quomodo audito evangelio, relictis omnibus, habitum quem fratres habent adinvenit et fecit. IX

THE PORTIUNCULA, THE GOSPEL, AND THE FIRST BROTHERS

Francis repairs another church and the Portiuncula until he hears the Gospel sending the disciples out without gold, staff, or shoes, and at once takes a rough tunic and a cord. He preaches penance and peace; Bernard, Giles, and others follow, and assured of his forgiveness, Francis foretells brothers from every nation.

Interea sanctus Dei, mutato habitu et praedicta ecclesia
meanwhile the-saint of-God with-changed dress and the-aforesaid church
reparata, migravit ad locum alium iuxta civitatem Assisii, in
repaired moved to place another near the-city of-Assisi in
quo ecclesiam quamdam dirutam et propemodum eversam
which a-church certain ruined and almost overturned
reaedificare incipiens, a bono principio non destitit quousque
to-rebuild beginning from good beginning not he-ceased until
ad perfectum adduceret universa. Inde vero ad alium se
to perfection he-should-bring all-things thence but to another himself
transtulit locum, qui Portiuncula nuncupatur, in quo ecclesia
he-transferred place which Portiuncula is-named in which a-church
Beatae Virginis matris Dei antiquitus constructa exstiterat,
of-the-Blessed Virgin mother of-God anciently built had-stood
sed deserta tunc a nemine curabatur. Quam cum sanctus Dei
but deserted then by no-one was-cared-for which when the-saint of-God
cerneret sic destructam, pietate commotus, quia devotione
saw so destroyed by-piety moved because with-devotion
fervebat erga totius bonitatis Matrem, coepit ibidem
he-burned toward of-all goodness the-Mother he-began in-the-same-place

assiduus commorari. Factum est autem, cum iam dictam
assiduous to-dwell done it-was moreover when the-already said
ecclesiam reparasset, conversionis eius annus tertius agebatur.
church he-had-repaired of-conversion his the-year third was-passing
Quo in tempore [quasi] heremiticum ferens [habitum], accinctus
which in time as-if a-hermit bearing dress girded
corrigia et baculum manu gestans, calceatis pedibus incedebat.
with-a-thong and a-staff in-hand carrying with-shod feet he-went-about
Sed cum die quadam evangelium, qualiter Dominus miserit
but when on-day a-certain the-gospel how the-Lord sent
discipulos suos ad praedicandum, in eadem ecclesia legeretur,
disciples his for preaching in the-same church was-read
et sanctus Dei assistens ibidem utcumque intellexisset verba
and the-saint of-God being-present there somehow had-understood the-words
evangelica, celebratis missarum solemniis, a sacerdote sibi
of-the-gospel with-celebrated of-masses the-solemnities by the-priest to-himself
exponi evangelium suppliciter postulavit. Evangelica vocatio.
to-be-expounded the-gospel suppliantly he-asked the-gospel calling
Qui cum ei cuncta per ordinem enarrasset, audiens
who when to-him all-things through order had-recounted hearing
sanctus Franciscus Christi discipulos non debere aurum, sive
holy Francis of-Christ the-disciples not to-be-obliged gold or
argentum, seu pecuniam possidere, non peram, non sacculum,
silver or money to-possess not a-wallet not a-purse
non panem, non virgam in via portare, non calceamenta,
not bread not a-staff on the-way to-carry not shoes
non duas tunicas habere, sed regnum Dei et poenitentiam
not two tunics to-have but the-kingdom of-God and penance
praedicare, continuo exsultans in spiritu Dei: Hoc est,
to-preach at-once exulting in the-spirit of-God this is
[inquit, quod volo, hoc est] quod quaero, hoc totis medullis
he-says what I-wish this is what I-seek this with-all the-marrows

cordis facere concupisco. Festinat proinde pater sanctus,
of-heart to-do I-long hastens therefore the-father holy
superabundans gaudio, ad impletionem salutaris auditus,
overflowing with-joy to the-fulfillment of-the-wholesome hearing
nec moram patitur aliquam praeterire quin operari devotus
nor delay he-suffers any to-pass-by but-that to-work devout
incipiat quod audivit. Solvit protinus calceamenta de pedibus,
he-begin what he-heard he-loosed forthwith the-shoes from the-feet
baculum deponit e manibus, et tunica una contentus, pro
the-staff he-lays-down from the-hands and with-tunic one content for
corrigia funiculum immutavit. Parat sibi ex tunc tunicam
the-thong a-cord he-exchanged he-prepares for-himself from then a-tunic
crucis imaginem praeferentem, ut in ea propulset omnes
of-the-cross the-image bearing that in it he-may-drive-off all
daemoniacas phantasias: parat asperrimam, ut carnem in ea
demonic phantasms he-prepares a-roughest-one that the-flesh in it
crucifigat cum vitiis et peccatis: parat denique pauperrimam
he-may-crucify with vices and sins he-prepares finally a-poorest-one
et incultam, et quae a mundo nullatenus valeat concupisci.
and uncouth and which by the-world by-no-means may-be-able to-be-coveted
Caetera vero quae audierat, summa cum diligentia, summa
the-other but which he-had-heard highest with diligence highest
cum reverentia, facere gestiebat. Non enim fuerat evangelii
with reverence to-do he-longed not for he-had-been of-the-gospel
surdus auditor, sed laudabili memoriae quae audierat
a-deaf hearer but to-praiseworthy memory what he-had-heard
cuncta commendans, ad litteram diligenter implere curabat.
all commending to the-letter diligently to-fulfill he-took-care

De praedicatione evangelii et annuntiatione pacis, et sex
about the-preaching of-the-gospel and the-announcing of-peace and of-the-six
primorum Fratrum conversione. X.
first Brothers the-conversion X
Exinde cum magno fervore spiritus et gaudio mentis coepit
thereafter with great fervor of-spirit and joy of-mind he-began
omnibus poenitentiam praedicare, verbo simplici sed corde
to-all penance to-preach with-word simple but with-heart
magnifico aedificans audientes. Erat verbum eius velut ignis
magnificent edifying the-hearers was word his like fire
ardens, penetrans intima cordis, et omnium mentes
burning penetrating the-inmost-parts of-the-heart and of-all the-minds
admiratione replebat. Totus alter videbatur quam fuerat, et
with-admiration it-filled wholly other he-seemed than he-had-been and
caelum intuens dedignabatur respicere terram. Et mirum certe,
heaven gazing-at he-disdained to-look-at the-earth and wonderful surely
quia ibi coepit [primitus] praedicare, ubi, cum adhuc esset
because there he-began first to-preach where when still he-was
infantulus, didicerat legere, in quo etiam loco sepultus est
a-little-child he-had-learned to-read in which also place buried he-was
honorifice primum, ut felix initium felicior consummatio
honorably first that the-happy beginning the-happier completion
commendaret. Ubi didicit ibi et docuit, et ubi coepit ibi
might-commend where he-learned there also he-taught and where he-began there
feliciter consummavit. In omni praedicatione sua, priusquam
happily he-completed in every preaching his before
convenientibus proponeret verbum Dei, pacem imprecabatur
to-those-assembling he-set-forth the-word of-God peace he-invoked
dicens: Dominus det vobis pacem. Hanc viris et mulieribus,
saying the-Lord give to-you peace this to-men and to-women
hanc obviis et obviantibus semper devotissime nuntiabat.
this to-those-met and to-those-meeting always most-devotedly he-announced

Propterea multi, qui pacem oderant pariter et salutem,
therefore many who peace hated equally and salvation
Domino cooperante, pacem amplexati sunt toto corde,
with-the-Lord cooperating peace embraced have with-whole heart
facti et ipsi filii pacis et aemuli salutis aeternae.
made also themselves sons of-peace and emulators of-salvation eternal
Inter quos quidam de Assisio, pium ac simplicem spiritum
among whom a-certain-one from Assisi pious and simple spirit
gerens, virum Dei devote primo sequutus est. Post hunc
bearing the-man of-God devoutly first followed has after this-one
frater Bernardus, pacis legationem amplectens, ad mercandum
brother Bernard of-peace the-embassy embracing for buying
regnum caelorum post sanctum Dei cucurrit alacriter.
the-kingdom of-the-heavens after the-saint of-God ran eagerly
Hic enim frequenter susceperat beatum patrem hospitio,
this-one for frequently had-received the-blessed father in-hospitality
cuius vitam et mores intuitus et expertus, refectusque
whose life and manners having-gazed-on and experienced and-refreshed
sanctitatis eius odore, concepit timorem et salutis spiritum
of-holiness his by-the-odor he-conceived fear and of-salvation the-spirit
parturivit. Videbat eum tota nocte orantem, rarissime
brought-forth he-saw him the-whole night praying most-rarely
dormientem, laudantem Deum et gloriosam Virginem matrem
sleeping praising God and the-glorious Virgin mother
eius. Mirabatur atque dicebat: Vere hic homo a Deo est.
his he-wondered and said truly this man from God is
Accelerat proinde vendere omnia sua, et pauperibus, non
he-hastens therefore to-sell all his and to-the-poor not
parentibus, elargitus est ea, et perfectionis viae titulum
to-the-parents distributed he-has them and of-perfection of-the-way the-title
apprehendens sancti evangelii consilium adimplevit quo
seizing of-the-holy gospel the-counsel fulfilled by-which

dicitur: Si vis perfectus esse, vade, et vende omnia quae
it-is-said if you-wish perfect to-be go and sell all which
habes, et da pauperibus, et habebis thesaurum in caelo,
you-have and give to-the-poor and you-will-have treasure in heaven
et veni sequere me. Quo facto, vita et habitu sancto
and come follow me with-which done in-life and dress to-holy
Francisco associatus est, eratque cum eo semper, quousque,
Francis associated he-was and-was with him always until
multiplicatis fratribus, cum obedientia pii patris ad alias
with-multiplied brothers with the-obedience of-the-pious father to other
transmissus est regiones. Eius namque ad Deum conversio
sent he-was regions his for to God conversion
forma exstitit convertendis in venditione possessionum
a-pattern stood for-those-to-be-converted in the-selling of-possessions
et elargitione pauperum.
and the-distribution to-the-poor
Sanctus Franciscus vero de tanti viri adventu et conversione
holy Francis but at of-so-great a-man the-arrival and conversion
gavisus est gaudio magno valde, eo quod Dominus videretur
rejoiced has with-joy great very for-this that the-Lord seemed
eius habere curam, dans ei socium necessarium et
of-him to-have care giving to-him a-companion necessary and
amicum fidelem. Statim autem vir alter civitatis Assisii eum
a-friend faithful at-once moreover a-man another of-the-city of-Assisi him
sequutus est, qui valde in conversatione laudabilis exstitit, et
followed has who very in conduct praiseworthy stood-forth and
quod sancte coepit sanctius post modicum consummavit. Hunc
what holily he-began more-holily after a-little he-completed this-one
vero, post non multum temporis, sequitur frater Aegidius,
but after not much of-time follows brother Giles
vir simplex et rectus ac timens Deum, qui longo tempore
a-man simple and upright and fearing God who long time

durans sancte, iuste ac pie vivendo, perfectae obedientiae,
lasting holily justly and piously by-living of-perfect obedience
laboris quoque manuum, vitae solitariae, sanctae[que]
of-labor also of-the-hands of-life solitary and-of-holy
contemplationis nobis exempla reliquit. His autem uno alio
contemplation to-us examples left to-these moreover with-one other
apposito, frater Philippus septenarium numerum adimplevit,
added brother Philip the-sevenfold number filled-up
cuius Dominus munditiae calculo labia tetigit, ut loqueretur
whose the-Lord of-cleanness with-the-coal lips touched that he-might-speak
de ipso dulcia et melliflua eructaret; Scripturas quoque
about him sweet and honeyed-things he-might-belch-forth the-Scriptures also
sacras intelligens et interpretans, cum non didicerit, illorum
sacred understanding and interpreting though not he-had-learned of-those
imitator effectus est, quos idiotas et sine litteris fore
the-imitator made he-was whom unlettered and without letters to-be
Iudaeorum principes causabantur.
of-the-Jews the-princes alleged

De spiritu prophetiae et monitis sancti Francisci. XI.

about the-spirit of-prophecy and the-warnings of-holy Francis XI

Beatus igitur pater Franciscus consolatione ac gratia Spiritus
blessed therefore father Francis with-the-consolation and grace of-the-Spirit
sancti quotidie replebatur, omnique vigilantia et sollicitudine
Holy daily was-filled and-with-all vigilance and solicitude
novos filios novis institutionibus informabat, sanctae
the-new sons with-new institutions he-formed of-holy
paupertatis beataeque simplicitatis viam gressu indeclinabili
poverty and-of-blessed simplicity the-way with-step unswerving
eos edocens ambulare. Quadam vero die, cum Domini
them teaching to-walk on-a-certain but day when of-the-Lord
misericordiam super impensis sibi beneficiis miraretur, et
the-mercy over the-bestowed on-himself benefits he-wondered-at and

conversationis suae suorumque processum concupisceret sibi
of-conduct his and-of-his-own the-progress he-desired to-himself
a Domino indicari, locum orationis petiit, sicut et saepissime
by the-Lord to-be-shown a-place of-prayer he-sought as also most-often
faciebat, ubi cum diu perseveraret cum timore et tremore
he-did where when long he-persevered with fear and trembling
Dominatori universae terrae assistens, et in amaritudine
to-the-Ruler of-the-whole earth standing-by and in the-bitterness
animae suae annos male expensos recogitaret, frequenter
of-soul his the-years badly spent he-pondered frequently
replicans verbum illud: Deus, propitius esto mihi peccatori:
repeating word that God propitious be to-me a-sinner
quaedam laetitia indicibilis et suavitas maxima sensim
a-certain gladness unspeakable and sweetness greatest gradually
coepit cordis eius intima superfundere. Coepit quoque
began of-heart his the-inmost-parts to-flood he-began also
a semetipso deficere, compressisque affectibus ac tenebris
from himself to-fail and-with-compressed affections and darknesses
effugatis, quae timore peccati fuerant in corde suo concretae,
put-to-flight which by-fear of-sin had-been in heart his congealed
infusa est sibi certitudo remissionis omnium [delictorum]
poured-in was into-him the-certainty of-the-remission of-all offenses
et fiducia exhibita est in gratiam respirandi. Raptus est
and confidence shown was into grace of-breathing-again snatched he-was
deinde supra se, atque in quodam lumine totus absorptus,
then above himself and in a-certain light wholly absorbed
dilatato mentis sinu, quae futura erant luculenter inspexit.
with-widened of-mind the-bosom what future were brightly he-beheld
Recedente denique suavitate illa cum lumine, spiritu
with-withdrawing finally sweetness that with the-light in-spirit
innovatus, iam mutatus in virum alterum videbatur.
renewed already changed into man another he-seemed

Sicque reversus gaudenter dixit ad fratres: Confortamini,
and-so returned gladly he-said to the-brothers be-strengthened
charissimi, et gaudete in Domino, nec, quia pauci videmini,
dearest and rejoice in the-Lord nor because few you-seem
efficiamini tristes. Nec vos deterreat mea vel vestra simplicitas,
be-made sad nor you may-deter my or your simplicity
quoniam sicut mihi a Domino in veritate ostensum est,
since as to-me by the-Lord in truth shown it-has-been
in maximam multitudinem faciet nos crescere Deus, et
into a-very-great multitude will-make us to-grow God and
usque ad fines orbis multipliciter dilatabit. Ad vestrum
all-the-way to the-ends of-the-world manifoldly will-spread to your
quoque profectum dicere cogor quod vidi, quod et
also advancement to-say I-am-compelled what I-saw which also
utique magis silere liberet, si charitas me non cogeret
certainly more to-keep-silent it-would-please if charity me not compelled
vobis referre. [Visio]. Vidi multitudinem magnam hominum
to-you to-report the-vision I-saw a-multitude great of-men
ad nos venientium, et in habitu sanctae conversationis
to us coming and in the-dress of-holy conduct
beataeque religionis regula nobiscum volentium conversari;
and-of-blessed religion by-the-rule with-us wishing to-live
et ecce adhuc sonitus eorum est in auribus meis, euntium
and behold still the-sound of-them is in ears my going
et redeuntium secundum obedientiae sanctae mandatum.
and returning according-to of-obedience holy the-command
Vidi quasi vias ipsorum multitudine plenas ex omni fere
I-saw as-if the-roads of-them with-multitude full from every almost
natione in his partibus convenire. Veniunt Francigenae,
nation in these parts to-come-together come the-French
festinant Hispani, Teutonici et Anglici currunt, et aliarum
hasten the-Spaniards the-Germans and the-English run and of-other

diversarum linguarum accelerat maxima multitudo. Quod
diverse tongues hastens the-greatest multitude which
cum audissent fratres, repleti sunt gaudio salutari, sive
when they-had-heard the-brothers filled were with-joy wholesome whether
propter gratiam, quam dominus Deus contulerat sancto
on-account-of the-grace which the-lord God had-conferred on-saint
suo, sive quia proximorum lucra sitiebant ardenter, quos
his or because of-neighbors the-gains they-thirsted-for ardently whom
desiderabant ut salvi essent in idipsum quotidie augmentari.
they-desired that saved they-be in that-very daily to-be-increased
Et ait ad eos sanctus: Ut fideliter et devote domino Deo
and he-said to them the-saint that faithfully and devoutly to-the-lord God
nostro super omnia dona sua, fratres, gratias referamus, et ut
our for all gifts his brothers thanks we-may-render and that
sciatis qualiter cum praesentibus et futuris sit fratribus
you-may-know how with present and future it-is with-brothers
conversandum, futurorum processuum intelligite veritatem.
to-be-lived of-the-future developments understand the-truth
Inveniemus nunc in principio nostrae conversationis [poma]
we-shall-find now in the-beginning of-our conduct fruits
quaedam dulcia et suavia nimium ad edendum; sed paulo
certain sweet and pleasant very for eating but a-little
post quaedam minoris suavitatis ac dulcedinis offerentur;
after certain-ones of-less pleasantness and sweetness will-be-offered
postremo vero quaedam amaritudine plena dabuntur, quibus
last but certain-ones with-bitterness full will-be-given which
non poterimus vesci, quoniam prae acerbitate sua erunt
not we-shall-be-able to-eat since for sourness their they-will-be
inesibilia universis, licet quamdam exteriorem olentiam ac
uneatable to-all although a-certain outward fragrance and
pulchritudinem repraesentent. Et vere, sicut vobis locutus sum,
beauty they-may-display and truly as to-you spoken I-have

in magnam gentem nos Dominus augmentabit; sed ultimo sic
into a-great nation us the-Lord will-increase but at-the-last so
eveniet, quemadmodum si homo iactet retia sua in mare,
it-will-turn-out just-as if a-man should-cast nets his into the-sea
vel in aliquem lacum, et concludat piscium multitudinem
or into some lake and should-enclose of-fishes a-multitude
copiosam, et cum omnes miserit in naviculam suam, prae
copious and when all he-has-put into little-ship his for
multitudine omnes portare fastidiens, eligat maiores et
the-multitude all to-carry disdaining he-should-choose the-larger and
sibi placentes in vasis suis, caeteros autem foras emittat.
to-himself pleasing-ones into vessels his the-others moreover outside he-should-throw
Haec omnia, quae sanctus Dei praedixit, quanta veritate
these all-things which the-saint of-God foretold with-how-much truth
praefulgeant, quanta se manifestatione aperiant, satis
they-shine-forth with-how-much themselves manifestation they-open enough
manifestum est considerantibus in spiritu veritatis. Ecce
manifest it-is to-those-considering in the-spirit of-truth behold
quomodo spiritus prophetiae requievit in sancto Francisco.
how the-spirit of-prophecy rested on holy Francis

Quomodo misit eos binos per mundum et in brevi tempore iterum congregati sunt. XII

THE BROTHERS SENT OUT, AND THE RULE APPROVED

With eight brothers Francis divides them into four pairs and sends them two by two to preach, Bernard and Giles toward Saint James, and soon prays that they be gathered again; they return together, and four more join. With eleven brothers he writes a short rule chiefly in the Gospel's words and goes to Rome. There the bishop of Assisi, troubled at first, rejoices at their purpose, and John of Saint Paul, cardinal bishop of Sabina, receives him and urges a monastic or hermit's life, then, won by his constancy, advances his cause; Pope Innocent III approves the rule and blesses the brothers. Francis had dreamed of bending a great tree to the ground.

Eodem quoque tempore, quodam alio bono viro religionem
at-the-same also time with-a-certain other good man the-religion
intrante, ad octonarium numerum processerunt. Tunc beatus
entering to the-eightfold number they-advanced then blessed
Franciscus omnes ad se convocavit, et plura eis
Francis all to himself called-together and many-things to-them
de regno Dei, de contemptu mundi, de abnegatione
about the-kingdom of-God about contempt of-the-world about the-denial
propriae voluntatis et proprii corporis subiectione pronuntians,
of-own will and of-own body the-subjection declaring
binos illos in partes quatuor segregavit, et ait ad
in-twos them into parts four he-separated and said to
eos: Ite, charissimi, bini et bini per diversas partes
them go dearest two and two through various parts
orbis, annuntiantes hominibus pacem et poenitentiam in
of-the-world announcing to-men peace and penance for
remissionem peccatorum; et estote patientes in tribulatione,
the-remission of-sins and be patient in tribulation
securi quia propositum et promissum suum Dominus
secure because purpose and promise his the-Lord

adimplebit. Interrogantibus humiliter respondete, persequentibus
will-fulfill to-those-asking humbly answer those-persecuting
benedicite, vobis iniuriantibus et calumniam inferentibus
bless you to-those-injuring and calumny bringing
gratias agite, quia pro his regnum nobis praeparatur
thanks give because for these-things a-kingdom for-us is-prepared
aeternum. At illi, cum gaudio et laetitia multa, suscipientes
eternal but they with joy and gladness much receiving
obedientiae sanctae mandatum, coram sancto Francisco supplices
of-obedience holy the-command before holy Francis suppliant
se prosternebant in terram; ipse vero amplexans eos
themselves they-prostrated on the-ground he-himself but embracing them
dulciter et devote dicebat singulis: Iacta cogitatum tuum
sweetly and devoutly said to-each cast thought your
in Domino, et ipse te enutriet. Hoc verbum dicebat
on the-Lord and he-himself you will-nourish this word he-said
quoties ad obedientiam fratres aliquos transmittebat.
as-often-as to obedience brothers some he-sent
Tunc frater Bernardus cum fratre Aegidio versus Sanctum
then brother Bernard with brother Giles toward Saint
Iacobum iter arripuit; sanctus Franciscus vero cum uno
James the-journey seized holy Francis but with one
socio aliam mundi elegit partem; reliqui quatuor
companion another of-the-world chose part the-remaining four
incedentes bini partes reliquas tenuerunt. Sed modico
going two-by-two the-parts remaining held but with-little
tempore iam elapso, sanctus Franciscus eos omnes videre
time now elapsed holy Francis them all to-see
desiderans, orabat Dominum, qui congregat dispersos Israel,
desiring prayed the-Lord who gathers the-scattered of-Israel
ut eos congregare in brevi misericorditer dignaretur. Sicque
that them to-gather in short mercifully he-would-deign and-so

factum est ut in modico, secundum desiderium suum, absque
done it-was that in a-little according-to desire his without
humana vocatione, gratias agentes Deo pariter convenirent.
human calling thanks giving to-God together they-came-together
Convenientibus vero in unum de visione pii pastoris
with-coming-together but into one about the-sight of-the-pious shepherd
magna gaudia celebrant, et se sic uno convenisse
great joys they-celebrate and themselves so with-one to-have-come-together
desiderio admirantur. Referunt deinde bona, quae
desire they-wonder they-report then the-good-things which
misericors Dominus fecerat eis, et si negligentes et ingrati
the-merciful Lord had-done to-them and if negligent and ungrateful
aliquatenus exstitissent, correctionem et disciplinam a
somewhat they-had-been correction and discipline from
sancto Patre humiliter petunt et diligenter suscipiunt. Perfecta
the-holy Father humbly they-ask and diligently receive perfect
confessio. Sic enim consueverant facere semper, cum veniebant
confession so for they-were-wont to-do always when they-came
ad eum, nec ab ipso cogitationem minimam, vel primos
to him nor from him thought the-least or the-first
etiam motus animi occultabant; et cum omnia implevissent,
even motions of-the-mind did-they-hide and when all-things they-had-fulfilled
quae ipsis praecepta erant, servos se inutiles reputabant.
which to-them commanded were servants themselves useless they-reckoned
Sic enim totam illam primam beati Francisci scholam
so for whole that first of-blessed Francis school
puritatis spiritus possidebat, ut cum utilia, sancta et iusta
of-purity the-spirit possessed that though useful holy and just-things
operari sciret, de ipsis gaudere inaniter penitus ignoraret.
to-work it-knew about them to-rejoice vainly utterly it-knew-not

Beatus pater vero, nimia charitate filios suos amplectens,
the-blessed father but with-excessive charity sons his embracing
coepit eis suum aperire propositum, et quae sibi Dominus
began to-them his to-open purpose and what to-him the-Lord
revelaverat indicare. Statim autem alii quatuor viri, boni et
had-revealed to-show at-once moreover other four men good and
idonei, appositi sunt ad eos et sequuti sunt sanctum Dei.
fit added were to them and followed have the-saint of-God
Factus est proinde rumor magnus in populo et fama
made was therefore a-rumor great among the-people and the-fame
viri Dei coepit longius dilatari. Erat certe illo in
of-the-man of-God began further to-be-spread there-was surely that in
tempore sancto Francisco et fratribus suis exsultatio magna
time to-holy Francis and to-brothers his exultation great
nimis et gaudium singulare, quando aliquis, quicumque vel
very and joy singular when someone whoever or
qualiscumque, fidelis, dives, pauper, nobilis, ignobilis, vilis, carus,
of-whatever-sort faithful rich poor noble ignoble base dear
prudens, simplex, clericus, idiota, laicus in populo christiano,
prudent simple cleric unlettered layman among the-people Christian
spiritu Dei ductus, veniebat sanctae religionis habitum
by-the-spirit of-God led came of-holy religion the-habit
suscepturus. Erat etiam saecularibus viris de omnibus
about-to-take-up there-was also to-secular men from all-sides
admiratio multa, et humilitatis exemplum eos provocans ad
admiration much and of-humility an-example them calling-forth to
emendationis vitae viam et poenitentiam peccatorum. Nulla
of-more-amended life the-way and penance of-sins no
ignobilitas, nulla paupertatis infirmitas obsistebat, quin
ignobility no of-poverty weakness stood-in-the-way but-that

aedificaret in opere Dei quos volebat aedificare Deus,
he-should-build-up in the-work of-God those-whom wished to-build-up God
qui esse cum mundo abiectis et cum simplicibus delectatur.
who to-be with to-the-world cast-off-ones and with the-simple delights
Quomodo primo regulam scripsit undecim habens fratres;
how first the-rule he-wrote eleven having brothers
et quomodo dominus Papa Innocentius eam confirmavit, et
and how the-lord Pope Innocent it confirmed and
de visione arboris. XIII.
about the-vision of-the-tree XIII
Videns beatus Franciscus quod dominus Deus quotidie augeret
seeing blessed Francis that the-lord God daily increased
numerum in idipsum, scripsit sibi et fratribus suis,
the-number in that-very he-wrote for-himself and for-brothers his
habitis et futuris, simpliciter et paucis verbis, vitae formam
had and future simply and in-few words of-life a-form
et regulam, sancti evangelii praecipue sermonibus utens,
and rule of-the-holy gospel chiefly the-words using
ad cuius perfectionem solummodo inhiabat. Pauca tamen
to whose perfection solely he-aspired few however
alia inseruit, quae omnino ad conversationis sanctae usum
other-things he-inserted which altogether to of-conduct holy the-use
necessario imminebant. Venit proinde Romam cum omnibus
necessarily pressed he-came therefore to-Rome with all
dictis fratribus, desiderans nimium sibi a domino Papa
said brothers desiring exceedingly for-himself by the-lord Pope
Innocentio tertio quae scripserat confirmari. Erat tunc
Innocent third what he-had-written to-be-confirmed there-was at-that
temporis Romae venerabilis Assisinatus Episcopus, nomine
of-time at-Rome the-venerable of-Assisi Bishop by-name
Guido, qui sanctum Franciscum et omnes fratres in omnibus
Guido who holy Francis and all the-brothers in all-things

honorabat, et speciali venerabatur dilectione. Cumque vidisset
honored and with-special venerated love and-when he-had-seen
sanctum Franciscum et fratres eius, causam nesciens, ipsorum
holy Francis and brothers his the-cause not-knowing their
adventum graviter tulit. Timebat enim ne patriam propriam
arrival heavily he-bore he-feared for lest the-fatherland own
vellent deserere, in qua Dominus per servos suos iam
they-might-wish to-desert in which the-Lord through servants his already
coeperat maxima operari. Gaudebat plurimum tantos viros
had-begun the-greatest-things to-work he-rejoiced very-much such men
in suo episcopatu habere, de quorum vita et moribus maxime
in his bishopric to-have about whose life and manners most
praesumebat. Sed audita causa et eorum intellecto proposito,
he-presumed but with-heard the-cause and with-their understood purpose
gavisus est valde in Domino, spondens eis ad hoc dare
rejoiced he-has greatly in the-Lord pledging to-them for this to-give
consilium et subsidium ferre. Accessit praeterea sanctus
counsel and help to-bring approached besides holy
Franciscus ad reverendum dominum Episcopum Sabinensem,
Francis to the-reverend lord Bishop of-Sabina
nomine Ioannem de Sancto Paulo, qui, inter alios Romanae
by-name John of Saint Paul who among other of-the-Roman
curiae principes et maiores, videbatur terrena despicere et
curia princes and greater-ones seemed earthly-things to-despise and
amare caelestia. Qui eum benigne atque charitative suscipiens,
to-love heavenly-things who him kindly and charitably receiving
ipsius voluntatem et propositum plurimum commendavit.
his will and purpose very-much commended
Verum, quia homo erat providus et discretus, coepit eum
but because a-man he-was provident and discerning he-began him
de multis interrogare, et ut ad vitam monasticam seu
about many-things to-question and that to the-life monastic or

heremiticam diverteret suadebat. At sanctus Franciscus
hermit he-should-turn-aside he-urged but holy Francis
suasionem eius humiliter, prout poterat, recusabat, non
the-persuasion his humbly as he-could refused not
persuasa despiciendo, sed alia pie affectando altiori
the-things-urged by-despising but other-things piously by-aspiring-to with-a-higher
desiderio ferebatur. Mirabatur dominus ille fervorem ipsius,
desire he-was-borne wondered lord that-one at-the-fervor his
et timens ne a tanto proposito resiliret, ei planiora
and fearing lest from so-great a-purpose he-might-spring-back to-him plainer
itinera ostendebat. Tandem, eius constantiae victus precibus,
roads he-showed at-last his of-constancy conquered by-prayers
acquievit et coram domino Papa studuit eius negotia de
he-acquiesced and before the-lord Pope he-strove his affairs for
caetero promovere. Praeerat tunc temporis Ecclesiae Dei
the-rest to-promote presided at-that of-time over-the-Church of-God
dominus Innocentius Papa tertius, vir gloriosus, doctrina
lord Innocent Pope third a-man glorious in-doctrine
quoque affluentissimus, sermone clarissimus, zelo iustitiae
also most-abundant in-speech most-brilliant with-zeal for-justice
fervens in iis quae christianae fidei cultus causa
burning in those-things which of-the-Christian faith of-the-worship the-cause
poscebat. Hic cum virorum Dei votum agnovisset, discretione
demanded this-one when of-the-men of-God the-vow he-had-learned with-discretion
praevia, petitioni eorum assensum praebuit, et effectu
going-before to-the-petition their assent he-gave and with-effect
prosequente complevit, atque, de plurimis exhortans et
following completed and about very-many-things exhorting and
monens eos, benedixit sancto Francisco et fratribus eius,
warning them he-blessed holy Francis and brothers his
dixitque eis: Ite cum Domino, fratres, et prout Dominus
and-said to-them go with the-Lord brothers and as the-Lord

vobis inspirare dignabitur, omnibus poenitentiam praedicate.
to-you to-inspire will-deign to-all penance preach
Cum enim omnipotens Dominus vos numero multiplicabit
when for the-almighty Lord you in-number will-multiply
[et] gratia, ad me cum gaudio referetis, et ego vobis his
and in-grace to me with joy you-will-report and I to-you than-these
plura concedam, et securius maiora committam. [Visio.]
more-things shall-grant and more-securely greater-things shall-entrust the-Vision
Vere Dominus erat cum beato Francisco quocumque pergebat,
truly the-Lord was with blessed Francis wherever he-went
eum revelationibus laetificans et beneficiis exhortans. Nam
him with-revelations gladdening and with-benefits exhorting for
cum nocte quadam se sopori dedisset, visum est sibi
when by-night a-certain himself to-sleep he-had-given seen it-was to-himself
per quamdam viam ambulare, iuxta quam arbor magnae
through a-certain road to-walk beside which a-tree of-great
proceritatis stabat. Arbor illa pulchra et fortis, grossa et alta
height stood tree that beautiful and strong thick and high
nimis. Factum est autem dum appropinquaret ad eam et,
very done it-was moreover while he-approached to it and
sub ea stans, eius pulchritudinem et altitudinem miraretur,
under it standing its beauty and height he-wondered-at
subito ipse sanctus ad tantam devenit altitudinem ut
suddenly he-himself the-saint to such-great came height that
cacumen arboris tangeret, eamque manu capiens facillime
the-top of-the-tree he-touched and-it with-hand taking most-easily
inclinaret ad terras. Et revera sic actum est, cum dominus
he-bent to the-earth and in-truth so done it-was when lord
Innocentius, arbor in mundo excelsior et sublimior, eius
Innocent the-tree in the-world loftier and more-sublime his
petitioni et voluntati se tam benignissime inclinavit.
to-the-petition and will himself so most-kindly bent

De reditu ipsius ab urbe Roma in vallem Spoletanam, et de mora ipsius per viam. XIV

THE RETURN TO THE VALLEY OF SPOLETO, AND THE ORDER OF MINORS

Rejoicing, the brothers return toward the Spoleto valley, lodging near Orte in a deserted place where they are glad of having nothing; lest they grow attached to it they leave, and in the valley they ask whether to live among men or in solitude, and Francis chooses to live for others and win souls. He goes round the towns preaching peace and salvation, and the face of the province is changed; men and women follow him, and he gives each rank its rule of life. He names the order the Brothers Minor, and the first brothers live in charity, humility, labor, and patience, mortifying themselves and despising every earthly thing.

Sanctus Franciscus cum fratribus suis, de munere ac gratia
holy Francis with brothers his at the-gift and grace
tanti patris et domini plurimum exsultans, gratias
of-so-great of-a-father and of-lord very-much exulting thanks
[egit] omnipotenti Deo, qui ponit humiles in sublimi et
gave to-almighty God who sets the-humble on high and
moerentes erigit sospitate. Statimque venit visitare limina
the-mourning raises with-safety and-at-once he-came to-visit the-thresholds
beati Petri, et oratione completa egressus ex Urbe,
of-blessed Peter and with-prayer completed going-out from the-City
versus vallem Spoletanam iter arripiens, cum sociis
toward the-valley of-Spoleto the-journey seizing with companions
est profectus. [Utilis collatio.] Conferebant ad invicem,
he-has set-out a-useful conference they-conferred among one-another
dum sic irent, quanta et qualia eis clementissimus
while so they-went how-great and of-what-sort to-them most-merciful
Deus dona contulerit: qualiter a vicario Christi, domino
God gifts had-conferred how by the-vicar of-Christ the-lord
et patre universae christianae nationis, gratissime sunt
and father of-the-whole Christian nation most-gratefully they-were

recepti: qualiter etiam monita et praecepta ipsius adimplere
received how also the-warnings and precepts his to-fulfill
valerent: qualiter regulam quam susceperant possent
they-might-be-able how the-rule which they-had-received they-could
sincere servare ac indeclinabiliter custodire: qualiter in omni
sincerely to-keep and unswervingly to-guard how in all
sanctitate et religione coram Altissimo ambularent: qualiter
holiness and religion before the-Most-High they-might-walk how
denique vita et mores ipsorum, per incrementa sanctarum
finally the-life and manners their through the-increases of-holy
virtutum, forent proximis ad exemplum. Cumque novi Christi
virtues might-be to-neighbors for example and-when the-new of-Christ
discipuli de huiusmodi sufficienter in schola humilitatis
disciples about of-this-kind sufficiently in the-school of-humility
disputassent, dies multum ascendit et hora praeteriit.
had-disputed the-day much rose and the-hour passed
Pervenerant tunc ad desertum locum, nimium prae lassitudine
they-had-arrived then to a-desert place too for weariness
itineris fatigati et esurientes refectionem aliquam invenire
of-the-journey fatigued and hungry refreshment any to-find
non poterant, eo quod locus ille ab hominum habitatione
not they-could for-this that place that from of-men habitation
valde remotus erat. Statimque, divina gratia procurante,
very remote was and-at-once with-divine grace providing
occurrit eis homo afferens in manu panem deditque ipsis et
met them a-man bringing in hand bread and-gave to-them and
abiit. Ipsi vero non cognoscentes eum, mirati sunt in
went-away they-themselves but not recognizing him wondered have in
cordibus suis, et ut magis de misericordia divina confiderent
hearts their and that more in the-mercy divine they-might-trust
devote alter alterum admonebat. Sumptoque cibo, et ex ipso
devoutly one the-other admonished and-with-taken food and from it

non modicum confortati, venientes ad quemdam locum prope
not little strengthened coming to a-certain place near
civitatem Ortensem, ibidem fere per dies quindecim sunt
the-city of-Orte there almost for days fifteen have
morati. Aliqui eorum intrantes civitatem acquirebant necessaria
stayed some of-them entering the-city acquired the-necessities
victus, et modicum illud, quod acquirere poterant ostiatim,
of-food and little that which to-acquire they-could from-door-to-door
ad fratres alios deportantes, cum gratiarum actione et
to brothers other carrying with of-thanks giving and
laetitia cordis, pariter manducabant. Si quid vero residuum
gladness of-heart together they-ate if anything but left-over
erat, [quando] alicui dare non poterant, recondebant illud
was when to-anyone to-give not they-could they-stored it
in quodam sepulchro, quod aliquando conservaverat corpora
in a-certain tomb which once had-kept the-bodies
mortuorum, ut idem iterum manducarent.
of-the-dead that the-same again they-might-eat
Locus ille desertus erat atque relictus, et aut rarorum, aut
place that deserted was and abandoned and either of-few or
nullorum frequentabatur accessu. [Laeta] paupertas. Erat
of-none was-frequented by-the-approach glad poverty there-was
eis exsultatio magna, cum nihil viderent vel haberent
to-them exultation great when nothing they-saw or had
quod eos posset vane seu carnaliter delectare. Coeperunt
which them could vainly or carnally to-delight they-began
propterea cum sancta paupertate ibidem habere commercium,
therefore with holy poverty there to-have commerce
et in defectu omnium quae sunt mundi nimium consolati
and in the-lack of-all-things which are of-the-world exceedingly consoled
disponebant, sicut ibi erant, ei ubique perpetuo adhaerere.
they-disposed as there they-were to-her everywhere perpetually to-cling

Et quia, deposita omni sollicitudine terrenorum, sola eos
and because with-laid-down all care of-earthly-things the-sole them
divina consolatio delectabat, statuunt et confirmant, nullis
divine consolation delighted they-resolve and confirm by-no
tribulationibus agitati, nullis impulsi tentationibus, ab eius
tribulations shaken by-no driven temptations from her
amplexibus resilire. Sed licet ipsius loci amoenitas, quae
embraces to-spring-back but although of-that place the-pleasantness which
ad corrumpendum verum vigorem animi non mediocriter
for corrupting the-true vigor of-mind not moderately
potest, eorum non detineret affectus, ne saltem longioris
can their not held affections lest at-least of-longer
morae assiduitas vel solum exterius eis aliquid proprietatis
stay the-assiduity even only outwardly to-them anything of-ownership
innecteret, loco ipso relicto, sequentes felicem patrem, vallem
might-bind with-place itself left following the-happy father the-valley
Spoletanam tunc temporis intraverunt. Conferebant pariter,
of-Spoleto at-that of-time they-entered they-conferred together
veri cultores iustitiae, utrum inter homines conversari deberent,
the-true cultivators of-justice whether among men to-live they-ought
an ad loca solitaria se conferre. Sed sanctus Franciscus,
or to places solitary themselves to-betake but holy Francis
qui non de industria propria confidebat, sed sancta oratione
who not on industry own trusted but by-holy prayer
omnia praeveniebat negotia, elegit non sibi vivere soli, sed
all forestalled affairs chose not to-himself to-live alone but
ei qui pro omnibus mortuus est, sciens se ad hoc missum
to-him who for all died has knowing himself for this sent
ut Deo animas lucraretur, quas diabolus conabatur auferre.
that for-God souls he-might-gain which the-devil tried to-carry-off

De fama sancti Francisci et de conversione multorum ad
about the-fame of-holy Francis and about the-conversion of-many to
Deum, et quomodo ordo vocatur fratrum Minorum, et
God and how the-order is-called of-brothers Minor and
qualiter religionem intrantes beatus Franciscus informabat. XV.
how the-religion entering blessed Francis formed XV
Circuibat proinde fortissimus miles Christi Franciscus civitates
went-round therefore the-bravest soldier of-Christ Francis cities
et castella, non in persuasibilibus humanae sapientiae verbis,
and castles not in persuasive of-human wisdom words
sed in doctrina et virtute spiritus, annuntians regnum
but in doctrine and power of-the-spirit announcing the-kingdom
Dei, praedicans pacem, docens salutem et poenitentiam in
of-God preaching peace teaching salvation and penance for
remissionem peccatorum. Sincera praedicatio. Erat in omnibus
the-remission of-sins sincere preaching he-was in all-things
fiducialius agens ex auctoritate apostolica sibi concessa,
more-confidently acting from the-authority apostolic to-him granted
nullis utens adulationibus, nullis seductoriis blandimentis.
no using flatteries no seductive blandishments
Nesciebat aliquorum culpas palpare sed pungere, nec vitam
he-knew-not of-some the-faults to-stroke but to-prick nor the-life
fovere peccantium sed aspera increpatione percutere. Quoniam
to-cherish of-sinners but with-harsh rebuke to-strike since
sibi primo suaserat opere quod verbis aliis suadebat, et
himself first he-had-persuaded by-deed what in-words others he-persuaded and
non timens reprehensorem, veritatem fidentissime loquebatur,
not fearing a-reprover the-truth most-confidently he-spoke
ita ut etiam litteratissimi viri, gloria et dignitate pollentes,
so that even most-lettered men in-glory and dignity powerful
eius mirarentur sermones et timore utili eius praesentia
his wondered-at the-sermons and with-fear useful by-his presence

terrerentur. Currebant viri, currebant et feminae, festinabant
were-terrified ran men ran also women hastened
cleri[ci], accelerabant religiosi, ut viderent et audirent
clerics hurried religious that they-might-see and hear
sanctum Dei, qui homo alterius saeculi omnibus videbatur.
the-saint of-God who a-man of-another age to-all seemed
Omnis aetas omnisque sexus properabat cernere mirabilia,
every age and-every sex hastened to-behold the-wonders
quae noviter Dominus per servum suum operabatur in
which newly the-Lord through servant his worked in
mundo. Videbatur certe tempore illo, sive per praesentiam
the-world it-seemed surely in-time that whether through the-presence
sancti Francisci, sive per famam, quaedam nova lux e
of-holy Francis or through the-fame a-certain new light from
caelo missa in terris, fugans universam tenebrarum
heaven sent onto the-earth putting-to-flight the-whole of-darkness
caliginem, quae pene totam sic occupaverat regionem, ut
the-gloom which almost the-whole so had-occupied region that
vix aliquis sciret quo foret pergendum. Sic enim
scarcely anyone knew whither it-should-be to-be-gone so for
alta profunditas oblivionis Dei et negligentiae sopor
the-deep depth of-forgetfulness of-God and of-neglect the-sleep
mandatorum [eius] fere omnes oppresserat, ut vix excitari
of-commandments his almost all had-oppressed that scarcely to-be-roused
a veteribus et inveteratis malis aliquatenus paterentur.
from old and inveterate evils somewhat they-allowed
Radiabat velut stella fulgens in caligine noctis et quasi mane
he-shone like a-star gleaming in the-gloom of-night and as-if morning
expansum super tenebras; sicque factum est ut in brevi
spread over the-darknesses and-so done it-was that in short
totius provinciae facies sit immutata et laetiori vultu
of-the-whole province the-face was changed and with-a-gladder countenance

appareret, ubique deposita pristina foeditate. Fugata est
appeared everywhere with-laid-down former foulness put-to-flight was
prior ariditas et seges in squalenti campo cito surrexit; coepit
the-former dryness and a-crop in the-squalid field quickly rose began
etiam inculta vinea germinare germen odoris Domini,
also the-uncultivated vineyard to-sprout the-shoot of-the-odor of-the-Lord
et productis ex se floribus suavitatis, fructus honoris et
and with-produced from itself flowers of-sweetness the-fruits of-honor and
honestatis pariter parturivit. Resonabat ubique gratiarum actio
of-honesty together it-brought-forth resounded everywhere of-thanks the-giving
et vox laudis, ita ut multi, saecularibus curis abiectis, in
and the-voice of-praise so that many with-worldly cares cast-off in
vita et doctrina beatissimi patris Francisci, suimet reciperent
the-life and doctrine of-most-blessed father Francis of-themselves received
notitiam et ad Creatoris amorem et reverentiam aspirarent.
the-knowledge and to of-the-Creator the-love and reverence aspired
Coeperunt multi de populo, nobiles et ignobiles, clerici et
began many from the-people noble and ignoble clerics and
laici, divina inspiratione compuncti, ad sanctum Franciscum
laymen by-divine inspiration pricked to holy Francis
accedere, cupientes sub eius disciplina et magisterio perpetuo
to-approach desiring under his discipline and mastership perpetually
militare. Quos omnes sanctus Dei, velut caelestis gratiae
to-serve whom all the-saint of-God like of-heavenly grace
rivus uberrimus charismatum imbribus rigans, agrum cordis
a-stream most-abundant of-gifts with-showers watering the-field of-heart
ipsorum virtutum floribus exornabat: egregius nempe artifex,
their of-virtues with-flowers adorned an-excellent surely craftsman
ad cuius formam, regulam et doctrinam, efferendo praeconio,
to whose form rule and doctrine with-exalting proclamation
in utroque sexu Christi renovatur Ecclesia et trina triumphat
in each sex of-Christ is-renewed the-Church and threefold triumphs

militia salvandorum. Omnibus quoque tribuebat normam vitae,
the-army of-those-to-be-saved to-all also he-assigned a-norm of-life
ac salutis viam in omni gradu veraciter demonstrabat.
and of-salvation the-way in every rank truly he-showed
Sed de ordine, quem charitate pariter et professione
but about the-order which with-charity equally and profession
assumpsit et tenuit, praecipue sermo in manibus est. Quid
he-assumed and held chiefly the-discourse in hands is what
enim? Ordinem Fratrum Minorum primitus ipse plantavit,
for the-Order of-Brothers Minor first he-himself planted
et ea scilicet occasione hoc ei nomen imposuit: cum
and on-that namely occasion this to-it name imposed when
nempe sic in regula scriberetur: et sint minores: ad huius
indeed so in the-rule it-was-written and let-them-be lesser at of-this
sermonis prolationem ea quidem hora, volo, inquit, ut ordo
word the-utterance at-that indeed hour I-wish he-says that the-order
Fratrum Minorum fraternitas haec vocetur. [Humilitas.] Et vere
of-Brothers Minor fraternity this be-called humility and truly
minores, qui omnibus subditi exsistentes semper quaerebant
lesser who to-all subject being always sought
locum vilitatis et officium exercere in quo quaedam fore
the-place of-lowliness and the-office to-exercise in which a-certain to-be
iniuria videretur, ut sic in solido verae humilitatis fundari
injury might-seem that so on the-solid of-true humility to-be-founded
mererentur, ut felici dispositione in eis consurgeret
they-might-deserve that with-happy disposition in them might-rise
omnium virtutum fabrica spiritalis. [Charitas.] Revera super
of-all virtues the-fabric spiritual charity in-truth upon
constantiae fundamentum charitatis nobilis structura surrexit,
of-constancy the-foundation of-charity the-noble structure rose
in qua vivi lapides, ex omnibus mundi partibus coacervati,
in which living stones from all of-the-world parts heaped-up

aedificati sunt in habitaculum Spiritus sancti. O quanto
built were into the-dwelling of-the-Spirit Holy O with-how-great
charitatis ardore flagrabant novi Christi discipuli! Quantus
of-charity ardor burned the-new of-Christ disciples how-great
in eis piae societatis vigebat amor! Cum enim alicubi
in them of-pious fellowship thrived love when for anywhere
pariter convenirent, vel in via, ut moris est, sibi
together they-came-together or on the-road as of-custom is to-themselves
invicem obviarent, ibi spiculum spiritalis resultabat amoris,
in-turn they-met there a-dart of-spiritual rebounded love
super omnem amorem verae dilectionis seminarium spargens.
over all love of-true love the-seedbed scattering
Quid illud? Casti amplexus, suaves affectus, osculum sanctum,
what that chaste embraces sweet affections a-kiss holy
dulce colloquium, risus modestus, aspectus iucundus, oculus
sweet conversation laughter modest a-look pleasant an-eye
simplex, animus supplex, lingua placabilis, responsio mollis,
simple a-mind suppliant a-tongue placable an-answer soft
idem propositum, promptum obsequium et indefessa manus.
the-same purpose ready service and an-unwearied hand
Et quidem, cum cuncta terrena despicerent et se ipsos
and indeed since all earthly-things they-despised and them themselves
nunquam amore privato diligerent, totius amoris affectum
never with-love private loved of-the-whole of-love the-affection
in communi refundentes, se ipsos dare in pretium
into common pouring-back them themselves to-give as a-price
satagebant, ut fraternae necessitati pariter subvenirent.
they-strove that to-brotherly need equally they-might-come-to-aid
Desiderabiliter conveniebant, delectabilius [simul] erant; sed
desirably they-came-together more-delightfully together they-were but
gravis erat utrinque separatio socialis, amarum divortium,
grievous was on-both-sides the-separation social bitter the-divorce

acerba disiunctio. [Obedientia.] Sed nihil sanctae obedientiae
harsh the-disjunction obedience but nothing of-holy of-obedience
praeceptis audebant praeponere obedientissimi milites,
to-the-precepts dared-they to-prefer the-most-obedient soldiers
qui antequam perficeretur obedientiae verbum se ad
who before was-completed of-obedience the-word themselves for
exsequendum imperium praeparabant; nihil scientes discernere
carrying-out the-command prepared nothing knowing to-discern
in praeceptis, ad quaeque iniuncta, omni contradictione
in the-precepts to whatever-things enjoined with-all contradiction
remota, quasi praecipites concurrebant. [Paupertas.] Paupertatis
removed as-if headlong they-ran-together poverty of-poverty
sanctissimae sectatores, quia nihil habebant, nihil amabant,
most-holy followers because nothing they-had nothing they-loved
nihil proinde perdere verebantur. Sola tunica erant contenti,
nothing therefore to-lose they-feared with-sole the-tunic they-were content
repetiata quandoque intus et foris; nullus in ea cultus sed
patched sometimes within and without no in it elegance but
despectus multus et vilitas apparebant, ut in ea crucifixi
contempt much and cheapness appeared that in it crucified
mundo penitus viderentur. Fune succincti femoralia
to-the-world utterly they-might-seem with-a-rope girded breeches
vilia gestabant, et in his omnibus permanere, nihilque
cheap they-wore and in these all to-remain and-nothing
habere amplius propositum pium habebant. [Securitas.] Securi
to-have more a-purpose pious they-had security secure
propterea erant ubique, nullo timore suspensi, [nulla] cura
therefore they-were everywhere by-no fear suspended by-no care
distracti, sine omni sollicitudine diem crastinum exspectabant,
distracted without all care the-day of-tomorrow they-awaited
nec de serotino utique hospitio, in magno frequenter itineris
nor about evening at-least lodging in great frequently of-the-journey

discrimine positi, anxiabantur. Nam, cum saepe in maximis
danger placed were-they-anxious for when often in the-greatest
frigoribus necessario carerent hospitio, clibanus recolligebat
colds necessarily they-lacked lodging an-oven gathered
eos, vel certe in cryptis, seu speluncis, humiliter noctibus
them or certainly in crypts or caves humbly by-nights
latitabant. [Exercitium.] Diebus vero manibus propriis qui
they-hid exercise by-days but with-hands own those-who
noverant laborabant, exsistentes in domibus leprosorum, vel in
knew labored being in the-houses of-lepers or in
aliis locis honestis, servientes omnibus humiliter et devote.
other places honorable serving all humbly and devoutly
Nullum officium exercere volebant de quo posset scandalum
no office to-exercise they-wished from which could scandal
exoriri, sed semper sancta et iusta, honesta et utilia
to-arise but always holy and just-things honest and useful-things
operantes, omnes, cum quibus conversabantur, ad humilitatis
working all with whom they-lived to of-humility
exemplum et patientiam provocabant. [Patientia.] Ita eos
the-example and patience they-called-forth patience so them
virtus patientiae circumda[rat], ut quaererent potius ibi
the-virtue of-patience had-surrounded that they-sought rather there
esse ubi persecutionem suorum corporum paterentur, quam
to-be where persecution of-their bodies they-might-suffer than
ubi possent, sanctitate ipsorum cognita vel laudata, mundi
where they-could with-holiness their known or praised of-the-world
favoribus sublevari. Nam multoties opprobria passi,
by-favors to-be-lifted-up for many-times reproaches having-suffered
contumeliis affecti, denudati, verberati, ligati, carcerati, nullius
with-insults affected stripped beaten bound imprisoned of-no-one
patrocinio se tuentes, cuncta sic viriliter sustinebant, ut in
by-the-patronage themselves protecting all-things so manfully they-sustained that in

ore ipsorum nonnisi sola vox laudis, et gratiarum actio
the-mouth of-them none-but the-sole voice of-praise and of-thanks the-giving
resonaret. [Meditatio.] Vix, vel nunquam, a laude Dei et
might-resound meditation scarcely or never from the-praise of-God and
oratione cessabant, sed continua discussione quicquid egerant
prayer they-ceased but by-continual examination whatever they-had-done
recolligentes, pro bene actis gratias Deo, pro neglectis et
gathering-up for well done-things thanks to-God for neglected and
incaute commissis gemitus et lacrimas persolvebant. Relictos
incautiously committed-things groans and tears they-paid abandoned
a Deo se fore putabant, si non se in spiritu devotionis
by God themselves to-be they-thought if not themselves in the-spirit of-devotion
solita pietate iugiter cognoscerent visitari. Cum enim
with-wonted piety continually they-knew to-be-visited when for
orationibus incumbere vellent, ne ipsos arriperet somnus, aliquo
on-prayers to-lie-upon they-wished lest them might-seize sleep by-some
[adminiculo] tenebantur; aliqui suspensis funibus fulciebantur,
support they-were-held some by-hung ropes were-propped
ne per somni surreptionem oratio turbaretur. [Carnis
lest through of-sleep the-stealing-upon prayer be-disturbed of-the-flesh
maceratio.] Aliqui se instrumentis ferreis circumdabant,
maceration some themselves with-instruments iron surrounded
aliqui vero ligneis ergastulis se cingebant. Si quando
some but with-wooden prisons themselves girded if ever
ciborum copia vel potus, ut assolet, eorum sobrietas
of-foods by-abundance or of-drink as is-wont their sobriety
turbaretur, vel itineris lassitudine necessitatis metas vel
was-disturbed or of-the-journey by-weariness of-necessity the-bounds even
in modico pertransirent, multorum dierum abstinentia se
in a-little they-passed-over of-many days by-abstinence themselves
acerbissime cruciabant. Tanta denique maceratione incentiva
most-harshly they-tortured so-great finally by-maceration the-incentives

carnis reprimere satagebant, ut in frigidissima glacie non
of-the-flesh to-repress they-strove that in most-cold ice not
abhorrerent saepius se nudare, ac totum corpus spinarum
they-shrank often themselves to-strip and the-whole body of-thorns
aculeis compungentes effusione sanguinis irrigare.
with-the-points pricking with-the-pouring of-blood to-water
[Contemptus sui.] Ita enim omnia terrena strenuissime
contempt of-self so for all earthly-things most-strenuously
contemnebant, ut extrema vitae necessaria vix recipere
they-despised that the-extreme of-life necessities scarcely to-receive
paterentur, et tam longa consuetudine a corporea
they-allowed and so long by-habit from bodily
consolatione disiuncti quaeque aspera non timerent. Pax.
consolation disjoined whatever harsh-things not they-feared peace
In his omnibus pacem et mansuetudinem cum omnibus
in these all peace and gentleness with all
sequebantur, et pudica semper et pacifica operantes,
they-followed and chaste-things always and peaceful-things working
summo studio cuncta scandala devitabant. Vix enim
with-highest zeal all scandals they-avoided scarcely for
tempore necessario loquebantur, nec de ipsorum ore scurrile
in-time necessary they-spoke nor from their mouth scurrilous
aut otiosum quidpiam procedebat, ut in omni vita et
or idle anything proceeded that in all life and
conversatione ipsorum non posset impudicum quid vel
conduct their not could unchaste anything or
inhonestum aliquatenus inveniri. Morum honestas. Actus
dishonorable in-any-way be-found of-manners honesty act
eorum omnis disciplinatus, incessus omnis modestus, sensus
their every disciplined gait every modest senses
omnes ita mortificati erant in eis, ut vix audire seu videre,
all so mortified were in them that scarcely to-hear or to-see

nisi quod eorum intentio[nem] exposceret, paterentur; defixis
except what their intention demanded they-allowed with-fixed
in terra oculis, mente caelo haerebant. Nulla invidia, nulla
on the-earth eyes in-mind to-heaven they-clung no envy no
malitia, nullus rancor, nulla oblocutio, nulla suspicio, nulla
malice no rancor no backbiting no suspicion no
amaritudo in eis locum habebat, sed concordia multa, quies
bitterness in them place had but concord much quiet
continua, gratiarum actio et vox laudis erat in eis. Haec
continual of-thanks the-giving and the-voice of-praise was in them these
sunt documenta pii patris, quibus, non verbo tantum et
are the-teachings of-the-pious father with-which not by-word only and
lingua, sed opere et veritate maxime, novos filios informabat.
tongue but in-deed and truth most the-new sons he-formed

De mora ipsius apud Rigum Tortum et de custodia paupertatis. XVI

THE HUT AT RIVO TORTO, AND THE BROTHERS' PRAYER

At Rivo Torto the brothers share a hut so narrow that Francis writes their names on its beams; he teaches them to mortify the senses, warns the passing emperor Otto through a brother, and leaves for the Portiuncula when a peasant drives his ass in. They obey even his unspoken wishes and will believe no ill of a disreputable priest.

Recolligebat se beatus Franciscus cum caeteris iuxta civitatem
gathered himself blessed Francis with the-others near the-city
Assisii in loco qui dicitur Rigus Tortus. Quo in loco
of-Assisi in a-place which is-called Rivo Torto which in place
tugurium quoddam relictum erat, sub cuius umbra vivebant
a-hut certain abandoned was under whose shade lived
magnarum et pulchrarum domuum strenuissimi contemptores,
of-great and beautiful houses the-most-strenuous despisers

et tuebantur se ibidem a turbinibus pluviarum. Nam,
and protected themselves there from the-whirlwinds of-rains for
ut ait sanctus, citius de tugurio quam de palatio in
as says the-saint more-quickly from a-hut than from a-palace into
caelum ascenditur. Conversabantur in eodem loco cum beato
heaven one-ascends lived in the-same place with the-blessed
patre filii et fratres omnes, in labore multo et inopia
father the-sons and brothers all in labor much and want
universarum rerum, saepissime omni panis solatio destituti,
of-all things most-often with-all of-bread comfort destitute
solis contenti rapis quas per planitiem Assisii huc atque
with-only content turnips which through the-plain of-Assisi here and
illuc in angustia mendicabant. Locus ille tam angustissimus
there in distress they-begged place that so most-narrow
erat, ut in eo sedere aut quiescere vix valerent. Nullum pro
was that in it to-sit or to-rest scarcely they-could no for
his murmur resonat, nulla querimonia, sed corde placido,
these-things murmur resounds no complaint but with-heart peaceful
mens plena gaudio conservat patientiam. Sanctus Franciscus
the-mind full of-joy keeps patience holy Francis
quotidianam, immo continuam, sui et suorum inquisitionem
a-daily nay continual of-himself and of-his-own examination
diligentissime faciebat, et nil in eis residere patiens lubricum,
most-diligently made and nothing in them to-remain allowing slippery
ab ipsorum cordibus omnem negligentiam abigebat. [Rigor
from their hearts all negligence he-drove-away the-rigor
disciplinae.] Rigidus in disciplina super custodiam suam erat
of-discipline rigid in discipline over watch his he-was
vigilans omni hora; nam si qua, ut assolet, carnis tentatio eum
watchful at-every hour for if any as is-wont of-the-flesh temptation him
quandoque pulsaret, in quadam fovea glacie plena, cum hiems
sometime struck into a-certain pit with-ice full when winter

exsisteret, se mergebat, in ea tam diu persistens, quoadusque
was himself he-plunged in it so long persisting until
carnalis omnis recederet corruptela. Et quidem tantae
carnal all should-withdraw corruption and indeed of-so-great
mortificationis exemplum caeteri ferventissime sequebantur.
mortification the-example the-others most-fervently followed
Docebat eos non solum mortificare vitia et carnis incentiva
he-taught them not only to-mortify vices and of-the-flesh the-incentives
reprimere, verum etiam et ipsos exteriores sensus, per
to-repress but also and the-very outward senses through
quos mors intrat ad animam. Quoniam cum illo tempore
which death enters to the-soul since when at-that time
Oddo imperator, ad suscipiendam coronam terreni imperii,
Otto the-emperor for receiving the-crown of-the-earthly empire
per partes illas cum magno strepitu et pompa transiret,
through parts those with great din and pomp passed
sanctissimus pater, cum reliquis iuxta viam ipsius transitus in
the-most-holy father with the-rest beside the-road of-his passing in
praedicto exsistens tugurio, nec ad videndum foras exivit, [nec]
the-aforesaid being hut neither for seeing outside went-out nor
aliquem respicere pertulit praeter unum, qui constantissime illi
anyone to-look allowed except one who most-constantly to-him
annuntiaret gloriam hanc sibi tempore modico duraturam.
should-announce glory this to-himself for-time short about-to-last
Erat enim gloriosus sanctus secum habitans, et deambulans
was for the-glorious saint with-himself dwelling and walking-about
in latitudine cordis sui in se dignum Deo habitaculum
in the-breadth of-heart his in himself a-worthy for-God dwelling
praeparabat, et ideo aures eius non rapiebat clamor
he-prepared and therefore ears his not snatched the-clamor
exterior, nec vox aliqua excutere poterat, seu interrumpere
outward nor voice any to-shake-off could or to-interrupt

ingens negotium quod habebat in manibus. Apostolica in eo
the-huge business which he-had in hands apostolic in him
vigebat auctoritas, et ideo regibus et principibus adulari
thrived authority and therefore kings and princes to-flatter
penitus recusabat. Dabat semper sanctae simplicitati operam,
utterly he-refused he-gave always to-holy simplicity effort
nec sinebat locum angustum cordis latitudinem impedire.
nor allowed the-place narrow of-heart the-breadth to-hinder
Scribebat propterea nomina fratrum per tigna domicilii, ut
he-wrote therefore the-names of-the-brothers on the-beams of-the-dwelling that
unusquisque, orare volens aut quiescere, recognosceret locum
each to-pray wishing or to-rest might-recognize place
suum, et ne angusta loci modicitas mentis silentium
his and lest the-narrow of-the-place smallness of-the-mind the-silence
perturbaret. Proprietatis abiectio. Cumque ibidem morarentur,
might-disturb of-ownership the-casting-off and-when there they-stayed
accidit ut die quadam quidam asinum ducens deveniret ad
it-happened that on-day a-certain a-certain-man an-ass leading came to
umbraculum, in quo vir Dei cum sociis morabatur; et ne
the-shelter in which the-man of-God with companions stayed and lest
pateretur repulsam, adhortans asinum suum ad ingrediendum,
he-should-suffer a-repulse urging ass his to entering
locutus est verbum hoc: Vade intus, quia huic loco
spoke has word this go inside because to-this place
benefaciemus. Quod verbum sanctus Franciscus audiens graviter
we-shall-do-good which word holy Francis hearing heavily
tulit, illius viri cognoscens intentionem. Putabat enim ille
bore of-that man knowing the-intention he-thought for that-man
ipsos ibidem morari velle ad augendum locum, et ut domum
them there to-stay to-wish for enlarging the-place and that house
domui copularent. Statimque sanctus Franciscus egrediens inde,
to-house they-might-join and-at-once holy Francis going-out thence

relicto tugurio illo propter rustici verbum, transtulit se
with-left hut that on-account-of of-the-rustic the-word transferred himself
ad locum alium non longe ab illo, qui Portiuncula dicitur,
to place another not far from that which Portiuncula is-called
ubi, sicut supra dictum est, ecclesia Sanctae Mariae
where as above said it-has-been the-church of-Saint Mary
ab ipso diu ante fuerat reparata. Nihil volebat proprietatis
by him long before had-been repaired nothing he-wished of-ownership
habere, ut omnia posset in Domino plenius possidere.
to-have that all-things he-might-be-able in the-Lord more-fully to-possess
Quomodo beatus Franciscus docuit fratres orare, et de
how blessed Francis taught the-brothers to-pray and about
obedientia et puritate fratrum. XVII.
the-obedience and purity of-the-brothers XVII
Deprecati sunt eum fratres tempore illo ut doceret
besought have him the-brothers in-time that that he-should-teach
eos orare, quoniam in simplicitate spiritus ambulantes
them to-pray since in simplicity of-spirit walking
adhuc ecclesiasticum officium ignorabant. Quibus ipse
still the-ecclesiastical office they-knew-not to-whom he-himself
ait: Cum orabitis, dicite: Pater noster, et Adoramus
said when you-shall-pray say Father our and We-adore
te, Christe, et ad omnes ecclesias tuas, quae sunt in
you Christ and at all churches your which are in
universo mundo, et benedicimus tibi, quia per sanctam
the-whole world and we-bless you because through holy
crucem tuam redemisti mundum. Vera obedientia. Hoc
cross your you-have-redeemed the-world true obedience this
autem ipsi fratres, pii magistri discipuli, summa cum
moreover the-very brothers of-the-pious master disciples highest with
diligentia observare curabant, quia non ea tantum, quae
diligence to-observe took-care because not those-things only which

beatus pater Franciscus dicebat eis fraterno consilio, seu
blessed father Francis said to-them by-brotherly counsel or
[paterno] imperio, verum etiam si ea quae cogitabat, vel
by-fatherly command but also if those-things which he-thought or
meditabatur ipse, aliquo scire possent indicio, studebant
meditated he-himself by-some to-know they-could sign they-strove
efficacissime adimplere. Dicebat enim eis ipse beatus
most-effectually to-fulfill he-said for to-them he-himself the-blessed
pater, veram obedientiam fore non solum prolatam sed
father true obedience to-be not only uttered but
excogitatam, non solum imperatam sed desideratam. Hoc est,
thought-out not only commanded but desired that is
si frater fratris praelati subditus non solum audiat vocem,
if a-brother of-a-brother superior subject not only hear the-voice
sed comprehendat voluntatem, statim ad obedientiam totum
but grasp the-will at-once to obedience wholly
se debet colligere ac facere quod eum velle signo aliquo
himself he-ought to-gather and to-do what him to-wish by-sign some
comprehendet. In quocumque propterea loco aliqua ecclesia
he-will-grasp in whatever therefore place some church
constructa foret, etiamsi praesentes non erant, tantum
built might-be even-if present not they-were only
possent eam utcumque cernere de remotis, inclinabant se
they-could it somehow to-see from far-off they-bowed themselves
versus eam proni in terram, et inclinato utroque homine,
toward it prone to the-earth and with-bowed both man
adorabant Omnipotentem dicentes: Adoramus te, Christe, et
they-adored the-Almighty saying We-adore you Christ and
ad omnes ecclesias tuas, sicut eos docuerat sanctus pater. Et,
at all churches your as them had-taught the-holy father and
quod non minus est admirandum, ubicumque crucem, vel
what not less is to-be-wondered-at wherever a-cross or

crucis signum intuebantur, sive in terra, sive in pariete,
of-the-cross a-sign they-beheld whether on the-ground or on a-wall
sive in arboribus, sive in sepibus viarum, faciebant hoc idem.
or in trees or in hedges of-the-roads they-did this same
Sancta simplicitas. Sic enim eos repleverat sancta simplicitas,
holy simplicity so for them had-filled holy simplicity
sic eos innocentia vitae docebat, sic eos cordis puritas
so them the-innocence of-life taught so them of-heart purity
possidebat, ut duplicitatem animi penitus ignorarent; quia
possessed that duplicity of-mind utterly they-knew-not because
sicut una fides, ita unus spiritus erat in eis, una voluntas,
as one faith so one spirit was in them one will
una charitas, animorum cohaerentia, semper morum concordia,
one charity of-minds cohesion always of-manners concord
virtutum cultus, conformitas mentium et pietas actionum.
of-virtues cultivation conformity of-minds and piety of-actions
Nam dum cuidam sacerdoti ex saecularibus, qui meritis
for while to-a-certain priest from the-seculars who in-merits
valde infamis erat, et enormitate scelerum ab omnibus
very infamous was and for-the-enormity of-crimes by all
contemnendus, confiterentur saepe peccata sua, et per
to-be-despised they-confessed often sins their and through
multos eis innotuisset illius nequitia, nullo modo tamen
many to-them had-become-known his wickedness in-no way however
credere voluerunt, nec propterea omiserunt peccata sua ei
to-believe they-wished nor therefore did-they-omit sins their to-him
solito confiteri, nec debitam impendere reverentiam. Et quidem
as-usual to-confess nor due to-pay reverence and indeed
cum ipse, vel alius sacerdos, cuidam e fratribus quadam
when he-himself or another priest to-a-certain of the-brothers on-a-certain
die dixisset: Vide, frater, ne sis hypocrita, statim, propter
day had-said see brother lest you-be a-hypocrite at-once on-account-of

sacerdotis verbum, credidit se frater ille hypocritam esse;
of-the-priest the-word believed himself brother that a-hypocrite to-be
propter quod die ac nocte lamentabatur, nimio dolore
on-account-of which by-day and by-night he-lamented with-excessive grief
affectus. Quaerentibus autem ab eo fratribus quid sibi
affected with-asking moreover from him the-brothers what to-himself
vellet tanta moestitia et tam insuetus moeror, respondit
might-mean such-great sadness and so unwonted mourning he-answered
dicens: Sacerdos quidam tale verbum mihi locutus est, de quo
saying a-priest certain such word to-me spoken has about which
tanto dolore afficior quod vix possum aliud cogitare.
with-so-great grief I-am-affected that scarcely I-can other-thing to-think
Consolabantur autem eum fratres, et ne sic crederet
consoled moreover him the-brothers and lest so he-should-believe
hortabantur. Quibus ipse dicebat: Quid est quod dicitis
exhorted to-whom he-himself said what is it-that you-say
fratres? Sacerdos est qui locutus est verbum hoc, potestne
brothers a-priest it-is who spoken has word this can
mentiri sacerdos? Cum ergo sacerdos non mentiatur, necesse
to-lie a-priest since therefore a-priest not lies necessary
igitur est ut quod locutus est verum esse credamus. Sicque
therefore it-is that what spoken he-has true to-be we-believe and-so
diu in hac simplicitate perdurans, verbis tandem patris
long in this simplicity persisting to-the-words at-last of-the-father
beatissimi acquievit, qui ei verbum sacerdotis exposuit et
most-blessed he-acquiesced who to-him the-word of-the-priest expounded and
eius intentionem sagaciter excusavit. Vix alicui fratrum
his intention shrewdly excused scarcely to-any of-the-brothers
tanta posset mentis inesse turbatio, quod ad eius ignitum
so-great could of-mind to-be-in disturbance that at his fiery
eloquium non discederet omne nubilum rediretque serenum.
eloquence not would-depart every cloud and-would-return clear-sky

De curru igneo et notitia absentium quam beatus Franciscus habebat. XVIII

THE FIERY CHARIOT, AND HIS KNOWLEDGE OF THE ABSENT

While Francis is away from them one night, a fiery chariot bearing a globe of light circles the brothers' hut, and they know it is his soul. He sees absent brothers: Monaldus, at a chapter in Provence where Anthony preaches, sees him in the air blessing them, and he tells the anxious Riccerius that he is dear to him. Back with the brothers, he guards their poverty, scarcely eats or drinks, sleeps on the ground, has himself led through Assisi on a rope for eating chicken, and confesses his faults in his sermons.

Ambulantes coram Deo simpliciter et coram hominibus
walking before God simply and before men
confidenter, meruerunt tunc temporis fratres divina revelatione
confidently deserved at-that of-time the-brothers by-divine revelation
laetificari. Dum enim, igne Spiritus sancti succensi,
to-be-gladdened while for with-the-fire of-the-Spirit Holy kindled
non solum constitutis horis, verum etiam qualibet hora, cum
not only at-appointed hours but also at-any hour when
parum eos terrena sollicitudo, vel molesta curarum anxietas
little them earthly care or troublesome of-cares anxiety
occuparet, Pater noster in melodia spiritus voce supplici
occupied Father our in the-melody of-the-spirit with-voice suppliant
decantarent, beatissimus pater Franciscus, nocte quadam,
they-chanted most-blessed father Francis by-night a-certain
se ab eis corpore absentavit. Et ecce, fere media noctis
himself from them in-body absented and behold about the-middle of-night
hora, quibusdam e fratribus quiescentibus, quibusdam vero in
hour with-some of the-brothers resting with-some but in
silentio affectuose orantibus, per ostiolum domus currus
silence affectionately praying through the-little-door of-the-house a-chariot

igneus splendidissimus intrans, bis et ter, huc atque illuc,
fiery most-splendid entering twice and thrice here and there
per domicilium se convertit, [supra] quem globus maximus
through the-dwelling itself turned above which a-globe very-great
residebat, qui solis habens aspectum noctem clarere
rested which of-the-sun having the-aspect the-night to-shine
fecit. Obstupefacti sunt vigilantes, exterriti sunt dormientes,
made astounded were those-watching terrified were the-sleeping
et non minus cordis senserunt quam corporis claritatem.
and not less of-heart they-felt than of-body the-brightness
Convenientibus quoque in unum, coeperunt quaerere inter
with-coming-together also into one they-began to-ask among
se quid hoc esset; sed ex vi et gratia tantae
themselves what this might-be but from the-force and grace of-so-great
lucis, unius alteri erat conscientia manifesta. [Praerogativa.]
light of-one to-the-other was the-conscience manifest prerogative
Intellexerunt denique ac noverunt animam sancti patris
they-understood finally and knew the-soul of-the-holy father
exstitisse fulgore tam maxime radiantem, quae ob praecipuae
to-have-been with-brightness so very-much shining which for of-pre-eminent
puritatis suae gratiam, et magnae pietatis in filios curam,
purity its the-grace and of-great piety toward the-sons the-care
tanti muneris benedictionem a Domino meruit obtinere.
of-so-great a-gift the-blessing from the-Lord deserved to-obtain
Et quidem manifestis indiciis saepius hoc probarant et
and indeed by-manifest signs more-often this they-had-proved and
experti fuerant occulta cordis eorum patrem sanctissimum
experienced had the-hidden-things of-heart their the-father most-holy
non latere. O quoties, nullo docente homine, sed Spiritu
not to-escape O how-often with-no teaching man but with-the-Spirit
sancto revelante, absentium fratrum acta cognovit, occulta
Holy revealing of-absent brothers the-acts he-knew the-hidden-things

cordium aperuit et conscientiam exploravit! O quantos
of-hearts he-opened and the-conscience explored O how-many
in somnis admonuit, quibus et agenda praecepit
in dreams he-warned to-whom both things-to-be-done he-commanded
et non agenda prohibuit! O quantorum futura mala
and not things-to-be-done forbade O of-how-many future evils
praedixit, quorum praesentia bona in facie videbantur! Sic
he-foretold whose present goods in the-face were-seen so
et iniquitatum finem plurimorum praesciens futuram, in
also of-iniquities the-end of-very-many foreknowing future in
ipsis gratiam salutis nuntiavit. Immo si quis puritatis et
them the-grace of-salvation he-announced nay if anyone of-purity and
simplicitatis spiritu meruit illustrari, visionis eius, modo
of-simplicity by-the-spirit deserved to-be-illumined of-vision his in-a-manner
caeteris inexperto, consolatione potitus est singulari. Referam
by-the-others untried by-consolation obtained has singular I-shall-relate
unum inter alia, quod fidelibus testibus referentibus agnovi.
one among others which with-faithful witnesses relating I-learned
Cum tempore quodam frater Ioannes de Florentia esset a
when in-time a-certain brother John of Florence had-been by
sancto Francisco minister fratrum in Provincia constitutus, et
holy Francis minister of-the-brothers in Provence established and
capitulum fratrum in eadem provincia celebrasset, dominus
a-chapter of-the-brothers in the-same province had-celebrated the-lord
Deus solita pietate ostium ei sermonis aperuit, et
God with-wonted piety the-door to-him of-speech opened and
fratres omnes ad audiendum reddidit benevolos et attentos.
the-brothers all for hearing made benevolent and attentive
Erat inter eos frater unus sacerdos, fama clarus sed clarior
there-was among them brother one a-priest in-fame bright but brighter
vita, Monaldus nomine, cuius virtus in humilitate fundata,
in-life Monaldus by-name whose virtue in humility founded

oratione frequenti adiuta, et scuto patientiae servabatur.
by-prayer frequent helped and by-the-shield of-patience was-kept
Intererat etiam illi capitulo frater Antonius, cuius Dominus
was-present also at-that chapter brother Anthony whose the-Lord
aperuit sensum ut intelligeret Scripturas, et super mel
opened the-sense that he-might-understand the-Scriptures and above honey
et favum de Iesu verba dulcia eructaret in populo
and the-honeycomb about Jesus words sweet he-might-belch-forth among the-people
universo. Praerogativa. Qui cum fratribus ferventissime ac
whole prerogative who when to-the-brothers most-fervently and
devotissime praedicaret, hoc scilicet verbum, Iesus Nazarenus
most-devoutly he-preached this namely word Jesus of-Nazareth
Rex Iudaeorum, dictus frater Monaldus respexit ad ostium
King of-the-Jews the-said brother Monaldus looked to the-door
domus in qua erant fratres pariter congregati, et vidit
of-the-house in which were the-brothers together gathered and saw
ibi corporeis oculis beatum Franciscum in aere sublevatum,
there with-bodily eyes blessed Francis in the-air raised-up
extensis velut in cruce manibus, benedicentem fratres.
with-stretched-out as-if on a-cross hands blessing the-brothers
Repleti quoque videbantur omnes consolatione Spiritus sancti,
filled also seemed all with-the-consolation of-the-Spirit Holy
et de concepto salutis gaudio satis credibile fuit eis quod
and from the-conceived of-salvation joy enough credible it-was to-them what
de visione et praesentia patris gloriosissimi audierunt.
about the-vision and presence of-the-father most-glorious they-heard
Occultorum cognitio. Quod vero alienorum cordium occulta
of-hidden-things knowledge that but of-other hearts the-hidden-things
cognoverit, inter multa, quae multi saepius sunt experti, unum,
he-knew among many which many more-often have experienced one
de quo nulla potest exoriri dubitatio, in medium proferatur.
about which no can to-arise doubt into the-middle let-be-brought-forth

Frater quidam, Riccerius nomine, nobilis genere sed nobilior
a-brother certain Riccerius by-name noble in-race but nobler
moribus, amator Dei et sui contemptor, cum pio spiritu
in-manners a-lover of-God and of-himself a-despiser when by-pious spirit
et voluntate plenissima duceretur ut sancti patris Francisci
and will most-full he-was-led that of-the-holy father Francis
gratiam perfecte posset assequi et habere, timebat valde
the-grace perfectly he-might-be-able to-attain and to-have he-feared greatly
ne sanctus Franciscus eum occulto aliquo iudicio abhorreret,
lest holy Francis him by-hidden some judgment should-abhor
et sic a gratia dilectionis suae ipsum redderet alienum.
and so from the-grace of-love his him should-render a-stranger
Putabat frater ille, quoniam timoratus erat, quemcumque
thought brother that since timorous he-was whomever
sanctus Franciscus intima charitate diligeret, dignum etiam
holy Francis with-inmost charity loved worthy also
fore divinam gratiam promereri, [e regione] vero cui
to-be the-divine grace to-merit from the-opposite-side but to-whom
non se benevolum ostenderet et placatum, arbitrabatur eum
not himself benevolent he-showed and appeased he-judged him
iram superni iudicis incursurum. Haec autem dictus
the-wrath of-the-supernal judge about-to-incur these-things moreover the-said
frater volvebat in animo, haec secum frequenter tacitus
brother turned in mind these-things with-himself frequently silent
loquebatur, nulli prorsus revelans suae cogitationis arcanum.
he-spoke to-no-one at-all revealing of-his thought the-secret
Caeterum cum die quadam beatus pater in cell[ul]a esset
for-the-rest when on-day a-certain the-blessed father in the-little-cell was
orans et dictus frater, solita cogitatione turbatus, venisset
praying and the-said brother by-wonted thought troubled had-come
ad locum, sanctus Dei et adventum eius cognovit et quod
to the-place the-saint of-God both the-arrival his knew and what

volvebat animo intellexit. Statim proinde fecit eum ad
he-was-turning in-mind understood at-once therefore he-made him to
se vocari, et dixit ad eum: Nulla te conturbet tentatio,
himself to-be-called and said to him no you may-trouble temptation
fili, nulla cogitatio exacerbet, quoniam carissimus mihi
son no thought may-embitter since dearest to-me
es, et inter praecipu[e] mihi caros mea dilectione ac
you-are and among especially to-me dear with-my love and
familiaritate dignum te noveris. Securus ad me intra quando
familiarity worthy yourself know secure to me enter when
volueris, et de familiaritate sume facundiam. Miratus
you-shall-have-wished and from familiarity take eloquence wondered
est frater dictus admiratione permaxima, et exinde reverentior
has brother said with-admiration very-great and thereafter more-reverent
factus quantum crevit in gratia sancti patris, tantum coepit
made by-as-much-as he-grew in the-grace of-the-holy father by-so-much he-began
in Dei misericordia fiducialius dilatari. [Oratio.] Quam
in of-God mercy more-confidently to-be-enlarged prayer how
aegre, pater sancte, tuam debent absentiam ferre qui omnino
grievously father holy your ought absence to-bear who altogether
desperant in terris ultra tui similem invenire. Iuva, quaesumus,
despair on earth further you like to-find help we-beseech
intercessione quos obvolutos cernis noxia labe peccati.
by-intercession those-whom wrapped you-see by-the-harmful stain of-sin
Cum esses omnium iustorum spiritu iam repletus,
when you-were of-all the-just with-the-spirit already filled
futura praevidens et praesentia sciens, ut omnem iactantiam
the-future foreseeing and the-present knowing that all boasting
fugeres, sanctae simplicitatis semper imaginem praeferebas.
you-might-flee of-holy simplicity always the-image you-bore-before-you
Sed ad superiora recurramus, historiae ordinem requirentes.
but to the-higher-things let-us-run-back of-the-history the-order seeking

De custodia qua super fratres vigilabat, et de
about the-watch with-which over the-brothers he-watched and about
contemptu sui, et vera humilitate. XIX.
contempt of-himself and true humility XIX
Reversus est vir beatissimus Franciscus corporaliter ad fratres
returned has the-man most-blessed Francis bodily to brothers
suos, a quibus, sicut dictum est, nunquam spiritualiter
his from whom as said it-has-been never spiritually
recedebat. Cauta et diligenti examinatione omnium acta
he-withdrew with-cautious and diligent examination of-all the-acts
perquirens, felici semper curiositate in subditis ferebatur,
searching-out with-happy always curiosity among subjects he-was-borne
nihil impune relinquens, si quid minus recti deprehenderet
nothing unpunished leaving if anything less right he-detected
perpetratum. Et primo quidem spiritualia vitia decernebat,
perpetrated and first indeed the-spiritual vices he-discerned
deinde diiudicabat corporalia, ad ultimum exstirpans occasiones
then he-judged the-bodily at the-last rooting-out the-occasions
omnes, quae peccatis solent aditum aperire. De paupertatis
all which to-sins are-wont the-access to-open about of-poverty
custodia. Omni studio, omni sollicitudine custodiebat
the-keeping with-all zeal with-all care he-guarded
sanctam et divinam paupertatem, non patiens, ne quando ad
holy and divine poverty not allowing lest ever to
superflua perveniret, nec vasculum in domo aliquod residere,
superfluous-things it-come nor a-little-vessel in the-house any to-remain
cum sine ipsum utcumque posset extremae necessitatis
when without it somehow he-could of-extreme of-necessity
evadere servitutem. Impossibile namque fore, aiebat, satisfacere
to-escape the-servitude impossible for to-be he-said to-satisfy
necessitati et voluptati non obedire. Abstinentia. Cocta
necessity and to-pleasure not to-be-obedient abstinence cooked

cibaria vix aut rarissime admittebat, admissa vero saepe
foods scarcely or most-rarely he-admitted admitted-ones but often
aut conficiebat cinere, aut condimenti saporem aqua
either he-mixed with-ash or of-the-seasoning the-flavor with-water
frigida exstinguebat. O quoties per mundum ambulans ad
cold he-extinguished O how-often through the-world walking for
praedicandum evangelium Dei, vocatus ad prandium a magnis
preaching the-gospel of-God invited to dinner by great
principibus, qui eum miro venerabantur affectu, gustatis
princes who him with-wondrous venerated affection with-tasted
parumper carnibus, propter observantiam sancti Evangelii,
a-little meats for the-observance of-the-holy Gospel
reliquum, quod comedere videbatur, deponebat in sinu,
the-rest which to-eat he-seemed he-laid in the-bosom
manu ori adducta, ne quis posset perpendere quod
with-the-hand to-the-mouth brought lest anyone could to-weigh what
agebat. De potu vini quid dicam, cum nec ipsam aquam,
he-did about the-drinking of-wine what shall-I-say when not-even the-very water
desiderio sitis aestuans, ad sufficientiam bibere pateretur?
with-desire of-thirst burning to sufficiency to-drink he-allowed
Somnus sobrius. Accubitum vero suum, ubique receptus
sleep sober bed but his everywhere received
hospitio, nullis sinebat stramentis seu vestibus operiri,
in-hospitality with-no he-allowed straw or garments to-be-covered
sed nuda humus, tunicula interposita, nuda suscipiebat
but the-bare ground with-a-little-tunic interposed bare received
membra; cum quandoque corpusculum suum somni beneficio
limbs when ever little-body his of-sleep with-the-benefit
recrearet, saepius sedens, nec aliter se deponens, dormiebat,
he-refreshed more-often sitting nor otherwise himself laying-down he-slept
pro cervicali ligno vel lapide utens. Cum comedendi aliquid
for pillow wood or stone using when of-eating something

sciscitaretur, ut moris est, appetitus, vix acquiescebat illud
was-asked as of-custom is the-appetite scarcely he-acquiesced it
postmodum manducare. [Perfectus] sui contemptus. Accidit
afterward to-eat perfect of-self contempt it-happened
namque quadam vice, cum infirmitate gravatus aliquantulum
for on-a-certain occasion when by-infirmity weighed-down a-little
pullorum carnium comedisset, resumptis utcumque corporis
of-chickens of-the-flesh he-had-eaten with-resumed somehow of-body
viribus introivit Assisii civitatem. Cumque pervenisset ad
strength he-entered of-Assisi the-city and-when he-had-arrived at
portam civitatis, praecepit cuidam fratri, qui cum eo erat,
the-gate of-the-city he-commanded a-certain brother who with him was
ut funem collo eius ligaret et sic eum quasi latronem
that a-rope to-neck his he-should-tie and so him as-if a-robber
per totam civitatem traheret, voce praeconis clamans
through the-whole city he-should-drag with-the-voice of-a-herald crying
et dicens: Ecce, videte glutonem, qui impinguatus est
and saying behold see the-glutton who fattened has-been
carnibus gallinarum, quas, vobis ignorantibus, manducavit.
with-the-flesh of-hens which with-you not-knowing he-ate
Accurrebant proinde multi ad tam ingens spectaculum, et
ran-up therefore many to so huge a-spectacle and
ingeminatis suspiriis collacrimantes aiebant: Vae nobis miseris,
with-redoubled sighs weeping-together said woe to-us wretched
quorum vita tota versatur in sanguine, et in luxuriis et
whose life whole is-spent in blood and in luxuries and
ebrietatibus corda et corpora enutrimus. Sicque compuncti
drunkenness hearts and bodies we-nourish and-so pricked
corde ad melioris vitae statum tanto provocabantur exemplo.
in-heart to of-better life the-state by-so-great were-called-forth example

Multa quoque in hunc modum saepissime faciebat, ut et se
many-things also in this manner most-often he-did that both him
ipsum perfecte contemneret et ad honorem perpetuum caeteros
himself perfectly he-might-despise and to honor perpetual the-others
invitaret. Factus erat sibi tamquam vas perditum, nullo
he-might-invite made he-was to-himself like a-vessel lost by-no
timore, nulla sollicitudine pro corpore oneratus, strenuissime
fear by-no care for the-body burdened most-strenuously
obiiciebat ipsum contumeliis, ne ipsius amore temporale
he-exposed it to-insults lest by-its love temporal
aliquid concupiscere cogeretur. Mira humilitas. Verus sui
anything to-covet he-be-compelled wondrous humility the-true of-himself
contemptor omnes se ipsos contemnere verbo et exemplo
despiser all them themselves to-despise by-word and example
utiliter instruebat. Quid enim? Magnificabatur ab omnibus et
usefully he-instructed what for he-was-magnified by all and
laudabili iudicio efferebatur a cunctis, sed solus ipse se
by-praiseworthy judgment was-exalted by all but alone he-himself himself
vilissimum reputabat, solus se ardentissime contemnebat.
most-cheap reckoned alone himself most-ardently he-despised
Saepe namque ab omnibus honoratus dolore nimio sauciabatur,
often for by all honored with-grief excessive he-was-wounded
et favorem humanum pro foribus arcens faciebat sibi
and favor human at the-doors warding-off he-caused for-himself
[e regione] ab aliquo exprobrari. Vocabat quoque ad se
from the-opposite-side by someone to-be-reproached he-called also to himself
fratrem aliquem dicens ei: Per obedientiam tibi dico ut
a-brother some saying to-him through obedience to-you I-say that
mihi duriter iniurieris, et contra istorum mendacia vera
me harshly you-insult and against of-those the-lies true-things
loquaris. Cumque frater ille, licet invitus, eum rusticum,
you-speak and-when brother that although unwilling him a-rustic

mercenarium et inutilem diceret, subridens et applaudens
a-hireling and useless called smiling and applauding
plurimum respondebat: Benedicat tibi Dominus, quia verissima
very-much he-answered may-bless you the-Lord because most-true-things
loqueris, talia enim decet audire filium Petri de Bernardone.
you-speak such-things for it-befits to-hear the-son of-Peter of Bernardone
Sic loquens nativitatis suae humilia primordia recolebat.
so speaking of-birth his the-humble beginnings he-recalled
Nuda et vera confessio. Nam ut se perfecte contemptibilem
naked and true confession for that himself perfectly contemptible
demonstraret, et verae confessionis exemplum caeteris
he-might-show and of-true confession an-example to-the-others
exhiberet, cum in aliquo delinquebat, non erubescebat illud
might-display when in anything he-transgressed not he-blushed it
in praedicatione coram omni populo confiteri. Imo si forte
in preaching before all the-people to-confess nay if perhaps
sinistra cogitatione de aliquo tangeretur, vel casu quoddam
by-sinister thought about someone he-were-touched or by-chance a-certain
invectionis emitteret verbum, statim cum omni humilitate,
of-invective uttered word at-once with all humility
illimet de quo sinistrum quidpiam cogitaverat, vel
to-that-very-one about whom sinister anything he-had-thought or
dixerat, peccatum confitens, ab eo veniam postulabat. Totius
had-said the-sin confessing from him pardon he-asked of-all
innocentiae conscientia testis non sinebat eum quiescere, omni
innocence the-conscience witness not allowed him to-rest with-all
sollicitudine [se] custodiens, donec vulnus mentis mulcedo
care himself guarding until the-wound of-mind gentleness
sanaret. In omni certe genere notabilium proficere, non prospici,
should-heal in every surely kind of-notable-things to-advance not to-be-seen
cupiebat, modis omnibus fugiens admirationem, ne unquam
he-desired in-ways all fleeing admiration lest ever

incurreret [vanitatem]. Heu nobis, qui sic te amisimus, digne
he-incur vanity alas for-us who so you have-lost worthy
pater totius beneficentiae ac humilitatis exemplar. Iusto quippe
father of-all beneficence and humility the-model by-just indeed
iudicio amisimus quem habentes cognoscere non curavimus.
judgment we-have-lost whom having to-know not we-cared

De desiderio [quo] ad suscipiendum martyrium ferebatur, Hispaniam primo, deinde Syriam deambulans; et quomodo Deus per eum nautas de periculo, multiplicatis cibariis, liberavit. XX

HIS DESIRE FOR MARTYRDOM, AND THE BIRDS

In his sixth year Francis sails for Syria, is driven by contrary winds onto the Slavonian coast, and on the way to Ancona feeds the sailors from food secretly put aboard; then he sets out for Morocco but falls sick in Spain and turns back. Lettered men and nobles join him. In his thirteenth year he goes to Syria and, beaten by the Saracens, stands before the Sultan, who honors him and hears him gladly, but God denies him martyrdom. Near Bevagna he preaches to the birds, and at Alviano he silences the swallows. A leveret at Greccio and a tench on the lake of Rieti will not leave him, and at Sant'Urbano water becomes wine for him.

Amore divino fervens, beatissimus pater Franciscus studebat
with-love divine burning most-blessed father Francis strove
semper ad fortia mittere manum, et dilatato corde viam
always to strong-things to-send the-hand and with-widened heart the-way
mandatorum Dei ambulans, perfectionis summam attingere
of-the-commandments of-God walking of-perfection the-summit to-reach
cupiebat. Sexto namque conversionis suae anno, sacri martyrii
he-desired in-the-sixth for of-conversion his year of-sacred martyrdom
desiderio maxime flagrans ad praedicandam fidem christianam
with-desire most flaming for preaching the-faith Christian

et poenitentiam Saracenis et caeteris infidelibus, ad partes
and penance to-the-Saracens and the-other infidels to the-parts
Syriae voluit transfretare. Qui cum navem quamdam, ut illuc
of-Syria he-wished to-cross-over who when a-ship certain that thither
tenderet, intravisset, ventis contrariis flantibus in partibus
he-might-head had-entered with-winds contrary blowing in the-parts
Sclavoniae cum caeteris navigantibus se invenit. Videns
of-Slavonia with the-other voyagers himself he-found seeing
autem [a tanto] desiderio se fraudatum, facto modico
moreover from so-great a-desire himself cheated with-made little
temporis intervallo, nautas quosdam Anconam tendentes, ut
of-time interval sailors certain to-Ancona heading that
eum secum ducerent exoravit, quoniam [eo] in anno
him with-themselves they-should-take he-besought since in-that in year
vix ulla navis potuit ad partes Syriae transmeare. Verum
scarcely any ship could to the-parts of-Syria cross but
[illis] hoc agere pertinacius recusantibus propter expensarum
with-them this to-do more-stubbornly refusing on-account-of of-expenses
defectum, sanctus Dei, confidens plurimum de Domini
the-lack the-saint of-God trusting very-much in of-the-Lord
bonitate, navem latenter cum socio introivit. Adfuit divina
the-goodness the-ship secretly with a-companion entered was-present by-divine
providentia tunc quidam, omnibus ignorantibus, secum
providence then a-certain-man with-all not-knowing with-himself
necessaria victus ferens, qui quemdam Deum timentem de
the-necessities of-food bearing who a-certain God fearing-man from
navi ad se vocavit et ait ad eum: Tolle tecum haec omnia,
the-ship to himself called and said to him take with-you these all-things
et pauperibus hiis in navi latitantibus necessitatis tempore
and to-the-poor these in the-ship hiding of-need at-the-time
fideliter exhibebis. Sicque factum est, ut, cum tempestate
faithfully you-will-furnish and-so done it-was that when with-storm

nimia exorta, per multos dies laborantes in remigando
excessive arisen through many days laboring in rowing
cibaria omnia consumpsissent, sola pauperis Francisci cibaria
the-foods all they-had-consumed the-sole of-the-poor Francis foods
superessent. [Miraculum.] Quae in tantum divina gratia et
remained miracle which to so-much by-divine grace and
virtute multiplicata sunt, ut, cum adhuc plurium dierum
power multiplied were that when still of-several days
forent navigationis itinera, ex sui copia usque ad
were of-voyaging the-journeys from its abundance all-the-way to
portum Anconae omnium necessitatibus plenissime subvenirent.
the-port of-Ancona of-all the-necessities most-fully they-relieved
Videntes itaque nautae se per servum Dei Franciscum
seeing and-so the-sailors themselves through the-servant of-God Francis
maris pericula evasisse, gratias egerunt omnipotenti Deo, qui
of-the-sea the-dangers to-have-escaped thanks gave to-almighty God who
semper in servis suis mirabilem et amabilem se ostendit.
always in servants his wonderful and lovable himself shows
Servus Dei excelsi Franciscus, relinquens mare, terram
the-servant of-God most-high Francis leaving the-sea the-land
deambulat, eamque verbi vomere scindens, seminat
walks-about and-it of-the-word with-the-plowshare cleaving sows
semen vitae, fructum proferens benedictum. Statim namque
the-seed of-life fruit bringing-forth blessed at-once for
quamplures boni et idonei viri, clerici et laici, fugientes
very-many good and fit men clerics and laymen fleeing
mundum et diabolum viriliter elidentes, gratia et
the-world and the-devil manfully crushing by-the-grace and
voluntate Altissimi, vita et proposito eum devote secuti
will of-the-Most-High in-life and purpose him devoutly followed
sunt. Martyrii fervor. Sed licet electissimorum fructuum
have of-martyrdom fervor but although of-most-choice fruits

evangelicus palmes copiam ex se producat, martyrii tamen
the-gospel branch abundance from itself may-produce of-martyrdom yet
sublime propositum et desiderium ardens in eo nullo modo
the-sublime purpose and desire burning in him in-no way
frigescit. Post non multum enim temporis versus Marrochium
grows-cold after not much for of-time toward Morocco
iter arripuit, ut Miramamolino et complicibus suis
the-journey he-seized that to-the-Miramamolin and to-accomplices his
Christi evangelium praedicaret. Tanto namque desiderio
of-Christ the-gospel he-might-preach by-so-great for desire
ferebatur ut peregrinationis suae quandoque relinqueret
he-was-borne that of-pilgrimage his sometimes he-left
comitem, et ad exsequendum propositum spiritu ebrius
the-companion and for carrying-out the-purpose in-spirit drunk
festinaret. Sed bonus Deus, cui mei et multorum sola
he-hastened but good God to-whom of-me and of-many by-sole
bonitate placuit recordari! Cum iam ivisset usque in
goodness it-pleased to-remember when already he-had-gone all-the-way into
Hispaniam in faciem ei restitit, et [ne] ultra procederet,
Spain in face to-him withstood and lest further he-should-proceed
aegritudine intentata, eum a coepto itinere revocavit.
with-sickness brought-on him from the-begun journey recalled
Revertente quoque ipso ad ecclesiam Sanctae Mariae de
with-returning also him to the-church of-Saint Mary of
Portiuncula, tempore non multo post, quidam litterati viri et
Portiuncula at-time not much after certain lettered men and
quidam nobiles ei gratissime adhaeserunt. Sancta discretio.
certain nobles to-him most-gratefully clung holy discretion
Quos ipse, ut erat animo nobilissimus et discretus, honorifice
whom he-himself as he-was in-mind most-noble and discerning honorably
atque digne pertractans, quod suum erat unicuique piissime
and worthily handling what his was to-each most-piously

impendebat. Revera, discretione praecipua praeditus, considerabat
he-gave in-truth with-discretion pre-eminent endowed he-considered
prudenter in omnibus cunctorum graduum dignitatem. Sed
prudently in all-things of-all ranks the-dignity but
nondum valet quiescere, quin beatum impetum animi
not-yet he-is-able to-rest but-that the-blessed impulse of-mind
sui adhuc ferventius exsequatur. Nam tertiodecimo anno
his still more-fervently he-should-carry-out for in-the-thirteenth year
[conversionis] suae ad partes Syriae pergens, cum quotidie bella
of-conversion his to the-parts of-Syria going when daily wars
inter christianos et paganos fortia et dura ingruerent, assumpto
between Christians and pagans strong and hard pressed with-taken
secum socio, conspectibus Solidani Saracenorum se non
with-himself a-companion to-the-sight of-the-Sultan of-the-Saracens himself not
timuit praesentare. Magnanimitas. Sed quis enarrare sufficiat
he-feared to-present magnanimity but who to-recount suffices
quanta coram eo mentis constantia consistebat, [quanta
how-great before him of-mind constancy stood with-how-great
illi virtute animi loquebatur], quanta facundia et fiducia
to-him power of-mind he-spoke with-how-great eloquence and confidence
legi christianae insultantibus respondebat? Nam primo quam
the-law Christian to-those-insulting he-answered for before that
ad Solidanum accederet, captus a complicibus, contumeliis
to the-Sultan he-approached captured by accomplices with-insults
affectus, attritus verberibus non terretur, comminatis suppliciis
affected worn with-blows not he-is-terrified with-threatened punishments
non veretur, morte intentata non expavescit. Et quidem
not he-fears with-death brought-on not he-is-dismayed and indeed
licet a multis, satis hostili animo et mente [aversa],
although by many quite with-hostile mind and with-mind averse
exprobratus fuisset, a Solidano tamen honorifice plurimum
reproached he-had-been by the-Sultan yet honorably very-much

est susceptus. Honorabat eum prout poterat, et oblatis
he-was received he-honored him as he-could and with-offered
muneribus multis ad divitias mundi animum eius inflectere
gifts many to the-riches of-the-world mind his to-bend
conabatur. Sed cum vidisset eum strenuissime omnia velut
he-tried but when he-had-seen him most-strenuously all-things as
stercora contemnentem, admiratione maxima repletus est, et
dung despising with-admiration greatest filled he-was and
quasi virum omnibus dissimilem intuebatur eum. Permotus
as-if a-man to-all unlike he-gazed-at him moved
est valde verbis eius, et eum libentissime audiebat. In
he-was greatly by-words his and him most-gladly heard in
omnibus his Dominus ipsius desiderium non implevit,
all these-things the-Lord his desire not fulfilled
praerogativam illi reservans gratiae singularis.
the-prerogative for-him reserving of-grace singular

De praedicatione avium et obedientia creaturarum. XXI.

about the-preaching to-the-birds and the-obedience of-the-creatures XXI

Interea dum, sicut dictum est, multi appositi sunt ad
meanwhile while as said it-has-been many added were to
fratres, beatissimus pater Franciscus iter faciebat per
the-brothers most-blessed father Francis the-journey made through
vallem Spoletanam. Qui ad locum quemdam applicuit prope
the-valley of-Spoleto who to a-place certain came near
Mevanium, in quo diversi generis congregata erat avium
Bevagna in which of-diverse kind gathered was of-birds
[maxima] multitudo, columbarum [videlicet], cornicularum et
a-very-great multitude of-doves namely of-crows and
aliarum, quae vulgo monadae vocantur. Has cum vidisset
of-others which commonly monadae are-called these when had-seen
beatissimus servus Dei Franciscus, quia homo maximi
the-most-blessed servant of-God Francis because a-man of-greatest

fervoris erat, magnum etiam circa inferiores et irrationabiles
fervor he-was great also toward the-lower and irrational
creaturas pietatis atque dulcedinis gerens affectum, alacriter
creatures of-pity and of-sweetness bearing affection eagerly
cucurrit ad eas, in via sociis derelictis. Cum autem
he-ran to them on the-road with-companions left-behind when moreover
satis prope iam esset, videns quod eum praestolarentur, ipsas
enough near already he-was seeing that him they-awaited them
more solito salutavit. Sed admirans non modicum quomodo
in-manner wonted he-greeted but wondering not little how
aves non surrexissent in fugam, uti facere solent, ingenti
the-birds not had-risen into flight as to-do they-are-wont with-huge
repletus gaudio humiliter deprecatus est eas, ut verbum
filled joy humbly besought has them that the-word
Dei deberent audire. Et inter plura quae locutus est
of-God they-should to-hear and among many-things which spoken he-has
eis, haec quoque adiunxit: Fratres mei, volucres, multum
to-them these-things also he-added brothers my birds much
debetis laudare creatorem vestrum, et ipsum diligere semper,
you-ought to-praise creator your and him to-love always
qui dedit vobis plumas ad induendum, pennas ad volandum,
who gave to-you feathers for clothing wings for flying
et quidquid necesse fuit vobis. Nobiles vos fecit Deus
and whatever necessary was for-you noble you made God
inter creaturas suas, et in puritate aeris vobis contulit
among creatures his and in the-purity of-the-air to-you conferred
mansionem; quoniam cum neque seminetis, neque metatis,
a-dwelling since though neither you-sow nor you-reap
ipse nihilominus sine omni vestra sollicitudine vos protegit
he-himself nevertheless without all your care you protects
et gubernat. Ad haec aviculae illae, ut ipse dicebat
and governs at these-things little-birds those as he-himself said

et qui cum eo fuerant fratres, miro modo secundum
and who with him had-been the-brothers in-wondrous manner according-to
naturam suam exsultantes coeperunt extendere collum,
nature their exulting began to-stretch-out the-neck
protendere alas, aperire os et in illum respicere. Ipse
to-spread the-wings to-open the-mouth and at him to-look he-himself
vero transiens per medium illarum ibat et revertebatur, cum
but passing through the-midst of-them went and returned with
tunica sua capita earum contingens et corpora. Benedixit
tunic his the-heads of-them touching and the-bodies he-blessed
denique ipsis et signo crucis facto licentiam tribuit ut
finally them and with-the-sign of-the-cross made leave he-granted that
ad locum alium transvolarent. Beatus autem pater ibat cum
to place another they-might-fly-across the-blessed moreover father went with
sociis suis per viam [suam] gaudens, et gratias agebat
companions his on way his rejoicing and thanks gave
Deo, quem omnes creaturae confessione supplici venerantur.
to-God whom all creatures with-confession suppliant venerate
Sancta simplicitas. Cum esset iam simplex gratia, non
holy simplicity since he-was now simple by-grace not
natura, coepit se negligentiae incusare, quod olim non
by-nature he-began himself of-negligence to-accuse that formerly not
praedicaverit avibus, postquam audirent tanta cum reverentia
he-had-preached to-the-birds after they-heard so-great with reverence
verbum Dei. Sicque factum est, ut ab illo die cuncta
the-word of-God and-so done it-was that from that day all
volatilia, cuncta animalia cunctaque reptilia et etiam creaturas
flying-things all animals and-all reptiles and even creatures
quae non sentiunt, ad laudem et amorem Creatoris sollicitus
which not feel to the-praise and love of-the-Creator anxiously

hortaretur, quoniam quotidie, invocato nomine Salvatoris,
he-exhorted since daily with-invoked the-name of-the-Savior
propria experientia ipsarum obedientiam cognoscebat.
by-own experience their obedience he-knew
[Obedientia hirundinum.] Nam cum die quadam ad castrum
the-obedience of-the-swallows for when on-day a-certain to the-castle
nomine Albianum, ut verbum Dei proponeret, advenisset,
by-name Alviano that the-word of-God he-might-set-forth he-had-arrived
ascendens in eminentiori loco spectandus ab omnibus, coepit
climbing on a-higher place to-be-seen by all he-began
silentium postulare. Silentibus vero cunctis et reverenter
silence to-ask with-being-silent but all and reverently
adstantibus, hirundines quamplures, garrientes et perstrepentes
standing-by swallows very-many chattering and clamoring
multum, nidificabant in eodem loco. Quibus garrientibus, quia
much were-nesting in the-same place with-which chattering because
beatus Franciscus ab hominibus audiri non poterat, avibus
blessed Francis by men to-be-heard not could to-the-birds
locutus est dicens: Sorores meae hirundines, iam tempus est
spoken he-has saying sisters my swallows now time it-is
ut loquar et ego, quia vos usquemodo satis dixistis. Audite
that I-speak also I because you until-now enough have-said hear
verbum Domini, et estote in silentio et quiete donec sermo
the-word of-the-Lord and be in silence and quiet until the-word
Domini compleatur. At ipsae aviculae, stupentibus et mirantibus
of-the-Lord be-completed but those little-birds with-astounded and wondering
omnibus qui assistebant, statim conticuerunt, nec motae sunt
all who stood-by at-once fell-silent nor moved were
de loco illo, quoadusque praedicatio finiretur. Illi ergo viri,
from place that until the-preaching was-finished those therefore men
cum vidissent hoc signum, repleti sunt admiratione maxima
when they-had-seen this sign filled were with-admiration greatest

dicentes: Vere hic homo sanctus est et amicus Altissimi.
saying truly this man holy is and a-friend of-the-Most-High
Et festinabant devotione maxima vel eius saltem contingere
and they-hastened with-devotion greatest even his at-least to-touch
vestimenta, laudantes et benedicentes Deum. Et mirum certe,
the-garments praising and blessing God and wonderful surely
cum ipsae irrationabiles creaturae ipsius erga se affectum
since the-very irrational creatures his toward themselves the-affection
pietatis cognoscerent et amorem dulcissimum praesentirent.
of-pity recognized and the-love sweetest foresensed
Lepusculus. Nam cum tempore quodam apud castrum Graecii
the-little-hare for when at-time a-certain at the-castle of-Greccio
moraretur, lepusculus unus captus laqueo, a fratre quodam
he-stayed a-little-hare one caught in-a-snare by a-brother certain
vivus apportatus est ei. Quem videns vir beatissimus,
alive brought was to-him whom seeing the-man most-blessed
pietate commotus ait: Frater lepuscule, veni ad me. Quare sic
by-pity moved said brother little-hare come to me why so
te decipi permisisti? Statimque a fratre dimissus, qui
yourself to-be-deceived did-you-allow and-at-once by the-brother let-go who
eum tenebat, ad sanctum confugit, et velut in tutissimo loco,
it held to the-saint it-fled and as-if in a-safest place
nullo cogente, in eius sinu quievit. Cumque aliquantulum
with-no-one compelling in his bosom it-rested and-when a-little
quievisset ibidem, pater sanctus cum materno affectu
it-had-rested there the-father holy with motherly affection
demulcens dimisit eum, ut liber ad nemus rediret. Qui
stroking let-go it that free to the-grove it-might-return which
cum saepe in terra positus ad sancti sinum recurreret,
when often on the-ground placed to of-the-saint the-bosom it-ran-back
iussit eum tandem ad silvam, quae propinqua erat, a
he-ordered it at-last to the-wood which near was by

fratribus deportari. Cuniculus. Simile quiddam contigit
the-brothers to-be-carried-off the-rabbit similar something happened
de quodam cuniculo, quod animal valde indomesticum
about a-certain rabbit which an-animal very untamed
est, cum esset in insula laci Perusii. [Piscis.] Eodem
is when he-was on the-island of-the-lake of-Perugia the-fish by-the-same
quoque pietatis affectu erga pisces ducebatur, quos, cum
also of-pity affection toward fishes he-was-led which when
opportunitatem haberet, captos in aquam vivos reiiciebat,
opportunity he-had caught into the-water alive he-threw-back
praecipiens eis cavere sibi ne iterum caperentur.
commanding them to-beware for-themselves lest again they-be-caught
Cum enim tempore quodam in lacu Reatino iuxta quemdam
when for at-time a-certain on the-lake of-Rieti near a-certain
portum in navicula resideret, piscator quidam piscem magnum
harbor in a-little-boat he-sat a-fisherman certain a-fish great
capiens, qui vulgo dicitur tinca, illum devotus obtulit ei.
catching which commonly is-called tench it devout offered to-him
Qui eum hilariter et benigne suscipiens, fraterno nomine ipsum
who it cheerfully and kindly receiving by-brotherly name it
vocare coepit, et extra naviculam eum in aqua reponens,
to-call began and outside the-little-boat it in the-water putting-back
coepit devotus benedicere nomen Domini. Sicque aliquandiu,
began devout to-bless the-name of-the-Lord and-so for-some-while
dum in oratione persisteret, dictus piscis iuxta naviculam
while in prayer he-persisted the-said fish beside the-little-boat
ludens in aqua non recedebat de loco, in quo eum
playing in the-water not withdrew from the-place in which it
posuerat, donec, oratione completa, sanctus Dei recedendi
he-had-put until with-prayer completed the-saint of-God of-withdrawing
sibi licentiam exhiberet. Sic enim gloriosus pater Franciscus,
to-it leave should-show so for the-glorious father Francis

in via obedientiae ambulans et divinae subiectionis perfecte
in the-way of-obedience walking and of-divine subjection perfectly
iugum amplectens, in creaturarum obedientia magnam coram
the-yoke embracing in of-creatures obedience great before
Deo adeptus est dignitatem. Miraculum. Nam et aqua
God gained has dignity miracle for also water
in vinum ei conversa est, cum tempore quodam apud
into wine for-him turned was when at-time a-certain at
eremum Sancti Urbani aegritudine gravissima laboraret. Ad
the-hermitage of-Saint Urban with-sickness most-grave he-labored at
cuius gustum tanta facilitate convaluit, ut divinum fore
whose tasting with-so-great ease he-recovered that divine to-be
miraculum, sicut et erat, ab omnibus crederetur. Et vere
a-miracle as also it-was by all it-was-believed and truly
sanctus, cui sic obediunt creaturae, cuius [et] ad nutum
holy-is-he to-whom so obey the-creatures whose also at nod
in alteros usus ipsa transeunt elementa.
into other uses the-very pass the-elements

De praedicatione ipsius apud Esculum, et quomodo per ea, quae manu tetigerat, ipso absente, sanabantur infirmi. XXII

THE PREACHING AT ASCOLI, AND CURES BY HIS TOUCH

At Ascoli thirty men take the habit, and the peoples bring him bread to bless, cut his tunic for relics, and are healed by what he touched; a woman in labor is delivered by his reins. He heals a lame boy at Toscanella and a paralytic at Narni, gives sight to a blind woman, straightens a woman's hands at Gubbio, frees a brother of the falling sickness, and drives a demon from a woman at San Gemini.

Tempore illo in quo, sicut dictum est, venerabilis pater
at-the-time that in which as said it-has-been the-venerable father
Franciscus volucribus praedicavit, civitates et castella circuiens,
Francis to-the-birds preached cities and castles going-round
et ubique benedictionum semina spargens, ad civitatem
and everywhere of-blessings the-seeds scattering to the-city
Esculanam applicuit. In qua cum verbum Dei more solito
of-Ascoli he-came in which when the-word of-God in-manner wonted
ferventissime loqueretur, immutatione dexterae Excelsi,
most-fervently he-spoke by-the-change of-the-right-hand of-the-Most-High
tanta gratia et devotione pene universus populus est
with-so-great grace and devotion almost the-whole people was
repletus, ut ad audiendum et videndum eum anhelantes
filled that for hearing and seeing him panting
omnes se invicem conculcarent. Nam et triginta viri,
all themselves one-another trampled for also thirty men
clerici et laici, tunc temporis ab ipso sanctae religionis
clerics and laymen at-that of-time from him of-holy religion
habitum susceperunt. Devotio. Tanta erat fides virorum et
the-habit received devotion so-great was the-faith of-men and

mulierum, tanta devotio mentis erga sanctum Dei, ut felicem
of-women so-great the-devotion of-mind toward the-saint of-God that happy
se pronuntiaret qui saltem vel vestimentum eius contingere
himself he-pronounced who at-least even the-garment his to-touch
potuisset. Ingrediente ipso aliquam civitatem, laetabatur clerus,
had-been-able with-entering him any city rejoiced the-clergy
pulsabantur campanae, exsultabant viri, congaudebant feminae,
were-rung the-bells exulted the-men rejoiced-together the-women
applaudebant pueri, et saepe, ramis arborum sumptis,
applauded the-boys and often with-branches of-trees taken
psallentes obviam ei procedebant. Confundebatur haeretica
singing to-meet him they-went-forth was-confounded heretical
pravitas, extollebatur fides Ecclesiae et fidelibus iubilantibus
depravity was-exalted the-faith of-the-Church and with-the-faithful rejoicing
haeretici latitabant. Nam tanta in eo apparebant insignia
the-heretics hid for so-great in him appeared marks
sanctitatis, quod nemo se illi audebat verbis opponere,
of-holiness that no-one himself to-him dared with-words to-oppose
cum ad ipsum solummodo respiceret frequentia populorum.
since to him alone looked the-throng of-the-peoples
Inter omnia et super omnia fidem sanctae Romanae Ecclesiae
among all-things and above all-things the-faith of-the-holy Roman Church
servandam, venerandam et imitandam fore censebat, in qua sola
to-be-kept to-be-venerated and to-be-imitated to-be he-judged in which alone
salus consistit omnium salvandorum. Venerabatur sacerdotes, et
salvation consists of-all those-to-be-saved he-venerated priests and
omnem ecclesiasticum ordinem nimio amplexabatur affectu.
every ecclesiastical order with-excessive he-embraced affection
Miraculum. Offerebant ei populi panes ad benedicendum,
miracle offered to-him the-peoples breads for blessing
quos longo tempore reservantes, ad eorum gustum a diversis
which for-a-long time keeping at their tasting from various

aegritudinibus sanabantur. Sic et multoties fide maxima
sicknesses they-were-healed so also many-times with-faith greatest
freti eius tunicam incidebant, ut quasi nudus aliquando
relying his tunic they-cut that as-if naked sometimes
remaneret; et quod magis est admirandum, si rem aliquam
he-remained and what more is to-be-wondered-at if a-thing any
manu tangeret sanctus pater, per eam etiam nonnullis
with-hand touched the-holy father through it also to-some
sanitas reddebatur. Miraculum. Nam cum mulier quaedam, in
health was-restored miracle for when a-woman certain in
partibus Aretii villulam quamdam inhabitans, gravida esset,
the-parts of-Arezzo a-little-farm certain inhabiting pregnant was
veniente tempore partus, in pariendo diebus pluribus laboravit,
with-coming the-time of-birth in giving-birth for-days several she-labored
sicque incredibili attrita dolore nec mors, nec vita sibi
and-so by-unbelievable worn pain neither death nor life to-her
aliquatenus praestabatur. Vicini et cognati eius audierant
in-any-way was-granted the-neighbors and kinsfolk her had-heard
beatum Franciscum per viam illam fore ad quemdam eremum
blessed Francis by way that to-be to a-certain hermitage
transiturum. Exspectantibus autem illis, accidit beatum
about-to-pass-by with-waiting moreover them it-happened blessed
Franciscum ad dictum locum per aliam viam transire; iverat
Francis to the-said place by another way to-pass he-had-gone
enim eques, eo quod erat debilis et infirmus. Sed
for on-horseback for-this that he-was weak and infirm but
perveniente ipso ad locum, per quemdam fratrem, nomine
with-arriving him at the-place through a-certain brother by-name
Petrum, equum remisit ad virum illum, qui sibi eum
Peter the-horse he-sent-back to man that who to-him it
concesserat intuitu charitatis. Frater Petrus reducens equum per
had-lent in-regard of-charity brother Peter leading-back the-horse by

viam illam transivit, in qua mulier torquebatur. Quem videntes
way that passed in which the-woman was-tormented whom seeing
viri terrae illius festini cucurrerunt ad eum, putantes ipsum
the-men of-land that hastening ran to him thinking him
esse beatum Franciscum, sed cognoscentes ipsum non esse,
to-be blessed Francis but recognizing him not to-be
tristati sunt valde nimis. Tandem coeperunt quaerere inter
saddened were very exceedingly at-last they-began to-ask among
se si posset res aliqua inveniri, quam manu tetigisset
themselves whether could thing any to-be-found which with-hand had-touched
beatus Franciscus. Cumque in his diu quaerendo facerent
blessed Francis and-when in these-things long by-seeking they-made
moram, demum invenerunt freni habenas, quas ipse manu
delay at-last they-found of-the-bridle the-reins which he-himself in-hand
tenuerat equitando, extrahentesque frenum ex equi ore,
had-held in-riding and-drawing-out the-bridle from of-the-horse the-mouth
cui sanctus pater insederat, posuerunt super mulierem
on-which the-holy father had-sat they-put on the-woman
habenas, quas propriis manibus contrectaverat ipse; quae
the-reins which with-own hands had-handled he-himself who
incontinenti, remoto periculo, cum gaudio peperit et salute.
forthwith with-removed the-danger with joy gave-birth and safety
Gualfreducius, Castrum Plebis inhabitans, homo religiosus,
Gualfreduccio the-Castle of-Pieve inhabiting a-man religious
timens et colens Deum cum omni domo sua, chordam apud
fearing and worshiping God with all house his a-cord with
se habebat, qua beatus Franciscus quandoque succinctus
himself had with-which blessed Francis once girded
fuerat. Accidit autem ut in terra illa viri multi et mulieres non
had-been it-happened moreover that in land that men many and women not
paucae variis infirmitatibus et febribus laborarent. Ibatque
few with-various infirmities and fevers labored and-went

praedictus vir per infirmantium domos, et intincta chorda in
the-aforesaid man through of-the-sick the-houses and with-dipped cord in
aqua, vel ex pilis ipsius aliquid commiscens in ea, dabat bibere
water or from hairs its something mixing in it he-gave to-drink
patientibus, et ita in Christi nomine sanitatem consequebantur
to-the-sufferers and so in of-Christ the-name health obtained
omnes. Haec autem in absentia beati Francisci fiebant, et
all these-things moreover in the-absence of-blessed Francis were-done and
his multo plura, quae a nobis non possent sermone
than-these by-much more-things which by us not could with-speech
longissimo aliquatenus explicari. Verum de iis, quae
longest in-any-way be-unfolded but about those-things which
per eius praesentiam operari dignatus est dominus Deus
through his presence to-work deigned has the-lord God
noster, pauca quaedam huic operi breviter inseremus.
our few certain-ones in-this work briefly we-shall-insert
Quomodo claudum apud Thuscanellam et paralyticum apud
how a-lame-one at Tuscanella and a-paralytic at
Narnium sanavit. XXIII.
Narni he-healed XXIII
Cum tempore quodam, ad evangelizandum regnum Dei,
when at-time a-certain for evangelizing the-kingdom of-God
sanctus Dei Franciscus regiones longas ac varias circuiret,
the-saint of-God Francis regions long and various went-round
pervenit ad civitatem quamdam, quae dicitur Thuscanella. In
he-came to a-city certain which is-called Tuscanella in
qua, cum more solito spargeret semen vitae, miles quidam
which when in-manner wonted he-scattered the-seed of-life a-knight certain
eiusdem civitatis eum suscepit hospitio, cui filius unicus
of-the-same city him received in-hospitality to-whom a-son only
erat, claudus et toto corpore debilis; qui, licet aetate
was lame and in-whole body weak who although in-age

puerulus, ablactationis tamen transierat annos et adhuc
a-little-boy of-weaning yet had-passed the-years and still
in cunabulis morabatur. Pater vero pueri, videns virum
in the-cradle stayed the-father but of-the-boy seeing the-man
Dei tanta praeditum sanctitate, proiecit se ad pedes
of-God with-so-great endowed holiness threw himself at the-feet
eius humiliter, filii sui ab eo postulans sanitatem. Qui
his humbly of-son his from him asking the-health who
cum tantae virtutis et gratiae se indignum et inutilem
since of-so-great power and grace himself unworthy and useless
reputaret, diu hoc facere recusavit. Tandem precum illius
he-reckoned long this to-do refused at-last of-the-prayers his
instantia victus, oratione praemissa, manum imposuit puero,
by-the-insistence conquered with-prayer sent-before hand he-laid on-the-boy
et benedicens allevavit eum. Qui statim, cernentibus singulis,
and blessing raised him who at-once with-seeing each
[et gaudentibus,] in nomine domini nostri Iesu Christi surrexit
and rejoicing in the-name of-lord our Jesus Christ rose
incolumis, et huc atque illuc coepit per domicilium ambulare.
unharmed and here and there began through the-house to-walk
Quodam vero tempore cum Narnium venisset vir Dei
at-a-certain but time when to-Narni had-come the-man of-God
Franciscus, et ibidem diebus pluribus moraretur, vir quidam
Francis and there for-days several stayed a-man certain
eiusdem civitatis, nomine Petrus, paralyticus in lecto iacebat.
of-the-same city by-name Peter paralytic in bed lay
Qui per quinque mensium spatium ita fuit omnium
who through of-five months the-space so was of-all
membrorum officio destitutus, quod nullo modo surgere
limbs of-the-function destitute that in-no way to-rise
poterat, nec aliquatenus se movere; et sic pedum, manuum
he-could nor in-any-way himself to-move and so of-feet of-hands

ac capitis totaliter auxilio perdito, solam linguam movere
and of-head wholly with-the-help lost alone the-tongue to-move
valebat et oculos aperire. Audiens vero quod sanctus Franciscus
he-was-able and the-eyes to-open hearing but that holy Francis
Narnium advenisset, transmisit nuntium ad episcopum civitatis,
to-Narni had-come he-sent a-messenger to the-bishop of-the-city
ut, divinae pietatis intuitu, servum Dei altissimi ad ipsum
that of-divine piety in-regard the-servant of-God most-high to him
mittere dignaretur, confidens ab infirmitate qua tenebatur,
to-send he-would-deign trusting from the-infirmity by-which he-was-held
ex eius visione ac praesentia liberari. Sic utique factum
from his sight and presence to-be-freed so certainly done
est, ut cum beatus Franciscus accessisset ad eum, signum
it-was that when blessed Francis had-approached to him the-sign
crucis a capite usque ad pedes faciens super eum, statim
of-the-cross from the-head all-the-way to the-feet making over him at-once
omni fugato morbo, eum pristinae restitueret sanitati.
with-all put-to-flight disease him to-former he-restored health
Quomodo mulierem caecam illuminavit, et apud Eugubium
how a-woman blind he-illuminated and at Gubbio
aliam contractam [ex]tendit. XXIV.
another contracted he-stretched-out XXIV
Mulier quaedam civitatis supradictae, oculorum caecitate
a-woman certain of-the-city above-said of-the-eyes with-blindness
percussa, signum crucis a beato Francisco super oculos
struck the-sign of-the-cross from blessed Francis over eyes
suos suscipiens, statim meruit lumen recipere concupitum.
her receiving at-once deserved the-light to-receive desired
Apud Eugubium mulier erat, quae manus ambas contractas
at Gubbio a-woman there-was who hands both contracted
habens, nihil cum eis poterat operari. Quae, cum cognovisset
having nothing with them could to-do who when she-had-learned

sanctum Franciscum civitatem intrasse, statim cucurrit ad
holy Francis the-city to-have-entered at-once ran to
eum, et facie miserabili moestitiaque plena, contractas
him and with-face pitiable and-sadness full contracted
ei manus ostendens, coepit rogare ipsum ut eas tangere
to-him hands showing began to-ask him that them to-touch
dignaretur. Qui pietate permotus manus eius tetigit ac sanavit.
he-would-deign who by-pity moved the-hands her touched and healed
Statimque mulier, domum rediens laetabunda, caseatam unam
and-at-once the-woman home returning joyful a-cheese-cake one
propriis manibus fecit, ipsamque obtulit sancto viro. Ipse
with-own hands made and-it offered to-the-holy man he-himself
vero, parumper ex eadem caseata charitative suscipiens,
but a-little from the-same cheese-cake charitably receiving
reliquum iussit mulierem cum familia manducare.
the-rest bade the-woman with household to-eat
Quomodo fratrem unum a caduco morbo, seu a
how a-brother one from the-falling sickness or from
daemonio liberavit, [et] quomodo apud Sancti Gemini
a-demon he-freed and how at of-San Gemini
castrum daemoniacam liberavit. XXV.
the-castle a-demoniac-woman he-freed XXV
Frater unus infirmitatem maximam et horribilem visu
a-brother one an-infirmity very-great and horrible to-sight
patiebatur frequenter, quam quo nomine censeam nescio,
suffered frequently which by-what name I-should-reckon I-know-not
cum quidam ma[li]gnum fuisse diabolum opinentur. Nam
since some an-evil to-have-been devil think for
totus saepe allidebatur, et miserabili aspectu respiciens
wholly often he-was-dashed and with-pitiable look looking
volutabatur spumans; nunc membra illius contrahebantur,
he-rolled foaming now the-limbs his were-contracted

nunc extendebantur, nunc plicata et torta, nunc rigida
now were-stretched now folded and twisted now rigid
efficiebantur et dura. Quandoque totus extensus et rigidus,
were-made and hard sometimes wholly stretched and rigid
pedibus aequatis capiti, elevabatur in altum, quantum
with-feet level to-the-head he-was-raised on high as-much-as
viri statura est, et subito resilibat ad terram. Cuius
of-a-man the-stature is and suddenly he-sprang-back to the-ground whose
languorem gravissimum sanctus pater Franciscus miseratus
languor most-grave the-holy father Francis pitying
ivit ad eum, et facta oratione signavit eum ac benedixit.
went to him and with-made prayer signed him and blessed
Qui subito, sanus effectus, infirmitatis huius molestias aliquas
who suddenly sound made of-infirmity this troubles any
minime postmodum toleravit.
by-no-means afterward endured
Quadam die cum transiret beatissimus pater Franciscus per
on-a-certain day when passed most-blessed father Francis through
episcopatum Narniensem, devenit ad castrum quoddam, quod
the-bishopric of-Narni he-came to a-castle certain which
dicitur Sancti Gemini, et evangelizans ibi regnum Dei, a
is-called of-San Gemini and evangelizing there the-kingdom of-God by
viro quodam timente atque colente Deum, satis bonae famae
a-man certain fearing and worshiping God quite of-good repute
in terra illa, cum tribus fratribus hospitio est susceptus.
in land that with three brothers in-hospitality he-was received
Uxor autem eius a daemonio vexabatur, sicut notum erat
the-wife moreover his by a-demon was-vexed as known it-was
omnibus inhabitantibus terram illam. Rogavitque beatum
to-all inhabiting land that and-asked blessed
Franciscum vir eius pro illa, confidens eam posse ipsius
Francis husband her for her trusting her to-be-able his

meritis liberari. Sed quoniam plus desiderabat in simplicitate
by-merits to-be-freed but since more he-desired in simplicity
sua contemptui haberi, quam de ostensione sanctitatis mundi
his in-contempt to-be-held than for the-showing of-holiness of-world
huius favoribus extolli, facere hoc penitus recusabat. Tandem,
this by-the-favors to-be-exalted to-do this utterly he-refused at-last
quia Deus in causa erat, rogitantibus eum multis, victus
because God in the-cause was with-asking him many conquered
precibus acquievit. Vocavit quoque tres fratres [ad se], qui
by-prayers he-acquiesced he-called also three brothers to himself who
erant cum eo, et in singulis domus illius angulis singulum
were with him and in single of-house that corners a-single
fratrem constituens, dixit eis: Oremus, fratres, ad Dominum
brother setting he-said to-them let-us-pray brothers to the-Lord
pro muliere hac, ut iugum diaboli ab ea excutiat Deus,
for woman this that the-yoke of-the-devil from her may-shake-off God
ad laudem et gloriam suam. Stemus separatim, inquit, in
to the-praise and glory his let-us-stand separately he-says in
angulis domus, ne spiritus iste malignus nos fugere, aut
the-corners of-the-house lest spirit this evil us to-flee or
decipere valeat, quaerens diverticula angulorum. Completa
to-deceive be-able seeking the-byways of-the-corners with-completed
quoque oratione, beatus Franciscus in virtute spiritus accessit
also the-prayer blessed Francis in the-power of-the-spirit approached
ad mulierem, quae miserabiliter torquebatur et horrende
to the-woman who wretchedly was-tormented and horribly
clamabat, et ait: In nomine domini nostri Iesu Christi, per
cried and said in the-name of-lord our Jesus Christ through
obedientiam praecipio tibi, daemon, ut exeas ab ea, nec
obedience I-command you demon that you-go-out from her nor
audeas ipsam amplius impedire. Vix verba compleverat, et
dare her further to-hinder scarcely the-words he-had-completed and

tam velocissime cum furore atque stridore foras egressus est,
so most-swiftly with fury and gnashing outside went-out it-has
quod propter subitam sanitatem mulieris et tam citissimam
that on-account-of the-sudden health of-the-woman and so most-swift
obedientiam daemonis, sanctus pater sibi putaret fore
the-obedience of-the-demon the-holy father to-himself thought to-be
illusum. Statimque cum rubore de loco illo recessit, divina
mocked and-at-once with blushing from place that he-withdrew with-divine
providentia id gerente ne posset in aliquo inaniter gloriari.
providence this managing lest he-could in anything vainly to-glory
Unde factum est, quod cum alia vice per eumdem
whence done it-was that when at-another time through the-same
locum transiret beatus Franciscus, frater Helias cum eo erat,
place passed blessed Francis brother Elias with him was
et ecce mulier illa, ut cognovit adventum eius, continuo
and behold woman that as she-learned the-arrival his immediately
surrexit, et accurrens per plateam clamabat post eum ut
rose and running-up through the-square cried after him that
sibi eloqui dignaretur. Ipse vero nolebat ei loqui, sciens
to-her to-speak he-would-deign he-himself but would-not to-her speak knowing
eam esse mulierem illam de qua expulerat quandoque
her to-be woman that from whom he-had-driven-out once
virtute divina daemonium. At ipsa osculabatur vestigia pedum
by-power divine the-demon but she kissed the-traces of-the-feet
eius, gratias agens Deo et sancto Francisco servo eius,
his thanks giving to-God and to-holy Francis servant his
qui de manu mortis liberaverat eam. Tandem frater Helias
who from the-hand of-death had-freed her at-last brother Elias
compulit sanctum prece, qui locutus est ei, certificatus per
compelled the-saint by-prayer who spoke has to-her assured through
multos de infirmitate, ut dictum est, et liberatione sua.
many about the-infirmity as said it-has-been and freeing her

Quomodo etiam apud Civitatem de Castello daemonium expulit. XXVI

A DEMON DRIVEN OUT, AND THE BISHOP OF OSTIA

At Città di Castello Francis drives a demon from a woman. He seeks others' salvation and longs to be with Christ, prays alone in deserted places, and fights the devil there. He preaches before Pope Honorius and the cardinals. At Florence, on his way to France, he meets the bishop of Ostia, who bids him stay and guard his brothers, and he commits himself and them to the bishop, who protects the order.

Apud Civitatem etiam de Castello mulier quaedam obsessa
at City also of Castello a-woman certain possessed
erat a daemonio. In qua civitate cum esset beatissimus pater
was by a-demon in which city when was most-blessed father
Franciscus, perducta est mulier ad domum in qua ipse
Francis brought was the-woman to the-house in which he-himself
manebat. Mulier autem illa foris stans coepit frendere
stayed the-woman moreover that outside standing began to-gnash
dentibus, et torvo vultu, miserabili voce barrire, sicut
with-teeth and with-grim face with-pitiable voice to-bellow as
mos est spirituum immundorum. Multi enim de civitate
the-custom is of-spirits unclean many for from city
illa utriusque sexus accedentes rogaverunt sanctum Franciscum
that of-each sex approaching asked holy Francis
pro muliere; diu namque ille malignus et eam vexaverat
for the-woman long for that evil-one both her had-vexed
torquendo, et illos turbaverat barriendo. Sanctus pater
by-tormenting and them had-troubled by-bellowing the-holy father
misit tunc ad eam fratrem qui erat secum, experiri volens
sent then to her a-brother who was with-him to-test wishing
utrum foret daemonium, an deceptio muliebris. Quem videns
whether it-were a-demon or deceit womanish whom seeing

mulier illa coepit deridere ipsum, sciens sanctum Franciscum
woman that began to-mock him knowing holy Francis
minime fore. Pater sanctus intus erat orans, finitaque
by-no-means to-be-there the-father holy within was praying and-with-finished
oratione foras exivit. Mulier autem coepit tremere ac volutari
prayer outside went-out the-woman moreover began to-tremble and to-roll
super terram, non sustinens virtutem eius. Quam vocans ad
on the-ground not enduring the-power his whom calling to
se sanctus Franciscus dixit: In virtute obedientiae praecipio
himself holy Francis said in the-power of-obedience I-command
tibi, immunde spiritus, exi ab ea. Qui confestim dimisit
you unclean spirit go-out from her which immediately let-go
eam, sine aliqua laesione, satis indignabundus recedens.
her without any injury enough indignant withdrawing
Gratias omnipotenti Deo, qui omnia in omnibus operatur.
thanks to-almighty God who all-things in all works
Verum quia non miracula, quae sanctitatem non faciunt sed
but because not the-miracles which holiness not make but
ostendunt, sed potius excellentiam vitae ac sincerissimam
show but rather the-excellence of-life and the-most-sincere
conversationis ipsius formam decrevimus explanare, hiis
of-conduct his the-form we-have-decided to-explain with-these
prae nimietate omissis, aeternae salutis opera retexemus.
for excess omitted of-eternal salvation the-works we-shall-retell

De claritate et constantia mentis eius et de praedicatione
about the-brightness and constancy of-mind his and about the-preaching
coram domino Papa Honorio; et quomodo se et fratres
before the-lord Pope Honorius and how himself and the-brothers
commisit domino Hugoni episcopo Hostiensi. XXVII.
he-committed to-the-lord Hugo bishop of-Ostia XXVII
Vir Dei Franciscus doctus erat non sua quaerere,
the-man of-God Francis taught was not his-own-things to-seek
sed quae aliorum saluti praecipue cerneret expedire; super
but what of-others to-salvation chiefly he-saw to-be-expedient above
omnia tamen desiderabat dissolvi, et esse cum Christo.
all-things however he-desired to-be-dissolved and to-be with Christ
Propterea summum eius studium erat ab omnibus, quae in
therefore highest his zeal was from all-things which in
mundo sunt, liber exsistere, ne, vel ad horam, contagione
the-world are free to-be lest even for an-hour by-the-contagion
alicuius pulveris, mentis eius serenitas turbaretur. Insensibilem
of-some dust of-mind his the-serenity be-disturbed insensible
omnibus quae perstrepunt exterius se reddebat, et totis
to-all-things which resound outwardly himself be-rendered and with-all
visceribus undique sensus exteriores recolligens, ac motus
bowels from-every-side the-senses outward gathering and the-motions
animi cohibens, soli vacabat Deo. In foraminibus petrae
of-mind restraining alone he-was-free-for God in the-clefts of-the-rock
nidificabat, et in caverna maceriae habitatio eius. Felici
he-nested and in the-cave of-the-wall the-dwelling his with-happy
certe devotione circuibat caelibes mansiones et in vulneribus
surely devotion he-went-round the-heavenly mansions and in the-wounds
Salvatoris exinanitus totus diutius residebat. Eligebat
of-the-Savior emptied wholly for-a-long-time he-rested he-chose
proinde frequenter solitaria loca, ut ex toto animum in
therefore frequently solitary places that from whole the-mind into

Deum posset dirigere, nec tamen pigritabatur, cum
God he-might-be-able to-direct nor however was-he-sluggish when
tempus cerneret opportunum, se negotiis ingerere, ac
the-time he-saw fitting himself into-affairs to-thrust and
saluti libens intendere proximorum. De devota oratione.
to-the-salvation gladly to-attend of-neighbors about devout prayer
Nam eius tutissimus portus erat oratio, non unius exsistens
for his safest harbor was prayer not of-one being
momenti, vacuave aut praesumptuosa, sed longa tempore, plena
moment or-empty or presumptuous but long in-time full
devotione, humilitate placida; si sero incipiebat, vix mane
of-devotion in-humility peaceful if late he-began scarcely in-the-morning
finiebat; ambulans, sedens, comedens et bibens orationi erat
he-finished walking sitting eating and drinking on-prayer he-was
intentus. In ecclesiis derelictis et in deserto positis solus ad
intent in churches abandoned and in the-desert placed alone for
orandum nocte pergebat; in quibus, divina gratia protegente,
praying by-night he-went in which with-divine grace protecting
multos timores, multasque angustias animi superavit.
many fears and-many distresses of-mind he-overcame
Manu ad manum cum diabolo confligebat, cum in eiusmodi
hand to hand with the-devil he-fought when in of-this-kind
locis non solum tentationibus ipsum pulsaret interius, verum
places not only with-temptations him he-struck inwardly but
etiam exterius ruinis et subversionibus deterre[re]t. Sed sciens
also outwardly with-ruins and overturnings he-sought-to-deter but knowing
fortissimus miles Dei Dominum suum ubique omnia posse,
the-bravest soldier of-God Lord his everywhere all-things to-be-able
terroribus non cedebat, sed aiebat in corde suo: Nihil amplius,
to-terrors not he-yielded but said in heart his nothing more
o malevole, potes in me malitiae tuae arma excutere, quam
O malevolent-one can-you against me of-malice your the-arms to-shake-out than

si in publico coram omnibus maneremus. Vera [constantia.]
if in public before all we-remained true constancy
Revera constantissimus erat valde, et in nullo, nisi quod erat
in-truth most-constant he-was very and to nothing but what was
Domini, attendebat. Nam cum inter multa millia hominum
of-the-Lord he-attended for when among many thousands of-men
verbum Dei saepissime praedicaret, ita securus erat ac si cum
the-word of-God most-often he-preached so secure he-was as if with
familiari socio loqueretur. Populorum maximam multitudinem
a-familiar companion he-spoke of-peoples the-greatest multitude
quasi virum unum cernebat, et [uni] quasi multitudini
as-if a-man one he-saw and to-one as-if a-multitude
diligentissime praedicabat. De puritate mentis providebat
most-diligently he-preached from the-purity of-mind he-provided
sibi securitatem dicendi sermonem, et non praecogitatus
for-himself the-security of-speaking the-word and not premeditated
mira et inaudita omnibus loquebatur. Si quando vero
wonderful and unheard-of-things to-all he-spoke if ever but
aliqua meditatione praeveniret sermonem, congregatis populis,
by-some meditation he-forestalled the-sermon with-gathered peoples
et meditata quandoque non recordabatur, et loqui
and the-meditated-things sometimes not he-remembered and to-speak
alia ignorabat, absque rubore aliquo confitebatur populis,
other-things knew-not without blush any he-confessed to-the-peoples
se multa praecogitasse, quorum nihil penitus poterat
himself many-things to-have-premeditated of-which nothing at-all he-could
recordari, sicque de subito tanta eloquentia replebatur, ut
to-remember and-so from sudden with-so-great eloquence he-was-filled that
in admirationem converteret animos auditorum. Quandoque
into admiration he-turned the-minds of-the-hearers sometimes

vero nihil sciens loqui, benedictione data, ex hoc solo
but nothing knowing to-speak with-blessing given from this alone
maxime praedicatos populos dimittebat.
most preached-to the-peoples he-dismissed
Sed et cum tempore quodam, causa religionis poscente, ad
but also when at-time a-certain with-the-cause of-the-religion demanding to
urbem Romam venisset, loqui coram domino Papa Honorio et
the-city Rome he-had-come to-speak before the-lord Pope Honorius and
venerabilibus Cardinalibus plurimum sitiebat. Quod intelligens
the-venerable Cardinals very-much he-thirsted which understanding
dominus Hugo, gloriosus episcopus Hostiensis, qui sanctum
lord Hugo the-glorious bishop of-Ostia who the-saint
Dei singulari venerabatur affectu, timore ac laetitia est
of-God with-singular venerated affection with-fear and gladness was
repletus, admirans sancti viri fervorem, et simplicem intuens
filled wondering-at of-the-holy man the-fervor and the-simple beholding
puritatem. Sed confidens de misericordia Omnipotentis, quae
purity but trusting in the-mercy of-the-Almighty which
pie se colentibus necessitatis tempore nunquam deest,
piously itself to-those-worshiping of-need in-time never is-lacking
eum coram domino Papa et reverendis Cardinalibus introduxit.
him before the-lord Pope and the-reverend Cardinals he-brought-in
Qui coram tantis principibus assistens, licentia et benedictione
who before such-great princes standing with-leave and blessing
suscepta, intrepidus loqui coepit. Et quid[e]m cum tanto
received fearless to-speak began and indeed with so-great
fervore spiritus loquebatur, quod non se capiens prae laetitia,
fervor of-spirit he-spoke that not himself containing for gladness
cum ex ore verbum proferret, pedes quasi saliendo
when from the-mouth the-word he-brought-forth the-feet as-if leaping
movebat, non ut lasciviens, sed ut igne divini amoris
he-moved not as wanton but as with-the-fire of-divine love

ardens, non ad risum movens, sed planctum doloris extorquens.
burning not to laughter moving but the-lament of-grief wringing-out
Multi enim ipsorum compuncti sunt, divinam gratiam et
many for of-them pricked were the-divine grace and
tantam viri constantiam admirantes. Verum venerabilis
so-great of-the-man constancy wondering-at but the-venerable
dominus episcopus Hostiensis timore suspensus erat, totis
lord bishop of-Ostia with-fear suspended was with-all
visceribus orans ad Dominum, ne beati viri contemneretur
bowels praying to the-Lord lest of-the-blessed man be-despised
simplicitas, quoniam in eum sancti gloria resultabat et
the-simplicity since on him of-the-saint the-glory rebounded and
dedecus, eo quod erat pater super eius familiam constitutus.
the-disgrace for-this that he-was father over his family established
Adhaeserat ei namque sanctus Franciscus, tamquam filius
had-clung to-him for holy Francis as a-son
patri et unicus matri suae, securus in sinu clementiae
to-a-father and an-only-one to-mother his secure in the-bosom of-clemency
suae dormiens et quiescens. Pastoris certe ille implebat vicem
his sleeping and resting of-the-shepherd surely he filled the-place
et faciebat opus, sed sancto viro pastoris reliquerat nomen.
and did the-work but to-the-holy man of-shepherd he-had-left the-name
Beatus pater necessaria providebat, sed felix ille dominus
the-blessed father the-necessities provided but happy that lord
provisa effectui mancipabat. O quanti, maxime in
the-things-provided to-effect consigned O how-many most in
principio cum haec agerentur, novellae plantationi ordinis
the-beginning when these-things were-done the-new planting of-the-order
insidiabantur ut perderent! O quanti electam vineam, quam
plotted-against that they-might-destroy O how-many the-chosen vineyard which
dominica manus benignissime novam in mundo plantabat,
of-the-Lord hand most-kindly new in the-world planted

praefocare studebant! Quam multi primos, et purissimos
to-choke strove how many the-first and purest
eius fructus furari et consumere nitebantur! Qui omnes tam
its fruits to-steal and to-consume strove who all so
reverendi patris et domini gladio interfecti, et ad nihilum
of-reverend of-father and of-lord by-the-sword slain and to nothing
sunt redacti. Erat enim rivus eloquentiae, murus Ecclesiae,
were reduced he-was for a-stream of-eloquence a-wall of-the-Church
veritatis assertor et amator humilium. Benedicta proinde ac
of-truth an-asserter and a-lover of-the-humble blessed therefore and
memorabilis illa dies, in qua sanctus Dei tam venerabili
memorable that day in which the-saint of-God to-so venerable
domino se commisit. Cum enim tempore quodam dominus
a-lord himself committed when for at-time a-certain lord
iste legatione, sicut saepe solebat, pro Sede Apostolica
this the-legation as often he-was-wont for the-See Apostolic
in Tuscia fungeretur, beatus Franciscus, non multos adhuc
in Tuscany discharged blessed Francis not many yet
fratres habens et volens in Franciam ire, devenit Florentiam,
brothers having and wishing into France to-go came to-Florence
ubi tunc iam dictus episcopus morabatur. Nondum alter
where then the-already said bishop stayed not-yet one
alteri erat praecipua familiaritate coniunctus, sed sola fama
to-the-other was by-special familiarity joined but only the-fame
beatae vitae mutua eos et affectuali iunxerat charitate.
of-blessed life with-mutual them and affectionate had-joined charity
Caeterum quia moris erat beati Francisci, cum aliquam
for-the-rest because custom it-was of-blessed Francis when some
civitatem vel terram ingrederetur, ad episcopos vel sacerdotes
city or land he-entered to the-bishops or priests
accedere, audiens de praesentia tanti pontificis, magna cum
to-approach hearing about the-presence of-so-great a-pontiff great with

reverentia eius se clementiae praesentavit. Quem dominus
reverence to-his himself clemency he-presented whom the-lord
episcopus videns, humili devotione suscepit, sicut et semper
bishop seeing with-humble devotion received as also always
omnibus sacram religionem praetendentibus faciebat, et illis
to-all sacred religion displaying he-did and to-those
praecipue qui beatae paupertatis et sanctae simplicitatis
especially who of-blessed poverty and of-holy simplicity
insigne nobile deferebant. Et quoniam sollicitus erat
the-badge noble bore and since anxious he-was
pauperum supplere inopiam, et ipsorum negotia specialiter
of-the-poor to-supply the-want and their affairs specially
pertractare, causam adventus ipsius diligenter quaesivit, et
to-handle the-cause of-the-arrival his diligently he-asked and
eius propositum benignissime intellexit. Quem cum cerneret
his purpose most-kindly understood whom when he-saw
supra caeteros terrena omnia contemnentem, et illo igne
above the-others earthly all-things despising and with-that fire
ferventem, quem Iesus misit in terram, anima sua ex tunc
burning which Jesus sent onto the-earth soul his from then
animae illius conglutinata est, devote ipsius petens orationem
to-the-soul of-him glued was devoutly his asking prayer
et gratissime suam ei offerens in omnibus protectionem.
and most-gratefully his to-him offering in all-things protection
Monuit proinde ipsum coeptum non perficere iter, sed
he-warned therefore him the-begun not to-complete journey but
ad curam et custodiam eorum, quos dominus Deus sibi
to the-care and keeping of-those whom the-lord God to-him
commiserat, sollicite vigilare. Videns autem sanctus Franciscus
had-committed anxiously to-watch seeing moreover holy Francis
tam reverendum dominum sic pium gerere animum, affectum
so reverend a-lord so pious bearing a-mind affection

dulcem, sermonem efficacem, gavisus est gaudio magno valde,
sweet speech effective rejoiced has with-joy great very
et exinde, procidens ad pedes eius, se ipsum et fratres
and thereupon falling-forward at the-feet his him himself and brothers
suos devoto ei animo tradidit et commisit.
his with-devoted to-him mind handed-over and committed

De spiritu charitatis et affectu compassionis quo fervebat erga pauperes; et quid de ove et agniculis fecit. XXVIII

HIS COMPASSION FOR THE POOR AND FOR CREATURES

Father of the poor, Francis grieves to see anyone poorer than himself and gives away his cloak. His pity reaches the dumb creatures: he redeems a sheep among goats and two lambs carried to market, gives them to be kept, and, calling every creature by the name of brother, rejoices at the sun, moon, and stars and preaches to flowers, fields, and waters. He reverences the name of the Lord and every written word. Thomas describes his appearance and virtues and asks his prayers.

Pater pauperum pauper Franciscus, pauperibus omnibus
father of-the-poor poor Francis to-the-poor all
se conformans, pauperiorem se quempiam conspicere
himself conforming poorer than-himself anyone to-see
gravabatur, non inanis gloriae appetitu, sed solius compassionis
was-grieved not of-empty of-glory by-desire but of-the-sole of-compassion
affectu; et licet tunica vili satis [et] hispida foret
by-affection and although with-a-tunic cheap enough and rough he-were
contentus, illam multoties cum aliquo paupere dividere
content it many-times with some poor-man to-divide
cupiebat. Sed ut ditissimus pauper, magno pietatis affectu
he-desired but that the-richest poor-man by-great of-pity affection

ductus, posset utcumque pauperibus subvenire, postulabat
led he-might-be-able somehow the-poor to-relieve he-asked
in magnis frigoribus a divitibus huius saeculi mantellum,
in great colds from the-rich of-this world a-mantle
seu pelles praestari sibi. Qui cum devote libentius id
or skins to-be-lent to-himself who when devoutly more-gladly that
facerent quam ab eis pater beatissimus postularet, dicebat
they-did than from them the-father most-blessed asked he-said
eis: Tali tenore hoc a vobis recipiam, quod rehabere de
to-them on-such terms this from you I-shall-receive that to-have-back for
caetero nullatenus exspectetis. Cumque aliquis ex pauperibus
the-rest by-no-means you-may-expect and-when some-one of the-poor
ei primitus obviaret, exsultans et gaudens ex accepto
him first met exulting and rejoicing from the-thing-received
pauperem induebat. Molestissimum erat ei cum alicui
the-poor-man he-clothed most-troublesome it-was to-him when any
pauperum cerneret exprobari, vel [in] aliquam creaturarum
of-the-poor he-saw to-be-reproached or against any of-the-creatures
maledictionis verbum audiret ab aliquo intorqueri. Unde accidit,
of-curse a-word he-heard by anyone to-be-hurled whence it-happened
ut frater quidam cuidam pauperi eleemosynam postulanti
that a-brother certain to-a-certain poor-man alms asking
verbum invectionis inferret, dicens: Vide, ne forte sis dives
a-word of-invective brought saying see lest perhaps you-be rich
et simules paupertatem. Quod audiens, pater pauperum,
and feign poverty which hearing the-father of-the-poor
sanctus Franciscus graviter doluit, et fratrem talia
holy Francis grievously grieved and the-brother such-things
proferentem durissime increpavit, praecepitque ei ut se
uttering most-harshly rebuked and-commanded him that himself
coram paupere denudaret, ac pedes eius deosculans veniam
before the-poor-man he-should-strip and the-feet his kissing pardon

postularet. Aiebat namque: Qui pauperi maledicit, Christo
he-should-ask he-said for who to-a-poor-man speaks-ill to-Christ
iniuriam facit, cuius portat nobile signum, qui se pro nobis
injury does whose he-bears noble sign who himself for us
fecit pauperem in hoc mundo. Frequenter proinde inveniens
made poor in this world frequently therefore finding
pauperes lignis vel aliis sarcinis [oneratos], ad adiuvandum
poor-men with-wood or other burdens loaded for helping
illos proprios humeros, licet nimium debiles, supponebat.
them own shoulders although very weak he-put-under
Affluebat spiritu charitatis, pietatis viscera gestans, non
he-abounded in-the-spirit of-charity of-pity the-bowels bearing not
solum erga homines necessitatem patientes, verum etiam
only toward men need suffering but also
erga muta bruta[que] animalia, reptilia, volatilia et
toward the-dumb and-brute animals reptiles flying-things and
caeteras sensibiles et insensibiles creaturas. Sed in omni
the-other sentient and insentient creatures but in every
genere animalium speciali dilectione ac promptiori affectu
kind of-animals with-special love and readier affection
agniculos diligebat, eo quod domini nostri Iesu Christi
the-little-lambs he-loved for-this that of-lord our Jesus Christ
humilitas, in Scripturis sacris, agno assimilatur frequentius
the-humility in the-Scriptures sacred to-a-lamb is-likened more-frequently
et convenientius coaptatur. Sic et omnia illa, praecipue
and more-fittingly is-adapted so also all those-things especially
in quibus filii Dei posset aliqua similitudo allegorica
in which of-the-Son of-God could some likeness allegorical
reperiri, amplexabatur carius et videbat libentius. Nam cum
to-be-found he-embraced more-dearly and saw more-gladly for when
tempore quodam iter faceret per Marchiam de Ancona,
at-time a-certain the-journey he-made through the-March of Ancona

et in eadem civitate verbum Dei praedicasset, ac versus
and in the-same city the-word of-God had-preached and toward
Auximum cum domino Paulo, quem ministrum constituerat
Osimo with lord Paul whom minister he-had-appointed
omnium fratrum in eadem provincia, iter arripuisset,
of-all the-brothers in the-same province the-journey had-seized
invenit in campis pastorem quemdam, caprarum et hircorum
he-found in the-fields a-shepherd certain of-she-goats and he-goats
gregem pascentem. Eratque inter caprarum et hircorum
a-flock pasturing and-there-was among of-she-goats and of-he-goats
pluralitatem ovicula una pergens humilius et quietius
the-plurality a-little-sheep one going more-humbly and more-quietly
pascens. [Compassio.] Quam cum videret beatus Franciscus,
grazing compassion which when saw blessed Francis
fixit gradum et tactus dolore cordis intrinsecus, altius
he-fixed his-step and touched with-grief of-heart inwardly more-deeply
ingemiscens, dixit ad fratrem qui comitabatur eum: Numquid
groaning said to the-brother who accompanied him surely
non ovem hanc cernis, qu[ae] inter has capras et hircos sic
not sheep this you-see which among these she-goats and he-goats so
ambulat mansueta? Ita, dico tibi, quia dominus noster Iesus
walks gentle so I-say to-you that lord our Jesus
Christus, inter pharisaeos et principes sacerdotum, mitis et
Christ among the-Pharisees and princes of-the-priests meek and
humilis ambulabat. Rogo te propterea, fili, per charitatem
humble walked I-ask you therefore son by the-charity
ipsius, ut mecum huic compatiaris oviculae, et, soluto pretio,
his that with-me on-this you-have-pity little-sheep and with-paid price
de medio istarum caprarum et hircorum educamus eam.
from the-midst of-these she-goats and he-goats let-us-lead-out her

Frater Paulus vero, eius dolorem admirans, coepit ipsemet
brother Paul but his grief wondering-at began he-himself
etiam condolere. Cum autem nihil praeter viles tunicas,
also to-grieve-with when moreover nothing besides the-cheap tunics
quibus induebantur, haberent, et solliciti de solvendo pretio
with-which they-were-clothed they-had and anxious about paying the-price
exsisterent, statim quidam mercator iter agens adfuit
they-were at-once a-certain merchant the-journey making was-present
et pretium obtulit quod opta[ba]nt. At ipsi, gratias agentes
and the-price offered which they-were-wishing but they thanks giving
Deo, suscepta ove, Auximum pervenerunt; et introeuntes ad
to-God with-received sheep to-Osimo came and entering to
episcopum civitatis, ab ipso magna cum reverentia sunt suscepti.
the-bishop of-the-city by him great with reverence were received
Mirabatur tamen dominus episcopus et de ove, quam vir
wondered however the-lord bishop both at the-sheep which the-man
Dei ducebat, et de affectu, quo erga eam ducebatur. Sed
of-God led and at the-affection by-which toward it he-was-led but
cum Christi servus longam sibi de ove sermonis parabolam
when the-servant of-Christ a-long to-him about the-sheep of-speech parable
retexisset, corde compunctus episcopus super viri Dei
had-retold in-heart pricked the-bishop over of-the-man of-God
puritatem gratias egit Deo. Die vero sequenti egressus de
the-purity thanks gave to-God on-the-day but following going-out from
civitate et cogitans quidnam de ove faceret, de consilio
the-city and thinking what about the-sheep he-should-do by the-counsel
consocii et fratris sui, eam in quodam claustro famularum
of-companion and of-brother his it in a-certain cloister of-the-handmaids
Christi apud Sanctum Severinum tradidit conservandam.
of-Christ at San Severino he-handed-over to-be-kept
Venerabiles quoque ancillae Christi, velut magnum munus
the-venerable also handmaids of-Christ as a-great gift

sibi a Deo datum, gaudentes oviculam susceperunt.
to-themselves by God given rejoicing the-little-sheep received
Quam temporibus multis sollicite custodientes, de lana
which for-times many anxiously guarding from the-wool
ipsius tunicam texuerunt, et eam beato patri Francisco, apud
its a-tunic they-wove and it to-blessed father Francis at
ecclesiam Sanctae Mariae in Portiuncula, tempore cuiusdam
the-church of-Saint Mary in Portiuncula at-the-time of-a-certain
capituli, transmiserunt. Quam cum magna reverentia et animi
chapter sent-over which with great reverence and of-mind
exsultatione sanctus Dei suscipiens et amplexans, deosculabatur
exultation the-saint of-God receiving and embracing kissed
eam, omnes invitans ad tantum gaudium circumstantes.
it all inviting to such-great joy those-standing-around
Alia vero vice cum per eamdem Marchiam transiret,
at-another but time when through the-same March he-passed
eodem fratre ipsum alacriter comitante, viro cuidam
with-the-same brother him eagerly accompanying a-man certain
obviavit, qui duos agniculos suspensos et ligatos in humero
he-met who two little-lambs hung and bound on shoulder
suo ad forum, [ut] vendere[t], deportabat. Cumque agnos
his to the-market that he-might-sell was-carrying and-when the-lambs
balantes beatus Franciscus audisset, commota sunt viscera
bleating blessed Francis had-heard moved were the-bowels
eius, et appropinquans tetigit eos, quasi mater super
his and approaching he-touched them as-if a-mother over
plorantem filium, affectum compassionis ostendens. Et ait
a-weeping son the-affection of-compassion showing and he-said
ad virum: Quare fratres meos agnos sic ligatos et suspensos
to the-man why brothers my lambs so bound and hung
excrucias? Qui respondens ait: Eos ad forum porto, ut
do-you-torture who answering said them to the-market I-carry that

vendam, pretii necessitate compulsus. Et ait sanctus: Quid
I-may-sell of-price by-need compelled and said the-saint what
postea fiet de illis? Ad quem ille: Emptores, inquit,
afterward will-be-done with them to whom he the-buyers he-says
eos interficient et manducabunt. Absit, respondit sanctus,
them will-kill and will-eat far-be-it answered the-saint
non fiat istud; sed tolle pro pretio mantellum quem
not let-be-done that but take for the-price the-mantle which
porto, et agnos mihi concede. Qui alacri animo agniculos
I-carry and the-lambs to-me grant who with-eager mind the-little-lambs
tribuit et mantellum suscepit, quoniam multo maioris pretii
gave and the-mantle received since of-much greater price
erat mantellus, quem causa frigoris expellendi sanctus
was the-mantle which for-the-cause of-cold to-be-driven-off the-saint
a quodam fideli viro mutuo susceperat ea die. Caeterum
from a-certain faithful man as-a-loan had-received on-that day for-the-rest
sanctus apud se, susceptis agniculis, quid de ipsis faceret
the-saint with himself with-received little-lambs what about them he-should-do
sollicitus cogitabat, et habito consilio fratris associantis
anxiously thought and with-had counsel of-the-brother accompanying
eum, eos viro illi reddidit gubernandos, praecepitque sibi
him them to-man that he-gave-back to-be-tended and-commanded him
ne ullo tempore venderet eos, nec malum aliquod eis
lest at-any time he-should-sell them nor evil any on-them
inferret, sed conservaret, nutriret et regeret studiose.
should-bring but should-keep should-feed and should-rule zealously

De amore quem propter Creatorem in omnibus creaturis
about the-love which for-the-sake-of the-Creator in all creatures
habebat, et [de] descriptione utriusque hominis sui. XXIX.
he-had and about the-description of-each man his XXIX
Longum esset nimis et impossibile omnia numerare ac
long it-would-be too and impossible all-things to-number and
recolligere, quae gloriosus pater Franciscus fecit et docuit,
to-gather-up which the-glorious father Francis did and taught
donec in carne vixit. Quis enim unquam posset summum
while in the-flesh he-lived who for ever could highest
eius affectum exprimere, quo in omnibus, quae Dei sunt,
his affection to-express by-which in all-things which of-God are
efferebatur? Quis enarrare sufficeret dulcedinem qua fruebatur,
he-was-borne-away who to-recount would-suffice the-sweetness which he-enjoyed
contemplans in creaturis sapientiam Creatoris, potentiam et
contemplating in creatures the-wisdom of-the-Creator the-power and
bonitatem eius? Revera, miro atque ineffabili gaudio
goodness his in-truth with-wondrous and ineffable joy
ex hac consideratione saepissime replebatur, cum respiciebat
from this consideration most-often he-was-filled when he-looked-at
solem, cum lunam cernebat, cum stellas et firmamentum
the-sun when the-moon he-saw when the-stars and the-firmament
intuebatur. O pietas simplex, et o simplicitas pia! Circa
he-gazed-at O piety simple and O simplicity pious toward
vermiculos etiam nimio flagrabat amore, quia legerat
little-worms also with-excessive he-burned love because he-had-read
de Salvatore dictum: Ego sum vermis et non homo. Et
about the-Savior said I am a-worm and not a-man and
idcirco eos colligebat de via, in tuto recondens loco, ne
therefore them he-gathered from the-road in a-safe putting-away place lest
transeuntium vestigiis tererentur. Quid de aliis inferioribus
of-passers-by by-the-footsteps they-be-crushed what about other lower

creaturis dicam, cum et apibus in hieme, ne frigoris algore
creatures shall-I-say when also to-bees in winter lest of-cold by-the-chill
deficerent, mel sive optimum vinum faceret exhiberi? Quarum
they-fail honey or best wine be-caused to-be-furnished whose
efficaciam operum et ingenii excellentiam ad Domini gloriam
the-efficacy of-works and of-skill the-excellence to of-the-Lord glory
tanto praeconio extollebat, ut diem unam plerumque
with-so-great proclamation he-extolled that a-day one often
[in earum] caeterarumque creaturarum laudibus consummaret.
in their and-of-the-other creatures praises he-spent
Sicut enim olim tres pueri, in camino ignis ardentis positi, ad
as for once three boys in the-furnace of-fire burning placed for
laudandum et glorificandum Creatorem universitatis, elementa
praising and glorifying the-Creator of-the-universe elements
omnia invitabant, sic et iste vir, spiritu Dei plenus,
all invited so also this man with-the-spirit of-God full
in omnibus elementis et creaturis Creatorem omnium ac
in all elements and creatures the-Creator of-all and
Gubernatorem glorificare, laudare ac benedicere non cessabat.
Governor to-glorify to-praise and to-bless not ceased
Quantam putas eius menti exhilarationem florum
how-great do-you-think to-his mind gladness of-flowers
speciositas importabat, cum eorum venustatis cerneret formam,
the-beauty brought when of-their loveliness he-saw the-form
et suavitatis olentiam praesentiret? Statim ad illius floris
and of-sweetness the-fragrance perceived at-once to of-that flower
pulchritudinem considerationis oculum deflectebat, qui, lucidus
the-beauty of-consideration the-eye he-turned which bright
in vernali tempore de radice Iesse progrediens, ad odorem
in vernal time from the-root of-Jesse going-forth at the-odor
suum suscitavit innumera millia mortuorum. Cumque florum
its raised innumerable thousands of-the-dead and-when of-flowers

copiam inveniret, ita praedicabat eis et ad laudem eos
an-abundance he-found so he-preached to-them and to the-praise them
dominicam invitabat, ac si ratione vigerent. Sic et segetes
of-the-Lord invited as if with-reason they-were-strong so also crops
et vineas, lapides et sylvas, et omnia speciosa camporum,
and vineyards stones and woods and all beautiful-things of-the-fields
irrigua fontium, et hortorum virentia quaeque,
the-watered-places of-springs and of-gardens the-green-things each
terram et ignem, aerem et ventum sincerissima puritate ad
earth and fire air and wind with-most-sincere purity to
divinum monebat amorem et libens obsequium hortabatur.
divine he-warned love and gladly service he-exhorted
Omnes denique creaturas fraterno nomine nuncupabat, et
all finally creatures by-brotherly name he-called and
modo praecellenti atque caeteris inexperto, creaturarum
in-a-manner surpassing and to-the-others untried of-creatures
occulta cordis acie decernebat, utpote qui iam
the-hidden-things of-heart with-keenness he-discerned as one-who already
evaserat in libertatem gloriae filiorum Dei. Nunc in caelis,
had-escaped into the-liberty of-the-glory of-the-sons of-God now in the-heavens
o bone Iesu, te admirabilem laudat cum angelis, qui certe
O good Jesus you wonderful he-praises with the-angels who surely
in terra positus amabilem omnibus te praedicabat creaturis.
on earth placed lovable to-all you he-preached creatures
Nam supra hominum intellectum afficiebatur, cum nomen
for beyond of-men the-understanding he-was-moved when name
tuum, sancte Domine, nominaret, et totus exsistens in iubilo,
your holy Lord he-named and wholly being in jubilation
ac iucunditate castissima plenus, novus certe homo et alterius
and with-gladness most-chaste full a-new surely man and of-another
saeculi videbatur. Propterea ubicumque scriptum aliquid, sive
age he-seemed therefore wherever written anything whether

divinum sive humanum, in via, in domo, seu in pavimento
divine or human on the-road in the-house or on the-pavement
inveniebat, reverentissime colligebat illud, et in sacro vel
he-found most-reverently he-gathered it and in a-sacred or
honesto reponebat loco, ea reverentia quidem ne ibi esset
decent put-away place with-that reverence indeed lest there might-be
nomen Domini, vel ad id pertinens scriptum. Enimvero cum
the-name of-the-Lord or to it pertaining writing for-indeed when
a quodam fratre quadam die fuisset interrogatus, ad quid
by a-certain brother on-a-certain day he-had-been asked for what
etiam paganorum [scripta] et ubi non erat nomen Domini
also of-the-pagans the-writings and where not was the-name of-the-Lord
sic studiose colligeret, respondit dicens: Fili, quia ibi litterae
so zealously he-gathered he-answered saying son because there letters
sunt, ex quibus componitur gloriosissimum domini Dei
are from which is-composed the-most-glorious of-the-lord of-God
nomen. Bonum quoque quod ibi est non pertinet ad paganos,
name the-good also which there is not pertains to the-pagans
neque ad aliquos homines, sed ad solum Deum, cuius est
nor to any men but to alone God whose is
omne bonum. Et quod non minus est admirandum, cum
all good and what not less is to-be-wondered-at when
litteras aliquas, salutationis vel admonitionis gratia, faceret
letters some of-greeting or of-admonition for-the-sake he-had
scribi, non patiebatur ex hiis deleri litteram aliquam
to-be-written not he-allowed from these to-be-erased a-letter any
aut sillabam, licet superflua saepe aut incompetens poneretur.
or syllable although superfluous often or unfit it-were-placed
Homo interior. O quam pulcher, quam splendidus, quam
the-man inner O how beautiful how splendid how
gloriosus apparebat in vitae innocentia, in simplicitate
glorious he-appeared in of-life innocence in simplicity

verborum, in puritate cordis, in dilectione Dei, in charitate
of-words in purity of-heart in love of-God in charity
fraterna, in flagranti obedientia, in concordi obsequio, in
brotherly in burning obedience in harmonious service in
aspectu angelico! Dulcis in moribus, natura placidus, affabilis
look angelic sweet in manners in-nature peaceful affable
in sermone, commodissimus in exhortatione, fidelissimus in
in speech most-fitting in exhortation most-faithful in
commisso, providus in consilio, in negotio efficax, gratiosus
the-thing-committed provident in counsel in business effective gracious
in omnibus. Mente serenus, animo dulcis, spiritu sobrius,
in all-things in-mind serene in-spirit sweet in-spirit sober
contemplatione suspensus, orationi assiduus et in omnibus
in-contemplation suspended in-prayer assiduous and in all-things
fervens. Constans proposito, virtute stabilis, gratia perseverans,
fervent constant in-purpose in-virtue stable in-grace persevering
et in omnibus idem. Ad indulgendum velox, ad irascendum
and in all-things the-same to pardoning swift to growing-angry
tardus, liber ingenio, memoria luculentus, subtilis in disserendo,
slow free in-wit in-memory brilliant subtle in discussing
circumspectus in eligendo, et in omnibus simplex. Rigidus
circumspect in choosing and in all-things simple rigid
in se, pius in aliis, discretus in omnibus. Homo
toward himself pious toward others discreet in all-things the-man
exterior. Facundissimus homo, facie hilaris, vultu benignus,
outer a-most-eloquent man in-face cheerful in-countenance kind
immunis ignaviae, insolentiae expers. Statura mediocris, parvitati
free of-sloth of-insolence devoid in-stature middling to-smallness
vicinior, caput mediocre ac rotundum, facies utcumque
nearer the-head middling and round the-face somewhat
oblonga et protensa, frons plana et parva, mediocres
oblong and protruding the-forehead flat and small middling

oculi, nigri et simplices, fusci capilli, supercilia recta, nasus
eyes black and simple dark hair eyebrows straight the-nose
aequalis, subtilis et rectus, aures erectae sed parvae, tempora
even fine and straight ears upright but small temples
plana, lingua placabilis, ignea et acuta, vox vehemens,
flat the-tongue placable fiery and sharp the-voice vehement
dulcis, clara atque sonora, dentes coniuncti, aequales et albi,
sweet clear and sonorous the-teeth close-set even and white
modica labia atque subtilia, barba nigra, pilis non plene
small lips and fine the-beard black with-hairs not fully
respersa, collum subtile, humeri recti, brevia brachia, tenues
strewn the-neck slender the-shoulders straight short arms thin
manus, digiti longi, ungues producti, crura subtilia, parvuli
hands fingers long nails extended legs slender little
pedes, tenuis cutis, caro paucissima, aspera vestis, somnus
feet thin skin flesh very-little rough dress sleep
brevissimus, manus largissima. Et quia erat humillimus
very-short the-hand most-generous and because he-was most-humble
omnem mansuetudinem ostendebat ad omnes homines, omnium
all gentleness he-showed to all men of-all
moribus utiliter se conformans. Sanctior inter sanctos,
to-the-manners usefully himself conforming holier among saints
inter peccatores quasi unus ex illis. Adiuva ergo peccatores,
among sinners as-if one of them help therefore sinners
peccatorum amator, pater sanctissime, et quos cernis
of-sinners lover father most-holy and those-whom you-see
miserabiliter in delictorum sordibus iacere, dignare, quaesumus,
wretchedly in of-offenses the-filth to-lie deign we-beseech
misericordissime tuis gloriosissimis suffragiis relevare.
most-mercifully by-your most-glorious suffrages to-raise-up

De praesepio quod fecit in die natalis Domini. XXX

THE CRIB AT GRECCIO

Francis's chief purpose is to keep the Gospel perfectly. For the Lord's birth he has John of Greccio prepare a manger, hay, an ox, and an ass; the people come with candles, Mass is sung over the crib, and Francis, a deacon, sings the Gospel and preaches the Babe of Bethlehem. A man sees a lifeless child in the manger whom Francis rouses as from sleep; the hay heals animals and women in labor, and an altar and church are built over the manger. So ends the first book.

Summa eius intentio, praecipuum desiderium, supremumque
the-highest his intention the-chief desire and-supreme
propositum eius erat sanctum evangelium in omnibus et
purpose his was the-holy gospel in all-things and
per omnia observare, ac perfecte omni vigilantia, omni
through all-things to-observe and perfectly with-all vigilance with-all
studio, toto desiderio mentis, toto cordis fervore,
zeal with-whole desire of-mind with-whole of-heart fervor
domini nostri Iesu Christi doctrinam sequi et vestigia
of-lord our Jesus Christ the-teaching to-follow and the-footsteps
imitari. Recordabatur assidua meditatione verborum eius,
to-imitate he-remembered with-assiduous meditation the-words his
et sagacissima consideratione ipsius opera recolebat. Praecipue
and with-most-shrewd consideration his works he-recalled especially
incarnationis humilitas et charitas passionis ita eius memoriam
of-the-incarnation the-humility and the-charity of-the-passion so his memory
occupabant ut vix vellet aliud cogitare. Memorandum
occupied that scarcely he-wished other-thing to-think to-be-remembered
proinde ac reverenti memoria recolendum quod tertio anno
therefore and with-reverent memory to-be-recalled what in-the-third year
ante gloriosi obitus sui diem, apud castrum quod Graecium
before of-glorious death his the-day at the-castle which Greccio

dicitur, fecit in die natalis domini nostri Iesu Christi.
is-called he-did on the-day of-the-birth of-lord our Jesus Christ
Erat in terra illa vir quidam nomine Ioannes, bonae famae
there-was in land that a-man certain by-name John of-good repute
sed melioris vitae, quem beatus Franciscus amore praecipuo
but of-better life whom blessed Francis with-love special
diligebat, quoniam cum in terra sua nobilis et honorabilis
loved since when in land his noble and honorable
plurimum exstitisset, carnis nobilitate calcata, nobilitatem
very-much he-had-been of-the-flesh with-the-nobility trampled the-nobility
animi est sequutus. Hunc vero beatus Franciscus, sicut saepe
of-mind has followed this-one but blessed Francis as often
solebat, fere per quindecim dies ante nativitatem Domini, fecit
he-was-wont about for fifteen days before the-birth of-the-Lord made
ad se vocari et dixit ei: Si desideras ut apud Graecium
to himself to-be-called and said to-him if you-desire that at Greccio
praesentem festivitatem Domini celebremus, festina praecedere,
the-present festival of-the-Lord we-celebrate hasten to-go-ahead
et quae dico tibi praepara diligenter. Volo enim illius pueri
and what I-tell you prepare diligently I-wish for of-that child
memoriam agere, qui in Bethleem natus est, et infantilium
the-memory to-make who in Bethlehem born was and of-infant
necessitatum eius incommoda, quomodo in praesepio reclinatus
needs his the-discomforts how in a-manger laid
et quomodo, adstante bove atque asino, supra foenum
and how with-standing-by an-ox and an-ass on the-hay
positus exstitit, utcumque corporeis oculis pervidere. Quod
placed he-was somehow with-bodily eyes to-see-through which
audiens vir bonus atque fidelis cucurrit citius, et
hearing the-man good and faithful ran more-quickly and
omnia in praedicto loco, quae sanctus dixerat, praeparav[i]t.
all-things in the-aforesaid place which the-saint had-said prepared

Appropinquavit autem dies laetitiae, tempus exsultationis
drew-near moreover the-day of-gladness the-time of-exultation
advenit. E pluribus locis vocati sunt fratres, viri et
came from several places called were the-brothers the-men and
mulieres terrae illius, secundum posse suum, exsultantibus
women of-land that according-to ability their with-exulting
animis, cereos et faces praeparant ad illuminandam noctem,
minds candles and torches prepare for illuminating the-night
quae scintillanti sidere dies omnes illuminavit et annos.
which with-twinkling star the-days all illuminated and years
Venit denique sanctus Dei, et inveniens omnia praeparata,
came finally the-saint of-God and finding all-things prepared
vidit et gavisus est. Et quidem praeparatur praesepium,
saw and rejoiced has and indeed is-prepared the-manger
apportatur foenum, bos et asinus adducuntur. Honoratur
is-brought the-hay the-ox and the-ass are-led-in is-honored
ibi simplicitas, exaltatur paupertas, humilitas commendatur,
there simplicity is-exalted poverty humility is-commended
et quasi nova Bethleem de Graecio facta est. Illuminatur
and as-if a-new Bethlehem from Greccio made is is-lit
nox ut dies, et hominibus atque animalibus delitiosa
the-night as the-day and to-men and animals delightful
exsistit. Adveniunt populi, et ad novum mysterium novis
it-is come the-peoples and at the-new mystery with-new
gaudiis adlaetantur. Personat sylva voces, et iubilantibus
joys they-rejoice resounds the-wood voices and to-the-jubilant
rupes respondent. Cantant fratres, Domino laudes debitas
the-rocks answer sing the-brothers to-the-Lord praises due
persolventes, et tota nox iubilatione resultat. Stat sanctus
paying and the-whole night with-jubilation rebounds stands the-saint
Dei coram praesepio, suspiriis plenus, pietate contritus et
of-God before the-manger with-sighs full with-piety contrite and

mirabili gaudio superfusus. Celebrantur missarum solemnia
with-wondrous joy overflowed are-celebrated of-masses the-solemnities
supra praesepe, et nova fruitur consolatione sacerdos.
over the-manger and new enjoys consolation the-priest
Induitur sanctus Dei leviticis ornamentis, quia levita erat,
is-clothed the-saint of-God in-levitical vestments because a-deacon he-was
et voce sonora sanctum evangelium cantat. Et quidem vox
and with-voice sonorous the-holy gospel he-sings and indeed voice
eius, vox vehemens, vox dulcis, vox clara, voxque sonora,
his a-voice vehement a-voice sweet a-voice clear and-a-voice sonorous
cunctos invitans ad praemia summa. Praedicat deinde populo
all inviting to rewards highest he-preaches then to-the-people
circumstanti, et de nativitate pauperis regis, et de Bethleem
standing-around and about the-birth of-the-poor king and about Bethlehem
parvula civitate melliflua eructat. Saepe quoque, quum
the-little city honeyed-things he-belches-forth often also when
vellet Christum Iesum nominare, amore flagrans nimio, eum
he-wished Christ Jesus to-name with-love burning excessive him
puerum de Bethleem nuncupabat, et more balantis ovis
the-child of Bethlehem he-called and in-the-manner of-a-bleating sheep
Bethleem dicens, os suum voce sed magis dulci affectione
Bethlehem saying mouth his with-voice but more with-sweet affection
totum implebat. Labia sua etiam, cum puerum de Bethleem,
wholly he-filled lips his also when the-child of Bethlehem
vel Iesum, nominaret, quasi lambiebat lingua, felici palato
or Jesus he-named as-if he-licked with-tongue with-happy palate
degustans et deglutiens dulcedinem verbi huius. Multiplicantur
tasting and swallowing the-sweetness of-word this are-multiplied
ibi dona Omnipotentis, et a quodam viro virtutis mirabilis
there the-gifts of-the-Almighty and by a-certain man of-virtue a-wondrous
visio cernitur. Videbat enim in praesepio puerulum unum
vision is-seen he-saw for in the-manger a-little-child one

iacentem exanimem, ad quem videbat accedere sanctum Dei,
lying lifeless to whom he-saw to-approach the-saint of-God
et eumdem puerulum quasi a somni sopore suscitare.
and the-same little-child as-if from of-sleep the-torpor to-rouse
Nec inconveniens visio ista, quum puer Iesus in multorum
nor unfitting vision this since the-child Jesus in of-many
cordibus oblivioni fuerit datus, in quibus, ipsius gratia faciente,
hearts to-oblivion had-been given in whom with-his grace working
per servum suum sanctum Franciscum resuscitatus est et
through servant his holy Francis raised-again was and
impressus memoriae diligenti. Finiuntur denique solemnes
impressed on-memory diligent are-ended finally the-solemn
excubiae, et unusquisque cum gaudio ad propria remeavit.
vigils and each with joy to his-own returned
Miracula. Conservatur foenum in praesepio positum, ut
miracles is-kept the-hay in the-manger placed that
per ipsum iumenta et animalia salva faciat Dominus,
through it beasts and animals safe may-make the-Lord
quemadmodum multiplicavit misericordiam suam sanctam. Et
as he-multiplied mercy his holy and
revera sic actum est, ut animalia multa, diversos morbos
in-truth so done it-was that animals many diverse diseases
habentia, per circumadiacentem regionem, manducantia de
having through the-surrounding region eating of
hoc foeno, a suis sint aegritudinibus liberata. Immo et
this hay from their were sicknesses freed nay also
mulieres, partu gravi ac longo laborantes, de praedicto foeno
women in-birth hard and long laboring of the-aforesaid hay
sibi superimponentes, partu pariunt salutari, atque a
on-themselves placing in-birth bear wholesome and from
diversis cladibus utriusque sexus concursus desideratam ibidem
diverse plagues of-each sex a-concourse desired there

obtinent sanitatem. Consecratus est denique locus praesepii
obtain health consecrated was finally the-place of-the-manger
templum Domino, et in honorem beatissimi patris Francisci
as-a-temple to-the-Lord and in honor of-most-blessed father Francis
super praesepe altare construitur et ecclesia dedicatur, ut
over the-manger an-altar is-built and a-church is-dedicated that
ubi animalia quandoque foeni pabulum comederunt, ibi
where animals once of-hay the-fodder ate there
de caetero ad sanitatem animae ac corporis manducent
for the-rest for the-health of-soul and of-body may-eat
homines carnes agni immaculati et incontaminati, Iesu
men the-flesh of-the-lamb immaculate and undefiled Jesus
Christi domini nostri, qui summa et ineffabili charitate
Christ lord our who with-highest and ineffable charity
dedit seipsum nobis, cum Patre ac Spiritu sancto, vivens
gave himself to-us with the-Father and the-Spirit Holy living
et regnans, Deus aeternaliter gloriosus per cuncta saecula
and reigning God eternally glorious through all ages
saeculorum. Amen. Alleluia, Alleluia.
of-ages Amen Alleluia Alleluia
Explicit primum opus de vita et actibus beati Francisci.
ends the-first work about the-life and acts of-blessed Francis

The second book tells Francis's last two years and his death at the Portiuncula on 4 October 1226. Thomas praises him as a new evangelist, taught little or nothing of God's way from his youth but changed by the right hand of the Most High and filled with wisdom, and never content with the common precepts. In solitude Francis asks how best to please God; opening the Gospel book three times, he finds the passion each time, understands that he must enter the kingdom through many tribulations, and stays unshaken and glad.

Incipit secundum opusculum, et de vita duorum annorum
begins the-second little-work and about the-life of-two years
tantum, et de felici obitu beatissimi patris nostri Francisci.
only and about the-happy death of-most-blessed father our Francis
Superiori quidem tractatu, quem gratia Salvatoris congruo
in-the-above indeed treatise which by-the-grace of-the-Savior with-fitting
fine conclusimus, vitam et actus beatissimi patris nostri
end we-have-concluded the-life and acts of-most-blessed father our
Francisci usque ad octavum decimum conversionis suae
Francis all-the-way to the-eighth tenth of-conversion his
annum enarrando utcumque conscripsimus. Reliqua vero
year by-recounting somehow we-have-written the-remaining but
gesta ipsius a penultimo vitae suae anno, prout potuimus
deeds his from the-next-to-last of-life his year as we-could
recte scire, huic opusculo breviter adnectemus, et ea sola,
rightly to-know to-this little-work briefly we-shall-attach and those alone
quae necessario magis occurrunt, ad praesens intendimus
which necessarily more occur at present we-intend
adnotare, ut qui plus hiis dicere cupiunt, quid addant
to-note that who more than-these to-say desire what they-may-add
semper valeant invenire. Anno siquidem Dominicae
always they-may-be-able to-find in-the-year indeed of-the-Lord

Incarnationis millesimo ducentesimo vicesimo sexto, quarta
Incarnation thousandth two-hundredth twentieth sixth in-the-fourth
decima indictione, quarto nonas Octobris, die
tenth indiction on-the-fourth-day-before the-Nones of-October on-day
dominico, beatissimus pater noster Franciscus, in civitate
Sunday most-blessed father our Francis in the-city
Assisii, de qua ortus est, apud Sanctam Mariam de
of-Assisi from which sprung has at Saint Mary of
Portiuncula, ubi ordinem fratrum Minorum ipse primo
Portiuncula where the-order of-brothers Minor he-himself first
plantavit, expletis viginti annis ex quo perfectissime adhaesit
planted with-completed twenty years from which most-perfectly he-clung
Christo, Apostolorum vitam et vestigia sequens, egressus
to-Christ of-the-Apostles the-life and footsteps following going-out
de carnis ergastulo, ad caelestium spirituum mansiones,
from of-the-flesh the-prison to of-heavenly spirits the-mansions
perfecte quae coepit consummans, felicissime convolavit. Cum
perfectly what he-began completing most-happily flew with
hymnis et laudibus, in ea civitate, sacrum et sanctum
hymns and praises in that city the-sacred and holy
corpus ipsius collocatum est et honorifice reconditum, ubi
body his placed was and honorably laid-away where
ad gloriam Omnipotentis multis coruscat miraculis. Amen.
to the-glory of-the-Almighty with-many it-flashes miracles Amen
Hic vero, cum in via Dei et ipsius cognitione, a
this-one but when in the-way of-God and his knowledge from
primaevo iuventutis flore, parum vel nihil esset instructus, in
the-earliest of-youth flower little or nothing he-was instructed in
naturali simplicitate ac vitiorum fervore tempore non pauco
natural simplicity and of-vices fervor for-time not little
perdurans, mutatione dexterae Excelsi iustificatus a
persisting by-the-change of-the-right-hand of-the-Most-High justified from

peccato, gratia et virtute Altissimi, super omnes tempore
sin by-the-grace and power of-the-Most-High above all in-time
suo repertos divina sapientia est repletus. Nam cum doctrina
his found with-divine wisdom was filled for when the-teaching
evangelica, etsi non particulariter sed generaliter ubique
of-the-gospel although not particularly but generally everywhere
multum per opera defecisset, missus est hic a Deo, ut
much in works had-failed sent was this-one by God that
universaliter per totum mundum, Apostolorum exemplo,
universally through the-whole world of-the-Apostles by-the-example
perhiberet testimonium veritati. Sicque factum est ut doctrina
he-might-bear testimony to-the-truth and-so done it-was that by-teaching
sua omnem mundi sapientiam ostenderet evidentissime fore
his all of-the-world wisdom he-showed most-evidently to-be
stultam, et brevi spatio temporis ad veram sapientiam Dei,
foolish and in-short space of-time to the-true wisdom of-God
per stultitiam praedicationis, inclinaverit, Christo duce.
through the-foolishness of-preaching he-turned with-Christ as-leader
Quoniam in novissimo tempore novus evangelista, quasi unus
since in the-last time a-new evangelist as-if one
ex paradisi fluminibus, in toto terrarum orbe fluenta
of of-paradise the-rivers in the-whole of-lands circle the-streams
evangelii pia irrigatione diffudit, et viam Filii Dei
of-the-gospel with-pious watering poured-out and the-way of-the-Son of-God
atque doctrinam veritatis opere praedicavit. Facta est [pro]inde
and the-teaching of-truth in-deed he-preached made is therefore
[in eo] et per eum orbis terrarum insperata exsultatio
in him and through him of-the-world of-lands an-unhoped-for exultation
et sancta novitas, antiqu[ae] religionis germen inveteratos diu
and holy newness of-the-ancient religion the-shoot the-inveterate long
et veteres multum subito innovavit. Datus est spiritus novus in
and old much suddenly renewed given was a-spirit new in

cordibus electorum, et in medio eorum effusa est unctio
the-hearts of-the-elect and in the-midst of-them poured-out was an-anointing
salutaris, cum, velut unum de luminaribus caeli, Christi
wholesome when like one of the-lights of-heaven of-Christ
servus et sanctus novo ritu novisque signis desuper radiavit.
the-servant and saint with-new rite and-new signs from-above shone
Renovata sunt per eum antiqua miracula, dum in deserto
renewed were through him ancient miracles while in the-desert
mundi huius, ordine novo sed antiquo more, plantata est
of-world this by-order new but in-ancient manner planted was
vitis fructifera, proferens flores suavitatis in odorem virtutum
a-vine fruitful bearing flowers of-sweetness into the-odor of-virtues
sanctarum, ubique sacrae religionis palmites extendendo.
holy everywhere of-sacred religion the-branches by-extending
Nam, licet fuerit similis nobis passibilis, non fuit tamen
for although he-was like to-us passible not he-was however
contentus praecepta communia observare, sed ferventissima
content the-precepts common to-observe but with-most-fervent
effluens charitate, totius perfectionis arripuit viam, perfectae
overflowing charity of-all perfection he-seized the-way of-perfect
sanctitatis apprehendit summam, et omnis consummationis
holiness he-grasped the-summit and of-all consummation
vidit finem. Omnis proinde ordo, omnis sexus, omnis aetas
saw the-end every therefore order every sex every age
habet in ipso doctrinae salutaris evidentia documenta, habet
has in him of-teaching wholesome evident proofs has
et sanctorum operum exempla praecipua. Si qui ad fortia
also of-holy works examples pre-eminent if any to strong-things
proponunt mittere manus et excellentioris viae charismata
propose to-put hands and of-the-more-excellent way the-gifts
meliora aemulari nituntur, respiciant in speculo vitae suae, et
better to-emulate strive let-them-look in the-mirror of-life his and

omnem perfectionem addiscent. Si qui vero ad humiliora et
all perfection they-will-learn if any but to humbler and
planiora se conferunt, timentes ambulare per ardua
plainer-things themselves betake fearing to-walk through steep-places
et montis ascendere verticem, in hoc gradu etiam apud
and of-the-mountain to-climb the-summit in this rank also with
eum invenient congrua monimenta. Si qui denique signa
him they-will-find fitting admonitions if any finally signs
et miracula quaerunt, ipsius interrogent sanctitatem, et
and miracles seek his let-them-ask holiness and
quod postulant consequentur. Et quidem gloriosa vita ipsius
what they-demand they-will-obtain and indeed the-glorious life his
priorum sanctorum perfectionem illustrat lumine clariori;
of-the-former saints the-perfection illumines with-light brighter
probat hoc passio Iesu Christi, et eius crux plenissime
proves this the-passion of-Jesus Christ and his cross most-fully
manifestat. Revera in quinque partibus corporis passionis
shows in-truth in five parts of-the-body of-the-passion
et crucis signaculo pater venerabilis est signatus, ac si
and of-the-cross with-the-seal the-father venerable was sealed as if
in cruce cum Dei Filio pependisset. Sacramentum hoc
on the-cross with of-God the-Son he-had-hung sacrament this
magnum est et praerogativae dilectionis indicat maiestatem;
great is and of-prerogative of-love shows the-majesty
sed arcanum in eo latet consilium, et reverendum
but a-secret in it lies-hidden counsel and a-reverend
contegitur mysterium, quod soli Deo cognitum credimus, et
is-covered mystery which alone to-God known we-believe and
per ipsum sanctum ex parte cuidam revelatum. Propterea
through himself the-saint in part to-a-certain-one revealed therefore
in eius laudibus non expedit multum tentare, cuius laus
in his praises not it-is-expedient much to-attempt whose praise

ab ipso est, qui est laus omnium, fons et honor
from him is who is the-praise of-all the-fountain and honor
fortissimus, dans praemia lucis. Benedicentes igitur Deum
strongest giving rewards of-light blessing therefore God
sanctum, verum et gloriosum, ad historiam recurramus.
holy true and glorious to the-history let-us-run-back
De summo desiderio beati Francisci, et qualiter in libri
about the-highest desire of-blessed Francis and how in of-the-book
apertione intellexit de se Domini voluntatem. II.
the-opening he-understood about himself of-the-Lord the-will II
Tempore quodam beatus et venerabilis pater Franciscus, relictis
at-a-time certain the-blessed and venerable father Francis with-left
saecularibus turbis, quae ad audiendum et videndum eum
worldly crowds which for hearing and seeing him
quotidie devotissime concurrebant, locum quietis et secretum
daily most-devoutly ran-together a-place of-quiet and the-secret
solitudinis petiit, cupiens ibi vacare Deo et extergere si quid
of-solitude sought desiring there to-be-free for-God and to-wipe-off if any
pulveris sibi ex conversatione hominum adhaesisset. Mos
dust to-him from the-conversation of-men had-clung the-custom
eius erat tempus impensum sibi ad gratiam promerendam
his was the-time spent on-him for grace to-be-deserved
dividere, et, prout oportere videbat, aliud proximorum
to-divide and as to-be-fitting he-saw part of-neighbors
lucris impendere, aliud contemplationis beatis secessibus
on-the-gains to-spend part of-contemplation in-the-blessed retreats
consummare. Assumpsit proinde secum socios valde paucos,
to-complete he-took therefore with-himself companions very few
quibus eius conversatio sancta magis quam caeteris nota erat,
to-whom his conduct holy more than to-the-others known was
ut tuerentur eum ab incursu et conturbatione hominum,
that they-might-guard him from the-incursion and disturbance of-men

et suam quietem in omnibus diligerent ac servarent. Sacra
and his quiet in all-things might-love and keep sacred
contemplatio. Cumque illic aliquandiu permansisset, et oratione
contemplation and-when there for-some-while he-had-remained and by-prayer
continua frequentique contemplatione divinam familiaritatem
continual and-frequent contemplation divine familiarity
modo ineffabili fuisset adeptus, quid aeterno regi de
in-a-manner ineffable he-had obtained what to-the-eternal king about
se et in se foret acceptius, aut esse posset, agnoscere
himself and in himself might-be more-acceptable or to-be could to-know
cupiebat. Curiosissime exquirebat et piissime anhelabat scire,
he-desired most-curiously he-inquired and most-piously panted to-know
quali modo, quali via, aut quali desiderio, domino Deo
in-what manner by-what way or with-what desire to-the-lord God
valeret, iuxta consilium et beneplacitum voluntatis
he-might-be-able according-to the-counsel and good-pleasure of-will
suae, perfectius adhaerere. Haec summa eius philosophia
his more-perfectly to-cling this highest his philosophy
semper fuit, hoc summum desiderium in eo, quoad vixit,
always was this highest desire in him as-long-as he-lived
semper flagravit, ut quaereret a simplicibus, a sapientibus,
always burned that he-should-seek from the-simple from the-wise
a perfectis et imperfectis, qualiter posset viam
from the-perfect and imperfect how he-might-be-able the-way
apprehendere veritatis, et ad maius propositum pervenire.
to-grasp of-truth and to greater purpose to-arrive
Nam cum esset perfectissimus perfectorum, perfectum abnuens,
for though he-was the-most-perfect of-the-perfect the-perfect refusing
imperfectum se penitus reputabat. Gustaverat enim et
imperfect himself utterly he-reckoned he-had-tasted for and
viderat quam dulcis, suavis et bonus foret Deus Israel hiis
seen how sweet pleasant and good was the-God of-Israel to-those

qui recto sunt corde, et in simplicitate pura et puritate
who upright are in-heart and in simplicity pure and purity
vera quaerunt illum. Contemplationis fructus. Infusa namque
true seek him of-contemplation the-fruit infused for
dulcedo et suavitas, rarissimis raro data, quam sibi desuper
sweetness and pleasantness to-the-rarest rarely given which to-himself from-above
senserat adspirare, cogebat eum totum a se ipso deficere, et
he-had-felt to-breathe compelled him wholly from him himself to-fail and
tanta iucunditate repletus cupiebat modis omnibus illuc ex
with-so-great delight filled he-desired in-ways all thither from
toto transire, ubi, excedendo se ipsum, iam parte praecesserat.
whole to-pass where by-going-out-of him himself already in-part he-had-gone-before
Paratus erat homo spiritum Dei habens omnes animi pati
ready was the-man the-spirit of-God having all of-mind to-suffer
angustias, omnesque passiones corporis tolerare, si tandem
distresses and-all sufferings of-the-body to-bear if at-last
optio sibi daretur, ut voluntas Patris caelestis misericorditer
the-choice to-him were-given that the-will of-the-Father heavenly mercifully
compleretur in eo. Accessit proinde, die quadam, ante
might-be-fulfilled in him he-approached therefore on-day a-certain before
sacrum altare, quod in eremitorio in quo ipse manebat, erat
the-sacred altar which in the-hermitage in which he-himself stayed was
constructum, et accepto codice, in quo sacra evangelia erant
built and with-taken the-book in which the-sacred gospels were
scripta, reverenter altari superposuit illum. Sicque prostratus
written reverently on-the-altar placed it and-so prostrate
in oratione Dei, non minus corde quam corpore, humili
in prayer to-God not less with-heart than with-body with-humble
prece poscebat ut benignus Deus, pater misericordiarum et
prayer he-asked that kind God the-father of-mercies and
Deus totius consolationis, suam sibi dignaretur ostendere
God of-all consolation his to-him would-deign to-show

voluntatem. Perfecta voluntas. Et ut perfecte consummare
will perfect will and that perfectly to-complete
valeret quod olim simpliciter et devote inceperat, quid sibi
he-might-be-able what once simply and devoutly he-had-begun what for-him
esset oportunius agere, in prima libri apertione, indicari
might-be more-fitting to-do at the-first of-the-book opening to-be-shown
[sup]pliciter precabatur. Sanctorum quippe ac perfectissimorum
suppliantly he-prayed of-saints indeed and of-most-perfect
virorum spiritu ducebatur, qui pia devotione in desiderio
men by-the-spirit he-was-led who with-pious devotion in the-desire
sanctitatis simile aliquid fecisse leguntur.
of-holiness like something to-have-done are-read
Surgens quoque ab oratione, in spiritu humilitatis animoque
rising also from prayer in the-spirit of-humility and-with-mind
contrito, ac signaculo sanctae crucis se muniens, de altari
contrite and with-the-sign of-the-holy cross himself fortifying from the-altar
librum accepit, eumque cum reverentia et timore aperuit.
the-book he-took and-it with reverence and fear opened
Factum est autem, cum aperuisset librum, occurrit sibi
done it-was moreover when he-had-opened the-book there-met him
primo passio domini nostri Iesu Christi, et id solum quod
first the-passion of-lord our Jesus Christ and that only which
tribulationem eum passurum denuntiabat. Sed ne hoc casu
tribulation him about-to-suffer announced but lest this by-chance
evenisse possit aliquatenus suspicari, bis et ter librum
to-have-happened he-could in-any-way to-suspect twice and thrice the-book
aperuit, et idem vel simile scriptum invenit. Intellexit tunc
he-opened and the-same or like written found understood then
vir spiritu Dei plenus quod per multas tribulationes,
the-man with-the-spirit of-God full that through many tribulations
per multas angustias et per multas pugnas oporteret
through many distresses and through many fights it-behooved

eum intrare in regnum Dei. Fortitudo. Sed non turbatur
him to-enter into the-kingdom of-God fortitude but not is-troubled
fortissimus miles propter ingruentia bella, nec animo decidit
the-bravest soldier on-account-of the-pressing wars nor in-mind he-falls
proeliaturus Domini proelia in castris saeculi huius. Non
about-to-fight of-the-Lord the-battles in the-camps of-world this not
veritus est succumbere hosti qui non cedebat etiam
feared he-has to-yield to-the-enemy who not yielded even
sibi, cum diu, supra modum humanarum virium, laborasset.
to-himself when long beyond the-measure of-human strengths he-had-labored
Revera ferventissimus erat, et si retroactis saeculis socium
in-truth most-fervent he-was and if in-past ages a-companion
habuit proposito, nemo tamen eo superior inventus est
he-had in-purpose no-one however than-him superior found was
desiderio. Nam et levius perfecta operari quam dicere
in-desire for also more-easily perfect-things to-work than to-say
cognoscebat, semper non verbis, quae bonum non faciunt sed
he-knew always not to-words which good not do but
ostendunt, sed sanctis operibus efficax studium et operam
show but to-holy works effective zeal and effort
praebens. Manebat proinde inconcussus et laetus, et sibi
giving he-remained therefore unshaken and glad and to-himself
et Deo in corde suo laetitiae cantica decantabat. Propterea
and to-God in heart his of-gladness songs he-sang therefore
maiori revelatione dignus habitus est, qui sic de minima
of-greater revelation worthy held was he-who so about the-least
exsultavit, et in modico fidelis constituitur super multa.
exulted and in little faithful is-set over many-things

De visione hominis imaginem seraphim crucifixi habentis. III

THE SERAPH, AND HIS SICKNESS

At La Verna, two years before his death, Francis sees a man like a Seraph, with six wings, fixed to a cross, and the marks of the nails appear in his hands and feet and a wound in his side. He hides them even from his companions, and only a few saw them while he lived. Then his body is pressed by sickness and his eyes fail, yet he will not spare himself until a brother persuades him to accept remedies.

Faciente ipso moram in eremitorio, quod, a loco in
with-making he-himself a-stay in the-hermitage which from the-place in
quo positum est, Alverna nominatur, duobus annis antequam
which placed it-is La-Verna is-named two years before
animam redderet caelo, vidit in visione Dei virum unum,
soul he-rendered to-heaven he-saw in a-vision of-God a-man one
quasi seraphim sex alas habentem, stantem supra se, manibus
as-if a-seraph six wings having standing above him with-hands
extensis ac pedibus coniunctis, cruci affixum. Duae alae
stretched-out and feet joined to-a-cross fixed two wings
supra caput elevabantur, duae ad volandum extendebantur,
above the-head were-raised two for flying were-stretched-out
duae denique totum velabant corpus. Cumque ista videret
two finally the-whole veiled body and-when these-things saw
beatus servus Altissimi, admiratione permaxima replebatur,
the-blessed servant of-the-Most-High with-admiration very-great he-was-filled
sed quid sibi vellet haec visio advertere nesciebat.
but what to-him might-mean this vision to-perceive he-knew-not
Gaudebat quoque plurimum et vehementius laetabatur in
he-rejoiced also very-much and more-vehemently was-glad in
benigno et gratioso respectu, quo a seraphim conspici
the-kind and gracious look with-which by the-seraph to-be-beheld

se videbat, cuius pulchritudo inaestimabilis erat nimis, sed
himself he-saw whose beauty inestimable was exceedingly but
omnino ipsum crucis affixio et passionis illius acerbitas
altogether him of-the-cross the-fixing and of-the-suffering his the-bitterness
deterrebat. Sicque surrexit, ut ita dicatur, tristis et laetus,
deterred and-so he-rose as so it-may-be-said sad and glad
et gaudium atque moeror suas in ipso alternabant vices.
and joy and grief their in him alternated turns
Cogitabat sollicitus quid posset haec visio designare, et ad
he-pondered anxious what could this vision to-signify and for
capiendum ex ea intelligentiae sensum anxiabatur plurimum
grasping from it of-understanding the-sense was-distressed very-much
spiritus eius. Signorum apparitio. Cumque liquido ex ea
spirit his of-the-signs the-appearance and-when clearly from it
intellectu aliquid non perciperet, et multum eius cordi
with-understanding anything not he-perceived and much his on-heart
visionis huius novitas insideret, coeperunt in manibus eius
of-vision this the-newness sat began in the-hands his
et pedibus apparere signa clavorum, quemadmodum paulo
and feet to-appear the-signs of-nails just-as a-little
ante virum supra se viderat crucifixum.
before the-man above himself he-had-seen crucified
Manus et pedes eius in ipso medio clavis confixae
the-hands and feet his in the-very middle with-nails pierced
videbantur, clavorum capitibus in interiori parte manuum
seemed of-the-nails with-heads in the-inner part of-the-hands
et superiori pedum apparentibus, et eorum acuminibus
and the-upper of-the-feet appearing and their points
exsistentibus ex adverso. Erant enim signa illa rotunda
standing-out on the-opposite-side were for signs those round
interius in manibus, exterius autem oblonga, et caruncula
inside in the-hands outside but oblong and a-little-flesh

quaedam apparebat quasi summitas clavorum retorta et
certain appeared as-if the-end of-the-nails bent-back and
repercussa, quae carnem reliquam excedebat. Sic et in pedibus
struck-back which the-flesh remaining stood-out-above so also in the-feet
impressa erant signa clavorum et a carne reliqua elevata.
impressed were the-signs of-nails and from the-flesh remaining raised
Dextrum quoque latus quasi lancea transfixum, cicatrice
the-right also side as-if by-a-lance pierced with-a-scar
obducta, erat, quod saepe sanguinem emittebat, ita ut tunica
covered was which often blood emitted so that tunic
eius cum femoralibus multoties respergeretur sanguine sacro.
his with the-breeches many-times was-sprinkled with-blood sacred
Heu quam pauci, dum viveret crucifixus servus Domini
alas how few while he-lived the-crucified servant of-the-Lord
crucifixi, sacrum lateris vulnus cernere meruerunt! Sed felix
crucified the-sacred of-the-side wound to-see deserved but happy
Helias, qui, dum viveret sanctus, utcumque illud videre meruit;
Elias who while lived the-saint somehow it to-see deserved
sed non minus felix Rufinus, qui manibus propriis contrectavit.
but not less happy Rufino who with-hands own handled-it
Enimvero cum semel dictus frater Rufinus manum suam in
for-indeed when once the-said brother Rufino hand his into
sinum sanctissimi viri, ut eum scalperet, immisisset, dilapsa
the-bosom of-the-most-holy man that him he-might-scratch had-put slipped
est manus eius, ut saepe contingit, ad dextrum latus ipsius,
has hand his as often happens to the-right side his
et occurrit ei pretiosam illam tangere cicatricem. Ad cuius
and it-befell him precious that to-touch scar at whose
tactum sanctus Dei non modicum doluit, et manum a se
touch the-saint of-God not little grieved and the-hand from himself
repellens, ut ei parceret Dominus acclamavit. Studiosissime
pushing-away that him he-might-spare the-Lord cried-out most-zealously

namque abscondebat haec ab extraneis, celabat cautissime
for he-bid these-things from strangers he-concealed most-cautiously
a propinquis, ita ut et collaterales fratres et eius
from kin so that both the-at-side brothers and his
devotissimi secutores haec per multum temporis ignorarent.
most-devoted followers these-things for much of-time knew-not
Et licet tantis ac talibus margaritis tamquam pretiosissimis
and although with-so-great and such pearls as-if with-most-precious
gemmis servus et amicus Altissimi se videret ornatum,
gems the-servant and friend of-the-Most-High himself he-saw adorned
atque supra omnium hominum gloriam et honorem mirifice
and above of-all men the-glory and honor wondrously
decoratum, non evanuit tamen in corde suo, nec quaesivit
decorated not he-grew-vain however in heart his nor sought
inde alicui per appetitum vanae gloriae complacere;
thence to-anyone through desire of-vain glory to-please
sed, et ne humanus favor datam sibi gratiam furaretur,
but also lest human favor the-given to-him grace should-steal
modis omnibus quibus poterat haec abscondere satagebat.
in-ways all by-which he-could these-things to-hide he-strove
Secretorum absconsio. Mos etenim ipsius erat raro aut
of-secrets the-hiding the-custom for his was rarely or
nulli praecipuum revelare secretum, timens spe[cie]
to-none a-special to-reveal secret fearing under-the-appearance
praecipuae dilectionis ex eorum revelatione, sicut solent facere
of-special love from their revealing as are-wont to-do
praedilecti, pati aliquod in data sibi gratia detrimentum.
the-favorites to-suffer some in the-given to-him grace loss
Gerebat proinde semper in corde suo, et in ore frequenter
he-bore therefore always in heart his and in mouth frequently
habebat propheticum illud: In corde meo abscondi eloquia tua,
had prophetic that in heart my I-have-hidden words your

ut non peccem tibi. Quoties vero ex saecularibus ad eum
that not I-sin against-you as-often-as but from the-seculars to him
aliqui convenissent, ab eorum collocutione cupiens abstinere,
some had-come from their conversation desiring to-abstain
fratribus et filiis, qui secum morabantur, tale dederat
to-the-brothers and sons who with-him stayed such had-given
signum, ut cum videlicet praedictum versiculum recitaret,
a-sign that when namely the-aforesaid little-verse he-recited
statim eis qui convenerant modeste licentiam exhiberent.
at-once to-those who had-come modestly leave they-should-show
Expertus namque fuerat magnum fore malum cuncta
experienced for he-had great to-be evil all-things
communicare cunctis, et spiritualem sciebat esse non posse,
to-share with-all and spiritual he-knew to-be not to-be-able
cuius secreta perfectiora et plura non sunt quam ea quae
one-whose secrets more-perfect and more not are than those which
in facie videntur, et ex apparentia possunt in unaquaque
in the-face are-seen and from appearance can in each
parte ab hominibus iudicari. Invenerat enim aliquos sibi
part by men to-be-judged he-had-found for some with-him
exterius concordantes et interius dissidentes, applaudentes
outwardly agreeing and inwardly dissenting applauding
coram, irridentes retro, qui iudicium sibi acquisierunt,
to-the-face mocking behind who judgment on-themselves acquired
et rectos ei suspectos aliquantulum reddiderunt. Saepe
and the-upright to-him suspect somewhat rendered often
namque malitia denigrare nititur puritatem, et propter
for malice to-blacken strives purity and on-account-of
mendacium familiare multis, paucorum [non] creditur veritati.
the-lie familiar to-many of-the-few not is-believed the-truth

De fervore beati Francisci et infirmitate oculorum eius. IV.
about the-fervor of-blessed Francis and the-infirmity of-the-eyes his IV
Per eiusdem igitur temporis curricula coepit corpus suum
through of-the-same therefore time the-courses began body his
variis urgeri languoribus, et vehementioribus quam prius
by-various to-be-pressed languors and more-vehement than before
solitum esset. Frequentes namque patiebatur infirmitates,
usual had-been frequent for he-suffered infirmities
utpote qui perfecte castigaverat corpus suum, et illud in
inasmuch-as one-who perfectly had-chastised body his and it into
servitutem redegerat ex multis iam praecedentibus annis.
servitude had-brought from many already preceding years
Nam per decem et octo annorum spatium, quod tunc erat
for through ten and eight of-years the-space which then was
expletum, vix aut nunquam requiem habuerat caro sua, varias
completed scarcely or never rest had flesh his various
et longissimas circuiens regiones, ut spargeret ubique semina
and very-long going-round regions that it-might-scatter everywhere the-seeds
verbi Dei spiritus ille promptus, spiritus ille devotus,
of-the-word of-God spirit that ready spirit that devout
spiritus ille fervens qui eam inhabitabat. Replebat omnem
spirit that fervent which it inhabited it-filled all
terram evangelio Christi, ita ut una die quatuor aut quinque
the-earth with-the-gospel of-Christ so that in-one day four or five
castella, vel etiam civitates, saepius circuiret, evangelizans
castles or even cities more-often he-went-round evangelizing
unicuique regnum Dei, et non minus exemplo quam verbo
to-each the-kingdom of-God and not less by-example than by-word
aedificans audientes, de toto corpore fecerat linguam.
edifying the-hearers of the-whole body he-had-made a-tongue
Concordia utriusque hominis. Tanta enim in eo carnis ad
the-concord of-each man so-great for in him of-the-flesh with

spiritum erat concordia, tanta obedientia, quod cum ille omnem
the-spirit was concord so-great obedience that when that all
niteretur apprehendere sanctitatem, ipsa nihilominus non solum
strove to-grasp holiness it nevertheless not only
non repugnabat, sed et praecurrere satagebat, iuxta quod
not resisted but also to-run-ahead strove according-to what
scriptum est: Sitivit in te anima mea, quam multipliciter tibi
written is has-thirsted for you soul my how manifoldly to-you
caro mea. Assiduitas vero subiectionis fecerat eam voluntariam,
flesh my the-assiduity but of-subjection had-made it willing
et ex quotidiana inclinatione sui situm apprehenderat
and from daily bending of-itself the-position it-had-grasped
tantae virtutis, quoniam consuetudo saepe vertitur in naturam.
of-so-great virtue since habit often is-turned into nature
Sed quoniam, secundum iura naturae humanaeque conditionis
but since according-to the-laws of-nature and-of-human condition
modum, necesse est quod de die in diem homo exterior
the-measure necessary it-is that from day into day the-man outer
corrumpatur, licet is qui intus est renovetur, illud
be-corrupted although he who within is be-renewed that
pretiosissimum vasculum, in quo caelestis thesaurus erat
most-precious little-vessel in which the-heavenly treasure was
absconditus, coepit undique conquassari, et virium omnium
hidden began on-all-sides to-be-shattered and of-strengths all
pati defectum. Verum quia cum consummatus fuerit
to-suffer failure but because when completed shall-have-been
homo tunc incipiet, et cum finierit tunc operabitur, in
a-man then he-will-begin and when he-shall-have-finished then he-will-work in
carne infirma spiritus promptior efficiebatur. Tantum quoque
the-flesh weak the-spirit readier was-made so-much also
animarum diligebat salutem et proximorum sitiebat lucra,
of-souls he-loved the-salvation and of-neighbors thirsted-for the-gains

ut cum per se ambulare non posset, asello vectus
that when through himself to-walk not he-could on-a-little-ass carried
circuiret terras. Frequenter eum monebant fratres, illi omni
he-went-round the-lands frequently him warned brothers to-him with-all
precum instantia suggerentes, ut infirmum corpus et valde
of-prayers urgency suggesting that the-infirm body and very
debilitatum medicorum auxilio utcumque recreare deberet.
weakened of-physicians with-the-help somehow to-refresh he-ought
Ipse autem, illo suo nobili spiritu in caelum directo,
he-himself however with-that his noble spirit to heaven directed
qui solvi solummodo cupiebat et cum Christo esse, hoc
who to-be-dissolved only desired and with Christ to-be this
facere penitus recusabat. Verum quia nondum impleverat
to-do utterly refused but because not-yet he-had-filled-up
ea quae passionum Christi deerant in carne sua,
those-things which of-the-sufferings of-Christ were-lacking in flesh his
licet stigmata [eius] in corpore suo portaret, infirmitatem
although the-stigmata his in body his he-bore an-infirmity
oculorum incurrit gravissimam, quemadmodum multiplicavit
of-the-eyes he-incurred most-grave as multiplied
in eo misericordiam suam Deus. Cumque de die in diem
in him mercy his God and-when from day into day
infirmitas illa succresceret, et ex incuria videretur quotidie
infirmity that grew-up and from neglect seemed daily
augmentari, frater Helias tandem, quem loco matris elegerat
to-be-increased brother Elias at-last whom in-place of-mother he-had-chosen
sibi, et aliorum fratrum fecerat patrem, compulit eum ut
for-himself and of-the-other brothers had-made the-father compelled him that
medicinam non abhorreret, sed eam reciperet in nomine
medicine not he-should-shrink-from but it should-receive in the-name
Filii Dei, per quem creata erat, sicut scriptum est:
of-the-Son of-God through whom created it-was as written is

Altissimus de terra creavit medicinam, et vir prudens non
the-Most-High from the-earth created medicine and a-man prudent not
abhorrebit eam. Sanctus pater vero tunc benigne acquievit,
will-shrink-from it the-holy father but then kindly acquiesced
et humiliter obtemperavit sermonibus se monentis.
and humbly obeyed the-words him of-the-one-warning

Qualiter apud Reatum civitatem receptus fuit a domino Hugone Hostiensi episcopo, et quomodo sanctus eum pronuntiabat futurum episcopum totius mundi. V.

THE BISHOP OF OSTIA AT RIETI, AND HIS COMPANIONS

At Rieti he is received by Hugo, bishop of Ostia, whom Francis had asked Pope Honorius to make father and lord of the order, and Francis foretells that Hugo will be bishop of the whole world. The bishop loves him tenderly and urges him to care for himself, but every cure leaves his eyes worse. Francis bears two years of sickness, cared for by four chosen brothers; he seeks to begin again and serve lepers, and warns against those who seek mastery.

Factum est autem, cum plures accederent suis eum
done it-was moreover when several approached with-their him
medicaminibus adiuvare, non invento remedio, accessit ad
medicines to-help with-not found remedy he-approached to
civitatem Reatinam, in qua illius infirmitatis curandae morari
the-city of-Rieti in which of-that infirmity to-be-cured to-stay
vir peritissimus dicebatur. Perveniente igitur eo ibidem,
a-man most-skilled was-said with-arriving therefore him there
benigne satis et honorifice susceptus est a tota Romana
kindly enough and honorably received he-was by the-whole Roman
curia, quae in eadem civitate tunc temporis morabatur,
curia which in the-same city at-that of-time stayed

praecipue tamen a domino Hugone, episcopo Hostiensi,
especially however by the-lord Hugo bishop of-Ostia
devotissime susceptus est, qui morum honestate ac sanctitate
most-devoutly received he-was who of-manners in-honesty and holiness
vitae maxime praefulgebat. Hunc vero beatus Franciscus patrem
of-life most shone this-one but blessed Francis as-father
et dominum elegerat super universam religionem et ordinem
and lord had-chosen over the-whole religion and order
fratrum suorum, ex assensu et voluntate domini Honorii
of-brothers his from the-assent and will of-lord Honorius
Papae, eo quod illi beata paupertas multum placebat, et
Pope for-this that to-him blessed poverty much pleased and
sancta simplicitas in maxima reverentia exsistebat. Gloriosa
holy simplicity in greatest reverence stood glorious
humilitas. Conformabat se dominus ille moribus fratrum,
humility conformed himself lord that to-the-manners of-the-brothers
et in desiderio sanctitatis cum simplicibus erat simplex, cum
and in the-desire of-holiness with the-simple he-was simple with
humilibus erat humilis, cum pauperibus erat pauper. Erat
the-humble he-was humble with the-poor he-was poor he-was
frater inter fratres, inter minores minimus, et velut unus
a-brother among brothers among the-lesser the-least and as one
caeterorum, in quantum licitum erat, in vita et moribus
of-the-others in as-much-as lawful it-was in life and manners
gerere se studebat. Sollicitus erat ubique sacram religionem
to-bear himself he-strove anxious he-was everywhere the-sacred religion
plantare, et in remotis partibus clara fama clarioris vitae
to-plant and in remote parts by-the-bright fame of-brighter life
ipsius ordinem plurimum ampliabat. Dedit illi Dominus
his order very-much he-enlarged gave to-him the-Lord
linguam eruditam, in qua confundebat adversarios veritatis, in
a-tongue learned in which he-confounded the-adversaries of-truth in

qua refellebat inimicos crucis Christi, in qua reducebat errantes
which he-refuted the-enemies of-the-cross of-Christ in which he-led-back the-erring
ad viam, in qua discordes pacificabat, et concordes fortiori
to the-way in which the-discordant he-pacified and the-concordant with-stronger
charitatis vinculo colligabat. Erat in Ecclesia Dei lucerna ardens
of-charity bond bound he-was in the-Church of-God a-lamp burning
et lucens, et sagitta electa, parata in tempore opportuno.
and shining and an-arrow chosen ready in time fitting
O quoties, depositis pretiosis vestibus, vilibus indutus,
O how-often with-laid-aside precious garments in-cheap-ones clothed
discalceatis pedibus, quasi unus e fratribus incedens, rogabat
with-bared feet as-if one of the-brothers going he-asked
ea quae ad pacem sunt! Hoc inter virum et proximum
those-things which for peace are this between a-man and neighbor
suum quoties oportebat, hoc inter Deum et hominem
his as-often-as it-behooved this between God and man
semper sollicite faciebat. Propterea paulo post elegit eum Deus
always anxiously he-did therefore a-little after chose him God
pastorem in universa Ecclesia sua sancta, et exaltavit caput
as-shepherd in whole Church his holy and exalted the-head
eius in tribubus populorum. Quod ut inspiratum divinitus,
his among the-tribes of-the-peoples which that inspired divinely
et Christi Iesu voluntate operatum esse sciatur, longe
and of-Christ Jesus by-the-will worked to-have-been may-be-known long
ante beatus pater Franciscus hoc verbis praedixit, et opere
before blessed father Francis this in-words foretold and in-deed
praesignavit. Nam cum ordo et religio fratrum, divina
foreshowed for when the-order and religion of-the-brothers with-divine
gratia faciente, satis iam inciperet dilatari, et velut cedrus
grace working enough already began to-be-spread and like a-cedar
in paradiso Dei, in caelestibus sanctorum attolleret verticem
in the-paradise of-God in the-heavens of-the-saints raised the-summit

meritorum, et tamquam vinea electa sacros produceret
of-merits and as a-vineyard chosen sacred produced
palmites in latitudinem orbis terrae, sanctus Franciscus
branches into the-breadth of-the-world of-the-earth holy Francis
accessit ad dominum Papam Honorium, qui Romanae tunc
approached to the-lord Pope Honorius who over-the-Roman then
praeerat Ecclesiae, supplici prece petens ab eo ut dominum
presided Church with-suppliant prayer asking from him that lord
Hugonem, episcopum Hostiensem, sui fratrumque suorum
Hugo bishop of-Ostia of-himself and-of-brothers his
patrem et dominum ordinaret. Annuit dominus Papa precibus
the-father and lord he-would-ordain assented the-lord Pope to-the-prayers
sancti, et benigne obtemperans suam illi super ordinem
of-the-saint and kindly complying his to-him over the-order
fratrum contulit potestatem. Quam ille reverenter et devote
of-the-brothers conferred power which he reverently and devoutly
suscipiens, tamquam fidelis servus et prudens constitutus super
receiving as a-faithful servant and prudent set over
familiam Domini, studebat modis omnibus cibum aeternae
the-household of-the-Lord strove in-ways all the-food of-eternal
vitae sibi commissis ministrare in tempore opportuno.
life to-himself to-the-committed to-minister in time fitting
Propterea sanctus pater modis omnibus se subiiciebat ei,
therefore the-holy father in-ways all himself subjected to-him
et miro ac reverenti eum venerabatur affectu. Prophetia.
and with-wondrous and reverent him venerated affection prophecy
Spiritu Dei ducebatur, quo repletus erat, et ideo longe
by-the-Spirit of-God he-was-led with-which filled he-was and therefore long
ante intuebatur quod postmodum erat in oculis omnium sic
before he-beheld what afterward was in the-eyes of-all so
futurum. Nam quoties, familiaris religionis urgente causa, vel
about-to-be for as-often-as of-a-familiar religion with-pressing cause or

potius charitate Christi qua erga ipsum flagrabat cogente,
rather with-the-charity of-Christ with-which toward him he-burned compelling
scribere vellet ei, nequaquam acquiescebat ipsum in litteris
to-write he-wished to-him by-no-means he-consented him in letters
suis vocari episcopum Hostiensem, seu Velletrensem, sicut
his to-be-called bishop of-Ostia or of-Velletri as
caeteri utebantur in salutationibus consuetis, sed assumpta
the-others used in greetings usual but with-taken
materia sic aiebat: Reverendissimo patri, sive domino, Hugoni
matter so he-said to-the-most-reverend father or lord Hugo
totius mundi episcopo. Saepe namque benedictionibus
of-the-whole world bishop often for with-blessings
inauditis salutabat eum, et licet esset devota subiectione filius,
unheard-of he-greeted him and although he-were by-devoted subjection a-son
dictante tamen spiritu, quandoque ipsum paterno consolabatur
with-dictating however the-spirit sometimes him with-fatherly he-consoled
colloquio, ut confortaret super eum benedictiones patrum,
conversation that he-might-strengthen upon him the-blessings of-the-fathers
donec veniret desiderium collium aeternorum.
until should-come the-desire of-the-hills everlasting
Nimio quoque amore dictus dominus erga sanctum virum
with-excessive also love the-said lord toward the-holy man
flagrabat, et ideo quidquid beatus vir loquebatur, quidquid
burned and therefore whatever the-blessed man spoke whatever
faciebat placebat ei, et in sola visione illius saepe totus
he-did pleased him and in the-sole sight of-him often wholly
afficiebatur. Testatur ipse de eo, quod numquam in
he-was-affected testifies he-himself about him that never in
tanta esset perturbatione, seu animi motu, quod in visione
so-great he-was disturbance or of-mind emotion that at the-sight
ac collocutione sancti Francisci omne mentis nubilum non
and conversation of-holy Francis every of-mind cloud not

discederet rediretque serenum, effugaretur accidia et
would-depart and-would-return clear-sky would-be-put-to-flight sloth and
gaudium desuper aspiraret. Ministrabat iste beato Francisco
joy from-above would-breathe ministered this-one to-blessed Francis
tamquam servus domino suo, et quoties videbat eum, tamquam
as a-servant to-lord his and as-often-as he-saw him as
Christi apostolo reverentiam exhibebat, et inclinato utroque
of-Christ to-an-apostle reverence he-showed and with-bowed each
homine, saepe manus eius deosculabatur ore sacrato.
man often the-hands his he-kissed with-mouth consecrated
Curabat sollicitus et devotus quomodo beatus pater recuperare
he-took-care anxious and devout how the-blessed father to-recover
posset oculorum pristinam sanitatem, sciens eum virum
could of-the-eyes former health knowing him a-man
sanctum et iustum, et Ecclesiae Dei necessarium et utilem
holy and just and to-the-Church of-God necessary and useful
valde nimis. Compatiebatur super eum universae congregationi
very exceedingly he-felt-compassion over him for-the-whole congregation
fratrum, et filios miserabatur in patrem. Monebat proinde
of-the-brothers and the-sons he-pitied in the-father he-warned therefore
sanctum patrem curam gerere sui, et infirmitatis necessaria
the-holy father care to-bear of-himself and of-infirmity the-necessities
non abiicere, ne ad peccatum aliquod potius quam ad
not to-cast-off lest to sin some rather than to
meritum horum deputaretur incuria. Sanctus Franciscus vero
merit of-these be-reckoned the-neglect holy Francis but
quae sibi a tam reverendo domino et tam carissimo patre
what to-him by so reverend a-lord and so dearest a-father
dicebantur humiliter observabat, cautius deinde agens
were-said humbly observed more-cautiously then doing
et securius necessaria curae suae. Sed in tantum iam
and more-securely the-necessities of-care his but to so-much already

[creverat] malum, quod ad remedium qualecumque acutissima
had-grown the-evil that for a-remedy of-whatever-sort the-sharpest
requirebat ingenia, et acerbissima [medicamina] exposcebat.
it-required skills and most-bitter medicines demanded
Sicque factum est quod in pluribus locis decocto capite,
and-so done it-was that in several places with-cauterized head
incisis venis, superpositis emplastris et immissis collyriis,
with-cut veins with-laid-on plasters and with-put-in eye-salves
nihil proficeret, sed quasi semper deterius se haberet.
nothing he-gained but as-if always worse himself he-had
De moribus fratrum famulantium sancto Francisco, et
about the-manners of-the-brothers serving holy Francis and
qualiter ipse disponebat conversari. VI.
how himself arranged to-live VI
Haec fere per duos annos in omni patientia et humilitate
these-things about through two years in all patience and humility
sustinuit, in omnibus gratias agens Deo. Sed ut ipse liberius
he-sustained in all-things thanks giving to-God but that he-himself more-freely
suam intentionem dirigere posset ad Deum, et beatarum
his intention to-direct might-be-able to God and of-the-blessed
mansionum in caelo positarum, frequenter mente excedens,
mansions in heaven placed frequently in-mind going-forth
circuire posset ac ingredi officinas, et in pinguedine
to-go-round might-be-able and to-enter the-workshops and in the-fatness
gratiae coram placidissimo et serenissimo universorum
of-grace before the-most-peaceful and most-serene of-all
Domino se in caelestibus praesentare, quibusdam fratribus,
Lord himself in the-heavens to-present to-certain brothers
merito sibi valde dilectis, commiserat curam sui. Erant
deservedly to-him very beloved he-had-committed the-care of-himself were
enim illi viri virtutum, devoti Deo, placentes sanctis, gratiosi
for those men of-virtues devoted to-God pleasing to-the-saints gracious

hominibus, super quos, velut domus super columnas quatuor,
to-men upon whom as a-house upon columns four
beatus pater Franciscus innitebatur. Eorum namque nunc
the-blessed father Francis rested of-them for now
nomina supprimo, ipsorum verecundiae parcens, quae tamquam
the-names I-suppress their modesty sparing which as
spiritualibus viris satis est eis familiaris amica. Verecundiae
to-spiritual men enough is to-them familiar a-friend of-modesty
bonum. Verecundia enim omnium est ornatus aetatum,
the-good modesty for of-all is the-ornament ages
innocentiae testis, pudicitiae mentis indicium, disciplinae
of-innocence the-witness of-chastity of-mind the-sign of-discipline
virga, specialis gloria conscientiae, famae custos et totius
the-rod special the-glory of-conscience of-fame the-guardian and of-all
honestatis insigne. Haec virtus adornaverat istos, haec amabiles
honesty the-badge this virtue had-adorned these this lovable
et benevolos eos reddebat hominibus, haec utique gratia
and benevolent them rendered to-men this certainly grace
omnibus erat communis, sed singulos virtus singula decorabat.
to-all was common but each a-virtue single adorned
Erat unus discretionis praecipuae, alter patientiae singularis,
there-was one of-discretion pre-eminent another of-patience singular
gloriosae simplicitatis alius, reliquus vero secundum corporis
of-glorious simplicity another the-remaining but according-to of-body
vires robustus et secundum animi mores placabilis. Hii vero
strengths robust and according-to of-mind manners placable these but
omni vigilantia, omni studio, omni voluntate beati patris
with-all vigilance with-all zeal with-all will of-the-blessed father
quietem animi excolebant, infirmitatem corporis procurabant,
the-quiet of-mind cultivated the-infirmity of-the-body tended

nullas declinantes angustias, nullos labores, quin totos
no declining distresses no labors but-that wholly
se sancti servitio manciparent.
themselves of-the-saint to-the-service they-consigned
Perfectionis fervor. Sed licet gloriosus pater iam esset
of-perfection fervor but although the-glorious father already were
coram Deo in gratia consummatus, et operibus sanctis
before God in grace perfected and with-works holy
rutilaret inter homines mundi huius, cogitabat tamen semper
shone among the-men of-world this he-thought however always
perfectiora incipere, et tamquam doctissimus miles in
more-perfect-things to-begin and as a-most-learned soldier in
castris Dei, provocato adversario, excitare iterum nova
the-camps of-God with-provoked adversary to-stir-up again new
bella. Proponebat, Christo duce, ingentia se facturum,
wars he-proposed with-Christ as-leader huge-things himself about-to-do
et fatiscentibus artubus, iam emortuo corpore, novo
and with-failing limbs with-already dead body in-a-new
certamine sperat de hoste triumphum. Vera namque virtus
contest he-hopes over the-enemy triumph true for virtue
temporis finem ignorat, cum mercedis exspectatio sit aeterna.
of-time the-end knows-not since of-reward the-expectation is eternal
Flagrabat proinde desiderio magno valde ad humilitatis reverti
he-burned therefore with-desire great very to of-humility to-return
primordia, et prae amoris immensitate spe gaudens, corpus
the-beginnings and for of-love the-immensity in-hope rejoicing body
suum, licet ad tantam iam devenisset extremitatem, revocare
his although to so-great already it-had-come extremity to-recall
cogitabat ad pristinam servitutem. Amputabat a se penitus
he-thought to the-former servitude he-cut-off from himself utterly
omnium curarum obstacula, et cunctarum sollicitudinum
of-all cares the-obstacles and of-all anxieties

strepitum plenissime compescebat, cumque infirmitatis suae
the-din most-fully he-checked and-when of-infirmity his
occasione rigorem pristinum necessario temperaret, dicebat:
on-the-occasion the-rigor former necessarily he-tempered he-said
Incipiamus, fratres, servire domino Deo, quia hucusque vix,
let-us-begin brothers to-serve the-lord God because until-now scarcely
vel parum in nullo profecimus. Non arbitrabatur se adhuc
or little in nothing we-have-advanced not he-thought himself yet
comprehendisse, et infatigabilis durans in sanctae novitatis
to-have-grasped and tireless lasting in of-holy newness
proposito, semper inchoare sperabat. Perfecta humilitas. Volebat
the-purpose always to-begin he-hoped perfect humility he-wished
ad serviendum leprosis redire denuo, et haberi contemptui,
for serving the-lepers to-return anew and to-be-held in-contempt
sicut aliquando habebatur. Hominum conversationem fugere
as once he-was-held of-men the-conversation to-flee
proponebat, et ad loca remotissima se conferre, ut sic
he-proposed and to places most-remote himself to-betake that so
exutus omni cura, et aliorum sollicitudine deposita, solus
stripped of-all care and of-others with-the-care laid-down alone
carnis paries inter se et Deum interim separaret.
of-the-flesh the-wall between himself and God meanwhile might-separate
Videbat enim multos ad magisterii regimina convolare,
he-saw for many to of-mastership the-rules to-fly
quorum temeritatem detestans, ab huiusmodi peste sui
whose rashness detesting from of-this-kind plague of-himself
exemplo revocare studebat eos. [Utilis] doctrina. Dicebat enim
by-example to-recall he-strove them useful teaching he-said for
bonum fore coram Deo et acceptabile curam gerere aliorum,
good to-be before God and acceptable the-care to-bear of-others
et sollicitudinem animarum aiebat eos suscipere debere, qui
and the-care of-souls he-said them to-take-up ought who

dumtaxat in ea nihil de suo quaererent, sed divinam
only in it nothing of their-own sought but the-divine
semper in omnibus attenderent voluntatem. Qui videlicet
always in all-things attended-to will who namely
propriae saluti nihil praeponerent, et subditorum non
to-own salvation nothing preferred and of-subjects not
applausus attenderent sed profectus, non coram hominibus
the-applause attended-to but the-progress not before men
pompam sed gloriam ante Deum; qui praelationem non
pomp but glory before God who prelacy not
affectarent sed timerent; quos habita non extolleret sed
affected but feared whom had not exalted but
humiliaret, et ablata non deiiceret sed exaltaret. Sed
humbled and taken-away not cast-down but exalted but
praecipue in tempore hoc, in quo tantum superexcrevit malitia
especially in time this in which so-much has-overgrown malice
et superabundavit iniquitas, periculosum dicebat regere,
and has-superabounded iniquity dangerous he-said to-rule
regi vero affirmabat utilius. Dolebat quosdam prima opera
to-be-ruled but he-affirmed more-useful he-grieved certain the-first works
reliquisse, et novis adinventionibus pristinam oblitos esse
to-have-left and for-new devices the-former forgotten to-have
simplicitatem. Propterea lamentabatur eos qui quandoque
simplicity therefore he-lamented those who once
magis superioribus toto desiderio intendebant, ad infima et
more to-higher-things with-whole desire attended to the-lowest and
vilia descendisse, et per frivola et inania in campo
cheap-things to-have-descended and through frivolous and empty-things in the-field
vacuae libertatis, relictis veris gaudiis, discurrere et vagare.
of-empty liberty with-left true joys to-run-about and to-wander

Orabat proinde divinam clementiam pro liberatione filiorum,
he-prayed therefore the-divine clemency for the-freeing of-the-sons
et conservari eos in data gratia devotissime precabatur.
and to-be-kept them in the-given grace most-devoutly he-besought

Quomodo de Senis venit Assisium, et de ecclesia Sanctae Mariae in Portiuncula, et de fratrum benedictione. VII

HIS LAST JOURNEY, THE BLESSING, AND HIS DEATH

Twenty years after his conversion, as a vision to Elias had foretold, Francis has his brothers sing, absolves and blesses them, hears John's Gospel of the Passover, and dies on haircloth and ashes; a brother sees his soul rise like a star on a white cloud.

In mense autem sexto ante obitus sui diem, cum esset apud
in the-month moreover sixth before of-death his the-day when he-was at
Senas pro infirmitate oculorum curanda, coepit in toto
Siena for the-infirmity of-the-eyes to-be-cured he-began in the-whole
reliquo corpore graviter infirmari, et fracto stomacho
remaining body gravely to-be-sick and with-broken stomach
infirmitate diuturna et vitio hepatis, sanguinem multum
by-infirmity long-lasting and by-fault of-the-liver blood much
evomuit, ita quod visus est morti appropinquare. Quo
he-vomited so that seen he-was to-death to-approach with-which
comperto, frater Helias citissime de longinquo cucurrit ad
learned brother Elias most-quickly from far-off ran to
eum. In cuius adventu sanctus pater in tantum convaluit,
him at whose arrival the-holy father to so-much recovered
ut, relicta terra illa, cum ipso ad Cellam de Cortona veniret.
that with-left land that with him to the-Cell of Cortona he-came

Veniente quoque ipso ibidem, et per tempus aliquod faciente
with-coming also him there and for time some making
moram, intumuit venter eius, turguere crura, tumueruntque
delay swelled the-belly his to-swell the-legs and-swelled
pedes, et stomachi magis ac magis defectum incurrit,
the-feet and of-the-stomach more and more the-failure he-incurred
ut cibum aliquem recipere vix valeret. Rogavit deinde
so-that food any to-receive scarcely he-could he-asked then
fratrem Heliam ut eum Assisium faceret deportari. Fecit
brother Elias that him to-Assisi he-should-cause to-be-carried did
bonus filius quod benignus pater voluit, et praeparatis
the-good son what the-kind father wished and with-prepared
omnibus, ipsum ad concupitum locum perduxit. Laetata est
all-things him to the-desired place led rejoiced has
civitas in adventu beati patris, et omnium populorum
the-city at the-arrival of-the-blessed father and of-all the-peoples
ora laudabant Deum; universa namque multitudo populi
the-mouths praised God the-whole for multitude of-the-people
sanctum Dei sperabat in proximo moriturum, et haec erat
the-saint of-God hoped in near about-to-die and this was
exsultationis tantae materia. Dei quoque nutu factum est
of-exultation so-great the-matter of-God also by-the-nod done it-was
hoc, ut sancta anima carne soluta inde ad caelorum
this that the-holy soul from-the-flesh loosed thence to of-the-heavens
regna transiret, ubi, sibi adhuc in carne manenti, primo
the-kingdoms might-pass where to-him still in the-flesh remaining first
data est notitia supernorum et infusa unctio salutaris.
given was the-knowledge of-supernal-things and poured-in the-anointing wholesome
Nam cum in omni sede terrarum caelorum regna
for though in every seat of-the-lands of-the-heavens the-kingdoms
constituta cognosceret, et in omni loco divinam gratiam
established he-knew and in every place divine grace

electis Dei tribui crederet, expertus erat tamen locum
to-the-elect of-God to-be-granted he-believed experienced he-had however the-place
ecclesiae Sanctae Mariae in Portiuncula gratia uberiori
of-the-church of-Saint Mary in Portiuncula with-grace more-abundant
repletum, et supernorum visitatione spirituum frequentatum.
filled and of-supernal by-the-visitation spirits frequented
Aiebat proinde fratribus saepe: Videte, o filii, ne quando
he-said therefore to-the-brothers often see O sons lest ever
hunc locum relinquatis. Si ab una parte foras pelleremini, [ex]
this place you-leave if from one side outside you-were-driven from
alia reintrate; nam locus iste vere sanctus est et habitatio
the-other enter-again for place this truly holy is and the-dwelling
Dei. Hic cum pauci essemus, nos augmentavit Altissimus; hic
of-God here when few we-were us increased the-Most-High here
luce sapientiae suae illuminavit suorum pauperum corda;
with-the-light of-wisdom his he-illuminated of-his poor-ones the-hearts
hic igne amoris sui nostras voluntates accendit; hic qui
here with-the-fire of-love his our wills he-kindled here who
oraverit corde devoto quod petierit obtinebit, et
shall-have-prayed with-heart devout what he-shall-have-asked will-obtain and
offendens gravius punietur. Propterea, filii, omni honore
the-offender more-gravely will-be-punished therefore sons with-all honor
dignum habete locum habitaculi Dei, et in toto corde vestro,
worthy hold the-place of-the-dwelling of-God and in whole heart your
in voce exsultationis et confessionis, ibi confitemini Deo.
with the-voice of-exultation and of-confession there confess to-God
Interea infirmitate crescente, omne robur corporis eius
meanwhile with-the-infirmity growing all strength of-body his
elanguit, et omnibus viribus destitutus nullo modo poterat
languished and of-all strengths destitute in-no way he-could
se movere. Et quidem cum a quodam fratre fuisset
himself to-move and indeed when by a-certain brother he-had-been

interrogatus, quid vellet potius tolerare, hanc scilicet
asked what he-would-wish rather to-bear this namely
diuturnam et sic longam infirmitatem, an a carnifice
long-lasting and so long infirmity or from an-executioner
quodcumque grave martyrium sustinere, respondit: Illud mihi,
any grave martyrdom to-sustain he-answered that to-me
fili, carius, illud dulcius, acceptiusve semper exstitit et
son dearer that sweeter or-more-acceptable always has-been and
exsistit, quod domino Deo meo magis in me et de me fieri
is which to-the-lord God my more in me and about me to-be-done
placet, cuius utique voluntati solum semper desidero concors
pleases whose certainly to-the-will alone always I-desire in-agreement
et obediens per omnia inveniri. Sed in cuiuslibet martyrii
and obedient through all-things to-be-found but in of-any martyrdom
compensatione hanc infirmitatem pati vel per tres dies
comparison this infirmity to-suffer even for three days
molestius mihi foret; quod non pro mercedis remuneratione
more-troublesome for-me would-be which not for of-reward the-recompense
loquor, sed pro sola, quam ingerit, molestia passionis.
I-say but for the-sole which it-brings trouble of-suffering
O martyr et martyr, qui ridens et gaudens libentissime
O martyr and martyr who laughing and rejoicing most-gladly
tolerabat quod erat omnibus acerbissimum et gravissimum
bore what was for-all most-bitter and most-grievous
intueri! Revera nullum in eo remanserat membrum absque
to-behold in-truth no in him had-remained limb without
nimio passionis dolore, et calore naturali sensim amisso, ad
excessive of-suffering pain and with-heat natural gradually lost to
extrema quotidie propinquabat. Stupebant medici, mirabantur
the-end daily he-drew-near were-astounded the-physicians wondered

fratres, quomodo spiritus vivere posset in carne sic mortua,
the-brothers how the-spirit to-live could in flesh so dead
cum, consumptis carnibus, sola cutis ossibus adhaereret.
when with-consumed flesh alone the-skin to-the-bones clung
Benedictio fratrum. Enim vero cum videret sibi imminere
the-blessing of-the-brothers for truly when he-saw on-himself to-be-imminent
diem extremum, quod etiam per revelationem divinam
the-day last which also through revelation divine
duobus ante annis ei fuerat indicatum, vocatis ad se
two before years to-him had-been shown with-called to himself
fratribus quos volebat, unicuique, sicut ei desuper dabatur,
brothers whom he-wished each as to-him from-above it-was-given
velut olim patriarcha Iacob suis filiis, benedixit, immo
as once the-patriarch Jacob his sons he-blessed nay
velut alter Moyses ascensurus in montem quem constituit
as another Moses about-to-ascend into the-mountain which appointed
ei Deus, filios Israel benedictionibus ampliavit. Cumque
to-him God the-sons of-Israel with-blessings enlarged and-when
a sinistris ipsius resideret frater Helias, circumsedentibus
at the-left his sat brother Elias with-sitting-around
reliquis filiis, cancellatis manibus, dexteram posuit super
the-remaining sons with-crossed hands the-right he-put upon
caput eius, et exteriorum oculorum lumine privatus et
the-head his and of-the-outer eyes of-the-light deprived and
usu: Super quem, inquit, teneo dexteram meam? Super
of-the-use upon whom he-says do-I-hold right-hand my upon
fratrem Heliam, inquiunt. Sic et ego volo, ait. Te, inquit,
brother Elias they-say so also I wish he-says you he-says
fili, in omnibus et per omnia benedico, et sicut in
son in all-things and through all-things I-bless and as in
manibus tuis fratres meos et filios augmentavit Altissimus,
hands your brothers my and sons increased the-Most-High

ita et super te et in te omnibus benedico. In caelo et in
so also upon you and in you all I-bless in heaven and on
terra benedicat te rex omnium Deus. Benedico te sicut
earth may-bless you the-king of-all God I-bless you as
possum, et plusquam possum, et quod non possum ego
I-can and more-than I-can and what not I-can I
possit in te qui omnia potest. Recordetur Deus operis
may-he-be-able in you who all-things can may-remember God the-work
et laboris tui, et in retributione iustorum sors tua servetur.
and labor your and in the-recompense of-the-just lot your be-kept
Omnem benedictionem, quam cupis, invenias, et quod
every blessing which you-desire may-you-find and what
digne postulas impleatur. Valete, filii omnes, in timore Dei,
worthily you-ask be-fulfilled fare-well sons all in the-fear of-God
et permanete in ipso semper, quoniam futura est super vos
and remain in him always since about-to-be is upon you
tentatio maxima, et tribulatio appropinquat. Felices qui in
temptation very-great and tribulation draws-near happy who in
hiis quae coeperunt perseverabunt, a quibus nonnullos
these-things which they-have-begun will-persevere from whom some
futura scandala separabunt. Ego enim ad Dominum propero,
future scandals will-separate I for to the-Lord hasten
et ad Deum meum, cui devote in spiritu meo servivi,
and to God my whom devoutly in spirit my I-have-served
iam ire confido. Erat tunc temporis manens in palatio
now to-go I-trust he-was at-that of-time staying in the-palace
Assisinati episcopi, et propterea rogavit fratres, ut eum ad
of-Assisi bishop and therefore he-asked the-brothers that him to
locum Sanctae Mariae de Portiuncula citissime transportarent.
the-place of-Saint Mary of Portiuncula most-quickly they-should-carry

Volebat enim ibi animam reddere Deo, ubi, sicut dictum
he-wished for there the-soul to-render to-God where as said
est, primo perfecte viam veritatis agnovit.
it-has-been first perfectly the-way of-truth he-knew
Quid fecit et dixit quando feliciter obiit. VIII.
what he-did and said when happily he-died VIII
Divina revelatio. Conversionis suae tempus iam erat
divine revelation of-conversion his the-time already was
viginti annorum spatio consummatum, sicut sibi divina
of-twenty years in-the-space completed as to-him divine
innotuerat voluntate. Nam cum ipse beatus pater et
had-become-known will for when he-himself the-blessed father and
frater Helias, tempore quodam, apud Fulgineum morarentur,
brother Elias at-time a-certain at Foligno stayed
nocte quadam, cum se sopori dedissent, adstitit fratri
by-night a-certain when themselves to-sleep they-had-given stood-by to-brother
Heliae sacerdos quidam albis indutus, grandaevae ac
Elias a-priest certain in-white clothed of-great-age and
provectae aetatis, aspectu venerabilis, dicens: Surge, frater,
advanced age in-appearance venerable saying rise brother
et dic fratri Francisco, quoniam expleti sunt decem et
and say to-brother Francis since completed are ten and
octo anni ex quo mundo renuntians, Christo adhaesit,
eight years from which to-the-world renouncing to-Christ he-clung
et duobus tantum annis dehinc in hac vita manens viam
and two only years henceforth in this life remaining the-way
universae carnis, vocante ipsum ad se Domino, introibit.
of-all flesh with-calling him to himself the-Lord he-will-enter
Sicque factum est ut sermo Domini, quem diu ante
and-so done it-was that the-word of-the-Lord which long before
praedixerat, constituto termino compleretur. Cum igitur in
he-had-foretold at-the-appointed term was-fulfilled when therefore in

loco sibi valde desiderato paucis quievisset diebus et
the-place to-him very desired for-few he-had-rested days and
cognosceret tempus propinquae mortis instare, vocavit ad
knew the-time of-near death to-press he-called to
se duos fratres et suos filios speciales, praecipiens eis de
himself two brothers and his sons special commanding them about
morte propinqua, immo de vita sic proxima, in exsultatione
death near nay about life so nearest in exultation
spiritus alta voce laudes Domino decantare. Ipse vero,
of-spirit with-loud voice praises to-the-Lord to-sing he-himself but
prout potuit, in illum Davidicum psalmum erupit: Voce
as he-could into that of-David psalm broke-out with-voice
mea, inquit, ad Dominum clamavi, voce mea ad [Dominum]
my he-says to the-Lord I-have-cried with-voice my to the-Lord
deprecatus sum. Frater autem quidam de assistentibus, quem
entreated I-have a-brother moreover certain of those-standing-by whom
sanctus satis magno diligebat amore, pro fratribus omnibus
the-saint enough great loved with-love for the-brothers all
plurimum exsistens sollicitus, cum haec intueretur et
very-much being anxious when these-things he-beheld and
sancti cognosceret exitum propinquare, dixit ad eum:
of-the-saint knew the-departure to-draw-near said to him
Benigne pater, heu absque patre iam remanent filii, et
kind father alas without a-father now remain the-sons and
oculorum privantur lumine vero! Recordare igitur orphanorum
of-the-eyes are-deprived of-the-light true remember therefore the-orphans
quos deseris, et omnibus culpis remissis, tam praesentes
whom you-desert and with-all faults remitted as-much present
quam absentes, omnes tua sancta benedictione laetifica. Ad
as absent all with-your holy blessing gladden to
quem sanctus: Ecce, inquit, ego vocor a Deo, fili: fratribus
whom the-saint behold he-says I am-called by God son to-brothers

meis, tam absentibus quam praesentibus, offensas omnes
my as-much absent as present the-offenses all
et culpas remitto, et eos, sicut possum, absolvo; quibus
and faults I-remit and them as I-can I-absolve to-whom
tu haec denuntians, ex parte mea omnibus benedices.
you these-things announcing on part my all you-will-bless
Iussit denique codicem evangeliorum apportari, et evangelium
he-bade finally the-book of-the-gospels to-be-brought and the-gospel
secundum Ioannem sibi legi poposcit, ab eo loco ubi
according-to John to-himself to-be-read he-asked from that place where
incipit: Ante sex dies paschae, sciens Iesus quia venit hora
it-begins before six days of-the-passover knowing Jesus that came hour
eius ut transeat ex hoc mundo ad Patrem. Hoc etiam
his that he-should-pass from this world to the-Father this also
evangelium legere proposuerat sibi minister, priusquam ei
gospel to-read had-proposed to-himself the-minister before to-him
praeciperetur; hoc etiam in prima libri apertione occurrit,
it-was-commanded this also at the-first of-the-book opening met
cum tota et plena bibliotheca esset, in qua hoc evangelium
when a-whole and full bible it-was in which this gospel
legi debebat. Iussit proinde se superponi cilicio et
to-be-read ought he-bade therefore himself to-be-laid-on haircloth and
conspergi cinere, qui terra et cinis mox erat futurus.
to-be-sprinkled with-ash who earth and ash soon was about-to-be
Transitus. Convenientibus itaque cunctis fratribus, quorum
the-Passing with-coming-together and-so all the-brothers of-whom
[ipse] pater et dux erat, reverenterque adstantibus et
he-himself the-father and leader was and-reverently standing-by and
exspectantibus omnibus exitum beatum et consummationem
awaiting all the-departure blessed and consummation
felicem, sanctissima illa anima carne soluta est, quae in
happy most-holy that soul from-the-flesh loosed was which in

abysso claritatis absorpta, corpus obdormivit in Domino. Unus
the-abyss of-brightness absorbed the-body fell-asleep in the-Lord one
autem ex fratribus et discipulis eius, fama non modicum
moreover of the-brothers and disciples his in-fame not little
celebris, cuius nomen nunc existimo reticendum, quoniam,
celebrated whose name now I-judge to-be-kept-silent since
dum vivit in carne, non vult tanto praeconio gloriari,
while he-lives in the-flesh not he-wishes in-so-great proclamation to-glory
vidit animam sanctissimi patris recto tramite in caelum
saw the-soul of-the-most-holy father by-a-straight path into heaven
conscendere super aquas multas. Erat enim quasi stella,
to-ascend over waters many it-was for as-if a-star
quodammodo lunae immensitatem habens, solis vero
in-some-way of-the-moon the-immensity having of-the-sun but
utcumque retinens claritatem, a candida subvecta nubecula.
somehow retaining the-brightness by a-white borne-up little-cloud
Laus et oratio. Libet de ipso propterea sic exclamare: O
praise and prayer it-pleases about him therefore so to-cry-out O
quam gloriosus est iste sanctus, cuius animam vidit discipulus
how glorious is this saint whose soul saw a-disciple
in caelum ascendere; pulchra ut luna, electa ut sol,
into heaven to-ascend fair as the-moon chosen as the-sun
in nube candida cum ascenderet, gloriosissime rutilabat! O
in a-cloud white when it-ascended most-gloriously it-glowed O
vere mundi lucerna, sole spendidius lucens in Christi
truly of-the-world the-lamp than-the-sun more-splendidly shining in of-Christ
Ecclesia, ecce iam lucis tuae radios subtraxisti, et in illa
the-Church behold now of-light your the-rays you-have-withdrawn and into that
luminosa patria secedens, pro nobis miseris, Angelorum et
luminous fatherland withdrawing for us wretched of-Angels and
Sanctorum frequentiam commutasti! O insignis praeconii
of-Saints the-company you-have-exchanged O of-distinguished proclamation

almitas gloriosa, noli filiorum te cura exuere, licet exutus
kindliness glorious do-not of-sons yourself the-care strip-off although stripped
iam sis consimili carne! Nosti, revera nosti, in quanto
already you-be of-like flesh you-know in-truth you-know in how-great
eos discrimine positos reliquisti, quorum labores innumeros
them danger placed you-have-left whose labors innumerable
et frequentes angustias sola tua praesentia felix omni hora
and frequent distresses alone your presence happy at-every hour
misericorditer relevabat. O vere misericors, pater sanctissime, qui
mercifully relieved O truly merciful father most-holy who
peccantibus filiis misereri semper ac parcere benigne paratus
to-sinning sons to-have-mercy always and to-spare kindly ready
eras! Tibi ergo benedicimus, digne pater, cui benedixit
you-were you therefore we-bless worthy father whom blessed
Altissimus, qui semper est Deus super omnia benedictus. Amen.
the-Most-High who always is God over all-things blessed Amen

Lamentum fratrum et gaudium cum eum cernerent signa ferentem crucis, et de alis Seraphim. IX

THE STIGMATA SEEN

The brothers weep and rejoice at the nails, black as iron, in his whitened flesh and the wound in his side. Thomas praises the gift of the wounds, expounds the Seraph's six wings, which Francis bore, and tells of his constant love of Jesus.

Factus est propterea concursus populorum multorum
made was therefore a-concourse of-peoples many
laudantium Deum ac dicentium: Laudatus et benedictus,
praising God and saying praised and blessed
tu domine Deus noster, qui nobis indignis tam pretiosum
you lord God our who to-us unworthy so precious
depositum commendasti: laus et gloria sit tibi, Trinitas
a-deposit have-entrusted praise and glory be to-you Trinity
ineffabilis. Catervatim tota civitas Assisii ruit, et omnis
ineffable in-troops the-whole city of-Assisi rushes and every
accelerat regio videre magnalia Dei, quae in servo sancto
hastens region to-see the-great-works of-God which in servant holy
suo gloriose ostenderat Dominus maiestatis. Unusquisque
his gloriously had-shown the-Lord of-majesty each
autem cantabat canticum laetitiae, prout cordis gaudium
moreover sang a-song of-gladness as of-heart the-joy
suggerebat, et de adimpleto desiderio benedicebant universi
suggested and for the-fulfilled desire blessed all
omnipotentiam Salvatoris. Verumtamen filii lamentabantur
the-almightiness of-the-Savior nevertheless the-sons lamented
tanto patre orbati, et pium cordis affectum lacrimis et
of-so-great a-father bereaved and the-pious of-heart affection with-tears and
suspiriis ostendebant. Sed temperabat moestitiam gaudium
sighs showed but tempered the-sadness a-joy

inauditum, et miraculi novitas eorum mentes in stuporem
unheard-of and of-the-miracle the-newness their minds into amazement
nimium convertebat. Versus est luctus in canticum, et
excessive turned turned was mourning into song and
ploratio in iubilationem. [Homo crucifixus]. Nunquam enim
weeping into jubilation a-man crucified never for
audierant, nec legerant in scripturis quod oculis monstrabatur,
they-had-heard nor read in the-scriptures what to-the-eyes was-shown
quod et persuaderi vix potuisset eis, si non tam evidenti
which also to-be-persuaded scarcely could to-them if not by-so evident
testimonio probaretur. Resultabat revera in eo forma crucis
testimony it-were-proved shone-back in-truth in him the-form of-the-cross
et passionis Agni immaculati, qui lavit crimina mundi,
and of-the-passion of-the-Lamb immaculate who washed the-crimes of-the-world
dum quasi recenter e cruce depositus videretur, manus
while as-if recently from the-cross taken-down he-seemed the-hands
et pedes clavis confixos habens, et dextrum latus quasi
and feet with-nails pierced having and the-right side as-if
lancea vulneratum. Intuebantur namque carnem illius, quae
with-a-lance wounded they-beheld for the-flesh his which
nigra fuerat prius, candore nimio renitentem, et ex sui
black had-been before with-whiteness excessive shining-back and from its
pulchritudine beatae resurrectionis praemia pollicentem.
beauty of-the-blessed resurrection the-rewards promising
Cernebant denique vultum eius quasi vultum angeli, quasi
they-saw finally the-face his as-if the-face of-an-angel as-if
viveret, non sicut mortuus esset, et caetera membra eius
he-lived not as dead he-were and the-other limbs his
conversa in teneritudinem et habilitatem innocentiae puerili[s].
turned into the-tenderness and suppleness of-innocence childish

Non sunt contracti nervi eius, ut mortuorum solent,
not were contracted the-sinews his as of-the-dead they-are-wont
non indurata cutis, non rigida effecta sunt membra, sed huc
not hardened the-skin not rigid made were the-limbs but here
atque illuc vertentia se, veluti ponebantur. Cumque tam
and there turning themselves as-it-were they-were-placed and-when with-so
mira pulchritudine cunctis cernentibus resplenderet, et caro
wondrous beauty to-all beholding he-shone and the-flesh
eius candidior esset effecta, cernere mirabile erat in medio
his whiter had-been made to-see wonderful it-was in the-middle
manuum et pedum ipsius non clavorum quidem puncturas
of-the-hands and of-the-feet his not of-nails indeed the-punctures
sed ipsos clavos ex eius carne compositos, ferri retenta
but the-very nails from his flesh formed of-iron with-retained
nigredine, ac dextrum latus sanguine rubricatum. Non
blackness and the-right side with-blood reddened not
incutiebant horrorem mentibus intuentium signa martyrii, sed
did-strike horror into-the-minds of-the-beholders the-signs of-martyrdom but
decorem multum conferebant et gratiam, sicut in pavimento
beauty much they-conferred and grace as on a-pavement
albo nigri lapilli solent. Accurrebant fratres et filii, et
white black little-stones are-wont ran-up the-brothers and sons and
collacrimantes deosculabantur manus et pedes pii patris
weeping-together kissed the-hands and feet of-the-pious father
eos derelinquentis, necnon et dextrum latus, in cuius plaga
them abandoning and-also even the-right side in whose wound
illius memoria celebris agebatur, qui ex eo loco sanguinem
of-him the-memory celebrated was-made who from that place blood
et aquam pariter fundens, mundum reconciliavit Patri.
and water together pouring the-world reconciled to-the-Father
Maximum donum sibi exhiberi credebat quivis de populo,
the-greatest gift to-himself to-be-shown believed anyone from the-people

si admittebatur non solum ad deosculandum, sed etiam ad
if he-was-admitted not only for kissing but also for
videndum sacra stigmata Iesu Christi, quae sanctus Franciscus
seeing the-sacred stigmata of-Jesus Christ which holy Francis
portabat in corpore suo. Quis enim hoc videns fletui et
bore in body his who for this seeing to-weeping and
non magis gaudio esset intentus, et si fleret, non magis
not more to-joy would-be intent and if he-wept not more
prae letitia quam prae dolore id faceret? Cuius tam ferreum
for gladness than for grief that would-do whose so iron
pectus non moveretur ad gemitum? Cuius tam lapideum
breast not would-be-moved to groaning whose so stony
cor non scinderetur ad compunctionem, non accenderetur ad
heart not would-be-split to compunction not would-be-kindled to
divinum amorem, non armaretur ad bonam voluntatem? Quis
divine love not would-be-armed to good will who
tam hebes, tam insensibilis, qui manifesta non cognosceret
so dull so insensible who manifest not would-know
veritate sanctum istum, sicut singulari munere honoratum
with-truth saint this as with-singular gift honored
in terris, sic ineffabili gloria magnificatum fore in caelis?
on earth so with-ineffable glory magnified to-be in the-heavens
[Laus]. O singulare donum et praerogativae dilectionis
praise O singular gift and of-prerogative of-love
inditium, iisdem gloriae armis militem adornari quae
the-sign with-the-same of-glory arms the-soldier to-be-adorned which
soli regi excellentissima dignitate conveniunt! O aeterna
to-the-sole king with-most-excellent dignity befit O of-eternal
memoria dignum miraculum, et sine omni intermissione
memory worthy miracle and without all intermission
admirabili reverentia memorabile sacramentum, quod occulta
with-wondrous reverence memorable sacrament which in-hidden

fide illud mysterium repraesentat, in quo Agni immaculati
faith that mystery represents in which of-the-Lamb immaculate
sanguis, per quinque foramina copiosissime manans, lavit
the-blood through five holes most-copiously flowing washed
crimina mundi! O sublime decus crucis vivificae mortuis
the-crimes of-the-world O sublime glory of-the-cross life-giving to-the-dead
vitam praestans, cuius onus tam premit suaviter et tam
life affording whose burden so presses sweetly and so
dulciter pungit, ut in ea mortua caro vivat, et infirmus
sweetly pricks that in it dead flesh lives and the-weak
spiritus roboretur! Hic te dilexit multum, quem sic
spirit is-strengthened this-one you loved much whom so
gloriosissime decorasti! Gloria et benedictio soli sapienti
most-gloriously you-have-adorned glory and blessing to-the-sole wise
Deo, qui innovat signa et mutat mirabilia, ut infirmorum
God who renews signs and changes wonders that of-the-weak
mentes novis revelationibus consoletur, et ut per visibilium
the-minds with-new revelations he-may-console and that through of-visible-things
mirabile opus ipsorum corda in amore invisibilium rapiantur.
the-wondrous work their hearts into the-love of-invisible-things may-be-snatched
O mira et amabilis dispositio Dei, quae, ut nulla de
O wondrous and lovable disposition of-God which that no from
miraculi novitate posset oriri suspicio, primo misericorditer
of-the-miracle the-newness could to-arise suspicion first mercifully
ostendit in eo qui de caelis erat, quod mirabiliter paulo
showed in him who from the-heavens was what wondrously a-little
post facturus erat in eo qui degebat in terris! Et quidem
after about-to-do he-was in him who lived on earth and indeed
indicare voluit verus Pater misericordiarum quanto praemio
to-show wished the-true Father of-mercies of-how-great reward
dignus sit, qui eum diligere studuerit toto corde,
worthy be he-who him to-love has-striven with-whole heart

ut in superiori scilicet ac sibi viciniori supercaelestium
that in the-higher namely and to-himself nearer of-supercelestial
spirituum ordine collocetur. Alarum expositio. Quod utique
spirits order be-may-be-placed of-the-wings the-exposition which certainly
indubitanter adipisci poterimus, si more Seraphim
undoubtedly to-obtain we-shall-be-able if in-the-manner of-the-Seraphim
duas alas extenderimus supra caput, habentes videlicet,
two wings we-shall-have-stretched above the-head having namely
beati Francisci exemplo, in omni opere bono intentionem
of-blessed Francis by-the-example in every work good intention
puram et operationem rectam, et hiis directis ad Deum,
pure and working right and with-these directed to God
soli sibi placere in omnibus infatigabiliter studuerimus.
to-him alone to-please in all-things tirelessly we-shall-have-striven
Quae ad velandum caput necessario coniunguntur, quia
which for veiling the-head necessarily are-joined because
rectitudinem operis absque puritate intentionis, et e
the-rightness of-work without purity of-intention and from
converso, Pater luminum minime acceptabit, ipso
the-reverse the-Father of-lights by-no-means will-accept with-himself
dicente: Si oculus tuus fuerit simplex, totum corpus
saying if eye your shall-have-been simple whole body
tuum lucidum erit, si autem nequam fuerit, totum
your lightsome will-be if but wicked it-shall-have-been whole
corpus tenebrosum erit. Oculus namque simplex non est
the-body dark will-be the-eye for simple not is
qui non videt quod est videndum, cognitione veritatis
which not sees what is to-be-seen of-knowledge of-truth
carens, aut quod non videndum fuerit intuetur, intentionem
lacking or what not to-be-seen it-was gazes-at intention
puram non habens. In primo non simplicem sed caecum, in
pure not having in the-first not simple but blind in

secundo nequam ipsum aperta ratio iudicabit. Pennae harum
the-second wicked it open reason will-judge the-feathers of-these
alarum sunt amor Patris salvantis misericorditer, et timor
wings are the-love of-the-Father saving mercifully and the-fear
Domini iudicantis terribiliter, quae animos electorum, malos
of-the-Lord judging terribly which the-minds of-the-elect evil
reprimendo motus et castos ordinando affectus, debent
by-repressing motions and chaste by-ordering affections ought
suspendere a terrenis. Duabus quoque alis volandum est
to-suspend from earthly-things with-two also wings to-be-flown is
ad impendendam duplicem proximo charitatem, reficiendo
for spending twofold on-the-neighbor charity by-refreshing
videlicet animam verbo Dei, et corpus terreno subsidio
namely the-soul with-the-word of-God and the-body with-earthly help
sustentando. Quae alae rarissime coniunguntur, quia vix
by-sustaining which wings most-rarely are-joined because scarcely
utrumque valet ab aliquo adimpleri. Pennae harum diversa
both is-able by anyone to-be-fulfilled the-feathers of-these diverse
sunt opera, quae ad consilium et auxilium requiruntur,
are works which for counsel and help are-required
proximo exhibenda. Duabus denique alis tegendum est
to-the-neighbor to-be-shown with-two finally wings to-be-covered is
corpus nudum meritis, quod tunc ordinate impletur, cum
the-body naked of-merits which then in-order is-fulfilled when
scilicet, quoties peccato interveniente fuerit denudatum,
namely as-often-as with-sin intervening it-shall-have-been stripped
contritionis atque confessionis innocentia revestitur. Pennae
of-contrition and of-confession with-innocence it-is-reclothed the-feathers
harum multimodae affectiones sunt, quae ex peccatorum
of-these manifold affections are which from of-sins
exsecratione et appetitu iustitiae procreantur.
the-execration and the-appetite of-justice are-begotten

Haec omnia beatissimus pater Franciscus perfectissime
these all-things most-blessed father Francis most-perfectly
adimplevit, qui Seraphim imaginem tenuit atque formam, et
fulfilled who of-the-Seraph the-image held and form and
in cruce perseverans ad sublimium spirituum gradum meruit
on the-cross persevering to of-sublime spirits the-rank deserved
advolare. Semper enim in cruce fuit, nullum subterfugiens
to-fly always for on the-cross he-was no shunning
laborem atque dolorem, tantum ut posset in se
labor and pain only that he-might-be-able in himself
et de se voluntatem Domini adimplere. [Amor in
and about himself the-will of-the-Lord to-fulfill love toward
Iesum]. Norunt praeterea qui cum illo conversati sunt
Jesus know besides those-who with him lived have
fratres, quam quotidiana et continua collatio de Iesu
the-brothers how daily and continual the-conference about Jesus
fuerit in ore ipsius, quam dulcis et suavis confabulatio,
was in the-mouth his how sweet and pleasant the-chatting
quam benigna et amore plena collocutio. Ex abundantia
how kind and with-love full the-conversation from the-abundance
cordis os loquebatur, et fons illuminati amoris
of-the-heart the-mouth spoke and the-fountain of-illumined love
replens omnia viscera eius ebulliebat foras. Multa illi
filling all the-bowels his boiled-over outside many-things to-him
utique cum Iesu, Iesum in corde, Iesum in ore, Iesum
certainly with Jesus Jesus in heart Jesus in mouth Jesus
in auribus, Iesum in oculis, Iesum in manibus, Iesum in
in ears Jesus in eyes Jesus in hands Jesus in
reliquis membris semper portabat. O quoties cum sederet
the-remaining limbs always he-bore O how-often when he-sat
ad prandium, audiens, vel nominans, vel cogitans Iesum,
at dinner hearing or naming or thinking-of Jesus

corporalis escae oblitus est, et ut de sancto legitur: Videns
the-bodily food forgot he-has and as about a-saint it-is-read seeing
non videbat, audiens non audiebat. Immo et multoties cum
not he-saw hearing not he-heard nay and many-times when
per viam iret, meditans et cantans Iesum, obliviscebatur
along the-way he-went meditating and singing Jesus he-forgot
itineris et omnia elementa invitabat ad laudem Iesu. Et
the-journey and all the-elements invited to the-praise of-Jesus and
quia miro amore semper in corde suo gerebat et
because with-wondrous love always in heart his he-bore and
conservabat Christum Iesum et hunc crucifixum, propterea
kept Christ Jesus and him crucified therefore
signaculo suo gloriosissime supra caeteros est signatus, quem
with-the-seal his most-gloriously above the-others he-was sealed whom
etiam, mente excedens, contemplabatur in gloria indicibili et
also in-mind going-forth he-contemplated in glory unspeakable and
incomprehensibili, sedentem ad dexteram Patris, cum quo
incomprehensible sitting at the-right of-the-Father with whom
ipse coaltissimus Altissimi Filius, in unitate Spiritus
he-himself the-co-highest of-the-Most-High Son in the-unity of-the-Spirit
sancti, vivit et regnat, vincit et imperat, Deus aeternaliter
Holy lives and reigns conquers and commands God eternally
gloriosus per omnia saecula saeculorum. Amen.
glorious through all ages of-ages Amen

De planctu Dominarum apud Sanctum Damianum et quomodo cum laude et gloria sepultus est. X.

THE LAMENT AT SAN DAMIANO, AND THE BURIAL

The brothers and the people keep vigil all night, and in the morning carry the body with branches, hymns, and candles toward Assisi. At San Damiano Clare and her sisters weep over him at the little window, and he is laid with great joy in a holy place in Assisi. Thomas closes by asking Francis to show Christ his sacred stigmata, so that Christ may show his own wounds to the Father for the poor sons left behind. So ends the second book.

Fratres igitur et filii qui convenerant cum omni multitudine
the-brothers therefore and sons who had-come-together with all the-multitude
populorum, quae ex vicinis civitatibus tantis se gaudebant
of-the-peoples which from neighboring cities at-such itself rejoiced
interesse solemniis, totam noctem illam, in qua obiit
to-be-present solemnities the-whole night that in which died
sanctus pater, divinis laudibus consummaverunt, ita ut, prae
the-holy father with-divine praises they-spent so that for
iubilationum dulcedine ac luminum claritate, fore angelorum
of-jubilations the-sweetness and of-lights the-brightness to-be of-angels
excubiae viderentur. Mane autem facto, convenit multitudo
a-vigil they-seemed with-morning moreover made came-together the-multitude
civitatis Assisii cum universo clero, et tollentes sacrum
of-the-city of-Assisi with the-whole clergy and lifting the-sacred
corpus de loco in quo obierat, cum hymnis et laudibus,
body from the-place in which he-had-died with hymns and praises
clangentibus tubis, ipsum ad civitatem honorifice portaverunt.
with-sounding trumpets it to the-city honorably they-carried
Acceperunt singuli ramos olivarum aliarumque arborum, sacras
took each branches of-olives and-of-other trees the-sacred
exsequias solemniter exsequentes, et multiplicatis luminaribus,
obsequies solemnly performing and with-multiplied lights

laudum munia vocibus altisonis exsolvebant. Cumque,
of-praises the-duties with-voices high-sounding they-paid and-when
portantibus filiis patrem et grege sequente pastorem
with-carrying the-sons the-father and with-the-flock following the-shepherd
ad Pastorem omnium properantem, perventum esset ad
to the-Shepherd of-all hastening come it-had-been to
locum in quo religionem et ordinem sacrarum virginum et
the-place in which the-religion and order of-sacred virgins and
Dominarum pauperum ipse primo plantavit, deponentibus
of-Ladies poor he-himself first planted with-laying-down
eum in ecclesia Sancti Damiani, in qua dictae filiae suae
him in the-church of-Saint Damian in which the-said daughters his
quas Domino acquisierat morabantur, aperta est fenestra
whom for-the-Lord he-had-acquired stayed opened was the-window
parvula per quam ancillae Christi constituto tempore
little through which the-handmaids of-Christ at-appointed time
communicare solent Dominici corporis sacramento. Aperta est
to-communicate are-wont of-the-Lord of-body in-the-sacrament opened was
et arca in qua supercaelestium virtutum thesaurus latebat,
also the-coffin in which of-supercelestial powers the-treasure lay-hidden
in qua portabatur a paucis qui multos portare solebat.
in which was-carried by few he-who many to-carry was-wont
Et ecce domina Clara, quae vere meritorum sanctitate clara
and behold the-lady Clare who truly of-merits by-holiness clear
erat, aliarum mater, primaque planta huius sancti ordinis
was of-the-others the-mother and-first the-plant of-this holy order
fuit, venit cum reliquis filiabus ad videndum patrem non
was came with the-remaining daughters for seeing the-father not
loquentem eis, nec reversurum ad eas, alibi properantem.
speaking to-them nor about-to-return to them elsewhere hastening

Et ingeminatis suspiriis, cum magno cordis gemitu et lacrimis
and with-redoubled sighs with great of-heart groaning and tears
multis respicientes eum, suppressa voce clamare coeperunt:
many looking-at him with-suppressed voice to-cry they-began
Pater, pater, quid faciemus? Cur nos miseras deseris, aut
father father what shall-we-do why us wretched do-you-desert or
cui sic desolatas relinquis? Cur nos quo vadis non
to-whom so desolate do-you-leave why us whither you-go not
praemisisti gaudentes, quas sic hic dimittis dolentes? Quid
did-you-send-ahead rejoicing whom so here you-dismiss grieving what
praecipis nos facturas in isto carcere sic reclusas, quas
do-you-command us about-to-do in this prison so shut-up whom
nunquam, ut soles, disponis ulterius visitare? Tecum
never as you-are-wont you-arrange further to-visit with-you
nostra consolatio tota recedit, et simile solatium non remanet
our consolation whole withdraws and like solace not remains
saeculo tumulatis! Quis in paupertate tanta non minus
to-the-world for-the-buried who in poverty so-great not less
meritorum quam rerum so[lat]iabitur nobis? O pauperum pater,
of-merits than of-things will-console us O of-the-poor father
paupertatis amator! Quis in tentatione succurret, o innumeras
of-poverty lover who in temptation will-come-to-aid O innumerable
tentationes expertus, tentationum examinator cautus? Quis
temptations having-experienced of-temptations examiner cautious who
in tribulatione consolabitur tribulatas, adiutor in tribulationibus
in tribulation will-console the-afflicted helper in tribulations
quae invenerunt nos nimis? O amarissima separatio, o inimica
which have-found us exceedingly O most-bitter separation O hostile
absentatio! O nimis horrenda mors, quae millia filiorum et
absence O too dreadful death which thousands of-sons and
filiarum tanto pater orbata trucidas, cum irrevocabiliter
of-daughters of-so-great a-father bereaved you-slaughter when irrevocably

elongare festines illum, per quem studia nostra, si qua
to-remove you-hasten him through whom pursuits our if any
sunt, maxime floruerunt! Sed virgineus pudor multo fletui
are most have-flourished but virginal modesty much weeping
imperabat, et super illum plangere nimis erat incongruum,
commanded and over him to-lament too was unfitting
in cuius transitu frequentia concurrit exercitus angelorum, et
at whose passing a-throng ran-together the-army of-the-angels and
laetati sunt cives Sanctorum et domestici Dei. Sicque inter
rejoiced have the-citizens of-the-Saints and the-household of-God and-so between
tristitiam et laetitiam positae deosculabantur splendidissimas
sadness and gladness placed they-kissed the-most-splendid
manus eius, ornatas pretiosissimis gemmis ac coruscantibus
hands his adorned with-most-precious gems and with-flashing
margaritis, et ablato eo clausa est ianua quae minime
pearls and with-taken-away him closed was the-door which by-no-means
ultra vulneri tanto patebit. O quantus luctus omnium erat
further to-wound so-great will-lie-open O how-great the-mourning of-all was
in harum miseranda et pietate plena reclamatione! Quanta
in their pitiable and with-piety full outcry how-great
praecipue moerentium lamenta filiorum! Singularis eorum
especially of-the-mourning the-laments of-the-sons singular their
dolor communis omnium erat, ita quod vix quisquam
grief common of-all was so that scarcely anyone
posset abstinere a fletu, cum angeli pacis amare flerent.
could to-abstain from weeping when the-angels of-peace bitterly wept
Pervenientibus denique omnibus ad civitatem, cum iucunditate
with-arriving finally all to the-city with gladness
magna et exsultatione in sacro loco, sed sacratiori de caetero,
great and exultation in a-sacred place but more-sacred for the-rest
posuerunt sanctissimum corpus, ubi ad gloriam summi
they-placed the-most-holy body where to the-glory of-the-highest

omnipotentis Dei novorum multiplicatione miraculorum
almighty God of-new by-the-multiplication of-miracles
mundum illuminat, sicut hactenus eum in sanctae praedicationis
the-world he-illumines as hitherto it in of-holy preaching
doctrina mirabiliter illustravit. Deo gratias. Amen. [Pia
the-teaching wonderfully he-enlightened to-God thanks Amen a-pious
oratio]. Ecce, sanctissime ac benedicte pater, debitis et dignis
prayer behold most-holy and blessed father with-due and worthy
licet insufficientibus laudibus te prosequutus sum, et tua
although insufficient praises you followed I-have and your
gesta utcumque narrando conscripsi. Da propterea mihi misero
deeds somehow by-narrating I-have-written grant therefore to-me wretched
ita digne in praesenti te sequi, ut misericorditer consequi
so worthily in the-present you to-follow that mercifully to-attain
merear in futuro. Recordare, o pie, pauperum filiorum, quos
I-may-deserve in the-future remember O pious of-the-poor sons whom
post te, unicum ipsorum et singulare solatium, vix aliqua
after you their only and singular solace scarcely any
consolatio manet. Nam licet tu eorum omnium potior et
consolation remains for although you of-them all the-better and
prima portio angelorum choris admixtus, et in throno
first portion of-angels with-the-choirs mingled and on the-throne
gloriae Apostolis sis insertus, iacent ipsi nihilominus
of-glory among-the-Apostles you-be inserted lie they-themselves nevertheless
in luto faecis, obscuro inclusi carcere, sic flebiliter ad te
in the-mud of-dregs in-a-dark shut-up prison so tearfully to you
clamantes: Repraesenta, pater, Iesu Christo, Filio summi
crying present father to-Jesus Christ the-Son of-the-highest
Patris, sacra stigmata eius, et lateris, pedum, manuum,
Father the-sacred stigmata his and of-the-side of-the-feet of-the-hands
crucis signacula prode, ut dignetur ipse misericors
of-the-cross the-signs put-forth that he-may-deign he-himself merciful

ostendere propria vulnera Patri, qui nobis miseris revera
to-show his-own wounds to-the-Father who to-us wretched in-truth
propter hoc semper placabilis erit. Amen. Fiat. Fiat.
on-account-of this always placable will-be Amen be-it-done be-it-done
Explicit secundum opus.
ends the-second work

BOOK THREE: THE CANONIZATION

Francis now reigns in heaven, and his miracles spread through the world. New miracles are done at his tomb; riots drive Pope Gregory from Rome to Rieti and Spoleto and on to Assisi. At Perugia the cardinals read the miracles and say his life needs none; on the appointed day all gather at Assisi, the pope preaches on the saint as the morning star, enrolls Francis among the saints, and decrees his feast, then kisses the tomb and celebrates Mass, on 16 July in the second year of his pontificate.

Incipit tertium opusculum de canonizatione beati patris
begins the-third little-work about the-canonization of-blessed father
nostri Francisci et de miraculis eius.
our Francis and about the-miracles his
Gloriosissimus igitur pater Franciscus, vicesimo conversionis
most-glorious therefore father Francis in-the-twentieth of-conversion
suae anno, feliciorem finem felici connectens principio,
his year a-happier end to-a-happy joining beginning
felicissime caelo spiritum commendavit, ubi gloria et
most-happily to-heaven the-spirit commended where with-glory and
honore coronatus, et locum sortitus in medio lapidum
honor crowned and a-place having-obtained in the-midst of-stones
ignitorum, throno Divinitatis assistens, eorum quos reliquit
fiery at-the-throne of-the-Divinity standing of-those whom he-left
in terris studet efficaciter negotia pertractare. Revera quid
on earth he-strives effectively the-affairs to-handle in-truth what

illi poterit denegari, in cuius sacrorum stigmatum pressura
to-him will-be-able to-be-denied in whose of-sacred stigmata impression
forma resultat illius, qui coaequalis Patri exsistens, sedet
the-form shines-back of-him who co-equal to-the-Father being sits
ad dexteram maiestatis in excelsis, splendor gloriae et figura
at the-right of-the-majesty in the-heights the-splendor of-glory and the-figure
substantiae Dei, purgationem faciens peccatorum? Quid ni
of-the-substance of-God the-purging making of-sins why not
exaudiatur, qui configuratus morti Christi Iesu in societate
should-he-be-heard who conformed to-the-death of-Christ Jesus in the-fellowship
passionum eius, manuum, pedum atque lateris sacra vulnera
of-the-sufferings his of-the-hands of-the-feet and of-the-side the-sacred wounds
repraesentat? Laetificat certe iam mundum omnem novo
represents he-gladdens surely now the-world whole with-new
gaudio sospitatum, et verae salutis offert commoda universis.
joy made-safe and of-true salvation offers the-advantages to-all
Miraculorum luce clarissima mundum irradiat, et veri
of-miracles with-the-light most-clear the-world he-irradiates and of-a-true
sideris fulgore totum illustrat orbem. Lugebat olim
star with-the-brightness the-whole illumines globe mourned once
mundus eius se fraudatum praesentia, et quadam tenebrarum
the-world of-his itself cheated presence and in-a-certain of-darknesses
voragine ad eius occasum se viderat occupatum. Sed iam,
abyss at his setting itself it-had-seen seized but now
velut in meridie, in novae lucis exortu, fulgentioribus radiis
as-if at midday at of-new of-light the-rising with-more-gleaming rays
illustratus, sentit se universam caliginem amisisse. Cessavit
illumined it-feels itself all gloom to-have-lost has-ceased
iam, benedictus Deus, omnis quaerimonia eius, cum quotidie
now blessed God every complaint its since daily
ubique novis exsultationibus in sanctarum virtutum fascibus
everywhere with-new exultations in of-holy virtues the-bundles

ex ipso copiosissime cumuletur. Veniunt ab oriente et
from him most-copiously it-is-heaped they-come from the-east and
occidente, veniunt a meridie et septentrione, qui eius
the-west they-come from the-south and the-north who his
patrocinio sublevati, haec ita fore comprobant testimonio
by-patronage relieved these-things so to-be prove with-the-testimony
veritatis. Ideo utique dum vixit in carne, supernorum amator
of-truth therefore certainly while he-lived in the-flesh of-supernal-things a-lover
praecipuus nihil in mundo proprietatis suscepit, ut universitatis
special nothing in the-world of-ownership he-took-up that of-the-universe
bonum plenius et iucundius possideret. Factus est proinde
the-good more-fully and more-pleasantly he-might-possess made he-was therefore
in toto qui noluit esse in parte, et aeternitatem pro tempore
in the-whole who would-not be in a-part and eternity for time
commutavit. Ubique omnibus subvenit, ubique omnibus
exchanged everywhere to-all he-relieves everywhere to-all
adest, et vere unitatis amator participii detrimenta non novit.
he-is-present and truly of-unity a-lover of-sharing the-losses not knew
Vivens adhuc inter peccatores universum peragrat et
living still among sinners the-whole he-traverses and
praedicat orbem: regnans iam cum angelis in excelsis facilius
preaches world reigning now with the-angels in the-heights more-easily
cogitatu volat tamquam nuntius summi Regis, et populis
than-thought he-flies as a-messenger of-the-highest King and to-peoples
omnibus praestat beneficia gloriosa. Tota proinde universitas
all furnishes benefits glorious the-whole therefore totality
populorum honorat eum, veneratur eum, glorificat et collaudat.
of-peoples honors him venerates him glorifies and praises
Revera communi bono participantur omnes. Quis enumerare
in-truth in-the-common good share all who to-enumerate
sufficiat quanta, quis dicere valeat qualia per eum ubique
suffices how-great who to-say is-able of-what-sort through him everywhere

Dominus dignatur miracula operari? Quanta nempe in sola
the-Lord deigns miracles to-work how-great indeed in alone
Francia Franciscus mirabilia patrat, ubi ad deosculandum et
France Francis wonders performs where for kissing and
adorandum capitale, quo sanctus Franciscus in infirmitate
adoring the-pillow which holy Francis in infirmity
fuerat usus, Francorum rex et regina et universi magnates
had used of-the-Franks the-king and the-queen and all the-magnates
accurrerunt? Ubi etiam sapientes orbis et litteratissimi viri,
ran-up where also the-wise of-the-world and most-lettered men
quorum copiam super omnem terram Parisius maximam ex
of-whom an-abundance above all the-earth Paris greatest from
more producit, Franciscum virum idiotam et vere simplicitatis
custom produces Francis a-man unlettered and truly of-simplicity
totiusque sinceritatis amicum, humiliter et devotissime
and-of-all sincerity a-friend humbly and most-devoutly
venerantur, admirantur et colunt. Et vere Franciscus, qui super
venerate admire and worship and truly Francis who above
omnes cor francum et nobile gessit. Norunt quippe qui
all a-heart free and noble bore know indeed those-who
magnanimitatem eius experti sunt, quam liber, quam liberalis
the-magnanimity his experienced have how free how liberal
in omnibus fuit, quam securus et impavidus in omnibus
in all-things he-was how secure and fearless in all-things
exstitit, quanta virtute, quanto fervore animi cuncta
he-stood with-how-great virtue with-how-great fervor of-mind all
saecularia conculcavit. Verum quid de aliis mundi partibus
secular-things he-trampled but what about the-other of-the-world parts
loquar, in quibus per semicinctia sua morbi discedunt,
shall-I-speak in which through rags his diseases depart

fugiunt aegritudines, et ad solam nominis eius invocationem
flee sicknesses and at the-sole of-the-name his invocation
utriusque sexus frequentia multa suis a cladibus liberatur?
of-each sex a-throng many their from plagues is-freed
Ad eius quoque tumbam assidue nova miracula fiunt, et
at his also tomb assiduously new miracles are-done and
multiplicatis intercessionibus eo in loco animarum et corporum
with-multiplied intercessions that in place of-souls and of-bodies
gloriosa beneficia impetrantur. Caecis restituitur visus, surdis
glorious benefits are-obtained to-the-blind is-restored sight to-the-deaf
reparatur auditus, claudis redditur gressus, mutus loquitur,
is-repaired hearing to-the-lame is-given-back walking the-dumb speaks
salit podagricus, leprosus mundatur, turgens subtiliatur, et
leaps the-gouty the-leper is-cleansed the-swollen is-made-thin and
diversa variaque infirmitatum gravamina patientes desideratam
diverse and-various of-infirmities burdens suffering desired
obtinent sanitatem, ut mortuum corpus viva corpora sanet,
obtain health so-that a-dead body living bodies heals
sicut vivens mortuas animas suscitabat. Audit et intelligit
as living dead souls he-raised hears and understands
haec Romanus Pontifex, pontificum omnium summus,
these-things the-Roman Pontiff of-pontiffs all the-highest
christianorum dux, dominus orbis, pastor Ecclesiae,
of-Christians the-leader lord of-the-world shepherd of-the-Church
christus Domini, vicarius Christi. Gaudet et exsultat, tripudiat
anointed of-the-Lord vicar of-Christ he-rejoices and exults dances
et laetatur, cum temporibus suis novis mysteriis, sed antiquis
and is-glad since in-times his with-new mysteries but ancient
mirabilibus Ecclesiam Dei videat innovari, et hoc in filio
wonders the-Church of-God he-sees to-be-renewed and this in son
suo, quem sacro portavit in utero, fovit in gremio,
his whom in-the-sacred he-bore in womb cherished in lap

lactavit verbo et educavit cibo salutis. Audiunt et
nursed with-the-word and reared with-the-food of-salvation hear also
caeteri custodes Ecclesiae, pastores gregis, fidei defensores,
the-other guardians of-the-Church the-shepherds of-the-flock of-the-faith the-defenders
amici sponsi, collaterales eius, mundi cardines,
the-friends of-the-bridegroom the-companions his of-the-world the-hinges
venerabiles Cardinales. Congratulantur Ecclesiae, congaudent
venerable Cardinals they-congratulate the-Church rejoice-with
Papae, glorificant Salvatorem, qui summa et ineffabili
the-Pope glorify the-Savior who with-highest and ineffable
sapientia, summa et incomprehensibili gratia, summa et
wisdom with-highest and incomprehensible grace with-highest and
inaestimabili bonitate, stulta et ignobilia mundi elegit, ut
inestimable goodness the-foolish and ignoble-things of-the-world chose that
sic ad se fortia trahat. Audit et applaudit totalitas
so to himself the-strong-things he-may-draw hears and applauds the-totality
orbis, et universa monarchia catholicae fidei parens
of-the-world and the-whole monarchy of-the-catholic faith the-parent
superabundat gaudio, et sancta consolatione perfunditur.
overflows with-joy and with-holy consolation is-steeped
Sed fit subita conversio rerum, et nova interim causa
but there-happens a-sudden change of-things and a-new meanwhile cause
emergit in mundo. Turbatur protinus pacis iucundum, et
emerges in the-world is-disturbed forthwith of-peace the-pleasantness and
exardescente invidiae face, domestico et intestino bello Ecclesia
with-blazing of-envy the-torch by-domestic and internal war the-Church
laceratur. Romani, seditiosum hominum genus et ferox, in
is-torn the-Romans seditious of-men a-race and fierce against
vicinos ex more desaeviunt, et temerarii ad sancta manus
neighbors from custom rage and rash to holy-things hands
extendunt. Studet egregius Papa Gregorius exortam compescere
extend strives the-excellent Pope Gregory the-arisen to-check

malitiam, saevitiam reprimere, impetum temperare, et velut
malice the-savagery to-repress the-onrush to-moderate and as
munitissima turris Christi tuetur Ecclesiam. Multa pericula
a-most-fortified tower of-Christ protects the-Church many dangers
ingruunt, exitia multa crebrescunt, et adversus Deum reliquo
press-in destructions many grow-frequent and against God remaining
in orbe peccatorum cervix erigitur. Quid enim? Experientissime
in world of-sinners the-neck is-raised what for most-experiencedly
futura dimetiens, praesentia ponderans, seditiosis reliquit
the-future measuring the-present weighing to-the-seditious he-left
Urbem, ut orbem a seditionibus liberet et defendat.
the-City that the-world from seditions he-might-free and defend
Venit proinde ad civitatem Reatinam, ubi honorifice suscipitur
he-comes therefore to the-city of-Rieti where honorably he-is-received
sicut decet; inde progrediens Spoletum ab omnibus magna
as befits thence going-forth to-Spoleto by all great
cum reverentia honoratur. Ubi paucis diebus commorans,
with reverence he-is-honored where for-few days staying
causa Ecclesiae informata, comitantibus ipsum venerabilibus
with-the-cause of-the-Church informed with-accompanying him the-venerable
Cardinalibus, ad Christi famulas, mundo mortuas et sepultas,
Cardinals to of-Christ the-handmaids to-the-world dead and buried
benignus advenit. Quarum conversatio sancta, paupertas
kind he-comes whose conduct holy poverty
altissima et institutio gloriosa ipsum cum reliquis movet ad
highest and institution glorious him with the-rest moves to
lacrimas, ad contemptum provocat saeculi, ad caelibem vitam
tears to contempt calls-forth of-the-world to celibate life
accendit. O amabilis omnium gratiarum nutrix humilitas!
kindles O lovable of-all graces nurse humility
Princeps orbis terrarum, successor principis Apostolorum
the-prince of-the-world of-lands the-successor of-the-prince of-the-Apostles

visitat pauperculas mulieres, accedit [ad] abiectas et humiles
visits poor-little women approaches to the-cast-off and humble
carceratas, et licet digna iusto iudicio, insueta exemplo
imprisoned and although worthy by-just judgment unwonted in-example
tamen haec humilitas, et multis retroactis saeculis inexperta.
however this humility and for-many past ages untried
Properat iam, properat Assisium, ubi sibi gloriosum
hastens now hastens to-Assisi where for-him the-glorious
depositum conservatur, ut in eo passio universa et tribulatio
deposit is-kept that in it suffering all and tribulation
ingruens exturbetur. Ad eius ingressum tota iubilat regio,
pressing-in may-be-driven-out at his entry the-whole rejoices region
civitas exsultatione repletur, populorum turba magna gaudia
the-city with-exultation is-filled of-peoples the-crowd great joys
celebrat, et luminosa dies novis luminaribus inclarescit. In
celebrates and the-luminous day with-new lights grows-bright to
eius occursum omnis homo procedit, et solemnes excubiae ab
his meeting every man proceeds and solemn vigils by
omnibus persolvuntur. Egreditur obviam ei pauperum fratrum
all are-paid goes-out to-meet him of-the-poor brothers
pia societas, et unusquisque christ[o] Domini dulcia
the-pious fellowship and each to-the-anointed of-the-Lord sweet
cantica promit. Applicat ad locum Christi vicarius, et in primo
songs brings-forth comes to the-place of-Christ the-vicar and at the-first
descensu sepulchrum sancti Francisci reverenter alacriter[que]
descending the-tomb of-holy Francis reverently and-eagerly
salutat. Ingeminat suspiria, pectus tundit, lacrimas fundit, et
greets he-redoubles sighs the-breast beats tears pours and
uberiori devotione reverendum caput inclinat. Fit
with-more-abundant devotion the-reverend head bows there-is-made
interea de sancti canonizatione solemnis collatio, et super
meanwhile about of-the-saint the-canonization a-solemn conference and about

huiuscemodi negotio egregia Cardinalium concio saepius
of-this-kind business an-excellent of-Cardinals assembly more-often
convocatur. Concurrunt undique multi, qui per sanctum
is-convened run-together from-all-sides many who through the-saint
Dei fuerant a suis cladibus liberati, et miraculorum maxima
of-God had-been from their plagues freed and of-miracles a-very-great
multitudo hinc inde coruscat. Approbantur, verificantur,
multitude hence thence flashes they-are-approved verified
audiuntur, recipiuntur. Urget interim officiosa necessitas, nova
heard received presses meanwhile official necessity a-new
imminet causa, Perusium it Papa beatus, ut superabundanti et
impends cause to-Perugia goes the-Pope blessed that by-superabounding and
singulari gratia pro summo negotio iterum Assisium revertatur.
singular grace for the-highest business again to-Assisi he-may-return
Convenitur denique Perusii rursum, et super hanc causam
it-is-convened finally at-Perugia again and about this cause
in camera domini Papae venerabilium Cardinalium celebratur
in the-chamber of-lord Pope of-the-venerable Cardinals is-celebrated
sacer conventus. Concordant pariter et dicunt idipsum
a-sacred assembly they-agree together and say the-same-thing
omnes. Miracula legunt et plurimum venerantur, summisque
all the-miracles they-read and very-much venerate and-with-highest
praeconiis vitam beati patris et conversationem extollunt.
proclamations the-life of-the-blessed father and conduct extol
Non indiget, inquiunt, miraculorum attestatione sanctissimi
not needs they-say of-miracles the-attestation of-the-most-holy-one
vita sanctissima, quam oculis nostris vidimus, manibus
the-life most-holy which with-eyes our we-have-seen with-hands
contrectavimus, magistra veritate probavimus. Tripudiant
handled with-the-mistress truth proved dance
universi, laetantur, lacrimantur, et quidem in lacrimis
all are-glad weep and indeed in tears

illis benedictio multa. [Iam] iamque diem constituunt
those blessing much now and-now a-day they-fix
benedictum, in quo totum mundum gaudio repleant salutari.
blessed in which the-whole world with-joy they-may-fill wholesome
Adest quoque dies solemnis, toto venerabilis aevo,
is-present also the-day solemn to-the-whole venerable age
non solum terras sed et caelicas officinas sublimiori
not only the-lands but also the-heavenly workshops with-more-sublime
tripudio spargens. Convocantur episcopi, abbates adveniunt,
dancing sprinkling are-called-together bishops abbots come
de remotissimis partibus praelati Ecclesiae adsunt; regalis
from most-remote parts the-prelates of-the-Church are-present royal
se offert praesentia, comitum et procerum advenit nobilis
itself offers presence of-counts and of-nobles comes a-noble
multitudo. Comitantur denique universi dominum omnis
multitude accompany finally all the-lord of-all
orbis, et cum ipso Assisii civitatem felici pompa
the-world and with him of-Assisi the-city with-happy pomp
ingrediuntur. Venitur ad locum tam solemni occursui
they-enter it-is-come to the-place for-so solemn a-meeting
praeparatum, et beato Papae gloriosorum Cardinalium,
prepared and around-the-blessed Pope of-glorious Cardinals
episcoporum et abbatum conglomeratur frequentia tota. Ibi
bishops and abbots is-massed the-throng whole there
sacerdotum et clericorum concursus eximius, ibi religiosorum
of-priests and of-clerics a-concourse exceptional there of-religious
fe[li]x et sacer conventus, ibi sacri velaminis verecundior
a-happy and sacred assembly there of-the-sacred veil the-more-modest
habitus, ibi omnium populorum maxima turba, et utriusque
habit there of-all peoples the-greatest crowd and of-each
sexus pene innumerabilis multitudo. Accurritur undique, ac
sex almost innumerable a-multitude it-is-run-up from-all-sides and

desideratissime omnis aetas tanto se conventui repraesentat.
most-eagerly every age at-so-great itself assembly presents
Parvus et magnus ibi sunt, servus et liber a domino suo.
the-small and the-great there are the-slave and the-free from lord his
Adstat Pontifex summus, Christi Ecclesiae sponsus,
stands-by the-Pontiff highest of-Christ of-the-Church the-bridegroom
tantorum filiorum varietate circumdatus, et corona gloriae in
of-so-many sons by-the-variety surrounded and the-crown of-glory on
capite suo signo sanctitatis expressa. Adstat pontificalibus
head his with-the-sign of-holiness expressed stands-by with-pontifical
infulis decoratus, et vestibus sanctitatis indutus in ligatura
fillets adorned and in-garments of-holiness clothed in a-setting
auri et opere lapidarii sculptilis. Adstat christus Domini
of-gold and in-the-work of-the-lapidary carved stands-by the-anointed of-the-Lord
in magnificentia gloriae deauratus, et vernantibus figuratisque
in the-magnificence of-glory gilded and with-blooming and-figured
gemmis coopertus omnes sollicitat ad videndum. Circumdant
gems covered all he-stirs to seeing surround
eum Cardinales et episcopi, splendidioribus ornati monilibus
him the-Cardinals and bishops with-more-splendid adorned necklaces
et niveis fulgoribus candidati, supercaelestium pulchritudinum
and with-snowy brilliance whitened of-supercelestial beauties
imaginem praeferunt, et glorificatorum gaudium repraesentant.
the-image they-display and of-the-glorified the-joy represent
Exspectat universus populus vocem gaudii, vocem laetitiae,
awaits the-whole people the-voice of-joy the-voice of-gladness
vocem novam, vocem omni dulcedine plenam, vocem laudis,
the-voice new the-voice with-all sweetness full the-voice of-praise
vocem perpetuae benedictionis. Praedicat primitus populo
the-voice of-perpetual blessing preaches first to-the-people
universo Papa Gregorius, et affectu mellifluo, voce sonora,
whole Pope Gregory and with-affection honeyed with-voice sonorous

nuntiat praeconia Dei. Sanctum quoque patrem Franciscum
announces the-praises of-God the-holy also father Francis
nobilissimo sermone collaudat, et conversationis eius recolens
with-most-noble discourse he-praises and of-conduct his recalling
et annuntians puritatem, totus lacrimis madidatur. Sermo
and announcing the-purity wholly with-tears is-drenched the-discourse
eius tale sumit exordium: Quasi stella matutina in medio
his such takes beginning as-if a-star of-morning in the-midst
nebulae, et quasi luna plena in diebus suis, et quasi
of-a-cloud and as-if the-moon full in days its and as-if
sol refulgens, sic iste effulsit in templo Dei. Completur
the-sun shining so this-one shone in the-temple of-God is-completed
itaque sermo fidelis et omni acceptione dignus, et unus
and-so the-discourse faithful and of-all acceptance worthy and one
ex subdiaconibus domini Papae, nomine Octavianus, miracula
of the-subdeacons of-the-lord Pope by-name Octavian the-miracles
sancti coram omnibus voce altissima legit. Dominus
of-the-saint before all with-voice highest reads lord
Raynerius, diaconus Cardinalis, perspicaci pollens ingenio,
Rainerius deacon Cardinal with-perspicacious powerful wit
pietate ac moribus clarus, ea sacris loquelis lacrimis
in-piety and manners famous them with-sacred speeches with-tears
perfusus edisserit. Tripudiat pastor Ecclesiae, ac de intimis
steeped expounds dances the-shepherd of-the-Church and from inmost
visceribus longa suspiria trahens et salutares singultus
bowels long sighs drawing and wholesome sobs
ingeminans lacrimarum rivulos educit. Caeteri quoque praelati
redoubling of-tears the-streams draws-out the-other also prelates
Ecclesiae lacrimarum profluvia spargunt et sacri ornatus
of-the-Church of-tears floods scatter and the-sacred vestments

earum exuberantia irrorantur. Plorat denique populus cunctus,
their with-overflowing are-bedewed weeps finally the-people whole
et desiderabili exspectatione suspensus vehementius fatigatur.
and with-longed-for expectation suspended more-vehemently is-wearied
Clamat proinde voce altisona Papa beatus, et protensis ad
cries therefore with-voice high-sounding the-Pope blessed and with-stretched to
caelum manibus, inquit: Ad laudem et gloriam omnipotentis
heaven hands says to the-praise and glory of-almighty
Dei Patris, et Filii, et Spiritus sancti, et gloriosae Virginis
God the-Father and the-Son and the-Spirit Holy and of-the-glorious Virgin
Mariae, et beatorum Apostolorum Petri et Pauli, et ad
Mary and of-the-blessed Apostles Peter and Paul and to
honorem gloriosae Ecclesiae Romanae, beatissimum patrem
the-honor of-the-glorious Church Roman the-most-blessed father
Franciscum, quem Dominus glorificavit in caelis, venerantes
Francis whom the-Lord glorified in the-heavens venerating
in terris, de consilio fratrum nostrorum et aliorum
on earth from the-counsel of-brothers our and of-other
praelatorum, in cathalogo sanctorum decernimus adnotandum,
prelates in the-catalog of-the-saints we-decree to-be-entered
et festum eius die obitus sui celebrari. Ad hanc quoque
and the-feast his on-the-day of-death his to-be-celebrated at this also
vocem coeperunt reverendi Cardinales cum domino Papa
voice began the-reverend Cardinals with the-lord Pope
Te Deum laudamus alta voce cantare. Attollitur proinde
the-Te Deum laudamus with-loud voice to-sing is-raised therefore
clamor populorum multorum laudantium Deum, et immensas
the-clamor of-peoples many praising God and immense
resonat terra voces, repletur iubilationibus aer, et tellus
resounds the-earth voices is-filled with-jubilations the-air and the-ground
lacrimis madidatur. Cantantur cantica nova, et in melodia
with-tears is-drenched are-sung songs new and in the-melody

spiritus iubilant servi Dei. Audiuntur ibi organa melliflua,
of-the-spirit rejoice the-servants of-God are-heard there organs honeyed
et carmina spiritualia modulatis vocibus decantantur. Ibi
and songs spiritual with-modulated voices are-sung there
suavissimus odor respirat, et iucundior melodia omnium
a-sweetest odor breathes and a-more-pleasant melody of-all
movens affectus resultat ibidem. Emicat illa dies, et
moving the-affections rebounds there shines-forth that day and
splendidioribus radiis coloratur. Ibi olivarum virentes rami,
with-more-splendid rays is-colored there of-olives green branches
et reliquarum arborum comae recentes. Ibi festivus ornatus,
and of-the-other trees the-foliage fresh there festive adornment
lucidus, incandescens cunctos exornat, et pacis benedictio
bright glowing all adorns and of-peace the-blessing
convenientium laetificat mentes. Descendit denique de solio
of-those-assembling gladdens the-minds comes-down finally from the-throne
excelso felix Papa Gregorius, et per inferiores gradus ad
lofty the-happy Pope Gregory and through the-lower steps for
offerenda vota et sacrificia sanctuarium intrat, tumbamque
offering vows and sacrifices the-sanctuary enters and-the-tomb
continentem sacrum et Deo dicatum corpus felicibus labiis
containing the-sacred and to-God dedicated body with-happy lips
osculatur. Offert et multiplicat preces, celebratque mysteria
kisses he-offers and multiplies prayers and-celebrates the-mysteries
sacra. Stat circa illum corona fratrum laudans, adorans et
sacred stands around him a-crown of-brothers praising adoring and
benedicens omnipotentem Deum, qui fecit magna in omni
blessing almighty God who has-done great-things in all
terra. Amplificat universus populus laudes Dei, [et] in
the-earth amplifies the-whole people the-praises of-God and in
honore Trinitatis excelsae sancto Francisco persolvunt sacrarum
honor of-the-Trinity exalted to-holy Francis pay of-sacred

munera gratiarum. Amen. Facta sunt autem haec in civitate
the-offerings of-thanksgivings Amen done were moreover these-things in the-city
Assisii, secundo anno Pontificatus domini Gregorii Papae
of-Assisi in-the-second year of-the-Pontificate of-lord Gregory Pope
Noni, decimo septimo die kalendarum mensis Augusti.
Ninth on-the-tenth seventh day of-the-calends of-the-month of-August

THE MIRACLES: THE CONTRACTED HEALED

The miracles begin, set down with a prayer for the grace of Christ, to stir the devotion of the present and strengthen the faith of those to come. On the day of his burial a girl whose head had grown to her shoulder is healed, and after her many contracted cripples, most at his tomb: a boy of Narni, Nicholas of Foligno, a boy of Montenero, a woman from Coccorano, and others. Last, Francis sends Bartholomew, a beggar of Narni, in a dream to a bath, where he is healed.

In Christi nomine incipiunt miracula sanctissimi Patris nostri
in of-Christ the-name begin the-miracles of-most-holy Father our
Francisci.
Francis
Iesu Christi Domini nostri suppliciter gratiam invocante[s],
of-Jesus Christ Lord our suppliantly the-grace invoking
ad excitandam praesentium amplectendam devotionem et
for stirring-up of-the-present-ones to-be-embraced the-devotion and
futurorum corroborandam fidem, miracula, quae coram domino
of-future-ones to-be-strengthened the-faith the-miracles which before the-lord
Papa Gregorio, ut dictum est, perlecta sunt et populo
Pope Gregory as said it-has-been read-through were and to-the-people
nuntiata, Christo duce, breviter sed veraciter conscribemus.
announced with-Christ as-leader briefly but truly we-shall-write

[De contractis sanatis.]

about the-contracted healed

I. Eo namque die, quo sacrum et sanctum corpus

I on-that for day on-which the-sacred and holy body

beatissimi patris Francisci reconditum fuit velut pretiosissimus

of-most-blessed father Francis laid-away was like a-most-precious

thesaurus, magis supercaelestibus aromatibus quam terrenis

treasure more with-supercelestial spices than with-earthly

speciebus in[unc]tum, apportata est puella quaedam, iam per

perfumes anointed brought was a-girl certain already for

annum habens collum monstruose plicatum et caput humero

a-year having the-neck monstrously bent and the-head to-the-shoulder

adnexum, nec poterat nisi ex obliquo sursum respicere.

attached nor she-could except from aslant upward to-look

Quae dum sub arca, in qua pretiosum sancti reconditum

who while under the-coffin in which the-precious of-the-saint laid-away

iacebat corpus, caput aliquandiu submisisset, statim meritis

lay body the-head for-some-while she-had-put-under at-once by-the-merits

sanctissimi viri collum erexit, et in condecenti statu

of-the-most-holy man the-neck she-raised and in fitting state

caput exstitit reparatum, ita quod puella ex subita sui

the-head stood restored so that the-girl from the-sudden of-herself

mutatione obstupefacta, nimis coepit fugere ac plorare. Fovea

change astounded very began to-flee and to-weep a-hollow

quaedam namque apparebat in humero cui caput fuerat

certain for appeared in the-shoulder to-which the-head had-been

applicatum, propter situm quem fecerat infirmitas diuturna.

joined on-account-of the-position which had-made the-infirmity long-lasting

II. In comitatu Narniensi puer quidam erat qui tanta

II in the-county of-Narni a-boy certain there-was who with-so-great

contractione retortam tibiam gerebat, quod nisi duorum

contraction twisted the-shin bore that except of-two

baculorum suffragio nullo modo poterat ambulare. Erat
staffs with-the-support in-no way he-could to-walk he-was
enim mendicans, et tanta infirmitate per plures
for begging and by-so-great infirmity through several
annos gravatus patrem proprium et matrem minime
years weighed-down father own and mother by-no-means
cognoscebat. Qui meritis beatissimi patris nostri Francisci
he-knew who by-the-merits of-most-blessed father our Francis
a dicto periculo sic exstitit liberatus, ut absque baculorum
from the-said danger so stood freed that without of-staffs
sustentaculo liber incederet usquequaque, laudans et
prop free he-walked everywhere praising and
benedicens Deum et sanctum eius.
blessing God and saint his
III. Nicolaus quidam de Fulgineo civis cum haberet crus
III Nicholas a-certain of Foligno citizen when he-had the-leg
sinistrum contractum, nimio dolore gravatus ad recuperandam
left contracted by-excessive pain weighed-down for recovering
pristinam sanitatem tanta expendit in medicis, quod ultra velle
former health so-much spent on physicians that beyond to-will
ac posse se debitis obligavit. Tandem cum eorum auxilium
and to-be-able himself with-debts he-bound at-last when their help
in nullo sibi penitus profecisset, dolore permaximo sauciatus,
in nothing to-him at-all had-profited with-pain very-great wounded
in tantum quod ingeminatis clamoribus vicinos de nocte non
to so-much that with-redoubled cries the-neighbors by night not
permitteret obdormire, vovens se Deo et sancto Francisco,
he-allowed to-fall-asleep vowing himself to-God and to-holy Francis
fecit se ad eius tumulum deportari. Cumque per noctem
he-had himself to his tomb to-be-carried and-when through the-night

orans coram sancti tumulo moraretur, extenso crure,
praying before of-the-saint the-tomb he-stayed with-stretched leg
magno exhilaratus gaudio, sine baculo ad propria remeavit.
with-great gladdened joy without staff to his-own he-returned
IV. Puer etiam unus crus habens contractum ita quod genu
IV a-boy also one a-leg having contracted so that the-knee
pectori et calcaneum natibus adhaereret, ad sepulcrum
to-the-breast and the-heel to-the-buttocks clung to the-tomb
beati Francisci accedens, patre ipsius carnem propriam
of-blessed Francis approaching with-father his flesh own
cilicio macerante, ac matre pro ipso [se] graviter
with-haircloth mortifying and with-mother for him herself grievously
affligente, ita plena et subita convaluit sanitate, quod sanus
afflicting so full and sudden recovered with-health that sound
et laetus, gratias agens Deo et sancto Francisco, posset
and glad thanks giving to-God and to-holy Francis he-could
discurrere per plateas.
to-run-about through the-streets
V. In Fanensi civitate quidam contractus erat, cuius
V in of-Fano the-city a-certain contracted-man there-was whose
tibiae ulceribus plenae natibus adhaerebant, quae tantum
shins with-ulcers full to-the-buttocks clung which so-much
exhalabant foetorem, quod hospitalarii nullo modo eum
exhaled stench that the-hospitalers in-no way him
volebant in hospitali recipere nec tenere. Qui meritis
wished in the-hospital to-receive nor to-keep who by-the-merits
beatissimi patris Francisci, cuius misericordiam invocavit,
of-most-blessed father Francis whose mercy he-invoked
se paulo post gavisus est liberatum.
himself a-little after glad was freed

VI. Quaedam puellula Eugubina, cum contractis manibus
VI a-certain little-girl of-Gubbio when with-contracted hands
omnium membrorum officium per annum penitus amisisset,
of-all limbs the-function for a-year utterly she-had-lost
ad obtinendam gratiam sanitatis, nutrix eius cum imagine
for obtaining the-grace of-health the-nurse her with an-image
cerea ipsam ad beatissimi patris Francisci tumulum deportavit.
waxen her to of-most-blessed father Francis the-tomb carried
Cumque ibidem per octo dierum spatium moraretur, die
and-when there through of-eight days the-space she-stayed on-day
una ita propriis usibus restituta sunt omnia membra eius,
one so to-own uses restored were all limbs her
quod ad pristina officia idonea solito haberentur.
that for former functions fit as-usual they-were-held
VII. Alius quoque puer de Montenigro, ante fores ecclesiae ubi
VII another also boy of Montenero before the-doors of-the-church where
requiescit corpus sancti Francisci, per plures dies decubans,
rests the-body of-holy Francis through several days lying
quia nec ire poterat nec sedere, a cingulo infra omnibus
because neither to-go he-could nor to-sit from the-belt downward of-all
erat viribus et membrorum officio destitutus. Quadam vero
he-was strengths and of-limbs the-function destitute on-a-certain but
die intrans ecclesiam, ad tactum sepulcri beatissimi patris
day entering the-church at the-touch of-the-tomb of-most-blessed father
Francisci, foras sanus et incolumis est regressus. Dicebat
Francis outside sound and unharmed he-has returned said
autem puerulus ipse, quod dum coram tumulo gloriosi sancti
moreover the-little-boy himself that while before the-tomb of-the-glorious saint
iaceret, astitit ei iuvenis quidam, habitu fratrum indutus,
he-lay stood-by him a-youth certain in-the-habit of-the-brothers clothed
supra sepulcrum exsistens, qui pira in manibus portans vocavit
above the-tomb being who pears in hands carrying called

eum, et praebens ei pirum unum, ut surgeret confortavit.
him and offering to-him pear one that he-should-rise encouraged
Qui pirum de manibus ipsius suscipiens respondebat: Ecce
who the-pear from the-hands his receiving answered behold
contractus sum, et nullo modo surgere possum. Pirum vero
contracted I-am and in-no way to-rise I-can the-pear but
exhibitum manducavit, et [ad] aliud pirum, quod ei ab
offered he-ate and to another pear which to-him by
eodem iuvene offerebatur, coepit extendere manum. Qui dum
the-same youth was-offered he-began to-stretch-out the-hand who while
iterum eum ut surgeret hortaretur, infirmitate gravatum
again him that he-should-rise exhorted by-infirmity weighed-down
se sentiens non surgebat. Sed dum ad pirum manum
himself feeling not he-rose but while to the-pear the-hand
extenderet, dictus iuvenis exhibito illi piro manum eius
he-stretched-out the-said youth with-offered to-him pear the-hand his
apprehendit, et foras educens eum disparuit ab oculis eius.
seized and outside leading him vanished from the-eyes his
Qui sanum et incolumem factum se videns coepit alta
who sound and unharmed made himself seeing began with-loud
voce clamare, quod factum in eo fuerat omnibus manifestans.
voice to-cry what done in him had-been to-all making-manifest
VIII. Mulier quaedam de castro quod dicitur Cucoranum ad
VIII a-woman certain from the-castle which is-called Coccorano to
sepulcrum gloriosi patris in cistis delata est; in nullo enim
the-tomb of-the-glorious father in a-basket carried was in none for
membrorum praeterquam in sola lingua operationis cuiusquam
of-the-limbs except in alone the-tongue of-working any
remanserat usus. Moram igitur faciente aliquantulum ante
had-remained the-use delay therefore with-making a-little before
tumbam sanctissimi viri, surrexit peroptime liberata. IX. Quidam
the-tomb of-the-most-holy man she-rose excellently freed IX a-certain

alius civis Eugubinus cum filium suum in cista contractum
other citizen of-Gubbio when son his in a-basket contracted
ad sancti patris tumulum detulisset, sanum et incolumen
to of-the-holy father the-tomb had-brought sound and unharmed
recepit eum. Fuerat enim tanta enormitate contractus,
received him he-had-been for with-so-great enormity contracted
ut tibiae natibus adhaerentes forent penitus arefactae.
that the-shins to-the-buttocks clinging were utterly withered
X. Bartholomaeus de Narnii civitate, homo pauperrimus
X Bartholomew of Narni the-city a-man very-poor
et egenus, cum sub umbra cuiusdam nucis quodam
and needy when under the-shade of-a-certain walnut-tree at-a-certain
tempore obdormisset, evigilans ita contractum se reperit,
time he-had-fallen-asleep waking so contracted himself he-found
quod nu[s]quam poterat ambulare. Crescente quoque sensim
that nowhere he-could to-walk with-growing also gradually
infirmitate, tibia cum pede subtilis, curva et arida facta est,
the-infirmity the-shin with the-foot thin bent and dry made was
incisionem ferri non sentiens, nec ignis adustionem aliquatenus
the-incision of-iron not feeling nor of-fire the-burning in-any-way
pertimescens. Sed verus amator pauperum et omnium egenorum
fearing but the-true lover of-the-poor and of-all the-needy
pater, Franciscus sanctissimus nocte quadam sese illi per
father Francis most-holy by-night a-certain himself to-him through
visionem somnii manifestat, praecipiens ei ut ad balneum
a-vision of-a-dream shows commanding him that to a-bath
quoddam accedat, in quo, tantae miseriae pietate permotus,
certain he-should-go in which of-so-great misery by-pity moved
vult eum ab hac aegritudine liberare. Sed expergefactus
he-wishes him from this sickness to-free but awakened
nesciens quid faceret, episcopo civitatis narravit per
not-knowing what he-should-do to-the-bishop of-the-city he-told through

ordinem visionem. Episcopus vero, adhortans ut ad imperatum
order the-vision the-bishop but exhorting that to the-commanded
balneum properaret, signavit ac benedixit eum. Coepit quoque
bath he-should-hasten signed and blessed him he-began also
baculo sustentatus ad locum utcumque, prout melius poterat,
by-a-staff supported to the-place somehow as better he-could
pertrahere semetipsum. Cumque moestus pergeret, nimio
to-drag himself and-when sad he-went with-excessive
labore confectus, audivit vocem dicentem sibi: Vade cum pace
labor worn-out he-heard a-voice saying to-him go with the-peace
Domini; ego sum ille cui te vovisti. Appropinquans
of-the-Lord I am he to-whom yourself you-have-vowed approaching
deinde ad balneum, quia nox erat, erravit a via et
then to the-bath because night it-was he-strayed from the-way and
audivit vocem iterum dicentem sibi quod non recto itinere
heard a-voice again saying to-him that not by-the-right road
ambularet. Quae et versus balneum eum direxit. Cumque
he-walked which also toward the-bath him directed and-when
venisset ad locum et balneum fuisset ingressus, manum unam
he-had-come to the-place and the-bath had entered a-hand one
super pedem sensit imponi sibi et aliam super tibiam, ipsam
upon the-foot he-felt to-be-laid on-him and another upon the-shin it
quietius extendentem. Continuo proinde liberatus de balneo
more-quietly stretching forthwith therefore freed from the-bath
exsilivit, laudans et benedicens omnipotentiam Creatoris et
he-leaped-out praising and blessing the-almightiness of-the-Creator and
beatum Franciscum servum eius, qui tantam ei gratiam
blessed Francis servant his who so-great on-him grace
contulit et virtutem. Sex enim annorum spatio contractus
conferred and power of-six for years through-the-space contracted
et mendicus fuerat homo ille, ac plena aetate provectus.
and a-beggar had-been man that and in-full age advanced

[De caecis visum recipientibus.]

THE BLIND, THE DEMONIACS, AND OTHER SICK HEALED

The blind receive sight: Sibilia and others at the tomb, and others by a cloth Francis had touched or by a vow. Peter of Foligno, possessed on a pilgrimage, and a raving woman of Narni are freed, he at the tomb and she by Francis in a vision. A boy of Todi lying eight days as if dead, a youth fallen from a height, the dropsical, the arthritic, the paralytic, the bedridden, a man with an arrow in his head, a ruptured man of Spello, and a friar with a fistula are restored by vows to Francis, his name invoked, or his appearing in a dream.

I. Mulier quaedam, Sibilia nomine, caecitatem oculorum per
I a-woman certain Sibilia by-name blindness of-the-eyes for
plures annos perpessa, ad sepulcrum viri Dei caeca
several years having-suffered to the-tomb of-the-man of-God blind
tristis adducitur. Recuperato vero pristino lumine, gaudens et
sad is-brought with-recovered but former light rejoicing and
exsultans domum revertitur. II. Caecus quidam de Spello,
exulting home she-returns II a-blind-man certain of Spello
coram tumulo sacri corporis, visum diu perditum reinvenit.
before the-tomb of-the-sacred body sight long lost found-again
III. Alia vero mulier de Camerino cum esset dextri oculi
III another but woman of Camerino when she-was of-the-right eye
lumine privata ex toto, pannum, quem beatus Franciscus
of-light deprived from whole a-cloth which blessed Francis
tetigerat, parentes eius super perditum oculum posuerunt,
had-touched the-parents her on the-lost eye placed
et sic voto facto, de recuperato lumine domino Deo
and so with-vow made for the-recovered light to-the-lord God
et sancto Francisco gratias persolverunt. IV. Simile aliquid
and to-holy Francis thanks paid IV similar something
cuidam mulieri de Eugubio accidit, quae, voto facto, lucem
to-a-certain woman of Gubbio happened who with-vow made the-light

pristinam se rehabere laetatur. V. Civis quidam de Assisio
former herself to-have-again rejoices V a-citizen certain of Assisi
per quinquennium perdito lumine oculorum, quia cum adhuc
for five-years with-lost light of-the-eyes because when still
viveret beatus Franciscus familiaris fuerat ei, semper cum
lived blessed Francis familiar he-had-been with-him always when
oraret beatum virum pristinam familiaritatem commemorans,
he-prayed the-blessed man the-former familiarity recalling
ad tactum sepulcri eius exstitit liberatus. VI. Albertinus
at the-touch of-tomb his stood freed VI Albertino
quidam de Narnio fere per annum oculorum lumen ex toto
a-certain of Narni about through a-year of-the-eyes the-light from whole
amiserat, ita quod palpebrae usque ad genas dependerent.
had-lost so that the-eyelids all-the-way to the-cheeks hung-down
Qui beato Francisco se vovit, et statim, lumine reparato, ad
who to-blessed Francis himself vowed and at-once with-light restored for
gloriosum sepulcrum eius visitandum se praeparavit et venit.
the-glorious tomb his to-be-visited himself prepared and came
De daemoniacis.
about the-demoniacs
I. Vir erat in civitate Fulginei, nomine Petrus, qui cum
I a-man there-was in the-city of-Foligno by-name Peter who when
tempore quodam ad visitanda limina beati Michaelis
at-time a-certain for visiting the-thresholds of-blessed Michael
archangeli, sive ex voto, sive ex poenitentia sibi pro
archangel whether from vow or from penance on-himself for
peccatis iniuncta, pergeret, ad fontem quemdam applicuit.
sins enjoined he-went to a-spring certain came
Qui cum ex lassitudine itineris sitiret, illius fontis aquam
who when from weariness of-the-journey he-thirsted of-that spring the-water
degustans, visum est sibi daemones imbibisse. Sicque
tasting seemed it-was to-himself demons to-have-drunk-in and-so

per tres annos, ab ipsis obsessus, horribilia visu et dictu
through three years by them possessed horrible-things to-sight and to-say
pessima faciebat. Veniens quoque ad tumbam sanctissimi
worst-things he-did coming also to the-tomb of-the-most-holy
patris, furentibus daemonibus et crudelissime discerpentibus
father with-the-raging demons and most-cruelly tearing
eum, claro et manifesto miraculo ad tactum sepulcri eius
him by-a-clear and manifest miracle at the-touch of-tomb his
mirifice liberatus est.
wondrously freed he-was
II. Nam et mulier quaedam, in civitate Narnii, cum furia
II for also a-woman certain in the-city of-Narni when by-fury
maxima duceretur et mente perdita horribilia faceret
greatest she-was-led and with-mind lost horrible-things did
et inconvenientia loqueretur, apparuit ei tandem beatus
and unfitting-things spoke appeared to-her at-last blessed
Franciscus in visione, dicens: Facias tibi crucem. Et
Francis in a-vision saying make for-yourself a-cross and
respondente illa: Non possum; sanctus i[ps]e signum crucis
with-answering she not I-can the-saint himself the-sign of-the-cross
impressit ei, et omnem effugavit ab ea insaniae passionem
impressed on-her and all put-to-flight from her of-insanity the-passion
et daemoniacam phantasiam. Viri quoque multi et feminae,
and demonic phantasm men also many and women
variis daemonum cruciati suppliciis et decepti praestigiis,
by-various of-demons tormented punishments and deceived by-tricks
ab ipsorum potestate sancti et gloriosi patris praeclaris
from their power of-the-holy and glorious father by-the-illustrious
meritis sunt erepti. Verum quia illud hominum genus
merits have-been snatched but because that of-men kind

saepe solet implicare deceptio falsitatis, de hiis nos
often is-wont to-entangle the-deception of-falsehood from these ourselves
breviter expedientes ad maxima transeamus.
briefly freeing to the-greatest-things let-us-pass
De infirmis a morte revocatis, de turgido et hydropico,
about the-sick from death recalled about the-swollen and dropsical
de ar[thri]tico, de paralyticis et aliis diversis infirmitatibus.
about the-arthritic about the-paralytics and other diverse infirmities
I. Puer quidam, Matthaeus nomine, de civitate Tuderti, per
I a-boy certain Matthew by-name of the-city of-Todi through
octo dies quasi mortuus [in lecto] iacens, ore penitus
eight days as-if dead in bed lying with-mouth wholly
intercluso et lumine oculorum sublato, cute vultus
shut and with-the-light of-the-eyes taken-away with-the-skin of-the-face
manuumque et pedum ipsius ad modum ollae totaliter
and-of-the-hands and of-the-feet his in the-manner of-a-pot wholly
denigrata, et de salute vitae huius ab omnibus desperatus, ad
blackened and of the-safety of-life this by all despaired at
votum matris suae mirabili velocitate convaluit. Emittebat
the-vow of-mother his with-wondrous swiftness recovered he-emitted
enim marcidum sanguinem per os suum, per quod
for rotten blood through mouth his through which
etiam credebatur emittere intestina. Statim vero ut mater
also he-was-believed to-emit the-intestines at-once but as mother
eius sancti Francisci nomen flexis genibus suppliciter
his of-holy Francis the-name with-bent knees suppliantly
invocasset, surgente ab oratione, coepit puer oculos
had-invoked with-her-rising from prayer began the-boy the-eyes
aperire, lumen videre ac sugere mammas, et paulo post,
to-open the-light to-see and to-suck the-breasts and a-little after
decidente corio nigro, caro pristina rediit et convalescentia,
with-falling-off the-hide black the-flesh former returned and convalescence

viresque resumpsit. Protinus namque ut convalescere coepit,
and-strength he-resumed forthwith for as to-recover he-began
interrogavit eum mater eius dicens: Quis te liberavit, fili?
asked him mother his saying who you freed son
Et ille balbutiendo respondebat: Ciccu, Ciccu. Et iterum
and he stammering answered Ciccu Ciccu and again
interrogabant: Cuius es servus? Qui et denuo respondebat:
they-asked whose are-you servant who also anew answered
Ciccu, Ciccu. Non enim propter infantiam poterat plene
Ciccu Ciccu not for on-account-of infancy he-could fully
loqui, et ideo nomen beati Francisci sic loquens dimidiabat.
to-speak and therefore the-name of-blessed Francis so speaking he-halved
II. Iuvenis quidam, cum in quodam loco altissimo moraretur,
II a-youth certain when in a-certain place very-high he-stayed
ex eodem loco corruens loquelam et omnia membrorum
from the-same place falling speech and all of-the-limbs
officia perdidit. Tribus quoque diebus non manducans, neque
the-functions lost for-three also days not eating nor
bibens, nec aliquid sentiens, mortuus credebatur. Mater vero
drinking nor anything feeling dead he-was-believed the-mother but
illius nullorum medicorum requirens suffragium, a beato
his of-no physicians seeking the-aid from blessed
Francisco eius postulat sanitatem. Et sic, voto facto, vivum
Francis his asks health and so with-vow made alive
eum recipiens et incolumem, laudare coepit omnipotentiam
him receiving and unharmed to-praise began the-almightiness
Salvatoris. III. Alius quidam, Mancinus nomine, infirmatus ad
of-the-Savior III another certain-one Mancino by-name sick to
mortem et de liberatione sua penitus ab omnibus desperatus,
death and about freeing his utterly by all despaired
invocato utcumque nomine beati Francisci, subita sanitate
with-invoked somehow the-name of-blessed Francis with-sudden health

convaluit. IV. Puer quidam de Aretio, Galterius nomine,
recovered IV a-boy certain of Arezzo Walter by-name
continuis febribus laborans et duplici apostemate cruciatus,
with-continual fevers laboring and by-double abscess tormented
ab omnibus medicis desperatus, voto parentum beato
by all physicians despaired with-the-vow of-the-parents to-blessed
Francisco exhibito, concupitae restitutus est sanitati. V. Alius
Francis shown to-the-desired restored was health V another
vero morti propinquus, facta imagine cerea, priusquam
but to-death near with-made image waxen before
perfecta esset, ab omni passione incontinenti exstitit liberatus.
complete it-were from all suffering forthwith stood freed
VI. Mulier quaedam per plures annos in lecto infirmitatis
VI a-woman certain through several years in the-bed of-infirmity
suae decubans, nec se aliquo modo valens volvere vel
her lying nor herself in-any way able to-turn or
movere, vovit se Deo et beato Francisco, et ab omni
to-move vowed herself to-God and to-blessed Francis and from all
liberata aegritudine adimplevit necessaria officia vitae suae.
freed sickness fulfilled the-necessary duties of-life her
VII. In civitate Narniensi mulier quaedam erat, quae per
VII in the-city of-Narni a-woman certain there-was who through
octo annos manum sic habuit desiccatam, quod nihil cum
eight years the-hand so had dried-up that nothing with
ea poterat operari. Tandem beatissimus pater Franciscus per
it she-could to-do at-last most-blessed father Francis through
visionem apparuit ei, et manum eius extendens in laboritio
a-vision appeared to-her and the-hand her stretching in work
alteri adaequavit. VIII. Iuvenis quidam, in eadem civitate,
to-the-other made-equal VIII a-youth certain in the-same city
per decem annos gravissima infirmitate detentus, totus erat
through ten years by-most-grave infirmity held wholly was

tumidus effectus, ita quod nulla ei prodesse poterat medicina.
swollen made so that no to-him to-profit could medicine
Qui meritis beati Francisci, voto a matre sua emisso,
who by-the-merits of-blessed Francis with-vow by mother his uttered
statim recepit commodum sanitatis. IX. Erat in civitate
at-once received the-benefit of-health IX there-was in the-city
Fanensi quidam hydropisis morbo detentus, cuius membra
of-Fano a-certain-man of-dropsy by-disease held whose limbs
erant horribiliter tumefacta. Qui per beatum Franciscum ab
were horribly swollen who through blessed Francis from
eadem infirmitate plene meruit liberari. X. Civis quidam de
the-same infirmity fully deserved to-be-freed X a-citizen certain of
Tuderto in tantum gutta art[hri]tica gravabatur quod nec
Todi to so-much with-gout arthritic was-weighed-down that neither
sedere poterat, nec quiescere ullo modo. Tantum ei [dictae]
to-sit he-could nor to-rest in-any way so-much to-him of-the-said
passionis vehementia frigus praesta[ba]t continuum, quod totus
suffering the-vehemence cold furnished continual that wholly
ad nihilum redigi videbatur. Vocavit medicos, multiplicavit
to nothing to-be-reduced he-seemed he-called physicians multiplied
balnea, medicinas adhibuit multas, nec tamen ullo potuit
baths medicines applied many nor however by-any he-could
horum remedio sublevari. Die vero quadam, quodam
of-these remedy to-be-relieved on-day but a-certain with-a-certain
sacerdote praesente, votum emisit ut sanctus Franciscus
priest present a-vow he-uttered that holy Francis
pristinam ei redderet sanitatem. Sicque precibus ad ipsum
former to-him should-return health and-so with-prayers to the-very
sanctum fusis, mox se conspexit pristinae redditum sanitati.
saint poured soon himself he-saw to-former restored health

XI. Mulier quaedam in Eugubii civitate paralytica iacens,
XI a-woman certain in of-Gubbio the-city paralytic lying
tertio invocato nomine beati Francisci, ab infirmitate
with-the-third-time invoked name of-blessed Francis from infirmity
sua dimissa est et sanata. XII. Quidam, nomine Bontadosus,
her released was and healed XII a-certain-man by-name Bontadoso
cum in manibus et pedibus sustineret gravissimam passionem,
when in hands and feet he-bore most-grave suffering
ita quod nec movere se poterat, nec ad partem aliquam
so that neither to-move himself he-could nor to side any
declinare, cibo iam perdito atque somno, mulier quaedam
to-turn with-food already lost and sleep a-woman certain
die quadam venit ad eum, monens et suggerens ut si
on-day a-certain came to him warning and suggesting that if
ab hac infirmitate vellet citissime liberari, beato Francisco
from this infirmity he-wished most-quickly to-be-freed to-blessed Francis
se devotissime devoveret. Respondebat autem vir ille,
himself most-devoutly he-should-vow answered moreover man that
nimio dolore correptus: Non credo ipsum esse sanctum.
by-excessive pain seized not I-believe him to-be holy
Muliere vero pertinacius illi de voto suggerente, vir
with-the-woman but more-stubbornly to-him about the-vow suggesting man
ille tandem vovit se in hunc modum. Voveo me, inquit,
that at-last vowed himself in this manner I-vow myself he-says
sancto Francisco, et ipsum credo sanctum, si me infra
to-holy Francis and him I-believe holy if me within
trium dierum terminum ab hac aegritudine liberabit. Qui
of-three days the-term from this sickness he-will-free who
meritis sancti Dei mox liberatus ambulavit, manducavit
by-the-merits of-the-saint of-God soon freed walked ate
et requievit, dans gloriam omnipotenti Deo.
and rested giving glory to-almighty God

XIII. Vir unus cum esset in capite sagitta ferrea graviter
XIII a-man one when he-was in the-head with-an-arrow iron gravely
vulneratus, et sagitta illa intrans per cassam oculi
wounded and arrow that entering through the-socket of-the-eye
remansisset in capite, nullo poterat medicorum auxilio adiuvari.
had-remained in the-head by-no he-could of-physicians help to-be-helped
Vovit se deinde devotione supplici sancto Dei Francisco,
he-vowed himself then with-devotion suppliant to-the-saint of-God Francis
sperans se posse ipsius suffragio liberari. Qui dum
hoping himself to-be-able his by-aid to-be-freed who while
aliquantulum quiesceret et dormiret, dictum est ei a sancto
a-little he-rested and slept said it-was to-him by holy
Francisco in somnis, quod per posteriorem partem capitis
Francis in dreams that through the-back part of-the-head
faceret eam trahi. Sicque, prout in somnis viderat, die
he-should-cause it to-be-drawn and-so as in dreams he-had-seen on-the-day
sequenti faciens, sine difficultate magna exstitit liberatus.
following doing without difficulty great he-stood freed
XIV. Homo quidam, in castro Spelli, nomine Imperator, per
XIV a-man certain in the-castle of-Spello by-name Imperatore through
duos annos rupturam adeo graviter passus est, quod per
two years a-rupture so gravely suffered he-has that through
inferiores partes intestina omnia exterius defluebant. Non enim
the-lower parts the-intestines all outwardly flowed-down not for
per magnum temporis spatium ea intus reducere poterat,
through great of-time space them within to-draw-back he-could
nec locare, ita quod eum habere unum plumatium oportebat,
nor to-place so that him to-have one feather-pad it-behooved
quo intestina interius retineret. Recurrit ad medicos,
with-which the-intestines inside he-might-hold he-runs-back to physicians
ipsorum solatium petens, qui dum ab eo pretium insufficiens
their solace seeking who when from him a-price insufficient

postularent, cum unius diei careret expensis et victu, de
demanded since of-one day he-lacked expenses and food of
illorum auxilio penitus desperavit. Convertit se tandem ad
their help utterly he-despaired he-turned himself at-last to
divinum auxilium, et merita beati Francisci coepit in via,
divine help and the-merits of-blessed Francis began on the-road
in domo et ubicumque foret, suppliciter invocare. Sicque
in the-house and wherever he-was suppliantly to-invoke and-so
factum est ut in brevi temporis spatio, per Dei gratiam
done it-was that in short of-time space through of-God the-grace
et beati Francisci merita, sanitati sit integre restitutus.
and of-blessed Francis the-merits to-health he-was wholly restored
XV. Frater quidam in Marchia de Ancona sub obedientia
XV a-brother certain in the-March of Ancona under obedience
nostrae religionis militans, in iliis, vel in costis, gravissimum
of-our religion serving in the-flanks or in the-ribs a-most-grave
morbum fistulae tolerabat, ita quod ab omni curatione
disease of-fistula endured so that from all treatment
medicorum, ob immensitatem morbi, iam fuerat
of-physicians on-account-of the-immensity of-the-disease already he-had-been
desperatus. Petiit deinde a ministro suo, sub cuius
despaired-of he-asked then from minister his under whose
obedientia morabatur, licentiam veniendi ad visitandum locum
obedience he-stayed leave of-coming for visiting the-place
in quo corpus Patris beatissimi quiescebat, gerens fidem
in which the-body of-the-Father most-blessed rested bearing faith
per ipsius sancti merita curationis suae se gratiam
through his of-the-saint merits of-healing his himself the-grace
adepturum. Minister vero ipsius eum venire prohibuit,
about-to-obtain the-minister but his him to-come forbade
dubitans propter nives et pluvias quae tunc temporis erant,
fearing on-account-of the-snows and rains which at-that of-time were

ne maius ex itineris fatigatione incurreret detrimentum.
lest greater from of-the-journey the-fatigue he-should-incur harm
Cumque de non habita licentia frater ille aliquantulum
and-when about not had leave brother that a-little
turbaretur, nocte quadam sanctus pater Franciscus adstitit
was-troubled by-night a-certain holy father Francis stood-by
ei, dicens: Fili, noli de huiusmodi de caetero anxiari,
him saying son do-not about of-this-kind-things for the-rest be-anxious
sed exue te pelliceo quo indueris, et emplastrum
but strip yourself of-the-pelt with-which you-are-clothed and the-plaster
proiice cum superposita ligatura, observaque regulam tuam,
throw-away with the-laid-on binding and-observe rule your
et liberaberis. Qui mane surgens iuxta praeceptum
and you-will-be-freed who in-the-morning rising according-to precept
eius omnia fecit, et de subita liberatione gratias egit Deo.
his all-things did and for the-sudden freeing thanks gave to-God

De leprosis mundatis

LEPERS CLEANSED, AND THE END OF THE BOOK

Two lepers are cleansed by vows to Francis, Acto of San Severino and Bonuomo of Fano; the deaf and dumb are restored, a beggar boy of Pieve, the boy Villa, a speechless man of Perugia, a woman with a stone in her throat, and a youth of Greccio. Thomas asks his readers to remember him, a sinner.

I. Apud Sanctum Severinum, in Marchia de Ancona,
I at San Severino in the-March of Ancona
iuvenis quidam erat, nomine Acto, qui totus lepra
a-youth certain there-was by-name Acto who wholly with-leprosy
infectus exsistens, medicorum iudicio leprosus ab omnibus
infected being of-physicians by-the-judgment a-leper by all

habebatur. Omnia enim membra eius tumefacta et ingrossata
was-held all for limbs his swollen and thickened
erant, et extensione ac inflatione venarum inconvenienti
were and from-the-stretching and swelling of-the-veins with-unfitting
aspectu cuncta cernebat. Non poterat ambulare, sed in
look all-things he-saw not he-could to-walk but in
lecto aegritudinis miser assidue iacens, parentibus suis
the-bed of-sickness wretched continually lying to-parents his
dolorem atque tristitiam ingerebat. Pater vero ipsius
grief and sadness he-brought the-father but his
dolore nimio quotidie sauciatus quid de ipso ageret
with-grief excessive daily wounded what about him he-should-do
nesciebat. Tandem venit in cor suum, ut beato Francisco
knew-not at-last came into heart his that to-blessed Francis
ipsum modis omnibus devoveret, et ait ad filium suum:
him in-ways all he-should-vow and said to son his
Vis te, fili, vovere sancto Francisco, qui multis
do-you-wish yourself son to-vow to-holy Francis who with-many
ubique coruscat miraculis, ut ei placeat te ab hac
everywhere flashes miracles that to-him it-may-please you from this
aegritudine liberare? Qui respondens, ait: Volo, pater. Fecit
sickness to-free who answering said I-wish father had
statim pater eius apportari papirum, et filii statura in
at-once father his to-be-brought paper and of-the-son the-stature in
longitudine et grossitudine mensurata: Erige te, inquit,
length and thickness measured raise yourself he-says
fili, et beato Francisco te devove, et liberatione tibi
son and to-blessed Francis yourself vow and with-freeing to-you
donata, candelam sibi tuae longitudinis singulis annis,
given a-candle to-him of-your length in-single years
dum vixeris, apportabis. Qui ad iussum patris
while you-shall-have-lived you-shall-bring who at the-bidding of-the-father

utcumque se erigens, iunctis manibus, coepit beati
somehow himself raising with-joined hands began of-blessed
Francisci misericordiam suppliciter invocare. Suscepta itaque
Francis the-mercy suppliantly to-invoke received and-so
mensura papiri et completa oratione illico a lepra
the-measure of-paper and completed the-prayer forthwith from leprosy
est sanatus, et surgens, dans gloriam Deo et beato
he-was healed and rising giving glory to-God and to-blessed
Francisco, coepit cum gaudio ambulare. II. In civitate
Francis began with joy to-walk II in the-city
Fani iuvenis quidam, nomine Bonushomo, qui a medicis
of-Fano a-youth certain by-name Bonuomo who by physicians
universis habebatur paralyticus et leprosus, a parentibus
all was-held paralytic and leprous by parents
suis beato Francisco devote oblatus, mundatus a lepra
his to-blessed Francis devoutly offered cleansed from leprosy
et effugato morbo paralysis, plenam consecutus est
and with-put-to-flight disease of-paralysis full obtained he-has
sanitatem.
health

De mutis loquentibus et surdis audientibus.
about the-dumb speaking and the-deaf hearing

I. Apud Castrum Plebis puer unus erat pauperimus
I at the-Castle of-Pieve a-boy one there-was very-poor
et mendicus, qui ex toto surdus et mutus erat a
and a-beggar who from whole deaf and dumb was from
nativitate sua. Habebat namque linguam ita brevissimam
birth his he-had for a-tongue so very-short
atque curtam quod multoties a pluribus exquisita, incisa
and cut-short that many-times by many examined cut-off
penitus videretur. Sero vero quodam accessit ad domum
utterly it-seemed in-the-evening but a-certain he-came to the-house

cuiusdam viri eiusdem castri, qui Marcus vocabatur, per
of-a-certain man of-the-same castle who Mark was-called by
signum, ut solent muti, ab eo petens hospitium. Inclinavit
sign as are-wont the-dumb from him asking hospitality he-bent
enim caput ex latere maxillae supponens manum, ut per
for the-head from the-side of-the-jaw putting-under the-hand that by
hoc intelligeretur quod nocte illa desiderabat hospitari
this it-might-be-understood that on-night that he-desired to-lodge
cum eo. Vir autem ille hilariter suscepit eum in domo
with him the-man moreover that cheerfully received him into house
sua et libenter tenuit eum secum, quia competenter
his and gladly kept him with-himself because suitably
noverat famulari iuvenis ille. Bonae indolis erat puer, quia
knew to-serve youth that of-good nature was the-boy because
licet surdus et mutus esset a cunabulis, per signum
although deaf and dumb he-was from the-cradle by sign
tamen quaeque noverat imperata. Coenante viro praedicto
however whatever-things he-knew commanded with-dining the-man aforesaid
nocte quadam cum uxore sua, et adstante puero
on-night a-certain with wife his and with-standing-by the-boy
coram eis, dixit uxori suae: Hoc ego maximum miraculum
before them he-said to-wife his this I greatest a-miracle
reputarem, si beatus Franciscus huic auditum redderet
would-reckon if blessed Francis to-this-one hearing would-give-back
et loquelam.
and speech
Et adiecit: Voveo domino Deo, quod si beatus Franciscus
and he-added I-vow to-the-lord God that if blessed Francis
hoc dignabitur operari, propter amorem suum puerum
this will-deign to-work for-the-sake-of love his boy
hunc habebo charissimum, et expensas ei conferam
this I-shall-hold dearest and expenses on-him I-shall-confer

toto tempore vitae suae. Mirum certe! completo voto,
for-the-whole time of-life his wonderful surely with-completed vow
statim puer locutus est dicens: Vivit sanctus Franciscus. Et
at-once the-boy spoke he-has saying lives holy Francis and
subsequenter respiciens rursum ait: Video sanctum Franciscum
subsequently looking-back again said I-see holy Francis
hic superius stantem, qui venit ut loquelam impendat
here above standing who comes that speech he-may-bestow
mihi. Et adiecit puer: Quid ergo iam populo dicam?
on-me and added the-boy what therefore now to-the-people shall-I-say
Respondit homo ille: Laudabis Dominum, et salvabis
answered man that you-will-praise the-Lord and will-save
homines multos. Surrexit denique homo ille gaudens et
men many rose finally man that rejoicing and
exsultans multum, et quod factum fuerat coram omnibus
exulting much and what done had-been before all
publicavit. Concurrunt omnes qui eum prius viderant non
made-public run-together all who him before had-seen not
loquentem, et admiratione et stupore repleti laudes Deo
speaking and with-admiration and amazement filled praises to-God
et beato Francisco suppliciter retulerunt. Crevit lingua
and to-blessed Francis suppliantly rendered grew the-tongue
illius et conveniens facta est ad loquendum, et quasi
his and fitting made was for speaking and as-if
omni tempore puer fuisset locutus coepit verba formata
at-all time the-boy had spoken he-began words formed
proferre.
to-bring-forth
II. Alius quoque puer, nomine Villa, nec loqui poterat,
II another also boy by-name Villa neither to-speak could
nec ambulare. Pro quo mater fidei voto ceream
nor to-walk for whom the-mother of-faith with-a-vow a-waxen

imaginem faciens, ad locum in quo beatus pater Franciscus
image making to the-place in which blessed father Francis
requiescit magna cum reverentia deportavit. Quae domum
rests great with reverence carried who home
regrediens ambulantem reperit filium et loquentem. III.
returning walking found the-son and speaking III
Homo quidam, in episcopatu Perusii, loquela et verbo
a-man certain in the-bishopric of-Perugia of-speech and word
privatus omnino, semper os ferens apertum, horribiliter
deprived altogether always the-mouth bearing open horribly
oscitabat et anxiabatur. Habebat enim guttur valde tumidum
yawned and was-distressed he-had for the-throat very swollen
et inflatum. Cumque pervenisset ad locum ubi requiescit
and inflated and-when he-had-arrived at the-place where rests
sanctissimum corpus, et per gradus ad sepulcrum eius
the-most-holy body and by the-steps to tomb his
vellet attingere, sanguinem multum evomuit, et peroptime
wished to-reach blood much he-vomited and excellently
liberatus coepit loqui et os claudere, ac sicut expedit
freed began to-speak and the-mouth to-close and as is-fitting
aperire.
to-open
IV. Mulier quaedam tam magnum dolorem in gutture
IV a-woman certain so great pain in the-throat
patiebatur, quod prae nimio ardore lingua palato adhaerens
suffered that for excessive burning the-tongue to-the-palate clinging
arida facta est. Non enim poterat loqui, non comedere,
dry made was not for she-could to-speak not to-eat
neque bibere, et emplastris appositis medicinisque adhibitis,
nor to-drink and with-plasters applied and-medicines employed
nullam infirmitatis allevationem in hiis omnibus sentiebat.
no of-infirmity relief in these all she-felt

Tandem in corde suo, quia loqui non poterat, devovit
at-last in heart her because to-speak not she-could she-vowed
se sancto Francisco, et subito caro crepuit, et de
herself to-holy Francis and suddenly the-flesh burst and from
gula egressus est lapillus unus rotundus, quem manu
the-gullet gone-out has a-little-stone one round which with-hand
suscipiens et omnibus ostendens, mox exstitit liberata. V. In
receiving and to-all showing soon she-stood freed V in
castro Graecii iuvenis quidam erat qui auditum perdiderat,
the-castle of-Greccio a-youth certain there-was who hearing had-lost
memoriam et loquelam, nec erat intelligens vel sentiens
memory and speech nor he-was understanding or feeling
quidquam. Parentes autem eius, quia magnam fiduciam
anything the-parents moreover his because great confidence
habebant in sancto Francisco, ei supplici devotione
they-had in holy Francis to-him with-suppliant devotion
dictum iuvenem devoverunt, qui expleto voto, cunctis
the-said youth vowed who with-fulfilled vow with-all
quibus carebat sensibus affluenter, sanctissimi et gloriosissimi
which he-lacked senses abundantly of-the-most-holy and most-glorious
patris Francisci gratia, est ditatus. Ad laudem, gloriam
father Francis by-the-grace was enriched to the-praise glory
et honorem Iesu Christi Domini nostri, cuius regnum
and honor of-Jesus Christ Lord our whose kingdom
et imperium solidum et immobile perseverat per omnia
and empire solid and immovable persists through all
saecula saeculorum. Amen.
ages of-ages Amen

Explicit.

ends

Diximus pauca de miraculis beatissimi patris nostri

we-have-told few-things about the-miracles of-most-blessed father our

Francisci, et plura omisimus, relinquentes volentibus

Francis and more-things have-omitted leaving to-those-wishing

sequi vestigia eius novae benedictionis gratiam, studium

to-follow the-footsteps his of-new blessing the-grace the-zeal

exquirendi, ut qui verbo et exemplo, vita et doctrina

of-seeking-out that he-who by-word and example by-life and teaching

mundum omnem gloriosissime innovavit, mentes diligentium

the-world whole most-gloriously renewed the-minds of-those-loving

nomen Domini semper dignetur supercaelestium charismatum

the-name of-the-Lord always may-deign of-supercelestial charisms

novis imbribus irrigare. Obsecro propter amorem pauperis

with-new showers to-water I-beseech for-the-sake-of the-love of-the-poor

Crucifixi et per sacra stigmata eius, quae beatus pater

Crucified-one and through the-sacred stigmata his which blessed father

Franciscus portavit in corpore suo, universos ista legentes,

Francis bore in body his all these-things reading

videntes et audientes, ut coram Deo mei meminerint

seeing and hearing that before God of-me they-may-remember

peccatoris. Amen. Benedictio et honor et omnis laus

a-sinner Amen blessing and honor and all praise

sit soli sapienti Deo, qui ad gloriam suam semper

be to-the-only wise God who to glory his always

omnia in omnibus sapientissime operatur. Amen. Amen.

all-things in all-things most-wisely works Amen Amen

Amen.

Amen

Legenda trium sociorum

The Legend of the Three Companions

Three of Francis's companions send the minister general what they saw and heard, at Greccio in 1246, as flowers picked from a meadow and not in the order of a life. Francis, born at Assisi to a merchant, is a lavish spender and leader of revels but courteous and open-handed to the poor. Captured at Perugia, he alone stays cheerful and foretells that he will be adored through the world. Dreaming of a palace of arms, he sets out for Apulia, but at Spoleto a voice sends him home, and he turns to the Lord's will.

Haec sunt quaedam scripta per tres socios beati Francisci
these are certain-things written by three companions of-blessed Francis
de vita, et conversatione eius in statu seculari, de mirabili,
about the-life and conduct his in the-state secular about the-wondrous
et perfecta conversione ipsius. Et de perfectione originis,
and perfect conversion his and about the-perfection of-the-origin
et fundamenti ordinis in ipso, et in primis fratribus.
and foundation of-the-order in him and in the-first brothers
Reverendo in Christo patri fratri Crescentio Dei gratia
to-the-reverend in Christ father brother Crescentius of-God by-grace
generali ministro. frater Leo, frater Rufinus, et frater
general minister brother Leo brother Rufino and brother
Angelus, olim socii, licet indigni, beatissimi patris
Angelo formerly companions although unworthy of-most-blessed father
Francisci, reverentiam in Domino debitam, et devotam.
Francis reverence in the-Lord due and devoted
Cum, de mandato proximi praeteriti capituli generalis, et
since by the-mandate of-the-last past chapter general and
vestro, teneantur fratres signa, et prodigia beatissimi patris
yours are-bound the-brothers the-signs and prodigies of-most-blessed father
Francisci, quae sciri, vel reperiri possunt, vestrae paternitati
Francis which to-be-known or to-be-found can to-your paternity

dirigere; visum est nobis, qui secum, licet indigni, fuimus
to-direct seemed it-was to-us who with-him although unworthy have-been
diutius conversati, pauca de multis gestis ipsius, quae
for-a-long-time living-with few-things of many deeds his which
per nos vidimus, vel per alios sanctos fratres scire
through ourselves we-saw or through other holy brothers to-know
potuimus, et specialiter per fratrem Philippum visitatorem
we-could and especially through brother Philip visitor
pauperum dominarum, fratrem Illuminatum de Arce, fratrem
of-the-poor ladies brother Illuminato of Arce brother
Masseum de Marignano, fratrem Johanem socium venerabilis
Masseo of Marignano brother John companion of-the-venerable
patris fratris Ægidii, qui plura de his habuit ab eodem
father brother Giles who many-things about these had from the-same
sancto fratre Ægidio, et sanctae memoriae fratre Bernardo
holy brother Giles and of-holy memory brother Bernard
primo socio beati Francisci, sanctitati vestrae, veritate
first companion of-blessed Francis to-holiness your with-truth
praevia intimare, non contenti solum narrare miracula, quae
going-before to-make-known not content only to-narrate miracles which
sanctitatem non faciunt, sed ostendunt, sed etiam sanctae
holiness not make but show but also of-holy
conversationis ejus insignia, et pii beneplaciti voluntatem
conduct his the-marks and of-pious good-pleasure the-will
ostendere cupientes. Ad laudem et gloriam summi Dei,
to-show desiring to the-praise and glory of-the-highest God
et dicti patris sanctissimi, atque aedificationem volentium
and of-the-said father most-holy and the-edification of-those-wishing
ejus vestigia imitare. Quae tamen per modum legendae
his footsteps to-imitate which however through manner of-a-legend
non scribimus, cum dudum de vita sua, et miraculis, quae
not we-write since long-ago about life his and miracles which

per eum Dominus operatus est, sint confectae legendae.
through him the-Lord worked he-has have-been made legends
Sed velut de ameno prato quosdam flores arbitrio nostro
but as from a-pleasant meadow certain flowers by-judgment our
pulchriores excerpimus, continuatam historiam non sequentes,
more-beautiful we-pick-out a-continuous history not following
sed multa seriose relinquentes, quae in praedictis legendis
but many-things in-order leaving which in the-aforesaid legends
sunt posita tam veridico, quam luculento sermone. Quibus
are set-down as-much in-truthful as in-lucid speech to-which
haec pauca, quae scribimus, poteritis facere inseri,
these few-things which we-write you-will-be-able to-cause to-be-inserted
si viderit discretio esse justum. Credimus enim, quod
if shall-have-seen discretion to-be just we-believe for that
si venerabilibus viris, qui praefatas confecerunt legendas,
if to-the-venerable men who the-aforesaid made legends
haec nota fuissent, ea minime praeterissent, quin
these-things known had-been them by-no-means they-would-have-passed-over but-that
saltem propter ipsa suo decorassent eloquio. Semper
at-least for them with-their they-would-have-adorned eloquence always
integre valeat vestra paternitas in domino Jesu Christo,
wholly may-fare-well your paternity in the-lord Jesus Christ
in quo filios vestros devotos sanctitati vestrae commendamus
in whom sons your devoted to-holiness your we-commend
humiliter, et devote. Data in loco Graecii, 3 idus
humbly and devoutly given in the-place of-Greccio on-the-third ides
Augusti, Anno Domini M.° CC.° XLVI.°
of-August in-the-Year of-the-Lord one-thousand two-hundred forty-six

I. De nativitate ejus, et vanitate, et curiositate, et
I about the-birth his and vanity and curiosity and
prodigalitate ipsius, et qualiter ex hijs pervenit ad largitatem
prodigality his and how from these he-came to generosity
et caritatem circa pauperes.
and charity toward the-poor
Franciscus de civitate Assisii oriundus, quae in finibus
Francis from the-city of-Assisi sprung which in the-borders
Spoletanae vallis est sita, Iohannes prius est vocatus a
of-the-Spoleto valley is situated John before was called by
Matre. A Patre vero tunc redeunte de Francia, in cuius
the-Mother by the-Father but then returning from France in whose
absentia natus erat, Franciscus est postmodum vocatus. Hic
absence born he-was Francis was afterward called this-one
postquam fuit adultus, et subtilis ingenii factus, artem
after he-was grown and of-subtle wit made the-trade
patris, idest negotiationem exercuit. Sed dissimiliter valde,
of-the-father that-is commerce exercised but dissimilarly very
quoniam ipso hilarior, et liberalior, deditus jocis, et
since than-him more-cheerful and more-liberal given to-jests and
cantibus, civitatem Assisi die noctuque circumiens sibi
songs the-city of-Assisi by-day and-by-night going-round with-those
similibus sociatus, in expendendo largissimus, adeo ut omnia,
like-him associated in spending most-lavish so-much that all-things
quae habere poterat, et lucrari, in comessattionibus, aliisque
which to-have he-could and to-gain on feasts and-other
rebus consumeret. Propter quod multoties arguebatur a
things he-consumed on-account-of which many-times he-was-rebuked by
parentibus, dicentibus ei, quod tam magnas expensas in se,
the-parents saying to-him that so great expenses on himself
et in aliis faceret, ut non eorum filius, sed cujusdam magni
and on others he-made that not their son but of-a-certain great

principis videretur. Quia tamen divites erant parentes ejus, et
prince he-seemed because however rich were the-parents his and
ipsum tenerrime diligebant, tolerabant eum, in talibus, ipsum
him most-tenderly loved they-tolerated him in such-things him
turbare nolentes. Mater autem ejus, cum de prodigalitate
to-trouble not-wishing the-mother moreover his when about prodigality
sua sermo a convicinis fieret, respondebat: Quid de filio
his talk by the-neighbors was-made answered what about son
meo putatis? Adhuc erit filius Dei per gratiam. Ipse
my do-you-think still he-will-be a-son of-God by grace he-himself
vero non solum in hiis erat largus, imo prodigus, sed
but not only in these-things was generous nay prodigal but
etiam in indumentis multipliciter excedebat, cariores pannos
also in clothes manifoldly he-exceeded dearer cloths
faciens, quam ipsum deceret habere. In curiositate etiam
making than him befitted to-have in curiosity also
tantum erat vanus, quod aliquando in eodem indumento
so-much he-was vain that sometimes in the-same garment
pannum valde carum panno vilissimo consui faciebat.
cloth very dear to-cloth cheapest to-be-sewn he-had
Erat tamen quasi naturaliter curialis in moribus et verbis
he-was however as-if naturally courteous in manners and words
juxta cordis sui propositum, nemini dicens verbum
according-to of-heart his the-purpose to-no-one saying a-word
injuriosum, vel turpe. Imo cum sic esset juvenis jocosus,
injurious or base nay when so he-were a-youth jocular
et lascivus, proposuit turpia sibi dicentibus minime
and wanton he-resolved base-things to-himself to-those-saying by-no-means
respondere. Unde ex hoc fama ejus quasi per totam
to-answer whence from this the-fame his as-if through the-whole
provinciam est adeo divulgata, ut a multis, qui cognoscebant
province was so spread that by many who knew

eum, diceretur aliquid magni facturum. A quibus virtutum
him it-was-said something great about-to-do from which of-virtues
gradibus ad hanc provectus est gratiam, ut diceret ad
steps to this advanced he-was grace that he-said to
se ipsum conversus: Ex quo largus, et curialis [es] apud
him himself turned from which generous and courteous you-are with
homines, a quibus nil recipis, nisi favorem transitorium,
men from whom nothing you-receive but favor transitory
et inanem, justum est, ut propter Deum, qui largissimus est
and empty just it-is that for-the-sake-of God who most-generous is
in retribuendo pauperibus suis, curialis et largus sis. Libenter
in repaying to-poor-men his courteous and generous you-be gladly
igitur ex tunc videbat pauperes, tribuens eis eleemosynas
therefore from then he-saw the-poor giving to-them alms
affluenter. Et licet esset mercator, dispensator erat vanissimus
abundantly and although he-was a-merchant a-dispenser he-was most-vain
opulentiae secularis. Cum autem quadam die in apoteca, ubi
of-wealth secular when moreover on-a-certain day in the-shop where
vendebat, circa hujusmodi staret sollicitus, venit quidam pauper
he-sold about of-this-kind-things he-stood anxious came a-certain poor-man
ad eum, petens eleemosynam amore Dei. Cumque cupiditate
to him asking alms for-the-love of-God and-when by-desire
divitiarum, et mercationis cura detentus, illi eleemosynam
of-riches and of-trade by-care held to-him alms
denegasset, divina prospectus gratia, seipsum arguit magna
he-had-denied by-divine watched-over grace himself he-rebuked of-great
rusticitate dicens: Si pro magno comite, vel barone pauper ille
rusticity saying if for a-great count or baron poor-man that
a te aliquid postulasset, certe postulatum sibi dedisses.
from you something had-asked surely the-thing-asked to-him you-would-have-given
Quanto ergo magis pro rege regum, et omnium Domino
how-much therefore more for the-king of-kings and of-all Lord

id facere debuisti? Cujus rei causa exinde in corde suo
that to-do you-ought of-which thing on-account-of thereafter in heart his
proposuit pro tanto Domino postulata de cetero non negare.
he-resolved for so-great a-Lord the-things-asked for the-rest not to-deny
II. Qualiter captivatus fuit Perusii, et de duabus visionibus,
II how captured he-was at-Perugia and about the-two visions
quas habuit volens fieri miles.
which he-had wishing to-become a-knight
Quodam tempore guerra inter Perusium et Assisium
at-a-certain time with-war between Perugia and Assisi
existente, captus est Franciscus cum multis suis concivibus,
existing captured was Francis with many his fellow-citizens
Perusii concaptivatus. Tamen quia nobilis erat moribus, cum
at-Perugia fellow-captive yet because noble he-was in-manners with
militibus captivatus est. Cum autem quadam die concaptivi
the-knights captive he-was when moreover on-a-certain day the-fellow-captives
sui tristarentur, ipse, qui naturaliter erat hilaris, et jocundus,
his were-sad he-himself who naturally was cheerful and merry
non videbatur tristari, sed quodammodo jocundare. Propter
not seemed to-be-sad but in-a-way to-make-merry on-account-of
quod unus de sociis reprehendebat eum dicens, tanquam
which one of the-companions rebuked him saying as
insanus, quia et laetabatur in carcere constitutus. Ad quem
insane because also he-rejoiced in prison placed to whom
Franciscus viva voce respondit: Quid putatis de me?
Francis with-lively voice answered what do-you-think of me
Adorabor per totum mundum. Cumque unus de militibus,
I-shall-be-adored through the-whole world and-when one of the-knights
quibus erat adjunctus, uni concaptivis injuriam intulisset,
to-whom he-was joined to-one of-the-fellow-captives injury had-done
et ad hoc omnes alii vellent illum deserere, solus Franciscus
and for this all the-others wished him to-desert alone Francis

ei societatem non denegat, sed et alios hortatur ad
to-him fellowship not denies but also the-others he-exhorts to
idem. Expleto autem anno, reformata pace inter civitates
the-same with-completed moreover the-year with-restored peace between the-cities
praedictas, Franciscus cum suis captivis Assisium est reversus.
aforesaid Francis with his captives to-Assisi has returned
Post paucos vero annos quidam nobilis de civitate Assisii,
after few but years a-certain noble from the-city of-Assisi
militaribus armis se praeparat, ut ad pecuniae, vel honoris
with-military arms himself prepares that for of-money or of-honor
lucra augenda in Apuliam vadat. Quo audito Franciscus
gains to-be-increased into Apulia he-may-go with-which heard Francis
ad eundum cum illo aspirat, et ut a quodam comite Gentili
for going with him aspires and that by a-certain count Gentile
nomine miles fiat, pannos pro posse parat pretiosos,
by-name a-knight he-might-become cloths as-far-as he-can he-prepares precious
concive suo pauperior divitiis, sed profusior largitate.
than-fellow-citizen his poorer in-riches but more-lavish in-generosity
Nocte igitur quadam, cum ad haec consumanda tota
by-night therefore a-certain when to these-things to-be-completed with-whole
se deliberatione dedisset, et ad iter agendum desiderio
himself deliberation he-had-given and for the-journey to-be-made with-desire
extuaret, visi[ta]tur a Domino, qui eum tamquam gloriae
burned he-is-visited by the-Lord who him as of-glory
cupidum fastigio gloriae per visionem allicit, et exaltat.
greedy by-the-summit of-glory through a-vision entices and exalts
Cum enim illa nocte dormiret, apparuit ei quidam, vocans
when for that night he-slept appeared to-him a-certain-one calling
eum ex nomine, ac ducens ipsum in quoddam speciosae
him by name and leading him into a-certain of-a-beautiful
sponsae et amoenum palatium, plenum militaribus armis,
bride and pleasant palace full of-military arms

scilicet splendentibus clipeis, ceterisque apparatibus ad murum
namely of-shining shields and-other equipment on the-wall
pendentibus ad militiae decorem exspectantibus. Qui, cum
hanging for of-knighthood the-adornment awaiting who when
gaudens plurimum, quid hoc esset secum tacitus miraretur,
rejoicing very-much what this might-be with-himself silent he-wondered
interrogavit, cujus essent haec arma tanto splendore
he-asked whose were these arms with-so-great splendor
fulgentia, et palatium sic amoenum. Et responsum est
gleaming and the-palace so pleasant and answered it-was
illi, haec omnia cum palatio, sua esse, militumque suorum.
to-him these all with the-palace his to-be and-of-soldiers his
Expergefactus itaque gaudenti animo, mane surrexit,
awakened and-so with-rejoicing mind in-the-morning he-rose
seculariter cogitans, tamquam qui nondum spiritum Dei
worldly thinking as one-who not-yet the-spirit of-God
plene gustaverunt, se in hoc debere magnifice principare,
fully had-tasted himself in this to-be-bound magnificently to-be-prince
atque praesagium magnae prosperitatis reputans visionem,
and the-presage of-great prosperity reckoning the-vision
iter arripere deliberat in Apuliam, ut miles fiat a
the-journey to-seize he-deliberates into Apulia that a-knight he-may-become by
comite supradicto. Tanto vero laetior solito est effectus, ut,
the-count above-said so-much but gladder than-usual he-was made that
pluribus admirantibus, et quaerentibus, unde sibi esset tanta
with-many wondering and asking whence to-him might-be so-great
laetitia: responderet: Scio me magnum principem adfuturum.
gladness he-answered I-know myself a-great prince about-to-be
Quoddam tam magnae curialitates, et nobilitatis inditium
a-certain so great of-courtesy and of-nobility sign
praecesserat die immediate praecedenti visionem praedictam,
had-preceded on-the-day immediately preceding the-vision aforesaid

quod ipsius visionis non modica occasio creditur extitisse.
that of-this vision not small the-occasion is-believed to-have-been
Nam omnia indumenta sua, quae de novo sibi fecerat
for all clothes his which from new for-himself he-had-made
curiosa, et cara, cuidam pauperi militi donaverat illa
elaborate and dear to-a-certain poor knight he-had-given on-that
die. Cum ergo [ut] iter arriperet, ivisset Spoletum,
day when therefore that the-journey he-might-seize he-had-gone to-Spoleto
ut in Apuliam pergeret. caepit aliquantulum cogitare.
that into Apulia he-might-proceed he-began a-little to-think
Sollicitus autem nihilominus de suo itinere, cum se sopori
anxious moreover nevertheless about his journey when himself to-sleep
dedisset, audivit semidormiens quemdam interrogantem ipsum,
he-had-given he-heard half-asleep a-certain-one asking him
quo tendere cupiebat. Cui Franciscus cum totum suum
whither to-head he-desired to-whom Francis when all his
propositum revelasset, adjecit ille: Quis potest tibi melius
purpose he-had-revealed added that-one who can for-you better
facere, Dominus, an servus? Qui cum respondisset: Dominus.
to-do the-Lord or the-servant who when he-had-answered the-Lord
Iterum dixit illi: Cur ergo relinquis pro servo Dominum,
again he-said to-him why therefore do-you-leave for the-servant the-Lord
et pro paupere divitem Dominum? Et Franciscus ait. Quid
and for the-poor-man the-rich Lord and Francis said what
me vis facere, Domine? Revertere, inquit, in terram
me do-you-wish to-do Lord return he-says into land
tuam, et tibi dicetur quid sis facturus; nam visionem,
your and to-you it-will-be-said what you-are about-to-do for the-vision
quam vidisti, aliter intelligere te oporteat. Evigilans autem
which you-saw otherwise to-understand you it-behooves waking moreover
coepit de hac visione diligenter cogitare. Et sicut in prima
he-began about this vision diligently to-think and as in the-first

visione fuerat quasi totus extravagatus prae magna laetitia,
vision he-had-been as-if wholly gone-astray for great gladness
prosperitatem desiderans temporalem, sic in ista se collegit
prosperity desiring temporal so in this himself he-gathered
intus se totum, vim eius admirans, et considerans adeo
within himself wholly force its wondering-at and considering so
diligenter, quod illa nocte ultra dormire nequivit. Mane
diligently that that night further to-sleep he-could-not with-the-morning
itaque facto, versus Assisium revertitur festinanter, et laetus
and-so made toward Assisi he-returns hastily and glad
et gaudens quamplurimum, expectans voluntatem Domini,
and rejoicing very-much awaiting the-will of-the-Lord
qui hoc sibi ostenderat, et de salute sua ab ipso sibi
who this to-him had-shown and about salvation his by him to-himself
dari. Immutatusque jam mente, in Apuliam ire recusat,
to-be-given and-changed already in-mind into Apulia to-go he-refuses
et se voluntati divinae desiderat conformare.
and himself to-the-will divine desires to-conform

III. Qualiter Dominus primo visitavit cor ejus mirabili dulcedine, virtute cujus coepit proficere per contemptum sui, et omnium vanitatum, atque per orationem, et eleemosynas, et amorem paupertatis

SWEETNESS IN PRAYER, ROME, AND THE LEPERS

Chosen lord of a feast, Francis lags behind his singing companions, struck by such sweetness he cannot move, and tells them he means to take a nobler bride. At Rome he throws a handful of coins at Saint Peter's altar and begs in French in a poor man's rags. Told to despise what he loved, he kisses a leper, serves the lepers, and leads a friend to a cave where he prays in anguish.

Postquam vero Assisium est reversus, non post multos dies,
after but to-Assisi he-had returned not after many days
quodam sero a sociis eligitur in dominum, ut secundum
on-a-certain evening by the-companions he-is-chosen as lord that according-to
voluntatem suam faceret expensas. Fecit ergo tunc
will his he-might-make the-expenses he-had therefore then
sumptuosam comestionem parari, sicut multoties fecerat.
a-sumptuous feast to-be-prepared as many-times he-had-done
Cumque de domo exissent, sociique simul eum
and-when from the-house they-had-gone-out and-the-companions together him
praecederent, euntes per civitatem cantando, ipse portans
went-before going through the-city singing he-himself carrying
in manu baculum, quasi dominus, parum retro ibat post
in hand a-staff as-if lord a-little behind went after
illos non cantando, sed diligentius meditando. Et ecce subito
them not singing but more-diligently meditating and behold suddenly
visitatur a Domino. tantaque dulcedine repletur cor ejus,
he-is-visited by the-Lord and-with-so-great sweetness is-filled heart his

quod nec loqui, nec moveri poterat, nihilque aliud sentire,
that neither to-speak nor to-be-moved he-could and-nothing other to-feel
vel audire, nisi dulcedinem valebat, quae ita ipsum alienaverat
or to-hear but the-sweetness he-was-able which so him had-estranged
a sensu carnali, quod, sicut ipse postea dixit, si fuisset
from sense carnal that as he-himself afterward said if he-had-been
tunc totus simul incisus, non potuisset se de loco movere.
then wholly at-once cut-up not he-could himself from the-place to-move
Cum autem socii ejus retro aspicerent, et viderent eum ita
when moreover companions his behind looked and saw him so
remotum ab ipsis, revertentes ad illum, territi, cernunt ipsum
removed from them returning to him terrified they-see him
quasi in virum alterum jam mutatum. Et interrogant eum
as-if into man another already changed and they-ask him
dicentes: Quid cogitasti, quod non venisti post nos? Forsitan
saying what did-you-think that not you-came after us perhaps
uxorem accipere cogitasti? Quibus ille viva voce respondit:
a-wife to-take you-thought to-whom he with-lively voice answered
Verum dixistis, quia nobiliorem, et ditiorem ac pulchriorem
true you-have-said because a-nobler and richer and more-beautiful
sponsam, quam unquam vidistis, accipere cogitavi. Et
bride than ever you-have-seen to-take I-thought and
deriserunt eum. Ipse vero dixit hoc non [a] se, sed
they-mocked him he-himself but said this not from himself but
inspiratus a Deo; nam ipsa sponsa fuit vera religio, quam
inspired by God for the-very bride was true religion which
suscepit, ceteris nobilior, ditior, et pulchrior, paupertate.
he-took-up than-the-others nobler richer and more-beautiful in-poverty
Ab illa utique hora caepit sibi vilescere, et illa
from that certainly hour he-began to-himself to-grow-cheap and those-things
contemnere, quae prius habuerat in amore, non tamen adhuc
to-despise which before he-had-held in love not however yet

plene, quia nondum erat penitus a saeculi vanitate
fully because not-yet he-was utterly from of-the-world vanity
solutus. Parumper autem a seculari tumultu se subtrahens,
loosed for-a-little moreover from the-secular tumult himself withdrawing
studebat in interiori homine recondere Jesum Christum,
he-strove in the-inner man to-hide-away Jesus Christ
et margaritam, quam comparare venditis omnibus, cupiebat,
and the-pearl which to-buy with-sold all-things he-desired
oculis illusorum abscondens, [saepe], et quasi quotidie ad
from-the-eyes of-mockers hiding often and as-if daily to
orationem ibat secreto, ad hoc ipsum urgente quodammodo
prayer he-went secretly to this very with-urging in-a-way
praelibata dulcedine, quae saepius eum visitans, ipsum ad
the-foretasted sweetness which more-often him visiting him to
orationem, de platea et aliis locis publicis impellebat.
prayer from the-square and other places public drove
Licet vero dudum jam fuisset pauperum benefactor, ex
although but long-since already he-had-been of-the-poor a-benefactor from
tunc tamen firmius in corde suo proposuit nulli pauperi
then however more-firmly in heart his he-resolved to-no poor-man
eleemosynam pro Deo petenti ulterius denegare, sed libentius
alms for God asking further to-deny but more-gladly
et affluentius solito eleemosynas facere. Semper igitur
and more-abundantly than-usual alms to-make always therefore
quicumque pauper ab ipso extra domum eleemosynam
whatever poor-man from him outside the-house alms
postulabat, de denariis providebat illi, si poterat. Carens vero
asked of pennies he-provided-for him if he-could lacking but
denariis, infulam, vel corrigiam dabat ei, ne pauperem
pennies a-cap or belt he-gave to-him lest the-poor-man
dimitteret vacuum. Si vero huiusmodi non habebat, ibat ad
he-should-dismiss empty if but of-this-kind not he-had he-went to

aliquem locum occultum, et se camisiam exuens, et illuc
some place hidden and himself the-shirt stripping also thither
pauperem mittebat, ut eam sibi tolleret propter Deum.
the-poor-man he-sent that it for-himself he-might-take for-the-sake-of God
Emebat etiam utensilia ad ecclesiarum ornatum pertinentia,
he-bought also utensils to of-churches the-adornment pertaining
et ea sacerdotibus pauperibus secretius tranmittebat.
and them to-priests poor more-secretly he-sent-over
Cum vero, patre suo absente, remanebat in domo, etiamsi
when but with-father his absent he-remained in the-house even-if
solus cum matre in domo comederet, implebat mensam
alone with mother in the-house he-ate he-filled the-table
panibus, ac si pro tota familia praepararet: unde cum
with-loaves as if for the-whole household he-were-preparing whence when
a matre interrogaretur, cur tot panes in mensa poneret,
by the-mother he-was-asked why so-many loaves on the-table he-put
respondit se hoc facere pro eleemosynis dandis pauperibus,
he-answered himself this to-do for alms to-be-given to-the-poor
eo quod proposuerat omni se potenti pro Deo eleemosynas
for-this that he-had-resolved to-every himself one-asking for God alms
elargiri. Mater autem, quoniam eum prae ceteris filiis
to-bestow the-mother moreover since him before the-other sons
diligebat, ipsum tolerabat in talibus, observans quae ab illo
she-loved him tolerated in such-things observing what by him
fiebant, multumque super his in corde suo admirans. Sicut
were-done and-much over these-things in heart her wondering as
enim solebat cor apponere ad eundum post socios, cum
for he-was-wont the-heart to-apply to going after the-companions when
vocabatur ab eis, et in tantum erat illorum societate illectus,
he-was-called by them and to so-much was their by-fellowship enticed
ut multotiens a mensa surgeret, etiamsi parum comedisset,
that many-times from the-table he-rose even-if little he-had-eaten

relinquens in afflictione parentes propter tale inordinatum
leaving in affliction the-parents on-account-of such disorderly
recessum; nunc cor suum totum erat intentum, ut videret
departure now heart his wholly was intent that he-might-see
pauperes, vel audiret quibus eleemosynam largiretur.
the-poor or hear to-whom alms he-might-bestow
Divina igitur gratia sic mutatus, licet adhuc esset in
by-divine therefore grace so changed although still he-were in
seculari habitu, cupiebat esse in aliqua civitate, ubi tamquam
secular dress he-desired to-be in some city where as
incognitus proprios pannos exueret, et alicujus pauperis
unknown own cloths he-might-strip and of-some poor-man
indumenta mutuo accepta portare, probaretque amore Dei
the-clothes as-a-loan received to-wear and-he-might-try for-the-love of-God
eleemosynas postulare. Factum est autem, ut tunc temporis
alms to-ask done it-was moreover that at-that of-time
Romae, causa peregrinationis accederet. Et ingrediens
to-Rome for-the-sake of-pilgrimage he-went and entering
ecclesiam sancti Petri consideravit oblationes quorundam,
the-church of-holy Peter he-considered the-offerings of-certain-ones
quod essent modicae, [et] ait intra se: Cum princeps
that they-were small and said within himself since the-prince
apostolorum sit magnifice honorandus, cur isti tam parvas
of-the-apostles is magnificently to-be-honored why these so small
oblationes faciunt in ecclesia, ubi corpus ejus requiescit?
offerings make in the-church where the-body his rests
Sicque, cum magno fervore, manum ad bursiam posuit, et
and-so with great fervor the-hand to the-purse he-put and
plenam denariis extraxit, eosque per fenestram altaris
full of-pennies drew-out and-them through the-window of-the-altar
projiciens, tantum sonum fecit, quod de tam magnifica
throwing so-great a-sound he-made that at so magnificent

oblatione omnes astantes plurimum sunt mirati. Exiens
an-offering all those-standing-by very-much have wondered going-out
autem ante fores ecclesiae, ubi multi pauperes aderant
moreover before the-doors of-the-church where many poor-men were-present
ad eleemosynas petendas, mutuo accepit secreto panniculos
for alms to-be-asked as-a-loan he-received secretly the-rags
cujusdam pauperculi hominis, et suos deponens, illos induit,
of-a-certain poor-little man and his-own laying-down those he-put-on
atque stans in gradibus ecclesiae cum aliis pauperibus,
and standing on the-steps of-the-church with other poor-men
eleemosynam gallice postulabat, quia libenter lingua
alms in-French he-asked because gladly in-the-tongue
loquebatur gallica, licet eam recte loqui nesciret. Postea vero
he-spoke French although it rightly to-speak he-knew-not afterward but
exuens dictos panniculos, et proprios resumens, rediit
stripping-off the-said rags and own resuming he-returned
Assisium, caepit orare Dominum, ut dirigeret viam suam.
to-Assisi he-began to-pray the-Lord that he-would-direct way his
Nemini enim pandebat suum secretum, nec ullius in hac
to-no-one for he-opened his secret nor of-anyone in this
parte consilio utebatur, nisi solius Dei, qui viam ejus dirigere
part counsel he-used except alone God who the-way his to-direct
caeperat, et aliquando episcopi de Assisiio; quia tunc
had-begun and sometimes of-the-bishop of Assisi because at-that
temporis apud nullos erat vera paupertas, quam desiderabat
of-time among none was true poverty which he-desired
super omnia hujus mundi, volens in ea vivere, atque mori.
above all-things of-this world wishing in it to-live and to-die

IV. Qualiter coepit a leprosis vincere se ipsum, et sentire
IV how he-began from the-lepers to-conquer him himself and to-feel
dulcedinem in hiis, quae prius erant sibi amara.
sweetness in these-things which before were to-him bitter
Cum autem quadam die Dominum ferventer oraret,
when moreover on-a-certain day the-Lord fervently he-prayed
responsum est illi: Francisce, omnia, quae carnaliter
answered it-was to-him Francis all-things which carnally
dilexisti, et habere desiderasti, oportet te contemnere, ac
you-have-loved and to-have you-have-desired it-behooves you to-despise and
odire, si meam vis facere voluntatem; quod postquam
to-hate if my you-wish to-do will which after
inceperis facere, quae tibi prius suavia, et dulcia
you-shall-have-begun to-do the-things-which to-you before pleasant and sweet
videbantur, erunt tibi importabilia, et amara; atque in
seemed will-be to-you unbearable and bitter and in
hiis, quae prius horrebas, hauries magnam dulcedinem,
these-things which before you-shuddered-at you-will-draw great sweetness
et suavitatem immensam. Gavisus ergo in hiis, et in
and pleasantness immense rejoicing therefore in these-things and in
Domino confortatus, cum prope Assisium equitaret, leprosum
the-Lord strengthened when near Assisi he-was-riding a-leper
quemdam obvium habuit. Et quia consueverat multum
certain meeting he-had and because he-had-been-accustomed much
horrere leprosos, vim sibimetipsi faciens, descendit de equo,
to-shudder-at lepers force on-himself doing he-descended from the-horse
et obtulit illi denarium, osculans sibi manum. Et accepto
and offered to-him a-penny kissing his hand and with-received
osculo pacis ab ipso, reascendit equum, et prosequitur suum
the-kiss of-peace from him he-remounted the-horse and pursues his
iter. Exinde coepit magis ac magis se ipsum contemnere,
journey thereafter he-began more and more him himself to-despise

donec ad sui victoriam perfecte Dei gratia perveniret. Post
until to of-himself victory perfectly of-God by-grace he-should-come after
paucos autem dies assumens multam pecuniam ad hospitale
few moreover days taking much money to the-hospital
leprosorum se transtulit. Et congregans omnes simul, dedit
of-the-lepers himself he-transferred and gathering all together he-gave
cuilibet eleemosynam osculans ejus manum. Recedente autem
to-each alms kissing his hand with-withdrawing moreover
eo, vere quod prius erat sibi amarum, idest de leprosis
him truly what before was to-him bitter that-is about lepers
videndis et tangendis, in dulcedinem est conversum. In
to-be-seen and to-be-touched into sweetness was turned to
tantum enim, ut dixit, sibi amara fuerat visio leprosorum,
so-much for as he-said to-him bitter had-been the-sight of-lepers
ut non solum eos vellet videre, sed nec eorum
that not only them he-would-wish to-see but not-even their
habitaculis propinquare. Et si aliquando contingebat, ipsum
dwellings to-approach and if ever it-happened him
juxta domos eorum transire, aut eos videre, licet pietate
near the-houses their to-pass or them to-see although by-pity
moveretur ad faciendum eis eleemosynam per interpositam
he-was-moved to making for-them alms through an-interposed
personam, vultum tamen semper avertens, nares suas propriis
person the-face however always turning-away nostrils his with-own
manibus abturabat. Sed per Dei gratiam ita factus est
hands he-stopped but through of-God the-grace so made he-was
leprosorum familiaris, et amicus, quod, sicut in testamento
of-the-lepers a-familiar and friend that as in testament
suo testatur, inter illos, manebat, et eis humiliter serviebat.
his he-testifies among them he-stayed and them humbly served

Alteratus autem post leprosorum visitationem in bonum,
changed moreover after of-the-lepers the-visit into good
quendam socium suum, quem multum dilexerat, ad loca
a-certain companion his whom much he-had-loved to places
remota secum ducens, dicebat illi, se quemdam magnum,
remote with-himself leading he-said to-him himself a-certain great
et pretiosum thesaurum invenisse. Exultat vir ille non
and precious treasure to-have-found exults man that not
modicum, et libenter vadit cum illo, quotiens advocatus.
little and gladly goes with him as-often-as called
Quem Franciscus ad quamdam criptam juxta Assisium ducebat,
whom Francis to a-certain cave near Assisi led
et ipsam solus intrans, sociumque de thesaurum habendo
and it alone entering and-the-companion about the-treasure to-be-had
sollicitum foris relinquens, novo, ac singulari spiritu perfusus,
anxious outside leaving with-new and singular spirit steeped
Patrem in abscondito exorabat, cupiens neminem scire quid
the-Father in secret he-entreated desiring no-one to-know what
ageret intus praeter solum Dominum, quem de coeleste
he-did within except alone the-Lord whom about the-heavenly
thesauro habendo assidue consulebat. Quod attendens humani
treasure to-be-had assiduously he-consulted which attending-to of-the-human
generis inimicus, ipsum ab incepto bono retrahere nititur,
race the-enemy him from the-begun good to-draw-back strives
ei timorem incutiens, et horrorem. Nam quaedam mulier
on-him fear striking and horror for a-certain woman
erat Assisii gibbosa deformiter, quam daemon viro Dei
there-was of-Assisi hunchbacked deformedly whom the-demon to-the-man of-God
apparens sibi ad memoriam reducebat, et comminabatur
appearing to-him to memory brought-back and threatened
eidem, quod gibbositatem illius mulieris jactaret in ipsum,
him that the-hump of-that woman he-would-throw on him

nisi a concepto proposito resiliret. Sed Christi miles
unless from the-conceived purpose he-sprang-back but of-Christ the-soldier
fortissimus minas diaboli vilipendens intra criptam orabat,
bravest the-threats of-the-devil holding-cheap within the-cave prayed
ut Deus dirigeret viam suam. Sustinebat autem maximam
that God would-direct way his he-sustained moreover the-greatest
passionem, et anxietatem mentis, non valens quiescere, donec
suffering and anxiety of-mind not able to-rest until
opus compleret, quod mente conceperat: cogitationibus variis
the-work he-should-complete which in-mind he-had-conceived with-thoughts various
invicem succedentibus, quarum importunitas eum durius
in-turn succeeding whose importunity him more-harshly
perturbabat. Ardebat enim interius igne divino, conceptum
troubled he-burned for inwardly with-fire divine the-conceived
mentis ardorem non valens de foris celare. Poenitebat enim
of-mind ardor not able from outside to-hide it-repented for
ipsum peccasse tam graviter, nec jam eum mala praeterita,
him to-have-sinned so gravely nor now him evils past
vel praesentia delectant. Nondum tamen re[ceperat] continendi
or present delight not-yet however he-had-received of-restraining
fiduciam a futuris. Praeterea, cum extra criptam exibat
the-confidence from future-things besides when outside the-cave he-went-out
ad socium, mutatus in virum alterum videbatur.
to the-companion changed into man another he-seemed

V. De prima allocutione Crucifixi ad ipsum, et qualiter ex tunc portavit in corde passionem Christi usque ad mortem

THE CRUCIFIX OF SAN DAMIANO, AND THE BISHOP'S JUDGMENT

The crucifix of San Damiano tells Francis to repair the Lord's falling house; he gives the priest money for oil, and from then on bears the Lord's wounds in his heart. He sells his cloth and horse at Foligno, hides from his father in a pit, then is pelted in Assisi and chained at home until his mother frees him. Before the consuls and then the bishop his father demands his money; Francis gives it back with all his clothes and names only his Father in heaven.

Quadam vero die cum misericordiam Dei ferventius
on-a-certain but day when the-mercy of-God more-fervently
imploraret, ostendit Dominus, quod sibi diceretur in
he-implored showed the-Lord that to-him it-would-be-told in
proximo, quid ipsum agere oportebat. Ex tunc autem tanto
near what him to-do it-behooved from then moreover with-so-great
repletus est gaudio, quod non se capiens prae laetitia,
filled he-was joy that not himself containing for gladness
etiam nolens de hoc secreto aliquid in aures hominum
even unwilling about this secret something into the-ears of-men
eructare. Caute tamen, et in enigmate loquebatur, dicens,
to-belch-forth cautiously however and in riddle he-spoke saying
in Apuliam nolle ire, sed in propria patria nobilia et
into Apulia not-to-wish to-go but in own fatherland noble and
ingentia se facturum. Ut autem socii ejus viderunt eum
great-things himself about-to-do when moreover companions his saw him
ita mutatum, a quibus jam erat elongatus mentaliter, licet
so changed from whom already he-was distanced mentally although
adhuc corporaliter aliquando sociaretur eisdem, quasi ludendo
still bodily sometimes he-associated with-them as-if jesting

rursum interrogant eum: Vis ne uxorem ducere?
again they-ask him do-you-wish whether a-wife to-marry
Quibus respondit sub quodam enigmate, sicut superius est
to-whom he-answered under a-certain riddle as above is
praemissum. Paucis autem diebus elapsis cum ambularet juxta
set-forth with-a-few moreover days elapsed when he-walked near
ecclesiam s. Damiani, dictum est illi in spiritu, ut in
the-church of-Saint Damian said it-was to-him in spirit that into
eam ad orationem intraret. Quam ingressus caepit ferventer
it for prayer he-should-enter which entered he-began fervently
coram quadam imagine Crucifixi orare, quae pie, ac
before a-certain image of-the-Crucified to-pray which piously and
benigne locuta est ei dicens: Francisce, nonne vides, quod
kindly spoke has to-him saying Francis surely you-see that
domus mea destruitur? Vade igitur, et repara illam mihi. Et
house my is-destroyed go therefore and repair it for-me and
tremens ac stupens ait: Libenter faciam, Domine. Intellexit
trembling and astounded he-said gladly I-shall-do-it Lord he-understood
enim de illa ecclesia sibi dici, quae prae nimia vetustate
for about that church to-himself to-be-said which for excessive age
casum proximum minabatur. De illa autem allocutione
a-fall near threatened about that moreover address
tanto fuit repletus gaudio, et lumine illustratus, quod in
with-so-great was filled joy and with-light illumined that in
anima sua veraciter sensit fuisse Christum crucifixum, qui
soul his truly he-felt to-have-been Christ crucified who
locutus est ei. Exiens vero ecclesiam invenit sacerdotem
spoken has to-him going-out but the-church he-found a-priest
juxta eam sedentem, mittensque manum ad bursam, obtulit
near it sitting and-putting the-hand into the-purse offered
ei quandam pecuniae quantitatem, dicens: Rogo te, domine,
to-him a-certain of-money quantity saying I-ask you lord

ut emas oleum, et facias continue ardere lampadem coram
that you-buy oil and make continually to-burn a-lamp before
Crucifixo; et cum ad hoc opus consumpta fuerit haec
the-Crucified and when for this work consumed shall-have-been this
pecunia, iterum offeram tibi quantum fuerit oportunum.
money again I-shall-offer to-you as-much-as shall-have-been fitting
Ab illa utique hora vulneratum, et liquefactum est cor ejus
from that certainly hour wounded and melted was heart his
memoria passionis Dominicae, quod semper, dum vixit,
by-the-memory of-the-passion of-the-Lord so-that always while he-lived
stigmata Domini Jesu in corde suo portavit, sicut postea
the-stigmata of-the-Lord Jesus in heart his he-bore as afterward
luculenter apparuit ex renovatione eorumdem stigmatum in
clearly appeared from the-renewal of-the-same stigmata in
corpore ipsius mirabiliter facta, et clarissime demonstrata.
body his wondrously made and most-clearly shown
Exinde se tanta carnis maceratione afflixit, quod sanus,
thereafter himself with-such of-flesh maceration he-afflicted that healthy
et infirmus corpori suo nimis austerus existens vix, aut
and sick to-body his too austere being scarcely or
unquam sibi voluit indulgere, propter quod die
ever to-himself he-would to-indulge on-account-of which with-the-day
mortis ejus instante, confessus [est] se multum peccasse
of-death his pressing confessed he-has himself much to-have-sinned
in fratrem corpus. Quadam autem vice solus ibat prope
against brother body on-a-certain moreover occasion alone he-went near
ecclesiam sactae Mariae de Portiuncula plangendo, et ejulando
the-church of-holy Mary of Portiuncula lamenting and wailing
alta voce. Quem audiens quidam vir spiritualis, putavit
with-loud voice whom hearing a-certain man spiritual thought
ipsum pati infirmitatem aliquam, vel dolorem. Et pietate
him to-suffer infirmity some or pain and by-pity

motus circa eum, interrogavit illum cur fleret. At ille dixit:
moved toward him asked him why he-wept but he said
Plango passionem Domini mei Jesu Christi, pro quo non
I-lament the-passion of-Lord my Jesus Christ for whom not
deberem verecundari alta voce ire plorando per totum
I-ought to-be-ashamed with-loud voice to-go weeping through the-whole
mundum. Ille vero caepit cum ipso similiter plangere alta
world he but began with him likewise to-lament with-loud
voce. Saepe etiam cum ab oratione surgebat, videbantur ejus
voice often also when from prayer he-rose seemed his
oculi pleni sanguine, quia flebat multum amare. Non solum
eyes full of-blood because he-wept much bitterly not only
autem affligebat se in lacrimis, sed etiam abstinentia cibi,
moreover did-he-afflict himself in tears but also with-abstinence of-food
et potus ob memoriam dominicae passionis.
and drink on-account-of the-memory of-the-Lord passion
Unde cum sederet aliquando ad manducandum cum
whence when he-sat sometimes for eating with
saecularibus, et dabantur ei aliqua cibaria delectabilia
seculars and were-given to-him some foods delightful
corpori suo, parum gustabat ex eis, aliquam excusationem
to-body his little he-tasted of them some excuse
praetendens, ne videretur ea propter abstinentiam dimisisse.
putting-forward lest he-should-seem them on-account-of abstinence to-have-left
Et quando comedebat cum fratribus, in cibis, quos edebat,
and when he-ate with the-brothers in the-foods which he-ate
saepe ponebat cinerem, dicens fratribus in abstinentiae suae
often he-put ash saying to-the-brothers as of-abstinence his
velamen, fratrem cinerem esse castum. Cum autem semel ad
the-veil brother ash to-be chaste when moreover once for
manducandum sederet, dixit quidam frater, quod beata Virgo
eating he-sat said a-certain brother that the-blessed Virgin

in hora comestionis ita fuerat paupercula, quod non habebat,
at the-hour of-eating so had-been poor-little that not she-had
quid daret Filio suo ad manducandum. Quod audiens vir
what she-might-give to-Son her for eating which hearing the-man
Dei, suspiravit cum magno dolore, mensaque relicta, panem
of-God sighed with great grief and-with-table left bread
super nudam terram comedit. Multotiens vero cum sederet ad
on the-bare ground ate many-times but when he-sat for
manducandum, parum post comestionis initium, subsistebat
eating a-little after of-eating the-beginning he-stopped
non comedens, neque bibens, suspensus circa coelestia
not eating nor drinking suspended about heavenly-things
meditanda. Nolebat enim tunc verbis aliquibus impediri, alta
to-be-meditated he-wished-not for then by-words any to-be-hindered deep
suspiria ex intimo cordis emittens. Dicebat enim fratribus,
sighs from the-inmost of-the-heart sending-forth he-told for the-brothers
ut semper cum audirent eum taliter suspirantem, laudarent
that always when they-heard him so sighing they-should-praise
Deum, et pro ipso fideliter orarent. Haec de suo fletu, et
God and for him faithfully should-pray these-things about his weeping and
abstinentia diximus incidenter, ut ostenderemus, ipsum post
abstinence we-have-said incidentally that we-might-show him after
dictam visionem, et allocutionem imaginis Crucifixi fuisse
the-said vision and address of-the-image of-the-Crucified to-have-been
usque ad mortem semper Christi passioni conformem.
all-the-way to death always of-Christ to-the-passion conformed

VI. Qualiter primo fugit persecutiones patris et
VI how first he-fled the-persecutions of-the-father and
propinquorum, stando cum Sacerdote sancti Damiani, in
of-the-kin by-staying with the-Priest of-holy Damian into
cujus fenestram proiecerat pecuniam.
whose window he-had-thrown the-money
Ex dicta igitur visione, et allocutione Crucifixi gavisus,
from the-said therefore vision and address of-the-Crucified rejoicing
surrexit signo crucis se muniens; et ascendens equum,
he-rose with-the-sign of-the-cross himself fortifying and mounting the-horse
assumensque pannos diversorum colorum ad civitatem, quae
and-taking cloths of-diverse colors to the-city which
dicitur Fulgineum, pervenit, atque ibi venditis equo, et
is-called Foligno he-came and there with-sold horse and
omnibus, quae portaverat, ad ecclesiam s. Damiani
all-things which he-had-carried to the-church of-Saint Damian
continuo est reversus. Et invento illic sacerdote pauperculo,
at-once he-has returned and with-found there a-priest poor-little
cum magna fide, et devotione osculans manus ejus, obtulit
with great faith and devotion kissing the-hands his he-offered
illi pecuniam, quam portabat, et propositum suum per
to-him the-money which he-carried and purpose his through
ordinem enarravit. Et stupens sacerdos, et subitam ejus
order recounted and astounded the-priest and at-the-sudden his
conversionem miratus, recusabat hoc credere, et sibi putans
conversion wondering refused this to-believe and to-himself thinking
illudi, noluit apud se pecuniam illius retinere. At
to-be-mocked he-would-not with himself the-money his to-keep but
ipse pertinaciter insistens, verbis suis fidem facere nitebatur,
he stubbornly insisting to-words his credit to-make strove
et sacerdotem orabat enixius, ut eum secum permitteret
and the-priest he-prayed more-earnestly that him with-himself he-would-allow

commorari. Acquievit tandem sacerdos de mora illius,
to-dwell acquiesced at-last the-priest about the-stay of-him
sed timore parentum pecuniam non recepit. Quam verus
but for-fear of-the-parents the-money not he-received which the-true
pecuniarum contemptor, in quandam fenestram projiciens,
of-moneys despiser into a-certain window throwing
ipsam velut pulverem vilipendit. Moram igitur faciente ipso
it like dust he-held-cheap delay therefore with-making he-himself
in loco praefato, pater ipsius, ut sedulus explorator, circuit
in the-place aforesaid the-father his as a-diligent spy goes-round
quaerens quid actum sit de filio suo. Et cum audisset,
seeking what done has-been about son his and when he-had-heard
eum sic mutatum, in loco jam dicto taliter conversari,
him so changed in the-place already said so to-live
tactus dolore intrinsecus, et ad subitum rerum eventum
touched with-grief inwardly and at the-sudden of-things outcome
turbatus, convocatis amicis et vicinis, citissime cucurrit
troubled with-called-together friends and neighbors most-quickly he-ran
ad locum. Ipse autem, quia erat novus miles Christi, ut
to the-place he-himself moreover because he-was a-new soldier of-Christ as
audivit minas persequentium, eorumque adventum praescivit,
he-heard the-threats of-the-pursuers and-their arrival foreknew
dedit locum irae paternae, et ad quamdam occultam caveam,
he-gave place to-anger fatherly and to a-certain hidden pit
quam ad hoc sibi paraverat, accedens, ibi per mensem
which for this for-himself he-had-prepared going there for a-month
integrum latuit vel latitavit. Quae cavea uni tantum de
whole he-lay-hidden or kept-hidden which pit to-one only of
domo patris erat cognita, ubi cibum sibi quandoque
the-house of-the-father was known where food to-himself sometimes
oblatum edebat occulte, orans jugiter imbre lacrimarum
offered he-ate secretly praying continually with-a-shower of-tears

perfusus, ut Dominus liberaret eum a persecutione nociva,
steeped that the-Lord would-free him from the-persecution harmful
et ut pia vota ipsius benigno favore compleret.
and that pious wishes his with-kind favor he-would-fulfill
Cumque sic in ieiunio et fletu ferveret et assidue.
and-when so in fasting and weeping he-burned and assiduously
Dominum orasset, de sua diffisus virtute et industria,
the-Lord had-prayed in his distrusting strength and industry
spem suam totaliter jactavit in Domino, qui eum licet in
hope his wholly he-cast on the-Lord who him although in
tenebris manentem, perfuderat quadam ineffabili laetitia, et
darkness remaining had-steeped with-a-certain ineffable gladness and
illustraverat mirabili claritate. Ex qua nimirum totus ignitus,
had-illumined with-wondrous brightness from which surely wholly kindled
fovea relicta, iter arripuit versus Assisiam, impiger,
with-the-pit left the-journey he-seized toward Assisi tireless
festinus et laetus. Et fiduciae Christi armis munitus,
hastening and glad and of-confidence in-Christ with-the-arms fortified
divinoque calore succensus, se ipsum arguens de pigritia
and-with-divine heat kindled him himself rebuking about sloth
et vano timore, manibus et ictibus persequentium se
and vain fear to-the-hands and blows of-the-pursuers himself
exposuit manifeste. Quem videntes illi, qui prius noverant
he-exposed openly whom seeing those who before had-known
eum, sibi miserabiliter exprobrabant, et insanumque et
him to-him wretchedly reproached and and-insane and
dementem clamantes, lutum platearum, et lapides projiciebant
demented crying the-mud of-the-streets and stones threw
in eum. Cernentes enim ipsum sic, et pristinis moribus
at him seeing for him so and from-former manners
alteratum, et carnis maceratione confectum, totum, quod
altered and of-flesh by-maceration worn-out all which

agebat, exinanitioni, et dementiae deputabant vel imputabant.
he-did to-exhaustion and to-madness they-ascribed or imputed
Sed miles Christi in his omnibus ut surdus pertransiens,
but the-soldier of-Christ in these all-things as deaf passing-through
nulla fractus, aut mutatus injuria, Deo gratias referebat.
by-no broken or changed injury to-God thanks rendered
Cum autem rumor hujusmodi fieret per plateas, et vicos
when moreover the-rumor of-this-kind was-made through the-streets and lanes
civitatis de ipso, tandem pervenit ad patrem. Qui audiens
of-the-city about him at-last it-came to the-father who hearing
talia in ipsum a concivibus fieri, statim surgit
such-things against him by fellow-citizens to-be-done at-once rises
quaerere eum, non ad liberandum, sed potius ad perdendum.
to-seek him not for freeing but rather for destroying
Nulla enim moderatione servata currit tanquam lupus ad
with-no for moderation kept he-runs as a-wolf to
ovem, et torvo oculo, ac versuta facie illum respiciens,
a-sheep and with-grim eye and crafty face him looking-at
injecit impie manus in ipsum; pertrahens illum ad domum,
laid impiously hands on him dragging him to the-house
et plures dies in carcere tenebroso recludens, nitebatur ejus
and several days in a-prison dark shutting-up he-strove his
animum verbis, et verberibus flectere ad saeculi vanitatem.
mind with-words and blows to-bend to of-the-world the-vanity
Ipse vero nec motus verbis, nec verberibus fatigatus,
he-himself but neither moved by-words nor by-blows wearied
patienter omnia portans, ad sanctum propositum promptior, et
patiently all-things bearing for the-holy purpose readier and
validior reddebatur exequendum. Patre namque recedente
stronger was-rendered to-be-carried-out with-the-father for withdrawing
a domo, causa necessitatis urgente, mater ejus, quae
from the-house with-the-cause of-necessity pressing mother his who

sola cum illo remanserat, factum viri sui non approbans,
alone with him had-remained the-deed of-husband her not approving
blandis sermonibus alloquitur filium. Quem cum a sancto
with-coaxing words addresses the-son whom when from the-holy
proposito revocare non posset, commotis ejus visceribus super
purpose to-recall not she-could with-moved her bowels over
ipsum, confregit vincula, eumque liberum abire permisit. At
him she-broke the-chains and-him free to-go-away allowed but
ipse gratias omnipotenti Deo referens, ad locum, ubi fuerat
he thanks to-almighty God rendering to the-place where he-had-been
prius, revertitur, et majori libertate utens, tanquam daemonum
before returns and with-greater liberty using as of-demons
tentationibus probatus, et tentationum documentis instructus,
by-temptations proven and of-temptations by-the-lessons instructed
recepto animo securiori, ex injuriis liberior at magnanimior
with-received mind more-secure from injuries freer and more-great-souled
incedebat. Interea pater revertitur, et non invento filio,
he-strode meanwhile the-father returns and with-not found the-son
peccata peccatis accumulans, intorquet convicia in uxorem.
sins to-sins heaping hurls reproaches at the-wife
Deinde cucurrit ad palatium communitatis, conquerens de
then he-ran to the-palace of-the-commune complaining about
filio coram consulibus civitatis, postulansque ut pecuniam,
the-son before the-consuls of-the-city and-asking that the-money
quam, expoliata domo exportaverat, facerent sibi
which with-plundered house he-had-carried-off they-should-make to-himself
reddi. Consules autem videntes eum ita turbatum,
to-be-returned the-consuls moreover seeing him so troubled
Franciscum, ut coram eis compareat, citant, sive advocant
Francis that before them he-should-appear summon or call
per praeconem. Qui praeconi respondens dixit, se per
by a-herald who to-the-herald answering said himself by

Dei gratiam factum jam liberum, et consulibus amplius
of-God the-grace made already free and to-the-consuls further
non teneri, eo quod esset solius Dei altissimi servus.
not to-be-bound for-this that he-was of-the-sole God most-high a-servant
Consules vero nolentes ei vim facere, dixerunt patri:
the-consuls but not-wishing on-him force to-do said to-the-father
Ex quo servitium Dei est ingressus, de potestate nostra
from which the-service of-God he-has entered from power our
exivit. Videns ergo pater, quod coram consulibus nihil
he-has-gone-out seeing therefore the-father that before the-consuls nothing
proficeret, eamdem querimoniam proposuit coram episcopo
he-gained the-same complaint he-set-forth before the-bishop
civitatis. Episcopus vero, discretus, et sapiens, vocavit eum
of-the-city the-bishop but discerning and wise called him
debito modo, ut pararetur super patris querimoniam
in-due manner that he-should-be-prepared about of-the-father the-complaint
responsurus. Qui respondit nuntio dicens: Ad dominum
about-to-answer who answered the-messenger saying to the-lord
Episcopum veniam, quia ipse est pater, et dominus
Bishop I-shall-come because he-himself is the-father and lord
animarum. Venit igitur ad episcopum, et ab ipso cum magno
of-souls he-came therefore to the-bishop and by him with great
gaudio est receptus. Cui Episcopus ait. Pater tuus est contra
joy was received to-whom the-Bishop said father your is against
te turbatus, et scandalizatus valde. Unde si tu vis Deo servire,
you troubled and scandalized greatly whence if you wish God to-serve
redde illi pecuniam, quam habes; quae, quoniam forte est
give-back to-him the-money which you-have which since perhaps it-is
de injuste acquisitis, non vult Deus, ut eroges eam in opus
from unjustly acquired-things not wishes God that you-spend it on the-work
ecclesiae, propter peccata patris tui, cujus furor mitigabitur,
of-the-church on-account-of the-sins of-father your whose fury will-be-softened

ea recepta. Habeas ergo, fili, fiduciam in Domino, et
with-it received have therefore son confidence in the-Lord and
viriliter age, nolique timere, quia ipse erit adjutor tuus, et
manfully act and-do-not fear because he-himself will-be helper your and
pro ecclesiae suae opere abundanter tibi necessaria ministrabit.
for of-church his the-work abundantly to-you the-necessities will-furnish
Surrexit igitur vir Dei, laetus et confortatus in verbis
rose therefore the-man of-God glad and strengthened in the-words
Episcopi, et coram ipso portans pecuniam ait illi: Domine,
of-the-Bishop and before him carrying the-money said to-him Lord
non tantum pecuniam, quae est de rebus suis, volo ei
not only the-money which is from things his I-wish to-him
reddere gaudenti animo, sed etiam vestimenta. Et intrans
to-give-back with-rejoicing mind but also the-garments and entering
cameram episcopi, exuit omnia vestimenta sua, et ponens
the-chamber of-the-bishop he-stripped-off all garments his and putting
ea et pecuniam super ipsam coram Episcopo, aliisque
them and the-money upon it before the-Bishop and-the-other
astantibus, nudus foras exivit, et dixit: Audite omnes, et
bystanders naked outside went and said hear all and
intelligite: usque modo Petrum Barnardonis vocavi patrem
understand until now Peter of-Bernardone I-have-called father
meum, sed quia Domino servire proposui, reddo illi
my but because the-Lord to-serve I-have-resolved I-give-back to-him
pecuniam, pro qua erat turbatus, et omnia vestimenta, quae
the-money for which he-was troubled and all garments which
de suis rebus habui, volens amodo dicere: Pater noster, qui es
from his things I-had wishing henceforth to-say Father our who are
in coelis, non, pater Petre Barnardonis. Inventus est autem
in the-heavens not father Peter of-Bernardone found was moreover
vir Dei tunc cilicium habere ad carnem sub vestibus
the-man of-God then a-haircloth to-have next-to the-flesh under garments

coloratis. Surgens ergo pater ejus nimio dolore et furore
colored rising therefore father his with-excessive grief and fury
succensus, accepit denarios, et omnia vestimenta. Quae dum
kindled took the-pennies and all the-garments which while
portaret ad domum, illi, qui ad hoc spectaculum fuerant,
he-carried to the-house those who at this spectacle had-been
indignati sunt contra eum, quia nihil de vestimentis filio
indignant were against him because nothing of the-garments to-the-son
reliquerat. Super Francisco vero pietate commoti, coeperunt
he-had-left over Francis but with-pity moved they-began
fortiter lacrimare. Episcopus autem animum eius attendens,
strongly to-weep the-Bishop moreover the-mind his attending-to
atque fervorem, et constantiam ejus vehementer admirans,
and fervor and constancy his vehemently wondering-at
ipsum inter brachia sua recollegit cum pallio suo. Intelligebat
him between arms his gathered with cloak his he-understood
enim aperte, factum ipsius ex divino esse consilio, et
for openly the-deed his from divine to-be counsel and
agnoscebat ea, quae viderat, non parvum continere. Sicque
recognized those-things which he-had-seen not small to-contain and-so
ex tunc factus est eius adjutor, exhortando et fovendo
from then made he-was his helper by-exhorting and cherishing
ipsum, ac dirigendo et amplexando visceribus charitatis.
him and directing and embracing with-the-bowels of-charity

VII. De maximo labore, et afflictione ipsius, pro reparatione ecclesiae s. Damiani, et qualiter coepit vincere se ipsum eundo pro eleemosyna

REBUILDING SAN DAMIANO, AND THE FIRST BROTHERS

Francis rebuilds San Damiano with stones begged in the city and eats his begged scraps with joy. Cursed by his father, he takes a poor man as father to bless him, and begs oil in French, foretelling the Poor Ladies. Hearing the Gospel at Mass, he casts off shoes and staff, girds himself with a cord, and preaches peace. Bernard, after a night spent with him in talk, goes with him and Peter to Saint Nicholas, where Francis opens the Gospel book three times, and the two sell all and take the habit.

Servus igitur Dei Franciscus, nudatus ab omnibus, quae
the-servant therefore of-God Francis stripped from all-things which
sunt mundi, divinae vacat justitiae, propriamque vitam
are of-the-world to-divine is-free justice and-own life
contemnens, divino servitio se mancipat modis omnibus,
despising to-the-divine service himself he-consigns in-ways all
quibus potest. Revertensque ad ecclesiam s. Damiani,
in-which he-can and-returning to the-church of-Saint Damian
gaudens et fervens, fecit sibi quasi heremiticum habitum,
rejoicing and fervent he-made for-himself as-if a-hermit habit
et sacerdotem illius ecclesiae confortavit eodem sermone,
and the-priest of-that church strengthened with-the-same speech
quo ipse fuerat ab Episcopo confortatus. Deinde
with-which he-himself had-been by the-Bishop strengthened then
surgens, et introiens civitatem, coepit per plateas et vicos,
rising and entering the-city he-began through the-streets and lanes
tamquam ebrius spiritu Dominum collaudare. Finita vero
as drunk in-spirit the-Lord to-praise finished but
hujusmodi collaudatione Domini, ad acquirendos lapides pro
of-this-kind the-praising of-the-Lord to acquiring stones for

reparatione dictae ecclesiae se convertens, dicebat: Qui
the-repair of-the-said church himself turning he-said who
mihi dederit unum lapidem, habebit unam mercedem; qui
to-me shall-have-given one stone will-have one reward who
autem duos dederit, duas habebit mercedes; qui vero tres,
moreover two shall-have-given two will-have rewards who but three
totidem habebit mercedes. Sic et multa alia verba simplicia
as-many will-have rewards so also many other words simple
in fervore spiritus loquebatur; quia idiota, et simplex
in fervor of-spirit he-spoke because unlettered and simple
electus a Deo, non in doctis humanae sapientiae verbis, sed
chosen by God not in learned of-human wisdom words but
simpliciter in omnibus se habebat. Multi autem deridebant
simply in all-things himself he-held many moreover mocked
eum, putantes ipsum insanum: alii vero pietate commoti
him thinking him insane others but with-pity moved
movebantur ad lacrymas, videntes eum de tanta lascivia, et
were-moved to tears seeing him from so-great wantonness and
saeculi vanitate, ad tantam ebrietatem divini amoris tam cito
of-the-world vanity to so-great drunkenness of-divine love so quickly
venisse. At ipse derisiones contemnens, in spiritus fervore
to-have-come but he the-mockeries despising in of-spirit fervor
Deo gratias referebat. Quantum vero laboraverit in opere
to-God thanks rendered how-much but he-labored in the-work
supradicto, longum et difficile esset enarrare. Ipse enim,
above-said long and difficult it-would-be to-recount he-himself for
qui tam delicatus fuerat in domo paterna, propriis humeris
who so delicate had-been in the-house paternal with-own shoulders
lapides ferebat, in Dei servitio multipliciter se affligens.
stones carried in of-God service manifoldly himself afflicting

Sacerdos autem praedictus considerans ejus laborem, quod
the-priest moreover aforesaid considering his labor that
ipse tam ferventer, ultra vires, divino se obsequio
he-himself so fervently beyond strength to-divine himself service
mancipaverat, licet esset pauperculus, procurabat pro eo
had-consigned although he-were poor-little provided for him
fieri aliquid speciale ad victum. Sciebat namque ipsum
to-be-made something special for food he-knew for him
delicate vixisse in seculo. Quippe ut ipse vir Dei postea
delicately to-have-lived in the-world indeed as he-himself the-man of-God afterward
confessus est, frequenter electuariis et confectionibus utebatur,
confessed has frequently electuaries and confections he-used
et a cibis contrariis abstinebat. Cum autem die quadam
and from foods contrary abstained when moreover on-day a-certain
advertisset quod faciebat Sacerdos pro ipso, ad se conversus
he-had-noticed what did the-Priest for him to himself turned
ait: Invenies tu hunc Sacerdotem, quocumque ieris,
he-said will-you-find you this Priest wherever you-shall-have-gone
qui tantam tibi praestet humanitatem? Non est haec vita
who so-great to-you may-show kindness not is this the-life
pauperis hominis, quam eligere voluisti; sed sicut pauper
of-a-poor man which to-choose you-have-wished but as a-poor-man
vadens ostiatim portat in manu parasidem, et necessitate
going from-door-to-door carries in hand a-dish and by-necessity
coactus diversa cibaria coadunat, ita voluntarie te oportet
compelled diverse foods gathers so voluntarily you it-behooves
vivere amore illius, qui pauper natus et pauperrimus vixit in
to-live for-the-love of-him who poor born and very-poor lived in
saeculo, ac remansit nudus et pauper in patibulo, sepultusque
the-world and remained naked and poor on the-gibbet and-buried
in alieno sepulcro. Igitur quadam die accepit parasidem, et
in another tomb therefore on-a-certain day he-took a-dish and

ingressus civitatem, ivit petendo eleemosynam ostiatim.
entering the-city went asking alms from-door-to-door
Cumque diversa cibaria poneret in scutella, mirabantur multi,
and-when diverse foods he-put in the-bowl wondered many
qui sciebant eum tam delicate vixisse, videntes ipsum ad
who knew him so delicately to-have-lived seeing him to
tantum sui contemptum sic mirabiliter transmutatum.
so-great of-himself contempt so wondrously transformed
Quando autem voluit comedere illa diversa cibaria simul posita,
when moreover he-wished to-eat those diverse foods together placed
horruit primo, quia non solum comedere, sed nec videre
he-shuddered at-first because not only to-eat but not-even to-see
velle talia consueverat. Tandem vincens se ipsum coepit
to-wish such-things he-had-been-accustomed at-last conquering him himself he-began
comedere, et visum est illi, quod in comedendo aliquod
to-eat and seemed it-was to-him that in eating any
electuarium, nunquam sic fuit delectatus. Proinde [tantum]
electuary never so he-had-been delighted accordingly so-much
cor ejus in Domino exultavit, quod caro ipsius licet debilis
heart his in the-Lord exulted that the-flesh his although weak
et afflicta, corroborata est ad quaecumque aspera, et amara
and afflicted strengthened was for whatever harsh and bitter-things
laetanter pro Domino toleranda. Gratias insuper egit Deo,
gladly for the-Lord to-be-borne thanks moreover he-gave to-God
quod amarum sibi in dulce mutaverat, et eum multipliciter
that the-bitter for-him into sweet he-had-changed and him manifoldly
confortaverat Dixit ergo illi Presbytero, quod de cetero
had-strengthened he-said therefore to-that Priest that for the-rest
pro se aliqua cibaria non faceret, nec fieri procuraret.
for him any foods not he-should-make nor to-be-made should-provide

Pater vero ipsius videns eum in tanta vilitate positum,
the-father but his seeing him in so-great lowliness placed
dolore nimio repletus est. Quia enim multum dilexerat ipsum,
with-grief excessive filled was because for much he-had-loved him
verecundabatur, et dolebat tantum super eum, videns carnem
he-was-ashamed and grieved so-much over him seeing the-flesh
illius quasi mortuam ex afflictione nimia et algore, quod
his as-if dead from affliction excessive and cold that
ubicumque reperiebat ipsum, maledicebat ei. Vir autem
wherever he-found him he-cursed him the-man moreover
Dei maledictiones patris attendens, hominem quemdam
of-God the-curses of-the-father attending-to a-man certain
pauperculum et despectum assumpsit sibi in patrem.
poor-little and despised took to-himself as father
Et ait illi: Veni mecum, et dabo tibi de eleemosynis,
and said to-him come with-me and I-shall-give to-you of the-alms
quae mihi dabuntur. Cum autem videris patrem meum
which to-me will-be-given when moreover you-shall-have-seen father my
maledicentem mihi, ego quoque dixero tibi: benedic
cursing me I also shall-have-said to-you bless
mihi, pater: signabis me, ac benedices me vice illius. Sic
me father you-will-sign me and will-bless me in-place of-him so
igitur benedicente sibi paupere illo, dicebat vir Dei ad
therefore with-blessing him poor-man that said the-man of-God to
patrem: Non credis, quod Deus possit mihi dare patrem
the-father not do-you-believe that God can to-me to-give a-father
benedicentem mihi contra maledictiones tuas? Praeterea multi
blessing me against curses your besides many
deridentes eum, videntes ipsum ita derisum patienter omnia sic
mocking him seeing him so mocked patiently all-things so
sustinere, stupore nimio mirabantur. Unde tempore hiemali
to-bear with-amazement excessive wondered whence at-time of-winter

cum orationi quodam mane consisteret, contectus pauperculis
when in-prayer on-a-certain morning he-stood covered with-poor-little
indumentis, frater ejus carnalis prope ipsum transiens, cuidam
clothes brother his carnal near him passing to-a-certain
concivi suo dixit ironice: dicas Francisco, quod saltem unam
fellow-citizen his said ironically tell Francis that at-least one
nummatam de sudore vendat tibi. Quod audiens vir Dei,
pennyworth of sweat he-should-sell you which hearing the-man of-God
gaudio salutari perfusus, in fervore spiritus gallice respondit:
with-joy wholesome steeped in fervor of-spirit in-French answered
ego, inquit, care vendam Domino meo sudorem istum.
I he-says dearly will-sell to-the-Lord my sweat this
Cum autem laboraret assidue in opere ecclesiae memoratae,
when moreover he-labored assiduously in the-work of-the-church remembered
volens in ipsa ecclesia luminaria jugiter esse accensa ibat
wishing in the-very church the-lights continually to-be lit he-went
per civitatem oleum mendicando; sed cum prope quamdam
through the-city oil begging but when near a-certain
domum venisset, videns ibi homines congregatos ad ludum,
house he-had-come seeing there men gathered for play
verecundatus coram eis eleemosynam petere, retrocessit. In
ashamed before them alms to-ask he-drew-back on
se ipsum vero conversus arguit se peccasse, currensque
him himself but turned he-rebuked himself to-have-sinned and-running
ad locum, ubi ludus fiebat, dixit coram omnibus astantibus
to the-place where the-play was-made he-said before all bystanders
culpam suam, quod verecundatus fuerat petere eleemosynam
fault his that ashamed he-had-been to-ask alms
propter eos. Et ferventi spiritu ad domum illam accedens,
on-account-of them and with-fervent spirit to house that approaching
gallice petiit eleemosynam amore Dei, pro luminaribus
in-French he-asked alms for-the-love of-God for the-lights

ecclesiae supradictae. Cum aliis autem laborantibus in opere
of-the-church above-said with others moreover laboring in the-work
praefato persistens, clamabat alta voce in gaudio spiritus ad
aforesaid persisting he-cried with-loud voice in the-joy of-the-spirit to
habitatores, et transeuntes juxta ecclesiam, dicens eis gallice:
the-inhabitants and passers-by near the-church saying to-them in-French
Venite, et adjuvate me in opere ecclesiae s. Damiani,
come and help me in the-work of-the-church of-Saint Damian
quae futura est monasterium Dominarum, quarum fama et
which about-to-be is a-monastery of-Ladies whose fame and
vita in universali ecclesia glorificabitur Pater noster caelestis.
life in the-universal church will-be-glorified Father our heavenly
Ecce quomodo spiritu prophetiae repletus, vere futura
behold how with-the-spirit of-prophecy filled truly the-future
praedixit. Hic enim est locus ille sacer, in quo gloriosa religio
he-foretold this for is place that sacred in which the-glorious religion
et excellentissimus ordo pauperum Dominarum virginumque
and most-excellent order of-the-poor Ladies and-of-virgins
sacrarum, a conversatione beati Francisci fere sex annorum
sacred from the-conversion of-blessed Francis almost of-six years
spatio consumato, per eumdem beatum Franciscum sumpsit
with-the-space completed through the-same blessed Francis took
exordium. Quarum vita mirifica et institutio gloriosa, a sanctae
beginning whose life wondrous and institution glorious by of-holy
memoriae domino Papa Gregorio nono, tunc temporis Hostiensi
memory lord Pope Gregory ninth at-that of-time of-Ostia
Episcopo, auctoritate Sedis Apostolicae est plenius confirmata.
Bishop with-the-authority of-the-See Apostolic was more-fully confirmed

VIII. Qualiter auditis, et intellectis consiliis Christi in
VIII how with-heard and understood the-counsels of-Christ in
evangelio, statim mutavit habitum exteriorem, et induit
the-gospel at-once he-changed the-habit outer and put-on
[novum] habitum perfectionis interius, et exterius.
the-new habit of-perfection inwardly and outwardly
Beatus itaque Franciscus, ecclesiae sancti Damiani perfecto
blessed and-so Francis of-the-church of-holy Damian with-finished
jam opere, habitum heremiticum portabat, baculumque manu
already work the-habit hermit bore and-a-staff in-hand
gestans, pedibus calceatis, et cinctus corrigia incedebat.
carrying with-feet shod and girded with-a-thong went
Audiens autem quadam die inter missarum solemnia ea,
hearing moreover on-a-certain day during of-masses the-solemnities those-things
quae Christus discipulis ad praedicandum missis loquebatur,
which Christ to-the-disciples for preaching sent spoke
ne scilicet aurum, vel argentum, nec sacculum, vel peram, nec
lest namely gold or silver nor purse or wallet nor
virgam portarent in via, nec calceamenta, nec duas tunicas
staff they-should-carry on the-way nor shoes nor two tunics
habeant, intelligensque haec postea clarius ab ipso
they-should-have and-understanding these-things afterward more-clearly from the-very
Presbytero, indicibili repletus gaudio: Hoc, inquit, est quod
Priest with-unspeakable filled joy this he-says is what
cupio totis viribus adimplere. Igitur cunctis, quae audierat,
I-desire with-all strengths to-fulfill therefore all-things which he-had-heard
commissis memoriae, laetanter his adimplendis innititur,
committed to-memory gladly on-these to-be-fulfilled he-strives
duplicibus sine mora dimissis, ex tunc jam virga, calceamentis,
with-double without delay sent-away from then now staff shoes
sacculo, vel pera non utitur: faciens autem sibi tunicam valde
purse or wallet not he-uses making moreover for-himself a-tunic very

contemptibilem, et incultam, rejecta corrigia, pro cingulo
contemptible and uncouth with-thrown-away thong for girdle
funem sumpsit. Omnem quoque sollicitudinem cordis, novae
a-rope he-took all also care of-heart to-the-new
gratiae verbis apponens, qualiter illa possit opere perficere,
grace words applying how them he-might-be-able by-deed to-complete
caepit instinctu divino evangelicae perfectionis annunciator
he-began by-instinct divine of-gospel perfection a-herald
existere, poenitentiamque simpliciter in publicum praedicare.
to-be and-penance simply in public to-preach
Erant autem verba ejus non inania, nec risu digna, sed
were moreover words his not empty nor of-laughter worthy but
virtute Spiritus sancti plena, cordis medullas penetrantia,
with-the-power of-the-Spirit Holy full of-the-heart the-marrows penetrating
ita ut in stuporem vehementer converterent audientes.
so that into amazement vehemently they-turned the-hearers
Sicut autem postmodum ipse testatus est, huiusmodi
as moreover afterward he-himself testified has of-this-kind
salutationem, Domino revelante, didicerat, videlicet: Dominus
a-greeting with-the-Lord revealing he-had-learned namely the-Lord
det tibi pacem. Et ideo in omni praedicatione sua, pacem
give to-you peace and therefore in every preaching his peace
annuncians, populum in praedicationis exordio salutabat.
announcing the-people at of-the-preaching the-beginning he-greeted
Et mirum, nec sine miraculo admittendum, quod ad
and wonderful nor without miracle to-be-admitted that for
hanc salutationem annunciandam ante suam conversionem
this greeting to-be-announced before his conversion
habuerat quemdam praecursorem, qui frequenter ibat per
he-had-had a-certain forerunner who frequently went through
Assisium salutando per hunc modum: pax, et bonum:
Assisi greeting through this manner peace and good

pax et bonum. De quo creditum est firmiter, quod sicut
peace and good about whom believed it-is firmly that as
Joannes Christum praenuncians, Christo incipiente praedicare,
John Christ foretelling with-Christ beginning to-preach
defecit, ita et iste, velut alter Joannes, beatum Franciscum
failed so also this-one like another John blessed Francis
praecesserat in annunciatione pacis. Qui etiam post adventum
had-preceded in the-announcing of-peace who also after the-coming
ipsius non comparuit sicut prius. Subito ergo vir
his not appeared as before suddenly therefore the-man
Dei Franciscus, spiritu prophetarum perfusus, juxta
of-God Francis with-the-spirit of-the-prophets steeped according-to
sermonem propheticum statim post dictum suum praeconem
the-word prophetic at-once after the-said his herald
annuntiabat pacem, praedicabat salutem, ejusque salutaribus
announced peace preached salvation and-by-his saving
monitis plurimi verae paci foederabantur, qui discordes a
admonitions very-many to-true peace were-bound who discordant from
Christo extiterant, a salute longinqui.
Christ had-been from salvation far
Innotescente autem apud multos beati Francisci tam
becoming-known moreover among many of-blessed Francis as-much
simplicis doctrinae veritate, quam vitae, coeperunt post duos
of-the-simple teaching with-the-truth as of-life began after two
annos a sua conversione viri quidam, ipsius exemplo, ad
years from his conversion men certain by-his example to
poenitentiam animari, et eidem, rejectis omnibus, habitu,
penance to-be-roused and to-him with-cast-off all-things in-habit
vitaque conjungi. Quorum primus extitit frater Bernardus
and-life to-be-joined of-whom the-first was brother Bernard
sanctae memoriae, qui considerans constantiam, et fervorem
of-holy memory who considering the-constancy and fervor

beati Francisci in divino servitio, quomodo scilicet cum multo
of-blessed Francis in the-divine service how namely with much
labore destructas reparabat ecclesias, asperamque vitam ducebat,
labor ruined he-repaired churches and-a-harsh life led
cum sciret ipsum delicate vixisse in seculo, proposuit
since he-knew him delicately to-have-lived in the-world resolved
in corde suo omnia, quae habebat, erogare pauperibus, et
in heart his all-things which he-had to-spend on-the-poor and
illi, vita et habitu, firmiter adhaerere. Quadam ergo die
to-him in-life and habit firmly to-cleave on-a-certain therefore day
secrete ad virum Dei accendens, ei suum propositum
secretly to the-man of-God approaching to-him his purpose
revelavit, condixitque cum illo, ut tali sero veniret
revealed and-agreed with him that on-such an-evening he-should-come
ad eum. Beatus autem Franciscus audiens, gratias agens Deo,
to him blessed moreover Francis hearing thanks giving to-God
tamquam nullum socium habens, gavisus est valde, maxime
as no companion having rejoiced has greatly most-of-all
quia dominus Bernardus erat aedificationis magnae vir.
because lord Bernard was of-edification great a-man
Venit ergo beatus Franciscus ad domum statuto sero
came therefore blessed Francis to the-house at-the-appointed evening
cum magna cordis exultatione, et cum illo tota nocte illa
with great of-heart exultation and with him the-whole night that
permansit. Cui inter alia dixit dominus Bernardus: Si
remained to-whom among other-things said lord Bernard if
quis a domino suo haberet multa, vel pauca, quae tenuisset
anyone from lord his should-have many or few-things which he-had-held
per multos annos, et nollet amplius retinere, quid de
for many years and should-not-wish further to-retain what about
ipsis agere posset, quod melius esset? Beatus Franciscus
them to-do could-he that better would-be blessed Francis

respondit, quod ea domino suo deberet reddere, a quo
answered that them to-lord his he-ought to-give-back from whom
eadem recepisset. Et dominus Bernardus ait: Ergo, frater,
the-same he-had-received and lord Bernard said therefore brother
omnia mea bona temporalia volo erogare amore Dei et
all my goods temporal I-wish to-spend for-the-love of-God and
Domini Jesu Christi, qui contulit ea mihi, sicut tibi melius
of-the-Lord Jesus Christ who bestowed them on-me as to-you better
videbitur expedire. Cui sanctus dixit: Summo mane ad
will-seem to-be-expedient to-whom the-saint said at-earliest morning to
ecclesiam ibimus: et per evangeliorum codicem cognoscemus,
the-church we-shall-go and through of-the-gospels the-book we-shall-learn
quomodo Dominus discipulos suos docuit. Surgentes igitur
how the-Lord disciples his taught rising therefore
mane, cum quodam alio Petro nomine, qui etiam cupiebat
in-the-morning with a-certain other Peter by-name who also desired
fieri frater, venerunt ad ecclesiam s. Nicolai juxta plateam
to-become a-brother they-came to the-church of-Saint Nicholas near the-square
civitatis Assisii; quam ad orationem ingressi, quia simplices
of-the-city of-Assisi which for prayer entered because simple
erant, et nesciebant invenire verbum evangelicum de
they-were and knew-not to-find the-word of-the-gospel about
renunciatione saeculi, Dominum rogabant devote, ut in prima
the-renunciation of-the-world the-Lord they-asked devoutly that at the-first
libri aperitione voluntatem suam eis ostendere dignaretur.
of-the-book opening will his to-them to-show he-would-deign
Oratione autem finita, beatus Franciscus accipiens librum
with-prayer moreover finished blessed Francis taking the-book
clausum, flexis genibus coram altari, aperuit ipsum, et in
closed with-bent knees before the-altar opened it and at
prima ejus aperitione occurrit illud consilium Domini: Si
the-first its opening met-him that counsel of-the-Lord if

vis perfectus esse, vade, et vende omnia, quae habes, et da
you-wish perfect to-be go and sell all-things which you-have and give
pauperibus, et habebis thesaurum in caelo. Quo aperto,
to-the-poor and you-will-have treasure in heaven with-which opened
beatus Franciscus gavisus est valde, et gratias egit Deo;
blessed Francis rejoiced has greatly and thanks gave to-God
sed quia verus cultor Trinitatis, trino voluit testimonio
but because a-true worshiper of-the-Trinity with-threefold he-wished testimony
confirmari, secundo, et tertio librum aperuit. Et in secunda
to-be-confirmed a-second-time and a-third-time the-book he-opened and at the-second
aperitione occurrit illud: Nihil tuleritis in via; etc. In tertia
opening met-him that nothing take on the-way etc at the-third
vero illud: Qui vult venire post me, abneget semetipsum, etc.
but that who wishes to-come after me let-him-deny himself etc
Beatus ergo Franciscus, in qualibet libri aperitione, gratiis
blessed therefore Francis at every of-the-book opening with-thanks
Deo exhibitis pro confirmatione sui propositi et desiderii diu
to-God shown for the-confirmation of-his purpose and desire long
concepti, tertio sibi divinitus exhibita et monstrata, dixit
conceived three-times to-him divinely shown and displayed said
praedictis viris, scilicet Bernardo, et Petro: Fratres, haec est
to-the-aforesaid men namely Bernard and Peter brothers this is
vita, et regula nostra, et omnium, qui voluerint nostrae
the-life and rule our and of-all who shall-have-wished to-our
societati conjungi. Ite igitur, et sicut audistis, implete. Abiit
fellowship to-be-joined go therefore and as you-have-heard fulfill went-away
itaque dominus Bernardus, qui erat dives valde, et venditis
and-so lord Bernard who was rich very and with-sold
omnibus, quae habebat, et multaque pecunia congregata,
all-things which he-had and and-with-much money gathered
pauperibus civitatis distribuit universa. Petrus etiam pro
to-the-poor of-the-city distributed all Peter also according-to

posse divinum consilium adimplevit. Distractis autem omnibus,
ability the-divine counsel fulfilled with-disposed-of moreover all-things
habitum, quem paulo ante Sanctus assumpserat, postquam
the-habit which a-little before the-Saint had-taken after
reliquit haeremiticum habitum, ambo pariter susceperunt, et
he-left the-hermit habit both alike took-up and
ab illa hora simul cum ipso vixerunt secundum formam
from that hour together with him lived according-to the-form
sancti Evangelii a Domino illis ostensam. Et ideo beatus
of-the-holy Gospel by the-Lord to-them shown and therefore blessed
Franciscus dixit in testamento suo: Ipse Dominus revelavit
Francis said in testament his himself the-Lord revealed
mihi ut deberem vivere secundum formam sancti Evangelii.
to-me that I-should to-live according-to the-form of-the-holy Gospel

IX. De modo vocationis fratris Silvestri, et de visione, quam habuit ante ingressum ordinis

SYLVESTER, GILES, AND THE FIRST MISSIONS

The priest Sylvester demands more for his stones, is paid by handfuls, dreams of a cross from Francis's mouth, and enters the order. Giles joins, and they go into the Marches, taken for madmen. Sending six brothers out, Francis foretells their welcome and their scorn; two, refused shelter at Florence, sleep by an oven and are taken in.

Cum autem, ut dictum est, dominus Bernardus bona sua
when moreover as said it-is lord Bernard goods his
pauperibus largiretur, aderat beatus Franciscus intuens
to-the-poor bestowed was-present blessed Francis gazing-at
virtuosam operationem Domini, et ipsum Dominum in corde
the-powerful working of-the-Lord and the-very Lord in heart

suo glorificans, et collaudans. Venit autem quidam Sacerdos
his glorifying and praising came moreover a-certain Priest
nomine Silvester, a quo beatus Franciscus emerat lapides
by-name Sylvester from whom blessed Francis had-bought stones
pro reparatione ecclesiae sancti Damiani. Et videns tantam
for the-repair of-the-church of-holy Damian and seeing so-much
pecuniam expendi consilio viri Dei, cupiditatis igne
money to-be-spent by-the-counsel of-the-man of-God of-greed with-the-fire
succensus, dixit ad eum: Francisce, non bene solvisti mihi
kindled he-said to him Francis not well you-have-paid me
pro lapidibus, quos emisti a me. Audiens autem avaritiae
for the-stones which you-bought from me hearing moreover of-avarice
contemptor illum murmurantem injuste, accessit ad dominum
the-despiser him murmuring unjustly he-approached to lord
Bernardum, mittensque manum in clamydem ejus, ubi erat
Bernard and-putting the-hand into the-cloak his where was
pecunia, cum magno fervore spiritus extraxit eam, plenam
the-money with great fervor of-spirit he-drew-out it full
denariis, et dedit presbytero murmuranti. Et iterum secundo
of-pennies and gave to-the-priest murmuring and again a-second-time
implens manum pecunia dixit illi: Habes adhuc plene
filling the-hand with-money he-said to-him have-you now fully
solutionem, domine Sacerdos? Et respondit: Plene habeo, frater,
payment lord Priest and he-answered fully I-have brother
et laetus ad domum suam revertitur cum pecunia sic accepta.
and glad to house his returns with the-money so received
Post paucos autem dies idem Sacerdos inspiratus a Domino,
after few moreover days the-same Priest inspired by the-Lord
coepit super his, quae beatus Franciscus egerat, cogitare;
began over these-things which blessed Francis had-done to-think
et dicebat intra se: Nonne [sum] miser homo, qui cum
and said within himself surely I-am a-wretched man who though

senex sim, temporalia concupisco, et hic juvenis ea pro Dei
old I-am temporal-things covet and this young-man them for of-God
amore despicit, et abhorret? Sequenti autem nocte vidit in
love despises and abhors on-the-following moreover night he-saw in
somnis crucem immensam, cujus summitas coelos tangebat,
dreams a-cross immense whose top the-heavens touched
et pes ejus stabat fixus in ore Francisci; ipsiusque latera
and the-foot its stood fixed in the-mouth of-Francis and-his arms
ab una parte mundi ad alteram tendebantur. Evigilans ergo
from one side of-the-world to the-other were-stretched waking therefore
Sacerdos, cognovit, et credidit firmiter, Franciscum esse verum
the-Priest knew and believed firmly Francis to-be a-true
amicum et servum Christi, atque religionem, quam coeperat,
friend and servant of-Christ and the-religion which he-had-begun
esse per universum mundum protinus dilatandam. Sicque
to-be through the-whole world forthwith to-be-spread and-so
coepit Deum timere, et in domo sua poenitentiam agere.
he-began God to-fear and in house his penance to-do
Tandem vero post modicum tempus ingressus est ordinem
at-last but after a-short time entered he-has the-order
jam inceptum, in quo optime vixit, et gloriose finivit.
already begun in which most-excellently he-lived and gloriously ended
Vir autem Dei Franciscus duobus, ut dictum est, fratribus
the-man moreover of-God Francis to-two as said it-is brothers
sociatus, cum non haberet hospitium, ubi cum eis maneret,
joined since not he-had a-lodging where with them he-might-stay
simul cum eis ad quamdam pauperculam ecclesiam derelictam
together with them to a-certain poor-little church abandoned
se transtulit, quae Sancta Maria de Portiuncula dicebatur.
himself he-transferred which Saint Mary of Portiuncula was-called
Et fecerunt ibi unam domunculam, in qua aliquando pariter
and they-made there one little-house in which sometimes together

morarentur. Post autem aliquot dies vir quidam assisinas,
they-might-stay after moreover some days a-man certain of-Assisi
Ægidius nomine, venit ad eos, et cum magna reverentia et
Giles by-name came to them and with great reverence and
devotione, flexis genibus rogavit virum Dei, ut eum in sua
devotion with-bent knees asked the-man of-God that him into his
societate reciperet. Quem cum vir Dei videret fidelissimum
fellowship he-would-receive whom when the-man of-God saw most-faithful
et devotum, et cum multam gratiam a Deo consequi
and devout and since much grace from God to-obtain
poterat, ut postea patuit per effectum, libenter eum recepit.
he-could as afterward was-plain by the-effect gladly him he-received
Conjuncti vero hii quatuor cum immensa laetitia, et gaudio
joined but these four with immense gladness and joy
Spiritus Sancti, ad majorem profectum se taliter diviserunt.
of-the-Spirit Holy for greater progress themselves so divided
Beatus Franciscus assumens fratrem Ægidium secum ivit
blessed Francis taking brother Giles with-himself went
in Marchiam anconitanam; alii autem duo in regionem
into the-March of-Ancona the-others moreover two into region
aliam perrexerunt. Euntes ergo in Marchiam, exultabant
another proceeded going therefore into the-March they-exulted
vehementer in Domino, sed vir sanctus, alta et
vehemently in the-Lord but the-man holy with-loud and
clara voce laudes gallice cantans, benedicebat et glorificabat
clear voice praises in-French singing blessed and glorified
Altissimi bonitatem. Tanta vero in eis erat laetitia, quasi
of-the-Most-High the-goodness so-great but in them was gladness as-if
magnum thesaurum invenissent in evangelico praedio dominae
a-great treasure they-had-found in the-gospel estate of-lady
paupertatis, cujus amore omnia temporalia velut stercora
poverty for-whose love all temporal-things like dung

contemserant liberaliter et libenter. Dixit autem sanctus ad
they-had-despised liberally and gladly said moreover the-saint to
fratrem Ægidium: Nostra religio erit similis piscatori, qui
brother Giles our religion will-be like to-a-fisherman who
mittit retia sua in aquam capiens piscium multitudinem
casts nets his into the-water catching of-fish a-multitude
copiosam, et parvos in aquam relinquens, magnos eligit
abundant and the-small in the-water leaving the-large chooses
in vasa sua; sicque prophetavit ordinem dilatandum. Licet
into vessels his and-so he-prophesied the-order to-be-spread although
autem vir Dei nondum plene populo praedicaret, quando
moreover the-man of-God not-yet fully to-the-people preached when
tamen per civitates et castella transibat, exortabatur omnes,
however through cities and towns he-passed he-exhorted all
ut amarent, et timerent Deum, atque poenitentiam agerent
that they-should-love and fear God and penance do
de peccatis. Frater autem Ægidius admonebat audientes, ut
for sins brother moreover Giles admonished the-hearers that
ei crederent, quia eis optime consulebat.
him they-should-believe because them most-excellently he-counseled
Qui vero audiebant, dicebant: Qui sunt isti, et quae sunt verba
who but heard said who are these and what are words
haec, quae dicunt? Erat enim tunc amor et timor Dei quasi
these which they-say there-was for then the-love and fear of-God as-if
ubique extinctus, et via poenitentiae penitus nesciebatur,
everywhere extinguished and the-way of-penance utterly was-unknown
imo stultitia reputabatur. Nam in tantum praevaluerat carnis
nay foolishness was-reckoned for to so-much had-prevailed of-the-flesh
illecebra, mundi cupiditas et superbia vitae, quod totus
the-allurement of-the-world the-greed and the-pride of-life that the-whole
mundus in his tribus malignitatibus penitus videbatur. Erat
world in these three malignities wholly seemed there-was

igitur de his viris evangelicis diversa opinio. Alii enim dicebant
therefore about these men of-the-gospel diverse opinion some for said
eos stultos, vel ebrios; alii autem asserebant, quod talia verba
them fools or drunk others moreover asserted that such words
non ex stultitia procedebant. Unus vero de audientibus dixit:
not from foolishness proceeded one but of the-hearers said
Aut propter summam perfectionem Domino adhaeserunt,
either on-account-of the-highest perfection to-the-Lord they-have-cleaved
aut certe insani sunt, quia desperata videtur eorum via,
or surely insane they-are because desperate seems their way
cum parco cibo utantur, et nudis pedibus ambulent, atque
since sparing food they-use and with-bare feet walk and
vilissimis vestibus sint induti. Inter haec tamen, licet
in-the-vilest garments are clothed amid these-things however although
quidam timorem incurrerent, visa forma conversationis
certain-ones fear incurred with-seen the-form of-life
eorum, non adhuc aliqui sequebantur; sed mulieres juvenculae
their not yet any followed but women young
videntes eos a longe, fugiendo pavebant, ne forte stultitia
seeing them from afar by-fleeing were-afraid lest perhaps by-the-foolishness
vel insania eorum ducerentur. Cumque circuissent illam
or insanity their they-be-led and-when they-had-gone-round that
provinciam, redierunt ad dictum locum s. Mariae.
province they-returned to the-said place of-Saint Mary
Paucis autem diebus elapsis, venerunt ad eos tres alii viri
a-few moreover days elapsed came to them three other men
de Assisio, videlicet Sabbatinus, Moricus, et Joannes de
from Assisi namely Sabbatino Morico and John of
Cappella, supplicantes beato Francisco, ut eos in fratres
Cappella begging blessed Francis that them as brothers
reciperet; et ipse recepit eos humiliter, et benigne.
he-would-receive and he received them humbly and kindly

Quando autem eleemosynas per civitatem petebant, vix
when moreover alms through the-city they-asked scarcely
aliquis dabat eis, sed improperabant illis dicentes, quod
anyone gave to-them but they-reproached them saying that
res suas dimiserant, ut comederent alienas, et ideo
things their they-had-left that they-might-eat the-goods-of-others and therefore
maximam penuriam sustinebant. Eorum quoque parentes,
the-greatest want they-endured their also parents
et consanguinei persequebantur illos. Aliique de civitate
and kinsmen persecuted them and-others of the-city
deri[de]bant ipsos tamquam insensatos, et stultos; quia
mocked them as senseless and foolish because
tempore illo nullus relinquebat sua, ut peteret eleemosynas
at-time that no-one left his-own that he-might-ask alms
ostiatim. Episcopus vero civitatis Assisii, ad quem [pro]
from-door-to-door the-bishop but of-the-city of-Assisi to whom for
consilio frequenter ibat vir Dei, benigne ipsum recipiens
counsel frequently went the-man of-God kindly him receiving
dixit ei: Dura mihi videtur, et aspera vita vestra, nihil
said to-him hard to-me seems and harsh life your nothing
scilicet in saeculo possidere. Cui sanctus ait: Domine,
namely in the-world to-possess to-whom the-saint said Lord
si possessiones haberemus, nobis essent necessaria arma ad
if possessions we-had for-us would-be necessary arms for
protectionem nostram. Nam inde oriuntur quaestiones, et
protection our for thence arise disputes and
lites, soletque ex hoc amor Dei, et proximi multipliciter
lawsuits and-is-wont from this the-love of-God and of-neighbor manifoldly
impedire, et ideo nolumus in hoc saeculo possidere aliquid
to-be-hindered and therefore we-wish-not in this world to-possess anything
temporalium. Et placuit multum Episcopo responsio viri
of-temporal-things and pleased much the-Bishop the-answer of-the-man

Dei, qui cuncta transitoria, et praecipue pecuniam contempsit
of-God who all transitory-things and especially money despised
in tantum, ut in omnibus regulis suis commendaret potissime
to so-much that in all rules his he-commended most-of-all
paupertatem, et omnes fratres sollicitos redderet de pecunia
poverty and all the-brothers anxious he-rendered about money
vitanda; plures enim regulas fecit, et eas expertus est,
to-be-avoided several for rules he-made and them tested he-has
priusquam faceret illam, quam ultimo reliquit fratribus. Unde
before he-made that which last he-left to-the-brothers whence
in una ipsarum dixit in detestationem pecuniae: Caveamus
in one of-them he-said in detestation of-money let-us-beware
qui reliquimus omnia, ve pro tam modico regnum coelorum
who have-left all-things lest for so little the-kingdom of-the-heavens
perdamus. Et si pecuniam in aliquo loco inveniremus, non
we-lose and if money in some place we-should-find not
curemus, plus, quam pulverem, quem pedibus calcamus.
let-us-care more than dust which with-feet we-tread
X. Qualiter praedixit sex socis suis omnia, quae ventura
X how he-foretold to-six companions his all-things which to-come
erant illis euntibus per mundum.
were to-them going through the-world
Sanctus autem Franciscus, cum jam esset gratia illuminatus
saint moreover Francis when already he-was by-the-grace illumined
Spiritus Sancti, convocans ad se dictos sex fratres praedixit
of-the-Spirit Holy calling-together to himself the-said six brothers foretold
illis quae ventura erant. Consideremus, inquit, fratres
to-them what to-come were let-us-consider he-says brothers
carissimi, vocationem nostram, qua misericorditer vocavit
dearest calling our by-which mercifully called
nos Deus, non tantum pro nostra, sed pro multorum salute,
us God not only for our but for of-many salvation

ut eamus per mundum, exhortando omnes populos tam
that we-may-go through the-world exhorting all peoples as-much
exemplo, quam verbo ad agendam poenitentiam de peccatis suis,
by-example as by-word to doing penance for sins their
et habendam memoriam mandatorum Dei. Nolite timere,
and having memory of-the-commandments of-God do-not fear
quia pusilli et despecti videamini et insipientis, sed secure
because little and despised you-may-seem and foolish but securely
annuntiate simpliciter poenitentiam, confidentes in Domino,
announce simply penance trusting in the-Lord
qui vicit mundum, quod spiritu suo loquitur per vos, et
who conquered the-world that by-spirit his he-speaks through you and
in vobis ad exhortandum omnes, ut convertantur ad ipsum, et
in you for exhorting all that they-be-converted to him and
ejus mandata observent. Invenietis quosdam homines fideles,
his commandments may-keep you-will-find certain men faithful
mansuetos, et benignos, qui cum gaudio vos, et verba vestra
gentle and kind who with joy you and words your
recipient; aliosque plures infideles superbos, blasphemosque, qui
will-receive and-others many unfaithful proud and-blasphemous who
exprobrantes resistent vobis, et his contra dicetis. Ponite
reproaching will-resist you and these-things against you-will-speak set
ergo in cordibus vestris patienter, et humiliter omnia tolerare.
therefore in hearts your patiently and humbly all-things to-bear
Et benedixit illos. Et sic benedicti abierunt viri Dei
and he-blessed them and so blessed went-away the-men of-God
devote ejus monita servantes. Cum autem inveniebant
devoutly his admonitions keeping when moreover they-found
aliquam ecclesiam, sive crucem, inclinabant se ad
any church or cross they-bowed themselves to
orationem, et devote dicebant: Adoramus te, Christe, et
prayer and devoutly said we-adore you Christ and

benedicimus tibi, per omnes Ecclesias tuas quae sunt in
we-bless you through all Churches your which are in
toto mundo, quia per sanctam crucem tuam redemisti
the-whole world because through holy cross your you-have-redeemed
mundum. Credebat enim semper invenire locum Domini,
the-world he-believed for always to-find a-place of-the-Lord
ubicumque vel crucem, invenissent. Quicumque autem eos
wherever even a-cross they-had-found whoever moreover them
videbant, plurimum mirabantur, eo quod habitu, et vita
saw very-much wondered for-this that in-habit and life
dissimiles erant omnibus, et silvestres homines videbantur.
unlike they-were to-all and wild men they-seemed
Quocumque vero intrabant, civitatem, vel castellum, aut
wherever but they-entered a-city or town or
villam, vel domum, annuntiabant pacem, confortantes omnes,
village or house they-announced peace strengthening all
ut timerent, et amarent creatorem coeli, et terrae,
that they-should-fear and love the-creator of-heaven and earth
ejusque mandata servarent. Quidam libenter eos audiebant;
and-his commandments should-keep some gladly them heard
alii e contrario deridebant, et a multis interrogabantur
others on the-contrary mocked and by many they-were-asked
unde erant, et de quo ordine. Quibus, licet laboriosum
whence they-were and of what order to-whom although laborious
esset tot quaestionibus respondere, simpliciter tamen
it-were to-so-many questions to-answer simply however
confitebantur, quod erant viri poenitentiales de civitate
they-confessed that they-were men penitential from the-city
Assisii oriundi; non enim ordo eorum dicebatur religio.
of-Assisi sprung not for order their was-called a-religion

Multi vero eos deceptores, vel fatuos judicabant, nec volebant
many but them deceivers or fools judged nor wished
eos recipere in domum suam, ne tamquam fures res eorum
them to-receive into house their lest as thieves things their
furtim auferrent. Unde in multis locis post injurias eis
stealthily they-should-carry-off whence in many places after injuries on-them
illatas, hospitabantur in ecclesiarum porticibus, vel domorum.
inflicted they-lodged in of-churches the-porches or of-houses
Nam, ut dictum est, cum parvi et magni eos exprobarent
for as said it-is when small and great them reproached
et eis iniuriarentur, auferebent illis quandoque etiam
and them insulted they-took-away from-them sometimes even
vestimenta vilissima que habebant. Cumque servi Dei
the-garments vilest which they-had and-when the-servants of-God
remanerent nudi, quia secundum formam Evangelii unam
remained naked because according-to the-form of-the-Gospel one
tantum tunicam portabant, non repetebant ablata
only tunic they-wore not they-sought-back the-things-taken-away
sibi restitui. Si qui vero pietate moti reddere volebant
to-themselves to-be-restored if any but by-pity moved to-give-back wished
ablata, libenter recipiebant. Quidam lutum super eos
the-things-taken-away gladly they-received some mud upon them
iactabant. Alii vero ponentes taxillos in manibus eorum
threw others but putting dice in the-hands their
invitabant eos si ludere volebant. Alii capientes capucia eorum
invited them if to-play they-wished others taking the-hoods their
a tergo post dorsum suum sicut suspensos eos portabant.
from behind behind back their as hanging them carried
Haec et hiis similia faciebant illis, reputantes eos
these-things and to-these similar-things they-did to-them reckoning them
tam viles, quod audacter affligebant eos sicut volebant.
so vile that boldly they-afflicted them as they-wished

Insuper fame et siti et frigore et nuditate immensas
moreover by-hunger and thirst and cold and nakedness immense
tribulationes et angustias tollerabant. Que constanter et
tribulations and straits they-endured which constantly and
patienter ut a Beato Francisco fuerant moniti substinentes
patiently as by Blessed Francis they-had-been admonished sustaining
non tristabantur nec maledicebant inferentibus eis mala.
not they-were-saddened nor they-cursed those-inflicting on-them evils
Nam eodem tempore duo ex ipsis erant Florentiae, qui
for at-the-same time two of them were at-Florence who
per civitatem mendicantes hospitium non poterant invenire.
through the-city begging a-lodging not could to-find
Venientes autem ad quamdam domum habentem in porticu
coming moreover to a-certain house having in the-porch
clibanum, dixerunt ad invicem: Hic poterimus hospitari.
an-oven they-said to each-other here we-shall-be-able to-lodge
Rogantes ergo dominam domus, ut eos reciperet intra
asking therefore the-lady of-the-house that them she-would-receive within
domum, et illa hoc facere recusante, dixerunt humiliter,
the-house and with-her this to-do refusing they-said humbly
ut saltam juxta clibanum permitteret eos quiescere illa nocte.
that at-least near the-oven she-would-allow them to-rest that night
Hoc autem concesso per illam, venit vir ejus et invenit eos
with-this moreover granted by her came husband her and found them
in porticu. Et advocans uxorem dixit illi: Quare istis ribaldis
in the-porch and calling the-wife he-said to-her why to-these ribalds
hospitium in nostra porticu contulisti? Respondit illa, quod
a-lodging in our porch have-you-granted answered she that
noluerat eos in domum recipere, sed eis concesserat
she-had-not-wished them into the-house to-receive but to-them had-granted
extra porticum jacere, ubi non poterant nisi ligna furari.
outside the-porch to-lie where not they-could except wood to-steal

Noluit ergo vir, quod daretur illis tegumentum,
wished-not therefore the-husband that should-be-given to-them a-covering
licet esset magnum frigus, quia putabat eos esse ribaldos,
although it-was great cold because he-thought them to-be ribalds
et fures. Illa autem nocte cum usque ad matutinum satis
and thieves that moreover night when up to matins with-quite
sobrio somno juxta clibanum quievissent calefacti solo calore
sober sleep near the-oven they-had-rested warmed by-sole heat
divino, et cooperti tegumento dominae paupertatis, inverunt
divine and covered with-the-covering of-lady poverty they-went
ad viciniorem ecclesiam pro matutinali officio audiendo.
to the-nearer church for the-matins office to-be-heard
Et mane facto, ivit illa mulier ad eamdem ecclesiam,
and with-morning made went that woman to the-same church
et videns ibidem fratres illos in oratione devote persistere,
and seeing there brothers those in prayer devoutly persisting
intra se dixit: Si homines isti essent ribaldi, et fures,
within herself said if men these were ribalds and thieves
ut vir meus dicebat non sic in oratione persisterent
as husband my said not so in prayer they-would-persist
reverenter. Cumque haec cogitaret, ecce vir quidam
reverently and-when these-things she-thought behold a-man certain
Guido nomine pauperibus in ipsa ecclesia manentibus
Guido by-name to-the-poor in the-very church staying
eleemosynam tribuebat; qui cum venisset ad fratres, et
alms distributed who when he-had-come to the-brothers and
vellet dare cuilibet eorum pecuniam, sicut dabat aliis,
wished to-give to-each of-them money as he-gave to-the-others
recusaverunt illi pecuniam, et accipere noluerunt. At ille
refused they the-money and to-accept would-not but he
dixit eis: Quare vos, cum sitis pauperes, non accipitis
said to-them why you though you-are poor not do-you-accept

denarios sicut et alii? Respondit frater Bernardus: Verum
pennies as also the-others answered brother Bernard true
est, quod pauperes sumus; sed non est nobis ita gravis
it-is that poor we-are but not is to-us so heavy
paupertas, sicut aliis pauperibus; namque Dei gratia,
poverty as to-other poor-men for of-God by-the-grace
cujus consilium implevimus, voluntarie pauperes facti sumus.
whose counsel we-have-fulfilled voluntarily poor made we-are
Admirans vir ille super his, et interrogans eos, si
wondering man that over these-things and asking them if
unquam aliquid possedissent, audivit ab eis, quod multa
ever anything they-had-possessed he-heard from them that many-things
possederant, sed amore Dei omnia pauperibus dederant.
they-had-possessed but for-the-love of-God all-things to-the-poor they-had-given
Hic namque, qui sic respondit, fuit ille frater Bernardus
this for who so answered was that brother Bernard
a beato Francisco secundus, quem sanctissimum patrem
from blessed Francis second whom most-holy father
hodie veraciter credimus, qui primo pacis et poenitentiae
today truly we-believe who first of-peace and of-penance
legationem amplectens, post sanctum Dei cucurrit, venditis
the-embassy embracing after the-saint of-God ran with-sold
omnibus, quae habebat, et erogatis pauperibus secundum
all-things which he-had and given to-the-poor according-to
perfectionis evangelicae consilium, perseverans usque in finem
of-perfection gospel the-counsel persevering up to the-end
in sanctissima paupertate. Considerans ergo dicta mulier,
in most-holy poverty considering therefore the-said woman
quod fratres denarios noluissent, accedens ad eos dixit, quod
that the-brothers pennies had-refused approaching to them said that
libenter eos reciperet intra domum suam, si vellent illuc
gladly them she-would-receive within house her if they-wished thither

accedere gratia hospitandi Cui humiliter responderunt:
to-come for-the-sake of-lodging to-whom humbly they-answered
Dominus tibi tribuat pro bona voluntate. Praedictus autem
the-Lord to-you grant-it for good will aforesaid moreover
vir audiens, quod fratres non poterant invenire hospitium,
the-man hearing that the-brothers not could to-find a-lodging
duxit eos in domum suam dicens: Ecce hospitium vobis a
led them into house his saying behold a-lodging for-you by
Domino praeparatum, manete in eo secundum beneplacitum
the-Lord prepared stay in it according-to good-pleasure
vestrum. Ac illi gratia agentes, Domino manserunt apud illum
your and they thanks giving to-the-Lord stayed with him
diebus aliquot, aedificando eum tam exemplo, quam verbo in
for-days some edifying him as-much by-example as by-word in
timore Domini, ita quod postea multa pauperibus erogavit.
the-fear of-the-Lord so that afterward many-things to-the-poor he-spent

XI. De receptione aliorum 4 fratrum, et de ardentissima charitate, quam habebant ad invicem primi fratres, et de sollicitudine laborandi, et orandi, et de obedientia perfecta ipsorum

CHARITY AMONG THE BROTHERS

Seeing the brothers glad in tribulation, many seek their pardon and some join them. They love one another as a mother her only son, set a wounded brother's foot on the mouth that wounded him, own nothing, obey every command, and treat money as dung.

Videntes igitur homines, quod fratres in suis tribulationibus
seeing therefore men that the-brothers in their tribulations
exultabant, orationi sollicite et devote insistebant, et non
exulted in-prayer anxiously and devoutly persisted and not
recipiebant pecuniam, nec portabant, et maximam charitatem
received money nor carried-it and the-greatest charity
ad invicem habebant, per quam noscebantur vere esse
to each-other had through which they-were-known truly to-be
discipuli Domini, multi corde compuncti veniebant ad eos,
disciples of-the-Lord many in-heart pricked came to them
de offensis, quas eis intulevant, veniam postulantes. Ipsi
for offenses which on-them they-had-inflicted pardon asking they
vero ex corde dimittebant, dicentes: Dominus parcat vobis;
but from the-heart forgave saying the-Lord spare you
atque eos de salute sua salubriter admonebant. Quidam
and them about salvation their wholesomely admonished some
autem ipsos fratres rogabant, eos in societate sua recipere,
moreover the-very brothers asked them into fellowship their to-receive
et quia omnes illi sex habebant auctoritatem recipiendi ad
and because all those six had authority of-receiving into

ordinem a beato Francisco propter paupertatem fratrum,
the-order from blessed Francis on-account-of the-poverty of-the-brothers
in societatem suam aliquos receperunt, cum quibus sic
into fellowship their some they-received with whom so
receptis statuto termino omnes ad Sanctam Mariam
received at-the-appointed term all to Saint Mary
de Portiuncula sunt reversi. Quando autem se invicem
of Portiuncula have returned when moreover themselves each-other
revidebant, tanta jucunditate replebantur et gaudio, ac si
they-saw-again with-such delight they-were-filled and joy as if
nihil recordarentur eorum, quae passi fuerant ab iniquis.
nothing they-remembered of-those-things which suffered they-had from the-wicked
Solliciti erant quotidie orare, et laborare manibus suis, ut
anxious they-were daily to-pray and to-labor with-hands their that
omnem otiositatem animae inimicam a se poenitus
all idleness to-the-soul hostile from themselves utterly
effugarent. Surgebant in media nocte solliciti, et
they-might-put-to-flight they-rose in the-middle-of night anxious and
orabant devotissime cum immensis lacrymis, et suspiriis.
prayed most-devoutly with immense tears and sighs
Amore intime se diligebant, et serviebat unus alteri,
with-love inwardly themselves they-loved and served one the-other
ac nutriebat eum, sicut mater filium unicum et dilectum.
and nourished him as a-mother a-son only and beloved
Tantum charitas ardebat in eis, quod facile eis videbatur
so-much charity burned in them that easy to-them it-seemed
tradere corpora sua morti non solum pro Christi amore, sed
to-hand-over bodies their to-death not only for of-Christ love but
etiam pro salute animae, vel corporum suorum fratrum.
also for the-salvation of-the-soul or of-the-bodies of-their brothers

Unde cum quadam die cum duo ex ipsis fratribus simul
whence when on-a-certain day when two of these brothers together
irent, invenerunt quemdam fatuum, qui caepit lapides in
went they-found a-certain fool who began stones at
eos jactare. Videns ergo unus eorum, lapides jactari in
them to-throw seeing therefore one of-them stones to-be-thrown at
alterum, opposuit se statim ictibus lapidum, volens se
the-other he-set himself at-once to-the-blows of-the-stones wishing himself
potius percuti, quam fratrem suum, propter charitatem
rather to-be-struck than brother his on-account-of the-charity
mutuam, qua flagrabant; sic ue parati erant unus pro
mutual with-which they-burned so that ready they-were one for
alio ponere vitam suam. Erant enim in humilitate, et
the-other to-lay-down life his they-were for in humility and
charitate fundati, et radicati in tantum, ut unus revereretur
charity founded and rooted to so-much that one revered
alium quasi patrem et dominum; atque illi, qui officio
the-other as-if a-father and lord and those who by-the-office
praelationis, vel aliqua gratia praecellebant, humiliores, et
of-prelacy or by-some grace excelled humbler and
viliores ceteris viderentur. Omnes quoque se totos
viler than-the-others seemed all also themselves wholly
ad obediendum praebebant, ad praecipientis obedientiam
for obeying offered for of-the-one-commanding obedience
se continuo praeparantes, non enim discernebant inter
themselves continually preparing not for they-distinguished between
justum et injustum; quia quidquid praecipiebatur, putabant
just and unjust because whatever was-commanded they-thought
esse secundum Domini voluntatem; et ideo implere
to-be according-to of-the-Lord the-will and therefore to-fulfill
praecepta erat eis facile, et suave. A carnalibus autem
the-commands was for-them easy and sweet from carnal moreover

desideriis abstinebant, semetipsos non judicantes, atque
desires they-abstained themselves not judging and
caventes, ne unus alterum offenderet ullo modo.
taking-care lest one the-other should-offend in-any way
Et si quando contingebat, ut unus alteri diceret verbum,
and if ever it-happened that one to-the-other said a-word
quod posset illum turbare, tantum conscientia mordebatur, quod
which might him to-trouble so-much by-conscience he-was-bitten that
non poterat quiescere, donec diceret culpam suam, prosternens
not he-could to-rest until he-said fault his prostrating
se humiliter in terram, ut pedem fratris turbati faceret
himself humbly on the-ground that the-foot of-the-brother troubled he-might-make
poni super os suum. Quod si frater turbatus pedes super
to-be-placed upon mouth his and if the-brother troubled the-feet upon
os suum, scilicet alterius ponere nolebat, si erat praelatus
mouth his namely of-the-other to-place would-not if was the-prelate
ille, qui turbaverat eum, praecipiebat illi, ut pedem poneret
he who had-troubled him he-commanded him that the-foot he-should-place
super os suum; si vero erat subditus, faciebat illi hoc
upon mouth his if but he-was a-subject he-made to-him this
praecipi a praelato; sicque studebant, ut omnis rancor, ac
to-be-commanded by the-prelate and-so they-strove that all rancor and
malitia fugaretur ab eis, et perfecta inter ipsos semper
malice might-be-put-to-flight from them and perfect between them always
dilectio servaretur, satagentes pro posse singulis vitiis
love might-be-kept busying-themselves according-to ability to-single vices
singulas virtutes opponere, praeveniente, et coadjuvante eos
single virtues to-oppose with-going-before and helping them
gratia Domini Jesu Christi. Nihil insuper sibi proprium
the-grace of-the-Lord Jesus Christ nothing moreover to-themselves as-own
vendicabant, sed libris, [et] aliis collatis eisdem utebantur
they-claimed but books and other-things bestowed on-them they-used

communiter, secundum formam ab Apostolis traditam, et
in-common according-to the-form by the-Apostles handed-down and
servatam. Cum autem in eis et inter eos esset vera
kept when moreover in them and among them was true
paupertas, erant tamen liberales, et largi de omnibus sibi
poverty they-were however liberal and generous of all-things to-them
pro Domino collatis, libenter dantes amore ipsius omnibus
for the-Lord bestowed gladly giving for-the-love of-him to-all
petentibus, et maxime pauperibus, eleemosynas eis datas.
asking and most-of-all to-the-poor the-alms to-them given
Quando vero ibant per viam, et inveniebant pauperes petentes
when but they-went along the-way and found poor-men asking
aliquid ab eis amore Dei, cum non habebant aliud,
something from them for-the-love of-God since not they-had other-thing
quod praeberent, dabant aliquam partem de vestibus suis,
which they-might-offer they-gave some part of garments their
licet vilibus. Quandoque enim dabant capucium, dividentes
although vile sometimes for they-gave the-hood dividing
ipsum a tunica, quandoque manicam, ut evangelicum
it from the-tunic sometimes a-sleeve that gospel-saying
illud implerent: Omni petenti te tribue. Quadam autem
that they-might-fulfill to-every-one asking you give on-a-certain moreover
die venit quidam pauper ad ecclesiam S. Mariae de
day came a-certain poor-man to the-church of-Saint Mary of
Portiuncula, apud quam fratres aliquando morabantur, et
Portiuncula at which the-brothers sometimes stayed and
eleemosynam petiit. Erat autem ibi quaedam clamidis,
alms asked there-was moreover there a-certain cloak
quam quidam frater habuerat saecularis. Cui cum dixisset
which a-certain brother had-had secular to-whom when had-said
beatus Franciscus, ut eam pauperi illi daret, libenter
blessed Francis that it to-poor-man that he-should-give gladly

et velociter dedit ei. Statimque propter reverentiam,
and swiftly he-gave it-to-him and-at-once on-account-of the-reverence
et devotionem, quam habuerat frater ille in dando clamidem
and devotion which had-had brother that in giving the-cloak
illi pauperi, visum est ei, quod eleemosyna illa in
to-that poor-man seemed it-was to-him that alms that into
coelum ascendisset, et sensit novo gaudio se perfundi.
heaven had-ascended and he-felt with-new joy himself to-be-steeped
Quando vero declinabant divites hujusmodi ad eos, recipiebant
when but turned-aside rich-men of-this-kind to them they-received
illos alacriter, et benigne, studentes eos revocare a malo,
them eagerly and kindly striving them to-recall from evil
et ad poenitentiam provocare. Sollicite etiam petebant,
and to penance to-provoke anxiously also they-asked
ne mitterentur ad terram, ubi nati erant, ut fugerent
lest they-be-sent to the-land where born they-were that they-might-flee
familiaritatem, et conversationem consanguineorum suorum,
the-familiarity and company of-kinsmen their
verbumque propheticum servarent: Extraneus factus sum
and-the-word prophetic might-keep a-stranger made I-am
fratribus meis, et peregrinus filiis matris meae. In
to-brothers my and a-pilgrim to-the-sons of-mother my in
paupertate plurimum laetabantur, quia non concupiscebant
poverty very-much they-rejoiced because not they-coveted
divitias, sed omnia transitoria spernebant, quae possent a
riches but all transitory-things spurned which could by
mundi hujus amatoribus concupisci. Praecipue vero pecuniam
of-world this the-lovers to-be-coveted especially but money
quasi pulverem pedibus conculcabant, et sicut a Sancto
as-if dust with-feet they-trampled and as by the-Saint
fuerant edocti, ipsam cum stercore asini aequali pretio et
they-had-been taught it with the-dung of-an-ass at-equal price and

pondere ponderabant. Gaudebant in Domino continue, non
weight they-weighed they-rejoiced in the-Lord continually not
habentes intra se, nec extra se unde possent aliqualiter
having within themselves nor outside themselves whence they-could in-any-way
contristari. Quanto enim a mundo magis erant divisi,
to-be-saddened how-much for from the-world more they-were divided
tanto magis erant Domino conjuncti. Per viam crucis,
so-much more they-were to-the-Lord joined through the-way of-the-cross
et semitas justitiae incedentes, de arta via poenitentiae
and the-paths of-justice walking from the-narrow way of-penance
et observationis evangelicae offendicula removebant, ut
and of-observance gospel the-stumbling-blocks they-removed that
posteris iter planum fieret, et securum.
for-those-after the-journey level might-become and safe

XII. Qualiter beatus Franciscus cum XI sociis ivit ad curiam Papae, ut notificaret ei suum propositum, et faceret confirmari regulam, quam scripserat

TWELVE BROTHERS BEFORE INNOCENT III

With his eleven brothers Francis goes to Rome, where John of Saint Paul commends him to Innocent III, who at first finds the life too hard. Francis tells him the parable of the poor woman whose sons the king nourishes, and the pope, who had dreamed of a small man holding up the Lateran, approves the rule and the preaching of penance.

Augmentare autem videns beatus Franciscus fratres suos,
to-increase moreover seeing blessed Francis brothers his
merito et numero, cum iam essent duodecim viri
in-merit and number when now they-were twelve men
perfectissimi, sentientes idipsum, dixit illis undecim ipse
most-perfect feeling the-same said to-them the-eleven he-himself
duodecimus: Video, fratres, quod congregationem nostram vult
the-twelfth I-see brothers that congregation our wishes
Dominus misericorditer augmentare. Euntes ergo ad matrem
the-Lord mercifully to-increase going therefore to mother
nostram sanctam romanam Ecclesiam, notificemus summo
our holy Roman Church let-us-make-known to-the-highest
Pontifici quod Dominus per nos facere coepit, ut de
Pontiff what the-Lord through us to-do has-begun that with
voluntate, et praecepto ipsius, quod coepimus prosequamur.
the-will and command his what we-have-begun we-may-pursue
Cumque placuisset aliis fratribus dictum patris, et simul
and-when had-pleased the-other brothers the-word of-the-father and together
cum eo iter arripuissent ad Curiam, dixit eis beatus
with him the-journey they-had-seized to the-Curia said to-them blessed

Franciscus: Faciamus unum ex nobis ducem nostrum, et
Francis let-us-make one of us leader our and
habeamus ipsum quasi vicarium Jesu Christi, ut quocumque
let-us-hold him as-if the-vicar of-Jesus Christ that wherever
declinare voluerit, declinemus, et quando hospitari
to-turn-aside he-shall-have-wished we-may-turn-aside and when to-lodge
voluerit, hospitemus. Et elegerunt fratrem Bernardum,
he-shall-have-wished we-may-lodge and they-chose brother Bernard
primum post beatum Franciscum, et sicut pater dixerat,
first after blessed Francis and as the-father had-said
servaverunt. Gaudentes igitur ibant, et verba Domini
they-kept-it rejoicing therefore they-went and the-words of-the-Lord
loquebantur, non audentes aliquid loqui, nisi quod ad laudem,
spoke not daring anything to-speak except what to the-praise
et gloriam Dei, et ad utilitatem animae pertinebat, et
and glory of-God and to the-benefit of-the-soul pertained and
frequenter orationi vacabant. Dominus autem semper eis
frequently to-prayer they-gave-time the-Lord moreover always for-them
praeparabat hospitium, faciens illis necessaria ministrari.
prepared a-lodging making for-them the-necessities to-be-furnished
Cum autem venissent Romae, et invenissent ibi Episcopum
when moreover they-had-come to-Rome and had-found there the-Bishop
civitatis Assisii, ab ipso cum ingenti gaudio sunt recepti;
of-the-city of-Assisi by him with huge joy were received
nam beatum patrem, et omnes fratres speciali venerabatur
for the-blessed father and all the-brothers with-special he-venerated
affectu. Nesciens tamen causam adventus eorum, caepit
affection not-knowing however the-cause of-the-coming their he-began
turbari, timens ne propriam patriam vellent deserere, in
to-be-troubled fearing lest own fatherland they-wished to-desert in
qua Dominus per eos caeperat mirabilia operari. Gaudebat
which the-Lord through them had-begun wonders to-work he-rejoiced

enim vehementer, tantos viros in suo episcopatu habere, de
for vehemently such men in his bishopric to-have of
quorum vita, et moribus maxime praesumebat; sed audita
whose life and manners greatly he-presumed but with-heard
causa, eorumque intellecto proposito, gavisus est valde,
the-cause and-their understood purpose rejoiced he-has greatly
spondens eis ad hoc consilium, et juvamen. Erat idem
promising to-them for this counsel and help was the-same
Episcopus notus cuidam Cardinali Sabinensi, qui dicebatur
Bishop known to-a-certain Cardinal of-Sabina who was-called
dominus Joannes de Sancto-Paulo, vere Dei gratia plenus,
lord John of Saint-Paul truly of-God with-grace full
diligens plurimum servos Dei. Huic praefatus Episcopus
loving very-much the-servants of-God to-him the-aforesaid Bishop
patefecerat vitam beati Francisci, et fratrum suorum:
had-laid-open the-life of-blessed Francis and of-brothers his
propter quod ipse affectabat videre virum Dei, et aliquos
on-account-of which he-himself longed to-see the-man of-God and some
de fratribus suis. Audiens quod essent in Urbe, misit pro
of brothers his hearing that they-were in the-City he-sent for
illis, et suscepit eos cum magna reverentia, et devotione.
them and received them with great reverence and devotion
Paucis vero diebus morantes cum ipso, ita aedificaverunt eum
for-a-few but days staying with him so they-edified him
sanctis sermonibus, et exemplis, quod videns in opere fulgere
with-holy words and examples that seeing in deed to-shine
quod de ipsis audierat, recomendavit se eorum orationibus
what about them he-had-heard he-commended himself to-their prayers
humiliter, et devote, et petivit etiam de gratia speciali, quod
humbly and devoutly and asked also of grace special that
volebat ex tunc sicut unus de fratribus reputari. Denique
he-wished from then as one of the-brothers to-be-reckoned finally

interrogans beatum Franciscum quare venisset, et audiens
asking blessed Francis why he-had-come and hearing
ab eo totum suum propositum, et intentionem, obtulit
from him all his purpose and intention he-offered
se procuratorem suum in Curia. Porrexit ergo ad curiam
himself as-proctor his in the-Curia went therefore to the-curia
dictus Cardinalis, et dixit domino Papae Innocentio tertio:
the-said Cardinal and said to-lord Pope Innocent third
Inveni virum perfectissimum, qui vult vivere secundum
I-have-found a-man most-perfect who wishes to-live according-to
formam sancti Evangelii, et evangeliorum perfectionem
the-form of-the-holy Gospel and of-the-gospels the-perfection
in omnibus observare; per quem credo, quod Dominus
in all-things to-observe through whom I-believe that the-Lord
vult in toto mundo fidem sanctae Ecclesiae reformare.
wishes in the-whole world the-faith of-holy Church to-reform
Quod audiens dominus Papa miratus est valde, et edim
which hearing lord Pope wondered has greatly and on-the-same
Cardinali imposuit, ut ad se duceret beatum Franciscum.
Cardinal enjoined that to himself he-should-lead blessed Francis
Sequenti ergo die vir Dei a dicto Cardinali est coram
on-the-following therefore day the-man of-God by the-said Cardinal was before
summo Pontefice praesentatus, cui totum suum sanctum
the-highest Pontiff presented to-whom all his holy
propositum patefecit. Ipse vero Pontifex, cum esset discretione
purpose he-laid-open he-himself but the-Pontiff since he-was with-discretion
praecipua praeditus, votis Sancti debito modo assensit,
outstanding endowed to-the-wishes of-the-Saint in-due manner assented
benedixit eis dicens: Ite cum Domino, frates, et sicut ipse
blessed them saying go with the-Lord brothers and as he-himself
Dominus inspirare dignabitur, omnibus poenitentiam praedicate.
the-Lord to-inspire will-deign to-all penance preach

Cum autem omnipotens Deus vos multiplicaverit numero
when moreover almighty God you shall-have-multiplied in-number
majori, et gratia, referetis nobis, et nos plura his
greater and grace you-will-report to-us and we more-things than-these
concedemus, ac majora vobis securius committemus. Volens
shall-grant and greater-things to-you more-securely shall-entrust wishing
autem dominus Papa scire, utrum concessa et concedenda,
moreover lord Pope to-know whether things-granted and things-to-be-granted
essent secundum Dei voluntatem, priusquam Sanctus ab ipso
were according-to of-God the-will before the-Saint from him
recederet, dixit ei, et sociis: Filioli mei, vita vestra
withdrew he-said to-him and to-the-companions little-sons my life your
videtur nobis nimis dura, et aspera; licet enim credamus
seems to-us too hard and harsh although for we-believe
vos esse tanti fervoris, quod de vobis non oporteat dubitare,
you to-be of-such fervor that about you not it-behooves to-doubt
tamen considerare debemus pro illis, qui secuturi sunt vos,
yet to-consider we-ought for those who about-to-follow are you
ne haec via nimis ipsis aspera videatur. Cumque videret eorum
lest this way too to-them harsh may-seem and-when he-saw their
constantiam fidei, et anchoram spei firmissime roboratam
constancy of-faith and the-anchor of-hope most-firmly strengthened
in Christo, ita ut nollent a suo fervore divertere, dixit
in Christ so that they-would-not from their fervor turn-aside he-said
beato Francisco: Fili, vade, et ora Deum, ut tibi revelet,
to-blessed Francis son go and pray God that to-you he-may-reveal
si id, quod quaeritis, de sua voluntate procedit, quatenus
if that which you-seek from his will proceeds so-that
nos scientes Domini voluntatem, tuis desideriis annuamus.
we knowing of-the-Lord the-will to-your desires we-may-assent

Orante itaque Sancto Dei, sicut ei suggesserat dominus
with-praying and-so the-Saint of-God as to-him had-suggested lord
Papa, locutus est ei Dominus in spiritu per similitudinem
Pope spoke has to-him the-Lord in spirit through a-likeness
dicens: Quaedam mulier paupercula, et formosa erat in
saying a-certain woman poor-little and beautiful was in
quodam deserto, cujus pulchritudinem rex quidam magnus
a-certain desert whose beauty a-king certain great
admirans, concupivit eam accipere in uxorem, quia putabat ex
admiring desired her to-take as wife because he-thought from
ipsa pulchros filios generare. Contracto autem, et consumato
her beautiful sons to-beget with-contracted moreover and consummated
matrimonio, multi filii sunt geniti, et aliti quos mater sic
the-marriage many sons were begotten and reared whom the-mother so
alloquitur dicens: filii, nolite verecundari, quia filii regis estis.
addresses saying sons do-not be-ashamed because sons of-the-king you-are
Ite ergo ad Curiam ejus, et ipse vobis omnia necessaria
go therefore to the-Court his and he-himself to-you all necessities
ministrabit. Cum ergo venissent ad regem, miratus est rex
will-furnish when therefore they-had-come to the-king wondered has the-king
eorum pulchritudinem, videnque in eis suam similitudinem,
at-their beauty and-seeing in them his likeness
dixit illis: Cujus estis filii? Cui cum respondissent, se
he-said to-them whose are-you sons to-whom when they-had-answered themselves
esse filios mulieris pauperculae in deserto morantis, rex cum
to-be sons of-a-woman poor-little in the-desert dwelling the-king with
magno gaudio amplexatus est eos dicens: Nolite timere, quia
great joy embraced has them saying do-not fear because
filii mei estis: si enim de mensa mea nutriuntur extranei,
sons my you-are if for from table my are-nourished strangers
multo magis vos, qui estis mei legitimi. Mandavit itaque
much more you who are my legitimate-sons he-commanded and-so

rex mulieri praedictae, ut omnes filios ex se susceptos
the-king the-woman aforesaid that all the-sons from himself conceived
ad suam Curiam mitteret nutriendos. His igitur sic
to his Court she-should-send to-be-nourished with-these-things therefore so
ostensis per visum beato Francisco oranti, intellexit vir
shown through a-vision to-blessed Francis praying understood the-man
sanctus, se per illam pauperculam mulierem designari.
holy himself through that poor-little woman to-be-signified
Et oratione completa, repraesentavit se summo Pontifici,
and with-prayer completed he-presented himself to-the-highest Pontiff
et exemplum, quod ei Dominus ostenderat, per ordinem
and the-example which to-him the-Lord had-shown through order
intimavit, dixitque: Ego sum, Domine, illa paupercula, quam
he-made-known and-said I am Lord that poor-little-woman whom
Deus amans per suam misericordiam decoravit, et ex ipsa
God loving through his mercy has-adorned and from her
placuit sibi filios legitimos generare. Dixit autem mihi Rex
it-pleased him sons legitimate to-beget said moreover to-me the-King
regum, quod omnes filios, quos ex me generabit, nutriet,
of-kings that all the-sons whom from me he-will-beget he-will-nourish
quia si nutrit extraneos, bene debet legitimos nutrire. Si
because if he-nourishes strangers well he-ought the-legitimate to-nourish if
enim Dominus peccatoribus donat bona temporalia propter
for the-Lord to-sinners gives goods temporal on-account-of
nutriendorum filiorum amorem, multo magis viris evangelicis,
of-to-be-nourished sons the-love much more to-men of-the-gospel
quibus hoc debetur ex merito, largietur. His auditis,
to-whom this is-owed from merit he-will-bestow with-these-things heard
dominus Papa miratus est vehementer, quia ante adventum
lord Pope wondered has vehemently because before the-coming
beati Francisci viderat in visione, quod ecclesia sancti Joannis
of-blessed Francis he-had-seen in a-vision that the-church of-Saint John

Lateranensis minabatur ruinam, et quidam vir religiosus,
Lateran threatened ruin and a-certain man religious
modicus et despectus eam sustentabat, proprio dorso submisso.
small and despised it held-up with-own back put-under
Evigilans vero stupefactus, et territus, ut discretus et sapiens
waking but stupefied and terrified as discerning and wise
considerabat, quid sibi vellet haec visio. Sed post paucos
he-considered what to-himself might-mean this vision but after few
dies cum venisset ad eum beatus Franciscus, et ei suum
days when had-come to him blessed Francis and to-him his
propositum revelasset, utens sermonibus sancti evangelii, ad
purpose had-revealed using the-words of-the-holy gospel for
cujus perfectionem totaliter inhiabat, respiciens eum Dominus
whose perfection wholly he-yearned looking-at him Lord
Papa ita ferventem in Dei amore, atque conferens de
Pope so fervent in of-God love and comparing about
visione sua, et de praedicto exemplo ostenso viro Dei,
vision his and about the-aforesaid example shown to-the-man of-God
coepit intra [se] dicere: Vere hic est ille vir religiosus, et
he-began within himself to-say truly this is that man religious and
sanctus, per quem sublevabitur, et sustentabitur Ecclesia
holy through whom will-be-raised-up and will-be-held-up the-Church
Dei. Et sic amplexatus est eum, et regulam, quam
of-God and so embraced he-has him and the-rule which
scripserat approbavit. Dedit etiam sibi licentiam praedicandi
he-had-written approved he-gave also to-him license of-preaching
ubique poenitentiam, ac fratribus suis, ita tamen ut qui
everywhere penance and to-brothers his so however that who
praedicaturi erant a b. Francisco licentiam obtinerent,
about-to-preach were from blessed Francis license should-obtain
et hoc idem postea in Concistorio approbavit.
and this same afterward in the-Consistory he-approved

His ergo concessis, beatus Franciscus gratias egit
with-these-things therefore granted blessed Francis thanks gave
Deo, et genibus flexis promisit domino Papae obedientiam
to-God and with-knees bent promised to-lord Pope obedience
et reverentiam humiliter, et devote. Alii autem fratres
and reverence humbly and devoutly the-other moreover brothers
secundum praeceptum domini Papae beato Francisco similiter
according-to the-command of-lord Pope to-blessed Francis likewise
obedientiam, et reverentiam promiserunt. Suscepta itaque
obedience and reverence promised with-received and-so
benedictione a summo Pontifice, et visitatis Apostolorum
the-blessing from the-highest Pontiff and with-visited of-the-Apostles
liminibus, datisque tonsuris beato Francisco, et aliis xi.
the-thresholds and-given tonsures to-blessed Francis and to-the-other eleven
fratribus, sicut dictus Cardinalis procuraverat, volens omnes illos
brothers as the-said Cardinal had-procured wishing all those
duodecim esse clericos, reliquens Urbem vir Dei cum dictis
twelve to-be clerics leaving the-City the-man of-God with the-said
fratribus, in orbem profectus est, mirans valde de suo desiderio
brothers into the-world set-out has wondering greatly at his desire
sic facile adimpleto, crescensque quotidie in spe, et fiducia
so easily fulfilled and-growing daily in hope and trust
Salvatoris, qui revelationibus sanctis suis quae gesta sunt ei
of-the-Savior who by-revelations holy his what done were to-him
primitus demostraverat. Nam, antequam obtineret praedicta,
at-first had-shown for before he-obtained the-aforesaid-things
quadam nocte cum se sopori dedisset, videbatur sibi, quod
on-a-certain night when himself to-sleep he-had-given it-seemed to-himself that
per quamdam viam incederet, juxta quam erat arbor magnae
along a-certain way he-walked near which was a-tree of-great
proceritatis, pulchra, fortis, et grossa. Cumque appropinquaret
height beautiful strong and thick and-when he-approached

ad eam, et stans sub ipsa ejus, celsitudinem et pulchritudinem
to it and standing under it its loftiness and beauty
miraretur, subito ad tantam altitudinem devenit ipse,
he-wondered-at suddenly to so-great height came he-himself
quod cacumen arboris tangebat, eamque usque ad terram
that the-top of-the-tree he-touched and-it all-the-way to the-ground
facillime inclinabat. Et revera sic actum est, Innocentius
most-easily he-bent and in-truth so done it-was Innocent
Papa, arbor in mundo sublimior, et pulchrior, et fortior
the-Pope the-tree in the-world loftier and more-beautiful and stronger
ejus petitioni, et voluntati se tam benignissime inclinavit.
to-his petition and will himself so most-kindly bent

XIII. De efficacia praedicationis ipsius, et de primo loco, quem habuit, et qualiter fratres stabant ibi, et quomodo inde recesserunt

RIVO TORTO, THE PORTIUNCULA, AND THE CHAPTERS

Francis preaches through cities and towns, and the brothers leave Rivo Torto for the Portiuncula, which the abbot of Saint Benedict gives them. Twice a year they meet there in chapter; Francis bids them honor priests, judge no one, and bring peace. Men join the order, virgins and widows enter monasteries, and the married do penance at home.

Exinde beatus Franciscus circumiens civitates, et castra, coepit
thereafter blessed Francis going-round cities and towns began
ubique amplius et perfectius praedicare, non in persuasibilibus
everywhere more-fully and more-perfectly to-preach not in persuasive
humanae sapientiae verbis, sed in doctrina, et virtute Spiritus
of-human wisdom words but in the-teaching and power of-the-Spirit
Sancti annuntians regnum Dei. Erat enim veri[di]cus
Holy announcing the-kingdom of-God he-was for a-truthful

praedicator, ex auctoritate apostolica roboratus, nullis utens
preacher by authority apostolic strengthened no using
adulationibus, verborumque respuens blandimenta, quia quod
flatteries and-of-words rejecting the-blandishments because what
verbo aliis praedicabat, hoc primo sibi suaserat opere, ut
by-word to-others he-preached this first himself he-had-persuaded by-deed that
veritatem fidentissime loqueretur. Mirabantur sermonum ejus
the-truth most-confidently he-might-speak they-wondered-at of-sermons his
virtutem, ac veritatem, quam non homo docuerat, etiam litterati
the-power and truth which not man had-taught even the-lettered
et docti plurimum ipsum videre et audire, velut hominem
and learned very-much him to-see and to-hear as a-man
alterius saeculi festinabant. Coeperunt proinde multi de populo,
of-another age hastened began accordingly many of the-people
nobiles, et ignobiles, clerici, et laici divina inspiratione
noble and ignoble clerics and laymen by-divine inspiration
afflati beati Francisci vestigiis adhaerere, abjectis
breathed-upon of-blessed Francis to-the-footsteps to-cleave with-cast-away
secularibus curis, et pompis, sub ipsius vivere disciplina.
secular cares and pomps under his to-live discipline
Conversabantur autem adhuc felix pater cum filiis in
dwelt moreover still the-happy father with the-sons in
quodam loco juxta Assisium qui dicitur Rivustortus, ubi
a-certain place near Assisi which is-called Rivo-Torto where
erat quoddam tugurium ab hominibus derelictum, qui locus
was a-certain hut by men abandoned which place
erat ita arctus quod ibi sedere vel quiescere vix valebant.
was so narrow that there to-sit or to-rest scarcely they-were-able
Ibi etiam saepissime pane carentes solas rapas edebant, quas
there also very-often bread lacking only turnips they-ate which
hinc inde in angustia mendicabant. Scribebat vir Dei
here and-there in distress they-begged wrote the-man of-God

nomina fratrum super trabes illius tugurii, ut quilibet
the-names of-the-brothers upon the-beams of-that hut that anyone
volens quiescere, vel orare, cognosceret locum suum, et
wishing to-rest or to-pray might-know place his and
ut in angustia, loci modicitate, rumor insolens mentis
that in the-narrowness of-the-place by-the-smallness noise unwonted of-the-mind
silentium non perturbaret. Quodam autem die existentibus
the-silence not might-disturb on-a-certain moreover day with-being
fratribus in dicto loco, accidit, ut quidam rusticus cum suo
the-brothers in the-said place it-happened that a-certain peasant with his
asino veniret illuc, volens in ipso tugurio cum asino hospitari;
ass came thither wishing in the-very hut with the-ass to-lodge
et ne repelleretur a fratribus, ingrediens cum asino dixit
and lest he-should-be-driven-back by the-brothers entering with the-ass he-said
ad asinum suum: Intra, intra bene, quia bene faciemus huic
to ass his go-in go-in well because well we-shall-do to-this
loco. Quod sanctus pater audiens et verbum, et intentionem
place which the-holy father hearing and the-word and the-intention
rustici cognoscens, motus est animo, super eum maxime,
of-the-peasant knowing moved was in-mind against him most-of-all
quia ille tumultum magnum fecerat cum asino suo, inquietans
because he tumult great had-made with ass his disquieting
omnes fratres, qui omnes silentio et orationi vacabant. Dixit
all the-brothers who all to-silence and prayer were-giving-time said
ergo vir Dei, ad fratres: Scio, fratres, quod non vocavit
therefore the-man of-God to the-brothers I-know brothers that not has-called
nos Deus ad praeparandum hospitium asino, et habendas
us God to preparing a-lodging for-an-ass and to-be-had
hominum frequentationes, sed ut hominibus quandoque
of-men frequentings but that to-men sometimes
viam salutis praedicantes, et salutaria consilia exhibentes,
the-way of-salvation preaching and wholesome counsels showing

orationibus, et gratiarum actionibus principaliter insistere
on-prayers and of-thanks givings chiefly to-persist
debeamus. Reliquerunt igitur dictum tugurium ad usum
we-ought they-left therefore the-said hut for the-use
pauperum leprosorum, transferentes se ad Ecclesiam Sanctae
of-the-poor lepers transferring themselves to the-Church of-Saint
Mariae de Portiuncula, juxta quam in una domuncula fuerant
Mary of Portiuncula near which in one little-house they-had
aliquando commorati, priusquam ipsam ecclesiam obtinerent.
sometimes stayed before the-very church they-obtained
Postmodum vero ab Abbate s. Benedicti de Monte Subasio
afterward but from the-Abbot of-Saint Benedict of Mount Subasio
prope Assisium beatus Franciscus, voluntate, et inspiratione
near Assisi blessed Francis with-the-will and inspiration
Dei praevia, eam humiliter acquisivit, quam ipse Sanctus
of-God going-before it humbly acquired which he-himself the-Saint
notabiliter et effectuose recommendavit generali ministro, et
notably and effectually commended to-the-general minister and
omnibus fratribus, tamquam locum prae cunctis locis hujus
all the-brothers as a-place before all places of-this
saeculi dilectum a Virgine gloriosa. Ad ipsius autem loci
world beloved by the-Virgin glorious for of-the-very moreover place
commendationem et affectum, multum fecit quaedam visio,
the-commendation and affection much did a-certain vision
quam quidam frater vidit adhuc existens in saeculo, quem
which a-certain brother saw still being in the-world whom
beatus Franciscus singulari dilexit affectu, quamdiu fuit cum
blessed Francis with-singular loved affection as-long-as he-was with
ipso, familiaritatem praecipuam ostendendo eidem. Ille ergo
him familiarity special showing to-him he therefore
cupiens servire Deo, sicut postea in religione fideliter servivit,
desiring to-serve God as afterward in religion faithfully he-served

videbatur in visione, omnes homines hujus saeculi esse
seemed in a-vision all men of-this world to-be
caecos, et stare genibus flexis in circuitu Sanctae Mariae
blind and to-stand with-knees bent in the-circuit of-Saint Mary
de Portiuncula, junctisque manibus, et in coelum cum facie
of Portiuncula and-with-joined hands and to heaven with face
elevatis, voce magna et lacrimabili Dominum depraecabantur,
raised with-voice great and tearful the-Lord they-besought
ut eos illuminare misericorditer dignaretur. Quibus sic
that them to-illumine mercifully he-would-deign with-whom so
orantibus, videbatur, quod splendor magnus exiret de coelo, et
praying it-seemed that a-splendor great went-out from heaven and
descendens super eos illos illuminabat omnes lumine salutari.
descending upon them them illumined all with-light saving
Et evigilans proponit firmitus Deo servire; et parum post
and waking he-resolves firmly God to-serve and little after
saeculo nequam cum suis pompis poenitus derelicto, intravit
with-the-world wicked with its pomps utterly abandoned he-entered
religionem, ubi permansit in Dei servitio humiliter, et devote.
religion where he-remained in of-God the-service humbly and devoutly
XIV. De capitulo, quod fiebat bis in anno in loco
XIV about the-chapter which was-held twice in the-year in the-place
Sanctae Mariae de Portiuncula.
of-Saint Mary of Portiuncula
Post praedictum autem locum Sanctae Mariae obtentum a
after the-aforesaid moreover place of-Saint Mary obtained from
praefato Abbate ordinavit beatus Franciscus, quod fieret
the-aforesaid Abbot ordained blessed Francis that there-should-be
capitulum bis in anno, scilicet in pentecoste, et in
a-chapter twice in the-year namely at Pentecost and at
dedicatione s. Michaelis. In pentecoste conveniebant omnes
the-dedication of-Saint Michael at Pentecost gathered all

fratres apud Sanctam Mariam, et tractabant, qualiter melius
the-brothers at Saint Mary and discussed how better
possent regulam observare, atque constituebant fratres per
they-could the-rule to-observe and appointed brothers through
diversas provincias, qui populo praedicarent. et fratres in
diverse provinces who to-the-people should-preach and the-brothers in
suis provinciis collocarent. Sanctus autem Franciscus faciebat
their provinces should-place holy moreover Francis made
admonitiones, reprehensiones, et praecepta, sicut ei juxta
admonitions reproofs and precepts as to-him according-to
consilium Domini videbatur. Omnia vero, quae dicebat eis
the-counsel of-the-Lord it-seemed all but which he-told them
verba, affectuose et sollicite, operibus ostendebat. Venerabatur
words affectionately and anxiously by-works he-showed he-venerated
praelatos, et sacerdotes sanctae Mariae, atque seniores, nobiles,
prelates and priests of-holy Mary and elders nobles
et divites honorabat; pauperes quoque intime diligebat eis
and rich-men he-honored the-poor also inwardly he-loved them
viscerose compatiens, omnibusque se subditum exhibebat.
tenderly pitying and-to-all himself subject he-showed
Cumque omnibus fratribus esset sublimior, unum tamen de
and-when than-all the-brothers he-was higher one however of
fratribus secum morantibus constituebat Guardianum suum et
the-brothers with-him staying he-appointed Guardian his and
dominum, cui, ut effugaret a se omnem occasionem
lord whom that he-might-put-to-flight from himself every occasion
superbiae, obediebat humiliter, et devote. Humiliabat enim
of-pride he-obeyed humbly and devoutly he-humbled for
inter omnes caput suum usque ad terram, ut inter sanctos
among all head his all-the-way to the-ground that among the-saints
et electos Dei mereretur in conspectu divino aliquando
and chosen of-God he-might-deserve in the-sight divine at-some-time

exaltari. Admonebat sollicite fratres, ut sanctum evangelium,
to-be-exalted he-admonished anxiously the-brothers that the-holy gospel
et regulam, quam promiserant, firmiter observarent, et
and the-rule which they-had-promised firmly they-should-observe and
maxime ut circa divina officia, et ecclesiasticas ordinationes
most-of-all that toward the-divine offices and ecclesiastical ordinances
essent reverentes, et devoti, audientes devote missam, et
they-should-be reverent and devout hearing devoutly mass and
corpus Domini devotissime adorarent. Sacerdotes quoque, qui
the-body of-the-Lord most-devoutly they-should-adore priests also who
tractant veneranda et maxima sacramenta, voluit singulariter
handle venerable and greatest sacraments he-wished singularly
a fratribus honorari in tantum, ut ubicumque illos invenirent,
by the-brothers to-be-honored to so-much that wherever them they-should-find
caput coram eis flectentes, oscularentur manus eorum, et
the-head before them bending they-should-kiss the-hands their and
cum ipsos equitantes invenirent, volebat ut osculentur non
when them riding they-should-find he-wished that they-should-kiss not
solum manus eorum, sed etiam pedes equorum, super quos
only the-hands their but also the-feet of-the-horses upon which
equitarent, propter reverentiam potestatis eorum.
they-rode on-account-of reverence of-the-power their
Admonebat etiam fratres, ut nullum hominem judicarent,
he-admonished also the-brothers that no man they-should-judge
neque despicerent illos, qui delicate vivunt, et curiose
nor despise those who delicately live and elaborately
ac superbe et superflue induuntur; nam Deus est noster
and proudly and superfluously are-clothed for God is our
et ipsorum Dominus, potens ad se illos vocare, et
and their Lord able to himself them to-call and
vocatos justificare. Dicebat etiam, quod volebat, ut fratres
the-called to-justify he-said also that he-wished that the-brothers

revererentur tales ut fratres, et dominos suos, quia fratres
should-revere such-men as brothers and lords their because brothers
sunt, in quantum ab uno Creatore creati: domini sunt, in
they-are in so-far-as by one Creator created lords they-are in
quantum bonos adjuvant ad poenitentiam faciendam, eis
so-far-as the-good they-help for penance to-be-done for-them
necessaria corporis ministrantes. Hoc quoque dicens addebat:
the-necessities of-the-body furnishing this also saying he-added
Talis deberet [esse] fratrum conversatio inter gentes,
such ought to-be of-the-brothers the-conduct among the-peoples
ut quicumque audiret, vel videret eos, glorificaret Patrem
that whoever heard or saw them should-glorify the-Father
coelestem, et devote laudaret. Magnum namque desiderium
heavenly and devoutly praise great for desire
ejus erat, ut tam ipse, quam fratres sui talibus operibus
his was that as-much he-himself as brothers his in-such works
abundarent, pro quibus Dominus laudaretur. Et dicebat
should-abound for which the-Lord might-be-praised and he-said
illis: Sicut pacem annunciatis ore, sic in cordibus
to-them as peace you-announce with-the-mouth so in hearts
vestris et amplius habeatis. Nullus per vos provocetur ad
your and more-fully may-you-have-it no-one through you be-provoked to
iram, vel scandala, sed omnes per mansuetudinem vestram
anger or scandals but all through gentleness your
ad pacem, benignitatem, et misericordiam provocentur. Nam
to peace kindness and mercy be-provoked for
ad hoc vocati sumus, ut vulneratos curemus, alligemus
to this called we-are that the-wounded we-may-heal may-bind-up
contractos, et errore revocemus. Multi enim videntur nobis
the-crippled and from-error may-call-back many for seem to-us
esse membra diaboli, qui adhuc discipuli Christi erunt.
to-be members of-the-devil who still disciples of-Christ will-be

Arguebat praeterea pius pater fratres suos, qui nimis erant
rebuked besides the-pious father brothers his who too were
sibi ipsis austeri, vigiliis, et jejuniis et corporalibus
to-them themselves austere in-vigils and fasts and bodily
exercitiis nimium insudantes. Quidam enim se tam
exercises too-much toiling some for themselves so
graviter affligebant, ut cuncta in se carnis reprimerent
heavily afflicted that all in themselves of-the-flesh they-might-repress
incentiva, quod quilibet videbatur odisse se ipsum. Quos
the-incitements so-that anyone seemed to-hate him himself whom
vir Dei prohibebat, admonens eos benigne. et rationabiliter
the-man of-God forbade admonishing them kindly and reasonably
reprehendens, atque ipsorum vulnera alligans salutarium
reproving and their wounds binding of-saving
vinculis praeceptorum. Inter fratres vero, qui ad capitulum
with-the-bonds precepts among the-brothers but who to the-chapter
veniebant, nullus audebat negotia saecularia recitare, sed
came no-one dared business secular to-recount but
colloquebantur de vitis Sanctorum, et quomodo melius, et
they-conversed about the-lives of-the-Saints and how better and
perfectius possent invenire gratiam Domini Jesu Christi.
more-perfectly they-might-be-able to-find the-grace of-the-Lord Jesus Christ
Si qui autem de fratribus, qui ad capitulum venerant, aliquam
if any moreover of the-brothers who to the-chapter had-come some
tentationem, vel tribulationem habebant, audiendo beatum
temptation or tribulation had by-hearing blessed
Franciscum loquentem ita dulciter et ferventer, ejusque
Francis speaking so sweetly and fervently and-his
videndo poenitentiam, liberabantur a tentationibus, et
by-seeing penance they-were-freed from temptations and
tribulationibus suis sublevabantur mirifice. Compatiens namque
tribulations their were-relieved wondrously pitying for

loquebatur eis non ut judex, sed ut pater misericors
he-spoke to-them not as a-judge but as a-father merciful
filiis, et medicus bonus infirmis, sciens cum infirmantibus
to-sons and a-physician good to-the-sick knowing with the-ailing
infirmari, et cum tribulatis affligi. Corripiebat nihilominus
to-be-ill and with the-troubled to-be-afflicted he-corrected nevertheless
debite omnes deliquentes, atque contumaces et rebelles
duly all offenders and the-stubborn and rebellious
animadversione debita coercebat. Expleto autem capitulo,
with-punishment due he-restrained with-finished moreover the-chapter
benedicebat omnibus fratribus, et ad singulas provincias
he-blessed all the-brothers and to single provinces
singulos destinabat. Quicumque ex ipsis habebat spiritum
single-ones he-destined whoever of them had the-spirit
Dei et eloquentiam idoneam ad praedicandum, sive clericus,
of-God and eloquence fit for preaching whether a-cleric
sive laicus esset, dabat ei licentiam praedicandi. Ipsi vero
or a-layman he-were he-gave to-him license of-preaching they but
recipientes benedictionem illius, cum magno gaudio spiritus
receiving the-blessing his with great joy of-spirit
tamquam peregrini, et advenae ibant per mundum, non in
as pilgrims and strangers went through the-world not on
via portantes, nisi tantum libros, in quibus possent dicere
the-way carrying except only books in which they-could to-say
horas suas. Ubicumque autem inveniebant Sacerdotem divitem,
hours their wherever moreover they-found a-Priest rich
vel pauperem, bonum, vel malum, inclinantes se humiliter
or poor good or bad bowing themselves humbly
ei reverentiam faciebant. Et quando erant hospitandi,
to-him reverence they-made and when they-were to-be-lodged
libentius erat cum Sacerdotibus, quam cum laicis hujus saeculi.
more-gladly it-was with Priests than with laymen of-this world

Quando vero apud Sacerdotes hospitari non poterant,
when but with Priests to-lodge not they-could
quaerebant magis spirituales et devotas personas Deum
they-sought rather spiritual and devout persons God
timentes, apud quas possent honestius hospitari, donec per
fearing with whom they-could more-honorably to-lodge until through
singulas civitates et castra, quae fratres visitare volebant,
single cities and towns which the-brothers to-visit wished
Dominus inspiraret aliquibus Deum timentibus, ut illis
the-Lord should-inspire some God fearing that for-them
pararent hospitia, quousque pro ipsis aedificata sunt loca
they-should-prepare lodgings until for them built were places
in urbibus, et castris. Dedit autem illis Dominus verbum, et
in cities and towns gave moreover to-them the-Lord word and
spiritum secundum temporis opportunitatem ad proferendum
spirit according-to of-the-time the-opportuneness for uttering
verba acutissima, penetrantia corda juvenum atque senum,
words most-keen piercing the-hearts of-young-men and old-men
qui relinquentes patrem, et matrem, et omnia, quae habebant,
who leaving father and mother and all-things which they-had
sequebantur fratres, eorum religionis habitum assumentes.
followed the-brothers their of-religion the-habit taking
Vere tunc separationis gladius missus est in terra, dum juvenes
truly then of-separation the-sword sent was on earth while young-men
veniebant ad religionem, dimittentes parentes suos in fecibus
came to religion leaving parents their in the-dregs
eorum peccatorum. Illos tamen, quos recipiebant ad ordinem,
of-their sins those however whom they-received into the-order
ducebant ad beatum Franciscum, suscepturos ab eo religionis
they-led to blessed Francis about-to-receive from him of-religion
habitum humiliter et devote. Non solum autem viri sic
the-habit humbly and devoutly not only moreover men so

convertebantur ad ordinem, sed et multae virgines et viduae
were-converted to the-order but also many virgins and widows
ad eorum praedicationem compunctae, secundum ipsorum
at their preaching pricked according-to their
consilium, per civitates et castra monasteriis ordinatis,
counsel through cities and towns with-monasteries ordained
reducebant se ad poenitentiam faciendam, quibus unus ex
brought-back themselves to penance to-be-done for-whom one of
fratribus constitutus fuit visitator, et corrector earum. Similiter
the-brothers appointed was visitor and corrector of-them likewise
et viri uxorati, et mulieres maritatae a lege matrimonii
also men married and women wedded from the-law of-matrimony
discedere non valentes, de fratrum salubri consilio se
to-depart not able from of-the-brothers wholesome counsel themselves
in domibus propriis arctiori poenitentiae committebant. Et sic
in houses own to-stricter penance committed and so
per beatum Franciscum, sanctae Trinitatis cultorem perfectum,
through blessed Francis of-the-holy Trinity worshiper perfect
Dei Ecclesia in tribus ordinibus renovatur, sicut trium
of-God the-Church in three orders is-renewed as of-three
ecclesiarum praecedens reparatio figuravit. Quorum ordinum
churches the-preceding repair prefigured of-which orders
quilibet tempore suo fuit a summo Pontifice confirmatus.
each in-time its was by the-highest Pontiff confirmed

XV. De morte domini Joannis primi protectoris, et de assumptione domini Hugolini Hostiensis in patrem et protectorem ordinis

CARDINAL UGOLINO, PROTECTOR OF THE ORDER

At the death of John of Saint Paul the Lord inspires Ugolino, bishop of Ostia, to protect the brothers. The first ministers are driven from some provinces, since Innocent's approval had no letters, so Honorius confirms a new rule by bull, and Francis, who dreamed of a black hen unable to shelter her chicks, asks for Ugolino as protector.

Venerabilis autem pater dominus Joannes de sancto Paulo
the-venerable moreover father lord John of Saint Paul
Cardinalis praedictus, qui beato Francisco consilium et
Cardinal aforesaid who to-blessed Francis counsel and
protectionem saepius impendebat, vitam et actus ipsius
protection more-often bestowed the-life and deeds of-the-very
sancti, ac fratrum suorum, omnibus aliis Cardinalibus
saint and of-brothers his to-all the-other Cardinals
commendabat. Quorum mentes sunt commotae ad diligendum
commended whose minds were moved to loving
virum Dei cum fratribus suis in tantum, quod unusquisque
the-man of-God with brothers his to so-much that each
eorum desiderabat habere in curia sua de ipsis fratribus,
of-them desired to-have in household his of the-very brothers
non pro aliquo servicio recipiendo ab ipsis, sed propter
not for any service to-be-received from them but on-account-of
sanctitatem fratrum, et devotionem, qua fervebant ad
the-holiness of-the-brothers and the-devotion with-which they-burned toward
eos. Defuncto vero domino Joanne de Sancto Paulo, inspiravit
them with-dead but lord John of Saint Paul inspired

Dominus uni ex Cardinalibus nomine Hugolino, tunc Hostiensi
the-Lord one of the-Cardinals by-name Ugolino then of-Ostia
Episcopo, ut beatum Franciscum, et ejus fratres intime
Bishop that blessed Francis and his brothers inwardly
diligeret, protegeret, et foveret; qui revera ferventissime
he-should-love should-protect and should-cherish who in-truth most-fervently
se habuit circa eos, ac si esset omnium pater, immo plus
himself held toward them as if he-were of-all the-father nay more
quam patris carnalis dilectio ad carnales filios naturaliter se
than of-a-father carnal the-love to carnal sons naturally itself
extendat, amor hujusmodi spiritualiter efferbuit ad Virum
extends love of-this-kind spiritually boiled-up toward the-Man
Dei cum suis fratribus diligendum in Domino et fovendum.
of-God with his brothers to-be-loved in the-Lord and to-be-cherished
Cuius famam gloriosam vir Dei audiens, quia famosus
whose fame glorious the-man of-God hearing because famous
erat inter coeteros Cardinales, accessit ad eum cum fratribus
he-was among the-other Cardinals approached to him with brothers
suis. Ille autem cum gaudio suscipiens ipsos, ait eis: Offero
his he moreover with joy receiving them said to-them I-offer
me ipsum vobis, auxilium, consilium, atque protectionem
me myself to-you help counsel and protection
paratus impendere secundum vestrum beneplacitum, et volo
ready to-bestow according-to your good-pleasure and I-wish
quod propter Dominum me recomendatum in vestris
that for-the-sake-of the-Lord me commended in your
orationibus habeatis. Tunc beatus Franciscus gratias Deo agens
prayers you-may-hold then blessed Francis thanks to-God giving
dixit eidem domino Cardinali: Libenter volo, domine, vos
said to-the-same lord Cardinal gladly I-wish lord you
habere in patrem, et protectorem nostrae religionis; et volo,
to-have as father and protector of-our religion and I-wish

quod omnes fratres habeant vos semper in suis orationibus
that all the-brothers may-have you always in their prayers
recommendatum. Postea rogavit eum beatus Franciscus, ut
commended afterward asked him blessed Francis that
in pentecoste dignaretur fratrum capitulo interesse; qui
at Pentecost he-would-deign of-the-brothers the-chapter to-attend who
statim benigne assensit, atque ex tunc interfuit eorum
at-once kindly assented and from then attended their
capitulo omni anno. Quando vero ad capitulum veniebat,
chapter every year when but to the-chapter he-came
exibant processionaliter obviam ei omnes fratres in capitulo
went-out in-procession to-meet him all the-brothers in chapter
congregati. Ille autem, venientibus [fratribus], descendebat de
gathered he moreover with-coming the-brothers descended from
equo, et ibat pedester cum eis usque ad ecclesiam sanctae
the-horse and went on-foot with them all-the-way to the-church of-holy
Mariae, eisque postea faciebat sermonem, et celebrabat
Mary and-to-them afterward made a-sermon and celebrated
missam, in qua vir Dei Franciscus Evangelium decantabat.
mass in which the-man of-God Francis the-Gospel chanted
XVI. De electione primorum Ministrorum, et qualiter
XVI about the-election of-the-first Ministers and how
fuerunt missi per mundum.
they-were sent through the-world
Expletis itaque undecim annis ab inceptione religionis,
with-completed and-so eleven years from the-beginning of-the-religion
et multiplicatis numero, et merito fratribus, electi fuerunt
and with-multiplied in-number and in-merit the-brothers chosen were
Ministri et missi cum aliquot fratribus quasi per universas
Ministers and sent with some brothers as-if through all
mundi provincias, in quibus fides catholica colitur, et
of-the-world the-provinces in which the-faith catholic is-cultivated and

servatur. Qui recipiebantur in quibusdam provinciis, sed non
kept who were-received in some provinces but not
permittebantur habitacula construere. De quibusdam vero
were-allowed dwellings to-build from some but
provinciis expellebantur, ne forte essent homines infideles;
provinces they-were-expelled lest perhaps they-be men unfaithful
qui[a], licet praefatus dominus Innocentius tertius ordinem,
because although the-aforesaid lord Innocent third the-order
et regulam approbasset ipsorum, non tamen hoc suis litteris
and rule had-approved their not however this by-his letters
confirmavit: et propterea fratres a clericis et laicis
he-confirmed and therefore the-brothers from clerics and laymen
tribulationes plurimas sunt perpessi. Unde ex hoc compulsi
tribulations very-many have suffered whence from this compelled
sunt fratres fugere de diversis provinciis, ac sic angustiati
were the-brothers to-flee from diverse provinces and so distressed
et afflicti, nec non et a latronibus expoliati et verberati,
and afflicted and also even by robbers despoiled and beaten
ad beatum Franciscum cum magna amaritudine sunt reversi.
to blessed Francis with great bitterness have returned
Haec enim passi sunt in omnibus ultramontanis partibus,
these-things for suffered they-have in all ultramontane parts
ut in Alemannia, Ungaria, et pluribus aliis. Quod cum
as in Germany Hungary and several others which when
notificatum fuisset dicto domino Cardinali, vocavit beatum
made-known had-been to-the-said lord Cardinal he-called blessed
Franciscum, et duxit eum ad dominum Papam Honorium,
Francis and led him to lord Pope Honorius
domino Innocentio jam defuncto, et aliam regulam a
with-lord Innocent already dead and another rule by
beato Francisco compositam, fecit per eumdem dominum
blessed Francis composed he-had through the-same lord

Honorium cum bulla pendente solemniter confirmari. In qua
Honorius with a-bull hanging solemnly to-be-confirmed in which
regula prolungatus est terminus capituli propter vitandum
rule prolonged was the-term of-the-chapter for avoiding
laborem fratrum, qui in remotis partibus commorabantur.
the-labor of-the-brothers who in remote parts dwelt
Proposuit autem beatus Franciscus petere a dicto domino
resolved moreover blessed Francis to-ask from the-said lord
Papa Honorio unum de Cardinalibus Romanae Ecclesiae,
Pope Honorius one of the-Cardinals of-the-Roman Church
quasi in patrem sui ordinis, videlicet praefatum dominum
as-if as father of-his order namely the-aforesaid lord
Hostiensem, ad quem fratres possent recurrere pro suis
of-Ostia to whom the-brothers could to-have-recourse for their
negotiis. Viderat beatus Franciscus quamdam visionem, quae
business had-seen blessed Francis a-certain vision which
ipsum poterat induxisse ad petendum Cardinalem, et ad
him could to-have-led to asking a-Cardinal and to
recommendandum suum ordinem Romanae Ecclesiae. Viderat
commending his order to-the-Roman Church he-had-seen
namque gallinam quasi parvam, et nigram habentem crura
for a-hen as-if small and black having legs
pennata cum pedibus in modum columbae domesticae, quae
feathered with feet in the-manner of-a-dove domestic which
tot pullos habebat, quod non poterat eas sub alis propriis
so-many chicks had that not she-could them under wings own
congregare, sed ibant in circuitu gallinae exterius remanentes.
to-gather but they-went in the-circuit of-the-hen outside remaining
Evigilans autem a somno caepit cogitare de hujusmodi
waking moreover from sleep he-began to-think about of-this-kind
visione; statimque per Spiritum sanctum cognovit, se per
vision and-at-once through the-Spirit holy he-knew himself through

illam gallinam figuraliter designari. Et ait: Ego sum illa
that hen figuratively to-be-signified and he-said I am that
gallina, statura pusillus, nigerque natura, qui debeo esse simplex
hen in-stature small and-black by-nature who ought to-be simple
ut columba, et affectibus pennatis virtutum volans ad coelum.
as a-dove and with-affections feathered of-virtues flying to heaven
Mihi autem Dominus per misericordiam suam dedit, et
to-me moreover the-Lord through mercy his has-given and
dabit filios multos, quos protegere mea virtute non potero.
will-give sons many whom to-protect by-my strength not I-shall-be-able
Unde oportet, ut eos sanctae Ecclesiae recommendem, quae
whence it-behooves that them to-holy Church I-commend which
sub umbra alarum suarum eos protegat, et gubernet.
under the-shadow of-wings her them may-protect and govern
Elapsis ergo paucis annis post visionem praedictam, venit
with-elapsed therefore a-few years after the-vision aforesaid he-came
Romae, et visitavit dominum Hostiensem, qui imposuit
to-Rome and visited lord of-Ostia who enjoined
beato Francisco, ut sequenti mane iret cum eo ad
on-blessed Francis that on-the-following morning he-should-go with him to
Curiam, quia volebat, quod ipse coram domino Papa, et
the-Curia because he-wished that he-himself before lord Pope and
Cardinalibus praedicaret, atque suam religionem eis devote
the-Cardinals should-preach and his religion to-them devoutly
et affectuose recommendaret. Licet autem beatus Franciscus
and affectionately should-commend although moreover blessed Francis
se excusaret de hoc dicens se esse simplicem et idiotam,
himself excused about this saying himself to-be simple and unlettered
oportuit tamen ipsum ire cum illo ad Curiam. Cumque
it-behooved however him to-go with him to the-Curia and-when
beatus Franciscus se coram domino Papa et Cardinalibus
blessed Francis himself before lord Pope and the-Cardinals

praesentasset, visus [est] ab eis cum ingenti gaudio;
had-presented seen he-was by them with huge joy
et surgens praedicavit eis, sicut fuerat sola Spiritus
and rising he-preached to-them as he-had-been by-sole of-the-Spirit
sancti unctione praemonitus. Finita vero praedicatione,
holy the-anointing forewarned with-finished but the-preaching
recommendavit regulam suam domino Papae, et Cardinalibus
he-commended rule his to-lord Pope and to-the-Cardinals
universis. De praedicatione autem ipsius aedificati fuerunt quam
all by the-preaching moreover his edified were very
plurimum dominus Papa, et domini Cardinales, eorumque
much lord Pope and the-lords Cardinals and-their
viscera ad religionis amorem affectuosius sunt commota.
bowels to of-religion the-love more-affectionately were moved
Postea dixit beatus Franciscus summo Pontifici: Domine,
afterward said blessed Francis to-the-highest Pontiff Lord
compatior vobis super sollicitudine, et labore continuo, quo
I-pity you over the-care and labor continual with-which
vos oportet pro Dei Ecclesia vigilare: multumque verecundor,
you it-behooves for of-God the-Church to-watch and-much I-am-ashamed
quod pro nobis [Fratribus] Minoribus tantam curam, et
that for us Brothers Minor such-great concern and
sollicitudinem habeatis. Cum enim multi nobiles, et divites, ac
care you-have when for many nobles and rich-men and
religiosi quamplurimi non possint ad vos intrare, magnus timor,
religious very-many not can to you to-enter great fear
et verecundia debet esse nobis, qui sumus magis pauperes,
and shame ought to-be to-us who are more poor
et despecti ceteris religiosis, non solum ingredi ad vos,
and despised than-the-other religious not only to-go-in to you
sed etiam stare ante ostium vestrum, et praesumere pulsare
but even to-stand before door your and to-presume to-knock-at

tabernaculum christianorum. Propterea sanctitati vestrae supplico
the-tabernacle of-Christians therefore to-holiness your I-beseech
humiliter et devote, quatenus hunc dominum Hostiensem nobis
humbly and devoutly that this lord of-Ostia to-us
dignemini pro patre concedere, ut ad eum tempore necessitatis
you-may-deign as father to-grant that to him in-time of-need
possint fratres recurrere, salva semper vestrae praeminentiae
may the-brothers to-have-recourse with-safe always of-your preeminence
dignitate. Et placuit haec petitio domino Papae, et concessit
the-dignity and pleased this petition lord Pope and he-granted
beato Francisco praefatum dominum Hostiensem, constituens
to-blessed Francis the-aforesaid lord of-Ostia appointing
ipsum super religionem suam dignissimum protectorem.
him over religion his a-most-worthy protector
Qui habito domini Papae mandato, revera sicut bonus pastor et
who with-had of-lord Pope the-mandate in-truth as a-good shepherd and
protector ad defendendum fratres manum extendit, scribens
protector for defending the-brothers the-hand extended writing
multis praelatis, qui persecutiones intulerant fratribus, ne
to-many prelates who persecutions had-inflicted on-the-brothers lest
ulterius eis essent contrarii, sed potius ad praedicandum,
further to-them they-should-be opposed but rather for preaching
et habitandum in suis provinciis consilium, et auxilium eis
and dwelling in their provinces counsel and help to-them
darent tamquam bonis, et sanctis religiosis auctoritate
they-should-give as to-good and holy religious by-the-authority
Sedis apostolicae approbatis. Similiter et alii quamplures
of-the-See apostolic approved likewise also others very-many
Cardinales ad idem suas litteras transmiserunt. In sequenti
Cardinals to the-same their letters sent in the-following
ergo capitulo, data licentia a beato Francisco Ministris
therefore chapter with-given license by blessed Francis to-the-Ministers

recipiendi fratres ad ordinem, misit eos ad provincias
of-receiving brothers into the-order he-sent them to the-provinces
supradictas portantes litteras Cardinalium cum regula bulla
above-said carrying the-letters of-the-Cardinals with the-rule by-the-bull
apostolica confirmata. Quae omnia praedicti praelati videntes,
apostolic confirmed which all the-aforesaid prelates seeing
et exhibita fratribus testimonia cognoscentes, licentiam
and the-shown by-the-brothers testimonies recognizing license
aedificare, habitare, et praedicare in suis provinciis liberaliter
to-build to-dwell and to-preach in their provinces liberally
concesserunt. Sic itaque morantibus, et praedicantibus
granted so and-so with-staying and preaching
fratribus in illis provinciis, multi videntes eorum humilem
the-brothers in those provinces many seeing their humble
et sanctam conversationem, atque audientes eorum verba
and holy conduct and hearing their words
dulcissima moventia et inflammantia mentes ad amorem
most-sweet moving and inflaming minds to the-love
Dei, et ad poenitentiam faciendam, venerunt ad ipsos, et
of-God and to penance to-be-done came to them and
sanctae religionis habitum ferventer, et humiliter susceperunt.
of-the-holy religion the-habit fervently and humbly took-up
Videns autem beatus Franciscus fidem, et dilectionem, quam
seeing moreover blessed Francis the-faith and love which
habebat ad fratres dictus dominus Hostiensis, ipsum cum
had toward the-brothers the-said lord of-Ostia him with
intimo cordis affectu similiter diligebat. Et quoniam revelatione
inmost of-heart affection likewise loved and since by-revelation
Dei praevia sciebat, eum futurum summum Pontificem,
of-God going-before he-knew him about-to-be the-highest Pontiff
semper ei hoc praenuntiabat in litteris, quas scribebat eidem,
always to-him this he-foretold in the-letters which he-wrote to-him

vocans ipsum patrem totius mundi; sic enim scri[be]bat sibi:
calling him father of-the-whole world so for he-wrote to-him
Venerabili in Christo patri totius mundi etc. Post modicum
to-the-venerable in Christ father of-the-whole world etc after a-short
vero tempus mortuo domino Honorio Papa III, ipse dominus
but time with-dead lord Honorius Pope III he-himself lord
Hostiensis electus est in summum Pontificem vocatusque
of-Ostia elected was as the-highest Pontiff and-called
est Gregorius Papa IX, qui tam fratrum, quam aliorum
he-was Gregory Pope IX who as-much of-the-brothers as of-other
religiosorum, et maxime pauperum Christi usque in finem
religious and most-of-all of-the-poor of-Christ up to the-end
vitae suae extitit benefactor praecipuus, et defensor; unde non
of-life his was benefactor special and defender whence not
immerito creditur, ipsum esse sanctorum collegio sociatum.
undeservedly it-is-believed him to-be of-the-saints to-the-college joined

XVII. De sacratissima morte beati Francisci, et qualiter per biennium ante, stigmata Domini Jesu in corpore suo receperat

THE STIGMATA, THE DEATH, THE CANONIZATION, AND THE INDULGENCE

Francis dies in 1226 on a Sunday, and a disciple sees his soul rise like a star. Two years before, praying on La Verna, he had seen a crucified Seraph and received the marks of the Passion, which all see on his body after death. Gregory IX canonizes him at Assisi in 1228 and enriches the church built in his honor. At the Portiuncula Francis asks Honorius for an indulgence without offerings, and the pope grants full remission for one day each year; Francis wants no charter for it but the Virgin Mary.

Post viginti annos, ex quo perfectissime Christo
after twenty years from which most-perfectly to-Christ
adhaesit, Apostolorum vitam et vestigia sequens,
he-cleaved of-the-Apostles the-life and footsteps following
apostolicus vir Franciscus anno dominicae incarnationis
the-apostolic man Francis in-the-year of-the-Lord incarnation
M.CC.XXVI. IIII° nonas octobris, die
one-thousand-two-hundred-twenty-six on-the-fourth before-the-nones of-October on-the-day
Dominico felicissime migravit ad Christum, post multos
of-the-Lord most-happily passed to Christ after many
labores requiem adeptus, et digne Domini sui conspectibus
labors rest having-gained and worthily of-Lord his to-the-sight
praesentatus. Cujus animam [vidit] unus ex discipulis ejus
presented whose soul saw one of disciples his
sanctitate famosus quasi stellam lunae immensitatem
for-holiness famous as-if a-star of-the-moon the-immensity
habentem claritatem solis praetendentem, super aquas
having the-brightness of-the-sun displaying above waters
multas subvectam a nubecula candida, recto tramite in
many borne-up by a-little-cloud white by-a-straight path into

coelum conscendere. Laboraverat enim multum in vinea
heaven to-ascend he-had-labored for much in the-vineyard
Domini, sollicitus et fervens in orationibus, in jejuniis, in
of-the-Lord anxious and fervent in prayers in fasts in
vigiliis, praedicationibus, et salutaribus itineribus, in cura
vigils preachings and saving journeys in care
et compassione proximorum, suique abjectione, a suae
and compassion of-neighbors and-of-himself abasement from of-his
conversionis initio usque ad transmigrationem ipsius ad
conversion the-beginning up to the-passing his to
Christum, quem ex toto corde dilexerat, assidue memoriam
Christ whom from whole heart he-had-loved assiduously memory
ejus habens in mente, ipsumque ore collaudans, et
his having in mind and-him with-mouth praising and
glorificans operibus ferventissimis. Sic enim ferventissime ac
glorifying with-works most-fervent so for most-fervently and
praecordialiter Deum dilexit, quod audiens eum nominari,
from-the-heart God he-loved that hearing him to-be-named
liquefactus totus interius, exterius prorumpebat dicens:
melted wholly inwardly outwardly he-burst-forth saying
Coelum, et terra deberent ad nomen Domini inclinari.
heaven and earth ought at the-name of-the-Lord to-bow
Cujus dilectionis fervorem, et jugem Christi passionis
whose of-love the-fervor and continual of-Christ of-the-passion
memoriam, quam gerebat in corde, volens ipse Dominus
memory which he-bore in heart wishing he-himself the-Lord
ostendere toto mundo, singularis privilegij mirabili
to-show to-the-whole world of-singular privilege by-the-wondrous
praerogativa ipsum adhuc viventem in carne mirabiliter
prerogative him still living in the-flesh wondrously
decoravit. Cum enim seraphicis desideriorum ardoribus
adorned when for by-seraphic of-desires ardors

sursum ageretur in Deum, et [in] illum, qui charitate
upward he-was-borne into God and into him who by-charity
nimia crucifigi voluit, transformaretur dulcedine compassiva,
excessive to-be-crucified wished he-was-transformed by-sweetness compassionate
quodam mane circa festum exaltationis s. Crucis cum
on-a-certain morning around the-feast of-the-exaltation of-the-holy cross when
oraret in latere montis, qui dicitur Alverna, duobus scilicet
he-prayed on the-side of-the-mountain which is-called La-Verna two namely
annis ante obitum suum, apparuit ei Seraphinus sex alas
years before death his appeared to-him a-Seraph six wings
habens, et inter alas gerens formam pulcherrimi hominis
having and between the-wings bearing the-form of-a-most-beautiful man
crucifixi, manus quidem et pedes extensos habentis in
crucified hands indeed and feet extended having in
modum crucis, effigiem Domini Jesu clarissime praetendentis.
the-manner of-a-cross the-likeness of-the-Lord Jesus most-clearly displaying
Duabus enim alis velabat caput, et duabus reliquum corpus
with-two for wings he-veiled the-head and with-two the-rest the-body
usque ad pedes, duae vero ad volandum extendebantur.
down to the-feet two but for flying were-extended
Qua visione disparente, mirabilis in anima ipsius remansit
with-which vision vanishing a-wondrous in soul his remained
ardor amoris; sed in carne ejus mirabilior apparuit impressio
ardor of-love but in flesh his more-wondrous appeared the-impression
stigmatum D. J. C. quae vir Dei pro
of-the-stigmata of-the-Lord Jesus Christ which the-man of-God according-to
posse abscondit usque ad mortem, nolens publicare Domini
ability hid up to death not-wishing to-publish of-the-Lord
sacramentum, licet hoc poenitus celare nequiverit, quin
the-sacrament although this utterly to-conceal he-could-not but-that
saltem familiaribus sociis fuerit manifestum.
at-least to-familiar companions it-was manifest

Sed post ejus felicissimum transitum omnes fratres, qui
but after his most-happy passing all the-brothers who
aderant, et saeculares quamplurimi manifestissime viderunt
were-present and seculars very-many most-manifestly saw
corpus suum Christi stigmatibus decoratum. Cernebant enim
body his of-Christ with-the-stigmata adorned they-saw for
in manibus, et pedibus ejus, non solum clavorum puncturas,
in the-hands and feet his not only of-the-nails the-punctures
sed etiam ipsos clavos ex ejus carne compositos, et
but also the-very nails from his flesh composed and
eidem carni innatos, ferri quoque nigredinem praetendebant;
to-the-same flesh inborn of-iron also the-blackness they-displayed
dexterum vero latus quasi lancea trasfixum, verissimi ac
the-right but side as-if by-a-lance pierced of-a-most-true and
manifestissimi vulneris rubea cicatrice erat obductum, quod
most-manifest wound with-a-red scar was covered which
etiam sacrum sanguinem, dum viveret, saepius effundebat.
also sacred blood while he-lived more-often poured-out
Quorum siquidem stigmatum infrangibilis veritas non solum in
of-which indeed stigmata the-unbreakable truth not only in
vita, et in morte eius per visum, et contactum patentissime
life and in death his through sight and touch most-plainly
loculenterque apparuit, verum etiam post mortem ipsius per
and-clearly appeared but also after death his through
multa miracula in diversis mundi partibus ostensa, Dominus
many miracles in diverse of-the-world parts shown Lord
Papa patefecit veritatem clarius. Quibus multorum miraculis
Pope laid-open the-truth more-clearly by-which of-many miracles
etiam corda, qui de viro Dei recte non senserant,
even the-hearts who about the-man of-God rightly not had-felt
et de ejus stigmatibus dubitaverant, ad tantam fidei
and about his stigmata had-doubted to such-great of-faith

certitudinem sunt mutata, quod qui prius detractores ejus
certainty were changed that who before detractors his
fuerant, bonitate Dei operante, et ipsa veritate cogente,
had-been with-the-goodness of-God working and the-very truth compelling
ipsius laudatores, et praedicatores fidelissimi extiterunt.
his praisers and preachers most-faithful became
XVIII. De canonizatione ipsius beatissimi Patris.
XVIII about the-canonization of-the-very most-blessed Father
Cum igitur iam in diversis mundi partibus nova
when therefore already in diverse of-the-world parts with-the-new
miraculorum luce claresceret, ad sacrum corpus ejus
of-miracles light he-shone to the-sacred body his
undique concurrerent popoli qui maxima et singularia
from-everywhere ran-together the-peoples who the-greatest and singular
beneficia Domini meritis ipsius experti fuerant, supradictus
benefits of-the-Lord by-the-merits his experienced had the-above-said
dominus Papa Gregorius, de consilio Cardinalium, et aliorum
lord Pope Gregory with the-counsel of-the-Cardinals and of-other
praelatorum quamplurium, lectis et approbatis miraculis,
prelates very-many with-read and approved the-miracles
quae Dominus per eum fuerat operatus, ipsum Sanctorum
which the-Lord through him had worked him of-the-Saints
catalogo annotavit, mandans festum ejus dic sui obitus
in-the-catalog he-noted commanding the-feast his on-the-day of-his death
solemniter celebrari. Facta sunt autem haec in civitate
solemnly to-be-celebrated done were moreover these-things in the-city
Assisii, in praesentia multorum praelatorum, et maximae
of-Assisi in the-presence of-many prelates and of-a-very-great
multitudinis principum, et baronum, ac innumerabilium
multitude of-princes and barons and of-innumerable
populorum de diversis mundi partibus, quos ad ipsam
peoples from diverse of-the-world parts whom to the-very

solemnitatem idem dominus Papa fecerat convocari,
solemnity the-same lord Pope had-made to-be-called-together
anno Domini M.CC.XXVIII. pontificatus ipsius
in-the-year of-the-Lord one-thousand-two-hundred-twenty-eight of-the-pontificate of-the-very
Papae anno secundo.
Pope in-the-year second
Ipse Dominus Papa summus dictum sanctum, quem
he-himself Lord Pope highest the-said saint whom
viventem summe dilexerat, non solum canonizzandum tam
living highly he-had-loved not only to-be-canonized so
mirifice honoravit, verum etiam ecclesiam in honorem ejus
wondrously honored but also the-church in honor his
constructam, in cujus fundamento ipse dominus Papa
built in whose foundation he-himself lord Pope
primum lapidem posuit, sacris ditavit muneribus, et pretiosis
the-first stone placed with-sacred enriched gifts and precious
ornamentis. Ad quam post duos annos a sua canonizatione
ornaments to which after two years from his canonization
sacrosantum corpus ejus de loco, ubi prius sepultum
the-most-sacred body his from the-place where before buried
fuerat, honorifice est translatum. Misit enim ad ipsam
it-had-been honorably was transferred he-sent for to the-very
ecclesiam crucem auream lapidibus pretiosis ornatam, in qua
church a-cross golden with-stones precious adorned in which
erat lignum crucis dominicae inclusum, atque ornamenta,
was the-wood of-the-cross of-the-Lord enclosed and ornaments
vasaque plurima ad altaris ministerium pertinentia, cum
and-vessels very-many to of-the-altar the-ministry pertaining with
multis pretiosis, et solemnibus indumentis. Quam quidem
many precious and solemn vestments which indeed
ecclesiam ab omni jurisdictione inferiori eximens, auctoritate
church from all jurisdiction lower exempting by-authority

apostolica, ipsam caput et matrem totius ordinis fratrum
apostolic it head and mother of-the-whole order of-the-brothers
Minorum instituit, ut patet in privilegio, publico, et bullato,
Minor be-established as is-plain in the-privilege public and sealed
in quo Cardinales communiter subscripserunt.
in which the-Cardinals in-common subscribed
Verum quia parum esset, Sanctum Dei rebus
but because little it-would-be the-Saint of-God with-things
insensibilibus honorari, nisi per eum corpore mortuum, et
insensible to-be-honored unless through him in-body dead and
spiritu viventem in gloria, Dominus quamplurimos converteret,
in-spirit living in glory the-Lord very-many should-convert
et sanaret, non solum promiscui sexus personae indifferentes
and heal not only of-mixed sex persons without-distinction
post ejus obitum meritis ipsius ad Dominum sunt conversae,
after his death by-the-merits his to the-Lord were converted
sed etiam multi magni et nobiles, cum filiis suis habitum
but also many great and noble with sons their the-habit
sui ordinis susceperunt, reclusis propriis uxoribus et filiabus
of-his order took-up with-shut-up own wives and daughters
in monasteriis pauperum Dominarum. Similiter et multi
in monasteries of-the-poor Ladies likewise also many
sapientes, ac litteratissimi viri, tam seculares, quam clerici
wise and most-lettered men as-much secular as clerics
praebendati, spretis carnis illecebris, atque impietate, et
beneficed with-spurned of-the-flesh allurements and impiety and
secularibus desideriis poenitus abdicatis, praefatum Minorum
secular desires utterly renounced the-aforesaid of-the-Minors
ordinem intraverunt, paupertatis, ac vestigiis Christi, et
order entered to-poverty and to-the-footsteps of-Christ and
servi sui beatissimi Francisci se in omnibus juxta
of-servant his most-blessed Francis themselves in all-things according-to

mensuram divinae gratiae conformantes. Unde de ipso non
the-measure of-divine grace conforming whence about him not
immerito potest illud dici quod scribitur de Sampsone;
undeservedly can that to-be-said which is-written about Samson
quod videlicet multo pluros interfecit moriens, quam ante vivus
that namely by-much more he-killed dying than before alive
occideret, profecto quod vita gloriae semper vivit. Ad quam
he-slew surely because the-life of-glory always lives to which
gloriam ille nos perducat, meritis sanctissimi patris nostri
glory he us may-lead by-the-merits of-most-holy father our
Francisci, qui vivit, et regnat in saecula saeculorum. Amen.
Francis who lives and reigns unto the-ages of-the-ages Amen

XIX. De concessione Indulgentiae Sanctae Mariae de Portiuncula.

XIX about the-grant of-the-Indulgence of-Saint Mary of Portiuncula

Cum staret b. Pater Franciscus apud sanctam Mariam de
when stayed blessed Father Francis at Saint Mary of
Portiuncula, fuit sibi quadam nocte revelatum a Domino,
Portiuncula it-was to-him on-a-certain night revealed by the-Lord
quatenus ad Summum Pontificem Dominum Honorium, qui
that to the-Highest Pontiff Lord Honorius who
tunc erat Perusii, accederet, pro Indulgentia impetranda in
then was at-Perugia he-should-go for the-Indulgence to-be-obtained in
eadem Ecclesia Sanctae Mariae de Portiuncula tunc separata per
the-same Church of-Saint Mary of Portiuncula then set-apart by
ipsum. Qui de mane consurgens, vocavit fratrem Masseum
him who in-the morning rising called brother Masseo
de Marignano socium suum, et ad dictum Dominum
of Marignano companion his and to the-said Lord
Honorium accedens dixit illi: Domine Sancte Pater, nuper
Honorius approaching said to-him Lord Holy Father lately

ad honorem Virginis gloriosae unam Ecclesiam reparavi;
to the-honor of-the-Virgin glorious one Church I-have-repaired
supplico Sanctitati vestrae ut ponatis ibi Indulgentiam sine
I-beseech to-Holiness your that you-place there an-Indulgence without
oblationibus. Qui respondens ait. Convenienter hoc fieri
offerings who answering said fittingly this to-be-done
non potest: qui [enim] Indulgentiam petit, oportet quod
not can who for an-Indulgence asks it-behooves that
pro merendo ipsam manum porrigat adiutricem. Sed
for deserving it a-hand he-should-stretch-out helping but
indica mihi quot annos vis, et quantum de Indulgentia
show to-me how-many years you-wish and how-much of Indulgence
ponam ibi. Cui sanctus Franciscus respondit: Sancte
I-should-place there to-whom saint Francis answered holy
Pater, placeat sanctitati vestrae non dare annos sed animas.
Father may-it-please to-holiness your not to-give years but souls
Et Dominus Papa dixit: Quomodo vis animas? Beatus
and Lord Pope said how do-you-wish souls blessed
Franciscus ait: Sancte Pater, volo, si placet vestrae Sanctitati,
Francis said holy Father I-wish if it-pleases your Holiness
quod quicumque venerint ad Ecclesiam istam contriti et
that whoever shall-have-come to Church this contrite and
confessi, et sicut expedit per Sacerdotem absoluti, absolvantur
confessed and as is-fitting by a-Priest absolved be-absolved
a poena et culpa in coelo et in terra, a die baptismatis
from penalty and guilt in heaven and on earth from the-day of-baptism
usque ad diem et horam introitus Ecclesiae supradictae.
up to the-day and hour of-entrance of-the-Church above-said
Et Dominus Papa respondit: Multum et magnum est quod
and Lord Pope answered much and great is what
petis, Francisce: sed numquam Curia Romana consuevit
you-ask Francis but never the-Court Roman has-been-accustomed

talem Indulgentiam exhibere. Beatus Franciscus ait: Domine,
such an-Indulgence to-grant blessed Francis said Lord
quod peto, non ex parte mea peto, sed ex parte illius
what I-ask not from part my I-ask but from the-part of-him
qui misit me, scilicet Domini Jesu Christi. Tunc Dominus
who sent me namely of-the-Lord Jesus Christ then Lord
Papa statim intulit, ter dicens: Placet nobis quod habeas
Pope at-once added three-times saying it-pleases us that you-have
eam. Domini Cardinales qui aderant, tunc responderunt:
it the-Lords Cardinals who were-present then answered
Videte Domine, quoniam si huic talem Indulgentiam
see Lord since if to-this-man such an-Indulgence
exhibetis, ultramarinam destruitis. Dominus Papa respondit:
you-grant the-overseas-one you-destroy Lord Pope answered
Dedimus et concessimus eam sibi: non possumus nec
we-have-given and granted it to-him not we-can nor
debemus destruere quod fecimus. Sed modificemus eam, ut
ought to-destroy what we-have-done but let-us-modify it that
tantum ad diem naturalem se extendat. Tunc vocavit fratrem
only to a-day natural itself may-extend then he-called brother
Franciscum, et dixit ei: Ecce ex nunc concedimus quod
Francis and said to-him behold from now we-grant that
quicumque venerit et intraverit praedictam Ecclesiam,
whoever shall-have-come and shall-have-entered the-aforesaid Church
bene contritus et confessus, sit absolutus a poena et a
well contrite and confessed be absolved from penalty and from
culpa. Et hoc valere volumus singulis [annis] in perpetuum,
guilt and this to-hold we-wish in-single years in perpetuity
tantummodo per diem naturalem, a primis vesperis
only for a-day natural from first vespers
includendo noctem, usque ad vesperas diei sequentis.
including the-night up to the-vespers of-the-day following

Tunc beatus Franciscus, inclinato capite, egrediebatur de
then blessed Francis with-bowed head went-out from
palatio. Et Dominus Papa videns eum abire, vocavit eum
the-palace and Lord Pope seeing him to-go-away called him
dicens: O simplicione, quomodo vadis? Quid portas tu de
saying O simpleton how do-you-go what carry you of
hac Indulgentia? Beatus Franciscus respondit: Tantum sufficit
this Indulgence blessed Francis answered so-much suffices
mihi verbum vestrum. Si opus Dei est, ipse suum
for-me word your if the-work of-God it-is he-himself his
opus habet manifestare. De hac nolo aliud instrumentum:
work has to-make-manifest of this I-wish-not other instrument
sed tantum sit carta Beata Maria Virgo. Amen.
but only let-be the-charter Blessed Mary Virgin Amen

Sacrum commercium

The Sacred Exchange of Saint Francis with Lady Poverty

Poverty is the foundation and guardian of the virtues and rules among them: the other virtues receive the kingdom of heaven in promise, but she is invested with it at once. Francis goes through the streets asking for her whom his soul loves, but the people do not understand him, and the wise tell him to keep his poverty to himself. Two old men tell him she dwells on a high mountain and he must strip himself to climb it. He chooses faithful companions and urges them up the steep slope, since she is a widow whom all have spurned.

Incipit Sacrum Commertium beati Francisci cum domina
begins the-Sacred Exchange of-blessed Francis with lady
Paupertate.
Poverty
Inter ceteras preclaras et precipuas virtutes que in homine
among the-other illustrious and chief virtues which in man
locum et mansionem preparent Deo ac ad ipsum eundi
a-place and dwelling prepare for-God and to him of-going
perveniendique viam excellentiorem et expeditiorem ostendunt
and-of-arriving the-way more-excellent and more-ready show
sancta Paupertas prerogativa omnibus eminet et singulari
holy Poverty by-prerogative all surpasses and by-singular
gratia aliarum titulos antecellit, quum fundamentum omnium
grace of-the-others the-titles excels since the-foundation of-all
virtutum et custos ipsa est et inter illas virtutes
virtues and guardian she-herself is and among those virtues
evangelicas loco merito et nomine principatur. Non est
of-the-gospel by-place by-merit and by-name rules not there-is
proinde quod cetere timeant descensum pluvie ed adventum
accordingly why the-others should-fear the-descent of-the-rain and the-coming

fluminum et ventorum flatum ruinam comminantem si
of-the-floods and of-the-winds the-blast ruin threatening if
super hanc basem fuerint stabilite.
upon this base they-shall-have-been established
Et merito quidem cum filius Dei dominus virtutum et rex
and deservedly indeed since the-son of-God lord of-virtues and king
glorie speciali dilectione hanc adamaverit quesierit inveniritque
of-glory with-special love her has-loved sought and-found
operans salutem in medio terre. Hanc in exordio
working salvation in the-midst of-the-earth her in the-beginning
predicationis sue velut lumen fidei portum intrantibus posuit
of-preaching his like a-light of-faith the-harbor to-those-entering he-placed
et tanquam lapidem in fondamento domus primo fecit
and as a-stone in the-foundation of-the-house first he-made
et regnum celorum quod alie virtutes in promissione
and the-kingdom of-the-heavens which the-other virtues in promise
capiuntur ab ipso hec de ipso sine dilatione aliqua
receive from him she from him without delay any
investitur. Beati, inquit, pauperes spiritu quoniam vestrorum
is-invested-with blessed he-says the-poor in-spirit for yours
est regnum celorum. Digne prorsus est regnum cetorum
is the-kingdom of-the-heavens worthily wholly is the-kingdom of-the-heavens
qui nichil possidet de terrenis voluntate propria spirituali
who nothing possesses of earthly-things by-will own by-spiritual
intentione et desiderio eternorum. Vivat necesse est de
intention and by-desire of-eternal-things let-him-live necessary it-is from
celestibus qui de terrenis non curat et dulces micas que
heavenly-things who about earthly-things not cares and the-sweet crumbs which
cadunt de mensa angelorum sanctorum in presenti exilio
fall from the-table of-the-angels holy in the-present exile
felici palato deglutiat qui terrenis omnibus renuntians
with-happy palate may-swallow who to-earthly-things all renouncing

omnia velut stercora reputat ut gustare mereatur quam
all-things like dung reckons that to-taste he-may-deserve how
dulcis et suavis est dominus. Que vera regni celorum
sweet and pleasant is the-lord which the-true of-the-kingdom of-the-heavens
inventio est et eterne possessionis in eodem regno securitas
finding is and of-eternal possession in the-same kingdom the-security
ac future beatitudini quedam prelibatio sancta.
and of-future blessedness a-certain foretaste holy
Propterea beatus Franciscus tanquam verus imitator et
therefore blessed Francis as a-true imitator and
discipulus salvatoris ex conversionis sue principio ad sanctam
disciple of-the-savior from of-conversion his the-beginning to holy
paupertatem querendam inveniendam atque tenendam omni
poverty to-be-sought to-be-found and to-be-held with-all
studio omni desiderio omni deliberatione se dedit, nil
zeal with-all desire with-all deliberation himself gave nothing
dubitans adversi, nil sinistri timens nullum subterfugiens
doubting of-adverse nothing of-untoward fearing no shirking
laborem, nullam corporis declinans angustiam, si tandem sibi
labor no of-the-body declining distress if at-last to-him
optio daretur ut posset pervenire ad eam cui dominus
the-choice were-given that he-could to-arrive to her to-whom the-lord
tradidit claves regni celorum. Cepit sedule velut curiosus
handed-over the-keys of-the-kingdom of-the-heavens he-began diligently like a-curious
explorator circuire vicos et plateas civitatis diligenter querens
spy to-go-round the-lanes and squares of-the-city diligently seeking
quem diligit anima sua. Interrogabat stantes, percunctabatur
whom loves soul his he-asked those-standing he-questioned
advenientes sic dicens — Num quam diligit anima mea
those-arriving thus saying whether her-whom loves soul my
vidistis? Et erat verbum istud absconditum eis et velut
have-you-seen and was word this hidden to-them and as

barbarum, non intelligentes ipsum dicebant ei — O homo
barbarous not understanding it they-said to-him O man
nescimus quid loqueris. Loquere nobis in lingua nostra et
we-know-not what you-say speak to-us in tongue our and
respondebimus tibi. Non erat in lingua illa filis Adam vox
we-shall-answer you not was in tongue that to-the-sons of-Adam voice
nec sensus, ut de paupertate vellent conferre ad invicem
nor sense that about poverty they-would-wish to-confer with each-other
aut loqui. Oderant eam vehementer sicut et hodie faciunt,
or to-speak they-hated her vehemently as also today they-do
nec poterant de ipsa querenti quicquis pacifice loqui.
nor they-could about her to-the-one-seeking anything peaceably to-speak
Propterea velud ignoto respondebant et de quesitis
therefore as to-an-unknown-man they-answered and about the-things-asked
ad se nescire testantur. Ibo, inquit beatus Franciscus,
of themselves not-to-know they-testify I-shall-go says blessed Francis
ad optimates et sapientes et loquar cum eis: ipsi
to the-great-men and wise and I-shall-speak with them they-themselves
enim cognoverint viam domini et iudicium domini. Quo
for shall-have-known the-way of-the-lord and the-judgment of-the-lord with-which
facto ipsi durius responderunt ei dicentes — Que nova est
done they more-harshly answered him saying what new is
hec doctrina quam infers auribus nostris? Paupertas enim
this doctrine which you-bring-in to-ears our poverty for
quam queris semper tibi sit et filiis et semini tuo
which you-seek always yours let-it-be and to-the-sons and to-the-seed your
post te. Nobis autem sedet delitiis perfrui et habundare
after you for-us moreover it-is-settled delights to-enjoy and to-abound
divitiis, quum exiguam et cum tedio est tempus vitae
in-riches since short and with weariness is the-time of-life
nostre, et non est refugium in fine hominis. Nichil enim
our and not there-is a-refuge in the-end of-man nothing for

melius cognovimus quam letari manducare et bibere donec
better we-have-known than to-rejoice to-eat and to-drink while
vivimus. Beatus autem Franciscus hec audiens mirabatur
we-live blessed moreover Francis these-things hearing wondered
in corde suo et gratias agens Deo dicebat — Benedictus
in heart his and thanks giving to-God said blessed
tu domine Deus, qui abscondisti hanc a sapientibus et
you lord God who have-hidden her from the-wise and
prudentibus et revelasti eam parvulis. Ita pater quia sic
prudent and have-revealed her to-the-little-ones so father because so
placitum est ante te domine pater et dominator vite mee
pleasing it-was before you lord father and ruler of-life my
ne derelinquas me in concilio eorum nec sinas me cadere
do-not abandon me in the-council of-them nor allow me to-fall
in illa exprobatione, set da michi tuam gratiam invenire
into that reproach but give to-me your grace to-find
quod quero quia servus tuus sum et filius ancille tue.
what I-seek because servant your I-am and son of-handmaid your
Egressus itaque de civitate beatus Franciscus concito gradu
gone-out and-so from the-city blessed Francis with-quick step
venit ad quemdam campum, in quo de longe prospiciens vidit
came to a-certain field in which from afar looking-out he-saw
duos senes sedentes gravi merore confectos, quorum unus
two old-men sitting with-heavy grief worn-out of-whom one
sic loquebatur. — Ad quem respiciam nisi ad pauperculum
thus spoke to whom shall-I-look except to the-poor-little
et contritum spiritu et trementem sermones meos? Et alius
and contrite in-spirit and trembling-at words my and the-other
ei dicebat — Nichil intulimus in hunc mundum, haud
to-him said nothing we-have-brought into this world not
dubium quia nec auferre quid possumus. Habentes autem
doubtful because nor to-carry-away anything we-can having moreover

alimenta et quibus tegamus hiis contenti sumus. Cumque
food and with-what we-may-cover with-these content we-are and-when
pervenisset beatus Franciscus ad eos dixit eis — Indicate
had-arrived blessed Francis to them he-said to-them show
michi, obsecro, ubi domina Paupertas habitet ubi pascat
to-me I-beseech where lady Poverty dwells where she-pastures
ubi cubet in meridie quoniam enim amore langueo. At illi
where she-lies at midday since for with-love I-languish but they
respondentes dixerunt — Bone frater nos hic consedimus per
answering said good brother we here have-sat for
tempus et tempora et dimidium temporis, et frequenter
a-time and times and half of-a-time and frequently
vidimus eam transire quum plures querebant eam. Multi
we-have-seen her pass when many sought her many
quidem comitabantur eam, sed sepe sola revertebatur et
indeed accompanied her but often alone she-returned and
nuda nullis ornata monilibus nullis decorata comitibus nullis
naked with-no adorned necklaces with-no graced companions with-no
vestibus circumdata. Flebat enim amarissime atque dicebat —
garments surrounded she-wept for most-bitterly and said
Filii matris mee pugnaverunt contra me. Et nos dicebamus
the-sons of-mother my have-fought against me and we said
ad eam — Patientiam habe quoniam recti diligunt te Et
to her patience have since the-upright love you and
nunc, o frater, ascende in montem magnum et altum ubi
now O brother climb onto the-mountain great and high where
constituit ei dominus. Habitat enim in montibus sanctis,
has-set her the-lord she-dwells for on mountains holy
quia diligit eam dominus super omnia tabernacula Jacob.
because loves her the-lord above all the-tabernacles of-Jacob
Gigantes non potuerunt attingere vestigia pedum eius, et
the-giants not could to-reach the-tracks of-the-feet her and

aquile non volaverunt usque ad collum eius. Paupertas res
the-eagles not have-flown up to the-neck her poverty a-thing
est singularis quam omnis homo contemnit eo quod non
is singular which every man despises for-this that not
invenitur in terra suaviter viventium, propterea absconditum
she-is-found in the-land pleasantly of-those-living therefore hidden
est ab oculis eorum. Volucres celi latet. Deus intelligit
it-is from the-eyes their from-the-birds of-the-sky she-is-hid God understands
viam eius, et locum eius ipse novit. Si tu ergo, o frater,
the-way her and the-place her he-himself knows if you therefore O brother
vis pervenire ad eam exue te vestibus iocunditatis tue
wish to-arrive to her strip yourself of-the-garments of-joyfulness your
et depone omne pondus et circumstante peccatum, quia
and lay-down every weight and the-surrounding sin because
nisi nudus fieris non poteris ad eam ascendere que
unless naked you-become not you-will-be-able to her to-climb who
in tantam se colligit altitudinem. Sed quia benigna est,
to so-great herself gathers a-height but because kind she-is
facile videtur ab hiis qui diligunt eam et invenitur ab
easily she-is-seen by those who love her and she-is-found by
iis qui querunt illam. Cogitare de illa, frater: sensus est
those who seek her to-think about her brother sense is
consumatus et qui vigilaverit propter illam satis erit
perfected and who shall-have-watched for her enough will-be
securus. Assume sotios fideles, ut in montis ascensu
secure take companions faithful that in of-the-mountain the-ascent
utaris consilio ipsorum et auxilio fulciaris, quia ve
you-may-use the-counsel their and by-the-help be-propped because woe
soli, si ceciderit ab altero fulcietur. Tantorum
to-one-alone if he-shall-have-fallen by another he-will-be-propped of-such-men
igitur habito consilio, venit beatus Franciscus et elegit
therefore with-had counsel came blessed Francis and chose

quosdam sotios sibi fideles cum quibus properans devenit
certain companions to-himself faithful with whom hastening he-came
ad montem. Et dixit fratribus suis — Venite ascendamus
to the-mountain and he-said to-brothers his come let-us-go-up
ad montem domini et ad domum domine Paupertatis,
to the-mountain of-the-lord and to the-house of-lady Poverty
ut doceat nos vias suas et ambulemus in semitis
that she-may-teach us ways her and we-may-walk in the-paths
eius. Cumque ex omni parte considerarent montis
her and-when from every side they-considered of-the-mountain
ascensum propter nimiam altitudinem et asperitatem eius,
the-ascent on-account-of the-excessive height and roughness its
quidam eorum loquebantur dicentes — Quis ascendet in
some of-them spoke saying who will-ascend onto
montem istum et ad summitatem eius quis perveniet? Quod
mountain this and to the-summit its who will-arrive which
intelligens beatus Franciscus dixit eis — Arta est via,
understanding blessed Francis said to-them narrow is the-way
fratres, et angusta porta que ducit ad vitam et pauci sunt
brothers and strait the-gate which leads to life and few are
qui inveniant eam. Confortamini in domino et in potentia
who find it be-strengthened in the-lord and in the-might
virtutis eius quia facile erit nobis omne difficile. Deponite
of-strength his because easy will-be to-us every difficult-thing lay-down
sarcinas proprie voluntatis et onera peccatorum abicite
the-packs of-own will and the-burdens of-sins cast-off
et accingimini tanquam viri potentes. Posteriora obliti
and gird-yourselves as men mighty the-things-behind forgetting
ad anteriora vos pro posse extendite. Dico vobis
to the-things-before yourselves according-to ability stretch I-say to-you
quod quemcumque locum calcaverit pes vester, vester
that whatever place shall-have-trodden foot your yours

erit. Etenim est spiritus ante faciem nostram Christus
it-will-be for there-is a-spirit before the-face our Christ
dominus qui trahet nos ad montis cacumina in vinculis
the-lord who will-draw us to of-the-mountain the-summits in the-bonds
caritatis. Mirabilis est, fratres, desponsatio Paupertatis, sed
of-charity wondrous is brothers the-betrothal of-Poverty but
facile poterimus ipsius frui amplexibus, quia facta est
easily we-shall-be-able her to-enjoy the-embraces because made she-is
quasi vidua domina gentium, vilis et contemnibilis omnibus
as-if a-widow the-lady of-the-nations vile and contemptible to-all
regina virtutum. Nullus est qui e regione clamare
the-queen of-the-virtues no-one there-is who from the-opposite-side to-cry-out
audeat, nullus qui se nobis opponat, nullus qui hoc
dares no-one who himself to-us may-oppose no-one who this
salutare commertium prohibere valeat. Omnes amici eius
saving exchange to-forbid can all friends her
spreverunt illam, et facti sunt ei inimici.
have-spurned her and made they-are to-her enemies

Poverty, from the summit, sees the brothers flying up and asks why they come. They answer that they seek her as the queen of the virtues and the way to the king of glory: Christ left his riches to seek her, was born in a manger, chose poor fishermen, and was stripped and nailed on the cross with her alone beside him, and left her the seal of his kingdom. They beg her to be with them.

Et hijs omnibus dictis ceperunt omnes simul post sanctum
and these all said began all together after saint
Franciscum ambulare. Cumque facillimo gressu properarent
Francis to-walk and-when with-easiest step they-hastened
ad summa, ecce domina Paupertas in ipsius montis vertice
to the-heights behold lady Poverty on of-the-very mountain the-summit
stans respexit per montis devexa. Et videns hos viros tam
standing looked-back over of-the-mountain the-slopes and seeing these men so
potenter ascendentes imo volantes, mirata est vehementer et
mightily climbing nay flying she-wondered has vehemently and
dixit — Qui sunt isti qui ut nubes volant et quasi columbe
said who are these who as clouds fly and as-if doves
ad fenestras suas? Diu enim est quod tales non vidi nec
to windows their long for it-is that such-men not I-have-seen nor
sic expeditos omnibus abiectis oneribus intuita sum. Loquar
so unencumbered with-all cast-off burdens beheld I-have I-shall-speak
ergo ad eos qui in corde meo versantur, nec sicut ceteri
therefore to them who in heart my turn nor like the-others
tante ascensionis peniteant, circumadiacentes nec intuentes
of-so-great an-ascent may-they-repent the-surrounding nor looking-at
abyssos. Scio illos me apprehendere non posse sine meo
abysses I-know them me to-seize not to-be-able without my
consensu, set erint michi memores coram patre meo
consent but they-will-be of-me mindful before father my

celesti, si salutis consilium dedero eis. Et ecce vox
heavenly if of-salvation counsel I-shall-have-given to-them and behold a-voice
facta est ad eam dicens — Noli timere filia Syon quia isti
made was to her saying do-not fear daughter of-Zion because these
sunt semen cui benedixit dominus et in caritate non ficta
are the-seed which has-blessed the-lord and in charity not feigned
elegit. Sicque in solio paupertatis sue domina Paupertas
has-chosen and-so on the-throne of-poverty her lady Poverty
se reclinans prevenit eos in benedictionibus dulcedinis et
herself reclining went-before them in blessings of-sweetness and
dixit eis — Que sit causa adventus vestri dicite michi,
said to-them what may-be the-cause of-coming your tell me
fratres, et quare tam festinanter venitis de valle miserorum
brothers and why so hastily you-come from the-valley of-the-wretched
ad montem claritatis. An forte me queritis? Que ut videtis
to the-mountain of-brightness or perhaps me do-you-seek who as you-see
sum paupercula tempestate convulsa absque ulla consolatione?
am poor-little by-storm torn without any consolation
At ipsi responderunt dicentes — Ad te venimus domina
but they answered saying to you we-come lady
nostra, obsecramus suscipe nos in pace. Servi effici cupimus
our we-beseech receive us in peace servants to-be-made we-desire
domini virtutum, quia ipse est rex glorie. Audivimus te
of-the-lord of-virtues because he-himself is the-king of-glory we-have-heard you
reginam fore virtutum et utcumque experimento didicimus.
queen to-be of-the-virtues and in-some-measure by-experiment we-have-learned
Propterea tuis pedibus pervoluti supplicamus humiliter ut
therefore at-your feet prostrate we-beseech humbly that
digneris esse nobiscum et sis nobis via perveniendi ad
you-may-deign to-be with-us and may-be to-us the-way of-arriving to
regem glorie, sicut fuisti via sibi quando dignatus est
the-king of-glory as you-were the-way for-him when deigned he-has

visitare sedentes in tenebris et umbra mortis oriens ex alto.
to-visit those-sitting in darkness and the-shadow of-death the-rising from on-high
Scimus enim quia tua est potentia, tuum regnum. Tu es super
we-know for that yours is the-power yours the-kingdom you are over
omnes virtutes a rege regum regina et domina constituta,
all the-virtues by the-king of-kings queen and lady appointed
tantum fac nobiscum pacem et salvi erimus, ut per te
only make with-us peace and saved we-shall-be that through you
nos recipiat qui per te nos redemit. Si decreveris
us may-receive he-who through you us redeemed if you-shall-have-decreed
nos salvare continuo liberabimur. Nam ipse rex regum
us to-save forthwith we-shall-be-freed for he-himself the-king of-kings
et dominus dominantium creator celi et terre concupivit
and lord of-lords the-creator of-heaven and earth desired
spem et decorem tuum. Cum esset rex in accubitu suo
the-hope and comeliness your when he-was the-king at couch his
dives et gloriosus in regno suo, reliquit domum suam, dimisit
rich and glorious in kingdom his he-left house his he-let-go
hereditatem suam nam gloria et divitie in domo eius, sicque
inheritance his for glory and riches in the-house his and-so
a regalibus sedibus veniens dignantissime te quisivit. Magna
from the-royal seats coming most-deignfully you he-sought great
ergo est dignitas tua et altitudo tua incomparabilis, cum
therefore is dignity your and height your incomparable since
relictis omnibus angelorum delitiis et immensis virtutibus de
with-left all of-the-angels delights and immense virtues of
quibus magna erat copia in excelsis, venit te querere
which great was the-abundance in the-highest he-came you to-seek
in inferioribus partibus terre, iacentem in luto fecis
in the-lower parts of-the-earth lying in the-mud of-the-dregs
in tenebrosis et umbra mortis. Cunctis viventibus odiosa
in darkness and the-shadow of-death to-all living hateful

non modicum existebas et omnes te fugiebant, et prout
not slightly you-were and all you fled and as
poterant effugabant. Et licet aliqui te fugere omnino non
they-could put-to-flight and although some you to-flee altogether not
possent, non immo minus eras eis odibilis et exosa.
could not nay less you-were to-them hateful and loathed
At postquam dominator dominus venit te suscipiens in se
but after the-ruler lord came you receiving in him
ipso, exaltavit caput tuum in tribubus populorum, et quasi
himself he-exalted head your among the-tribes of-the-peoples and as-if
sponsam decoravit te corona super altitudinem nubium
a-bride adorned you with-a-crown above the-height of-the-clouds
te substollens. Quamvis certe adhuc te innumeri detestent
you lifting-up although surely still you countless detest
nescientes virtutem tuam et gloriam tuam, tibi tamen
not-knowing virtue your and glory your for-you however
nichil deperiit, quia libere habitas in montibus sanctis tuis
nothing has-been-lost because freely you-dwell on mountains holy your
in firmissimo habitaculo glorie Christi. Ita amator factus
in the-firmest dwelling of-the-glory of-Christ so a-lover made
forme tue filius summi patris tibi soli in mundo adherens
of-beauty your the-son of-the-highest father to-you alone in the-world cleaving
in omnibus fidelissimam te probavit. Prius enim quam de
in all-things most-faithful you proved before for than from
luminosa propria veniret ad terras, preparasti locum sibi
the-luminous own-realm he-came to the-earth you-prepared a-place for-him
congruentem, thronum in quo sederet et talamum in
fitting a-throne on which he-might-sit and a-bridal-chamber in
quo quiesceret, pauperrimam scilicet virginem de qua ortus
which he-might-rest a-very-poor namely virgin from whom born
huic mundo effulsit. Nato certe fideliter occurristi, ut in
to-this world he-shone-forth born surely faithfully you-met-him that in

te non in delitiis locum sibi placitum inveniret. Posuit
you not in delights a-place to-himself pleasing he-might-find he-placed
eum, inquit evangelista, in presepio; quia non erat ei
him says the-evangelist in a-manger because not there-was for-him
locus in diversorio. Et sic semper inseparabiliter comitata
a-place in the-inn and so always inseparably accompanied
es ipsum, ut in omni vita sua quando in terris visus
you-have him that in all life his when on earth seen
est et cum hominibus conversatus est: cum vulpes foveas
he-was and with men conversed has when the-foxes holes
haberent et volucres celi nidos, ipse non habuerit ubi
had and the-birds of-the-sky nests he-himself not had where
caput suum reclinaret. Deinde cum aperuerit os proprium
head his he-might-lay then when he-opened mouth own
ad docendum, qui ora olim aperuerat prophetarum, inter
for teaching who the-mouths once had-opened of-the-prophets among
multa qui locutus est, te primo laudavit, te primo extulit
many-things which he-spoke has you first he-praised you first he-extolled
dicens — Beati pauperes spiritu quoniam ipsorum est regnum
saying blessed the-poor in-spirit for theirs is the-kingdom
celorum. Jam vero cum sancte predicationis sue glorioseque
of-the-heavens now but when of-holy preaching his and-of-glorious
conversationis in salutem humani generis testes quosdam
conduct for the-salvation of-the-human race witnesses certain
eligeret necessarios, eligit certe non divites mercatores sed
he-chose necessary he-chose surely not rich merchants but
pauperes piscatores ut tanta extimatione ostenderet te fore
poor fishermen that by-such esteem he-might-show you to-be
ab omnibus diligendam. Tandem vero ut manifesta sit
by all to-be-loved at-last but that manifest may-be
omnibus bonitas tua, magnificentia tua, quum omnibus
to-all goodness your magnificence your since all

virtutibus antecellis quum sine te nulla potest esse virtus,
virtues you-excel since without you no can to-be virtue
quum regnum tuum non est de hoc mundo sed de celo, sola
since kingdom your not is of this world but of heaven alone
tunc regi glorie adhesisti cum omnes electi et dilecti
then to-the-king of-glory you-cleaved when all the-chosen and beloved
eius ipsum reliquerunt. Tu autem fidelissima sponsa, amatrix
his him abandoned you moreover most-faithful bride lover
dulcissima nec ad momentum descessisti ab eo. Immo
most-sweet not-even for a-moment withdrew from him nay
tunc sibi magis adherebas, cum magis eum ab omnibus
then to-him more you-cleaved when more him by all
contemni videbas. Nam si cum eo non fuisses nunquam
to-be-despised you-saw for if with him not you-had-been never
sic ab omnibus despici potuisset. Secum eras in convitiis
so by all to-be-despised he-could-have with-him you-were in the-reproaches
Iudeorum, in insultationibus phariseorum, in exprobrationibus
of-the-Jews in the-insults of-the-pharisees in the-revilings
principum sacerdotum, secum in colaphis, secum in sputis,
of-the-chiefs of-the-priests with-him in the-buffets with-him in the-spittings
secum in flagellis. Reverendus ab omnibus, subsannatus
with-him in the-scourgings worthy-of-reverence by all mocked
ab omnibus erat, et tu solatiabaris ei. Non reliquisti
by all he-was and you consoled him not you-abandoned
eum usque ad mortem, mortem autem crucis. Et in ipsa
him up to death the-death moreover of-the-cross and on the-very
cruce, denudato iam corpore extensis brachiis manibus et
cross with-stripped already body with-extended arms with-hands and
pedibus confixis, secum patiebaris, ita ut nichil in eo te
feet nailed with-him you-suffered so that nothing in him than-you
gloriosius appareret. Denique signaculum regni celorum
more-glorious might-appear finally the-seal of-the-kingdom of-the-heavens

ad signandum electos, quando in celum abiit, tibi
for sealing the-chosen when into heaven he-went-away to-you
reliquit ut quicumque ad regnum suspirat eternum ad te
he-left that whoever for the-kingdom sighs eternal to you
veniat a te petat per te introeat, quia nisi signatus
may-come from you may-ask through you may-enter because unless sealed
sit signaculo tuo, ad regnum quisquam intrare non potest.
he-be with-seal your into the-kingdom anyone to-enter not can
Ergo domina compatere nobis, signa nos signaculo gratie
therefore lady have-compassion on-us seal us with-the-seal of-grace
tue. Quis enim tam hebes est, tam insipiens ut te toto
your who for so dull is so foolish that you with-whole
corde non diligat, que sic ab altissimo es electa et ab
heart not may-love who so by the-most-high are chosen and from
eterno preparata? Quis te non revereatur et honoret, quando
eternity prepared who you not may-revere and honor when
ille quem adorant universe celorum virtutes, tanto honore
he whom adore all of-the-heavens the-powers with-such honor
te decoravit? Quis enim vestigia pedum tuorum non libenter
you adorned who for the-tracks of-the-feet your not gladly
adoret cui se dominus maiestatis tam humiliter
would-adore to-whom himself the-lord of-majesty so humbly
inclinavit, tam sotiabiliter iniunxit, tanta caritate adhesit?
bowed so companionably joined with-such charity cleaved
Obsecramus ergo per ipsum et propter ipsum, domina,
we-beseech therefore through him and for-the-sake-of him lady
nostras deprecationes ne despicias in necessitatibus sed a
our entreaties do-not despise in necessities but from
periculis libera nos semper gloriosa et in eternum benedicta.
dangers free us always glorious and into eternity blessed

Poverty tells her history: she was with Adam in paradise, naked and fearing nothing, until he sinned and covered himself with leaves, and she left him clothed in skins. She wandered until Christ came from the Father's bosom and sought her, and before returning to heaven bade his disciples possess nothing. The apostles and their hearers kept it, selling all and holding everything in common.

Ad hec domina Paupertas corde letabundo, exilarata
to these-things lady Poverty with-heart joyful with-gladdened
facie, voce dulci respondet dicens — Fateor vobis, fratres
face with-voice sweet answers saying I-confess to-you brothers
et amici karissimi, quod ex quo loqui cepistis, repleta sum
and friends dearest that from when to-speak you-began filled I-am
letitia, superhabundo gaudio, attendens fervorem vestrum,
with-gladness I-overflow with-joy attending-to fervor your
sciens tam sanctum propositum vestrum. Facta sunt mihi verba
knowing so holy purpose your made are to-me words
vestra super aurum et lapidem pretiosum multum et dulciora
your above gold and stone precious much and sweeter
super mel et favum. Non enim vos estis qui loquimini, sed
above honey and honeycomb not for you are who speak but
spiritus sanctus qui loquitur in vobis, et ipsa unctio docet vos
the-spirit holy who speaks in you and the-very anointing teaches you
de omnibus qui locuti estis de rege altissimo, qui sola sua
about all-things who spoken have about the-king most-high who by-sole his
gratia assumpsit me in dilectam sibi, auferens obprobrium
grace took-up me as beloved to-himself taking-away reproach
meum de terra, et inter celorum proceres glorificavit me.
my from the-earth and among of-the-heavens the-nobles glorified me

Cupio propterea, si vos audire non gravat, longam sed non
I-desire therefore if you to-hear not it-burdens a-long but not
minus utilem mei status recensere vobis ystoriam, ut discatis
less useful of-my state to-recount to-you history that you-may-learn
quomodo vos oportet ambulare et placere Deo caventes retro
how you it-behooves to-walk and to-please God shunning back
aspiciendi notam, qui manum ad aratrum mictere vultis.
of-looking the-mark who the-hand to the-plow to-put wish
Non sum rudis sicut multi putant sed antiqua satis et
not I-am unskilled as many think but ancient enough and
dierum numero plena sciens rerum dispositiones creaturarum
of-days in-number full knowing of-things the-dispositions of-creatures
varietates temporum mutabilitates. Novi fluctuationes cordis
the-varieties of-times the-mutabilities I-know the-fluctuations of-the-heart
humani partim experientia temporum, partim subtilitate
human partly by-experience of-times partly by-the-subtlety
nature, partim gratie dignitate. Fui quidem ipsa in paradiso
of-nature partly of-grace by-the-dignity I-was indeed myself in the-paradise
Dei ubi erat homo nudus, imo in homine et cum homine
of-God where was man naked nay in man and with man
nudo deambulans totam illam spatiosam paradisum, nichil
naked walking-about all that spacious paradise nothing
timens, nichil dubitans, et nichil adversi suspicans. Putabam
fearing nothing doubting and nothing of-adverse suspecting I-thought
cum eo esse in sempiternum, quoniam iustus bonus sapiens
with him to-be into everlasting since just good wise
ab altissimo est creatus et positus in amenissimo et
by the-most-high he-was created and placed in a-most-pleasant and
pulcerrimo loco. Eram gaudens nimis et ludens coram
most-beautiful place I-was rejoicing exceedingly and playing before
eo omni tempore, quia nichil proprietatis habens totus de
him at-every time because nothing of-property having wholly of

Deo erat. Set, heu, subijt inopinatum malum ab initio
God he-was but alas came-in an-unexpected evil from the-beginning
creature penitus inauditum! Cum infelix ille qui in decore
of-creation utterly unheard-of when unhappy that-one who in beauty
suo olim perdidit sapientiam serpentem ingressus qui in celo
his once lost wisdom the-serpent having-entered who in heaven
stare non potuit fraude aggressus est eum, ut sicut ipse
to-stand not could by-fraud attacked has him that as he-himself
prevaricator efficeret divini mandati. Credidit miser
a-transgressor he-might-make-him of-the-divine command believed the-wretch
male suadenti acquievit consensit et oblitus Dei creatoris
evilly to-the-persuader acquiesced consented and forgetful of-God creator
sui, primum imitatus est prevaricatorem, imo transgressorem.
his the-first imitated has the-prevaricator nay the-transgressor
Erat primo nudus, dicente scriptura de ipso — Peccante
he-was at-first naked with-saying scripture about him With-sinning
vero ipso, cognovit se nudum esse et per erubescentia
but him he-knew himself naked to-be and through blushing
currens ad folia ficuum sibi perizomata fecit.
running to the-leaves of-figs for-himself aprons he-made
Videns ergo sotium meum transgressorem effectum et
seeing therefore companion my a-transgressor made and
opertum foliis, quia aliud non habebat, elongata sum ab
covered with-leaves because other not he-had distanced I-was from
eo, et stans a longe lacrimabili vultu ipsum cepi respicere.
him and standing from afar with-tearful face him I-began to-look-at
Expectabam eum qui salvam me faceret a pusillanimitate
I-awaited him who safe me should-make from faintheartedness
spiritus et tempestate tanta. Et factus est repente de
of-spirit and storm so-great and made was suddenly from
celo sonus totam concutiens paradisum, et cum eo lux
heaven a-sound all shaking paradise and with it a-light

splendidissima de celo emissa est. Et respiciens vidi dominum
most-splendid from heaven sent-forth was and looking I-saw the-lord
maiestatis deambulantem in paradiso ad auram post meridiem,
of-majesty walking in paradise at the-breeze after midday
gloria inenarrabili et indicibili fulgentem. Comitabantur
with-glory unspeakable and inexpressible shining accompanied
autem eum multitudines angelorum voce magna clamantium
moreover him multitudes of-angels with-voice great crying
ac dicentium — Sanctus sanctus sanctus dominus Deus
and saying Holy holy holy lord God
Sabaoth, plena est omnis terra gloria tua. Milia milia
of-Hosts full is all the-earth of-glory your thousands thousands
ministrabant ei et decies centena milia assistebant ei.
ministered to-him and ten-times hundred thousands stood-by him
Cepi ergo, fateor, pavens et tremens mentis tota stupore
I-began therefore I-confess fearing and trembling of-mind wholly with-amazement
et horrore deficere et corpore tepens corde vero palpitans
and horror to-faint and in-body growing-cold in-heart but throbbing
de profundis clamavi dicens — Domine miserere, domine
from the-depths I-cried saying Lord have-mercy lord
miserere, non intres in iudicium cum servo tuo quia non
have-mercy do-not enter into judgment with servant your because not
iustificabitur in conspectu tuo omnis vivens. Et dixit mihi —
will-be-justified in sight your any living-one and he-said to-me
Vade abscondere modicum ad momentum donec pertranseat
Go hide a-little for a-moment until may-pass-over
indignatio mea. Statimque vocavit sotium meum, dicens —
indignation my and-at-once he-called companion my saying
Adam ubi es? At ipse — Vocem tuam audivi et timui
Adam where are-you but he Voice your I-heard and I-feared
eo quod nudus essem et abscondi me. Vere nudus qui
for-this that naked I-was and I-hid myself truly naked who

nudus de Jerusalem in Jerico descendens incidit in latrones,
naked from Jerusalem to Jericho going-down fell among robbers
qui ante omnia expoliaverunt eum, bona nature amissa
who before all-things despoiled him the-goods of-nature with-lost
similitudine creatoris. Ipse autem rex altissimus, sed non
the-likeness of-the-creator he-himself moreover the-king most-high but not
minus benignissimus, expectavit penitentiam eius, data sibi
less most-kind awaited the-penance his with-given to-him
occasione revertendi ad eum. Verum miser declinavit cor
the-occasion of-returning to him but the-wretch turned heart
suum in verba prorumpens malitie ad excusandas excusationes
his to words bursting-out of-malice for excusing excuses
in peccatis. Sic et culpam auxit et accumulavit penam,
in sins so both the-guilt he-increased and heaped-up the-penalty
thesaurizans sibi iram in die ire et indignationis
treasuring for-himself wrath on the-day of-wrath and of-indignation
iusti iudicij Dei. Non pepercit enim sibi nec semini suo
of-the-just judgment of-God not he-spared for himself nor seed his
post se, terribili maledictioni mortis adiciens. Judicantibus
after him to-the-terrible curse of-death adding with-judging
vero omnibus qui assistebant eiecit eum dominus de paradiso
but all who stood-by cast him the-lord from the-paradise
voluptatis, iusto sed non minus miserendi iudicio. Et
of-pleasure by-just but not less of-having-mercy judgment and
ut reverteretur dixit ei temperans multum maledictionis
that he-might-return he-said to-him tempering much of-the-curse
sententiam. Fecit ei tunicas pelliceas, mortalitatem eius in
the-sentence he-made for-him tunics of-skins the-mortality his in
eis designans, vestibus ignorantie expoliatis. Videns ergo
them signifying with-the-garments of-ignorance stripped-off seeing therefore
sotium meum indutum pellibus mortuorum, ex toto recessi
companion my clothed with-the-skins of-the-dead from whole I-withdrew

ab eo qui ad multiplicandos labores unde dives fieret
from him who for multiplying labors whence rich he-might-become
proiectus erat. Ibam proinde vaga et profuga super
cast-out was I-went accordingly wandering and fugitive over
terram plorans et eiulans nimis, et ab eo tempore non
the-earth weeping and wailing exceedingly and from that time not
inveni ubi requiesceret pes meus. Abraam, Isaac et Jacob
I-found where might-rest foot my with-Abraham Isaac and Jacob
et ceteris accipientibus in promissione divitias et terram
and the-others receiving in promise riches and a-land
fluentem lac et mel, in omnibus istis requiem quesivi et
flowing with-milk and honey in all these rest I-sought and
non inveni. Cherub. cum flammeo gladio atque versabili
not I-found with-the-Cherub with flaming sword and turning
stante ante ianuam paradisi quoadusque veniret altissimus
standing before the-gate of-paradise until should-come the-most-high
de sinu patris qui me dignantissime requisivit. Qui
from the-bosom of-the-father who me most-deignfully sought-out who
cum adimpletis omnibus que edicistis redire vellet ad
when with-fulfilled all-things which you-have-proclaimed to-return he-wished to
patrem suum qui miserat eum, fecit de me testimonium
father his who had-sent him he-made about me testimony
electis suis et irrefragabili iudicio confirmavit dicens —
to-chosen his and with-irrefragable judgment confirmed-it saying
Nolite possidere aurum nec argentum nec pecuniam. Nolite
Do-not possess gold nor silver nor money do-not
portare sacculum nec peram nec panem nec virgam nec
carry purse nor wallet nor bread nor staff nor
calciamenta, nec duas tunicas habeatis. Qui vult tecum in
shoes nor two tunics may-you-have who wishes with-you in
judicio contendere et tunicam tuam tollere, dimicte ei et
judgment to-contend and tunic your to-take let-go to-him also

pallium. Et qui te angariaverit mille passus vade cum
the-cloak and who you shall-have-compelled a-thousand paces go with
illo et alia duo. Nolite thesaurizare vobis thesauros
him also another two do-not treasure for-yourselves treasures
in terra ubi erugo et tinea demolitur et ubi fures
on earth where rust and moth destroys and where thieves
effodiunt et furant. Nolite solliciti esse dicentes — Quid
dig-through and steal do-not anxious be saying What
manducabimus aut quid bibemus aut quomodo operiemur?
shall-we-eat or what shall-we-drink or how shall-we-be-covered
Nolite solliciti esse in crastinum, crastinus est dies sollicitus
do-not anxious be for the-morrow the-morrow is the-day anxious
enim sibi ipsi, sufficit diei malitia sua. Nisi quis
for to-itself itself suffices for-the-day the-malice its unless anyone
renuntiaverit omnibus que possidet, non potest meus esse
shall-have-renounced all-things which he-possesses not he-can my to-be
discipulus et cetera que in eodem libro scripta sunt.
disciple and the-other-things which in the-same book written are
Hec omnia apostoli et omnes discipuli cum summa
these all-things the-apostles and all the-disciples with highest
diligentia observaverunt nec ad horam pretermiserunt aliquid
diligence observed nor for an-hour passed-over anything
de omnibus que a magistro suo audierunt. Impleverunt
of all-things which from master their they-heard fulfilled
ipsi fortissimi milites iudices orbis terre salutare
they-themselves most-brave soldiers judges of-the-circle of-the-earth saving
mandatum, illud idem predicantes ubicumque domino
command that the-same preaching everywhere with-the-lord
cooperante et sermonem confirmante, sequentibus signis.
working-with and the-word confirming with-following signs
Ardebant in caritate affluentes ubicumque pietatis affectu
they-burned in charity abounding everywhere of-piety with-the-affection

et ommium necessitatibus se impendebant, omni
and of-all to-the-needs themselves they-devoted with-all
vigilantia curantes ne diceretur de ipsis — Dicunt et non
vigilance taking-care lest it-be-said of them They-say and not
faciunt. Unde unus eorum fidentissime loquebatur sic dicens
they-do whence one of-them most-confidently spoke thus saying
— Nichil audeo loqui aliquid eorum que per me non
Nothing I-dare to-speak anything of-those-things which through me not
efficit Christus in factis et verbis et virtute spiritus sancti.
has-worked Christ in deeds and words and the-power of-the-spirit holy
Et alius quidem sic — Argentum et aurum non est michi.
and another indeed thus Silver and gold not is to-me
Et sic omnes in vita et in morte me summis preconiis
and so all in life and in death me with-highest praises
extulerunt. Auditores eorum omnia adimplere curabant que a
extolled the-hearers their all-things to-fulfill took-care which by
magistris suis annuntiabantur eis et vendentes possessiones
masters their were-announced to-them and selling possessions
et substantias suas dividebant omnibus prout unicuique
and substances their they-divided to-all according-as to-each
opus erat. Erant omnes pariter et habebant omnia comunia
need was they-were all alike and had all-things common
collaudantes Deum et habentes gratiam ad omnem plebem.
praising God and having favor with all the-people

While the blood of the Crucified was still warm, many cleaved to her, and her sister Persecution kept them fervent. When peace came, the sons fell to strife and riches; some sought her covenant again and lived as men of virtue, but false sons rose who gave Avarice the name of discretion. Under that name Avarice persuades even the fervent to accept the honor and friendship of the great, and they embrace it. When they still refuse men's gifts, she calls herself providence and urges them to take gifts for good works, and some consent.

Ideo Dominus augebat cotidie qui salvi fierant in idipsum.
therefore the-Lord increased daily those-who saved were in the-same
Tempore quidem longo horum dictorum veritas permansit
for-a-time indeed long of-these sayings the-truth remained
apud multos precipue cum adhuc sanguis pauperis crucifixi
with many especially when still the-blood of-the-poor crucified-one
in eorum memoria calidus esset, et calix passionis eius
in their memory warm was and the-cup of-passion his
preclarus inebriaret corda eorum. Nam si qui ad horam me
glorious inebriated the-hearts their for if any for an-hour me
pro nimia acerbitate relinquere temptarentur, vulnerum domini
for excessive bitterness to-abandon were-tempted the-wounds of-the-lord
recordantes per quem patebant viscera pietatis de temptatione
remembering through whom lay-open the-bowels of-piety for the-temptation
se graviter puniebant et mihi adherebant fortius et
themselves heavily they-punished and to-me cleaved more-strongly and
amplexabantur ardentius. Ego vero cunctis ineram, eorum
embraced(-me) more-ardently I but to-all was-present their
memorie eterni regis pastionis dolores semper inculcans.
to-the-memory of-the-eternal king of-the-passion the-sorrows always inculcating
Itaque verbis meis confortati non parum ferrum lacerare
and-so by-words my strengthened not little the-iron to-tear

corpus proprium libenter suscipiebant, et alacriter de carne
body own gladly they-underwent and eagerly from flesh
sua sacrum cernebant manare cruorem. Durans duravit victoria
their sacred they-saw to-flow gore enduring endured victory
ista usque ad tempora longa, ita ut singulis diebus signaculo
that up to times long so that on-each days with-the-seal
summi regis milia signarentur. Sed heu! post modicum facta
of-the-highest king thousands were-sealed but alas after a-short-while made
est pax, et pax illa gravior omni bello. In cuius principio
was peace and peace that heavier than-every war in whose beginning
pauci sunt signati, in medio pauciores, in fine paucissimi.
few were sealed in the-middle fewer in the-end fewest
Et nunc certe ecce in pace mea amaritudo mea amarissima in
and now surely behold in peace my bitterness my most-bitter in
qua omnes me fugiunt, omnes me fugant, a nullis requiror,
which all me flee all me put-to-flight by none I-am-sought
ab omnibus relinquor. Pax michi est ab inimicis sed non
by all I-am-abandoned peace to-me is from enemies but not
a domesticis, pax ab externis sed non a filiis. Et ego
from household peace from outsiders but not from sons and I
quidem filios enutrivi et exaltavi, ipsi autem spreverunt
indeed sons have-nourished and exalted they moreover have-spurned
me. Erat in tempore illo quando splendebat lucerna domini
me there-was in time that when shone the-lamp of-the-lord
super caput meum, et ad lumen eius ambulabam in tenebris,
over head my and by the-light its I-walked in darkness
dyabolus in plurimis qui mecum erat seviens erat, mundus
the-devil in very-many who with-me was raging was the-world
alliciens erat, et caro concupiscens, ita ut multi ex eis
enticing was and the-flesh lusting so that many of them
diligerent mundum et ea que in mundo sunt.
loved the-world and those-things which in the-world are

Sed omnium virtutum consumatio domina scilicet Persecutio
but of-all virtues the-consummation lady namely Persecution
cui dominus regni celorum tradidit sicut et michi
to-whom the-lord of-the-kingdom of-the-heavens handed(-it) as also to-me
erat mecum in omnibus fidelis adiutrix, fortis auxiliatrix,
was with-me in all-things a-faithful helper a-strong aider
consolatrix prudens, que si quando videbat aliquos tepescere
a-consoler prudent who if ever she-saw some to-grow-lukewarm
caritate celesti vel ad paululum oblivisci in terrenis utrunque
in-charity heavenly or for a-little to-forget in earthly-things in-some-way
cor ponere, statim intonabat, statim admonebat exercitum,
the-heart to-set at-once she-thundered at-once she-admonished the-army
statim filiorum meorum implebat facies ignominia ut quererent
at-once of-sons my she-filled the-faces with-shame that they-might-seek
nomen domini. Nunc autem reliquit me soror mea et lumen
the-name of-the-lord now moreover has-left me sister my and the-light
oculorum meorum non est mecum quia dum quies a
of-eyes my not is with-me because while quiet from
persecutionibus facta est filiis, domestico et intestino bello
persecutions made is to-the-sons by-domestic and intestine war
crudelius lacerantur invicem invidentes, invicem provocantes
more-cruelly they-are-torn each-other envying each-other provoking
in acquisitione divitiarum et delitiarum effluxu. Intervallo
in the-acquisition of-riches and of-delights the-outflow in-an-interval
siquidem temporis ceperunt aliqui respirare et voluntate
indeed of-time began some to-breathe and by-will
viam rectam ambulare ceperunt, quam quidam tempore illo
the-way straight to-walk began which some in-time that
ambulaverunt necessitate compulsi. Venerunt hij omnes ad me
walked by-necessity compelled came these all to me
multis precibus ac lacrimis assidue rogitantes ut inirem
with-many prayers and tears assiduously asking that I-would-enter

cum eis fedus perpetue pacis, essemque cum eis sicut
with them a-covenant of-perpetual peace and-would-be with them as
olim fui in diebus adolescentie mee, quando erat omnipotens
once I-was in the-days of-youth my when was the-almighty
mecum et in circuito meo pueri mei. Fuerunt hij viri virtutum
with-me and in circuit my children my were these men of-virtues
viri pacifici sine querela ante Deum persistentes in amore
men peaceable without complaint before God persisting in the-love
fraternitatis quousque steterunt in carne, spiritu pauperes,
of-brotherhood as-long-as they-stood in the-flesh in-spirit poor
rebus inopes, sanctitate vite divites, celestium carismatum donis
in-things needy in-holiness of-life rich of-heavenly charisms in-gifts
locupletes, spiritu ferventes, spe gaudentes, in tribulatione
wealthy in-spirit fervent in-hope rejoicing in tribulation
patientes, mites et humiles corde, servantes spiritus pacem,
patient gentle and humble in-heart keeping of-the-spirit the-peace
morum concordiam, coherentiam animorum, conversationis
of-manners the-concord the-coherence of-souls of-life
unitatem iocundam. Viri denique devoti Deo et angelis grati,
the-unity pleasant men finally devoted to-God and to-angels pleasing
amabiles hominibus, sibi rigidi, misericordes aliis, actu
lovable to-men to-themselves stern merciful to-others in-act
religiosi, incessu modesti, vultu ylares, corde graves, humiles in
religious in-gait modest in-face cheerful in-heart grave humble in
prosperis, magnanimes in adversis, in convivio sobrii, in vestitu
prosperity great-souled in adversity at a-feast sober in clothing
parcissimi, in somno rarissimi, verecundi et timorati omnium
most-sparing in sleep most-rare modest and God-fearing of-all
bonorum caritate conspicui. Erat cum hiis conglutinata
good-men by-the-charity conspicuous was with these glued
anima mea, et unus spiritus et una fides erat in nobis.
soul my and one spirit and one faith was in us

Surrexerunt denique in nobis qui non erant ex nobis quidam
rose-up finally among us who not were of us certain
filii Belial loquentes vana operantes iniqua dicentes
sons of-Belial speaking vain-things working wicked-things saying
se pauperes esse cum non essent, et me quam dilexerant
themselves poor to-be when not they-were and me whom had-loved
toto corde gloriosi viri de quibus locuta sum spreverunt
with-whole heart the-glorious men about whom spoken I-have they-spurned
et maculaverunt, sequentes viam Balaam ex Bosor, qui
and stained following the-way of-Balaam of Bosor who
mercedem iniquitatis amavit, homines corrupti mente et a
the-wage of-iniquity loved men corrupt in-mind and from
veritate privati, existimantes questum esse pietatem, homines
the-truth deprived thinking gain to-be piety men
assumentes sancte religionis habitum, novum hominem non
taking of-holy religion the-habit the-new man not
induerunt sed veterem palliaverunt. Detrahebant senioribus
they-put-on but the-old cloaked they-disparaged elders
suis et eorum qui sancte conversationis institutores fuerunt,
their and of-those who of-holy life founders were
vitam et mores in occulto mordebant vocantes eos indiscretos
the-life and manners in secret they-bit calling them indiscreet
immisericordes crudeles, et me quam assumpserant dicebant
unmerciful cruel and me whom they-had-taken-up they-called
odiosam insipidam turpem incultam exanguem et mortuam,
hateful insipid foul uncouth bloodless and dead
emula mea summo studio sic gerente, que ovis assumens
with-rival my with-highest zeal so behaving who of-a-sheep taking
habitum dolositate vulpis occultabat lupinam rabiem. Hec
the-habit with-the-guile of-a-fox hid wolfish rage this
est Avaritia que dicitur immoderata cupiditas acquirendi vel
is Avarice which is-called immoderate desire of-acquiring or

retinendi divitias. Et vocabant nomine sanctiori ne omnino
of-retaining riches and they-called-her by-a-name holier lest altogether
viderentur me derelinquere, cuius munere de pulvere
they-should-seem me to-abandon by-whose gift from the-dust
surrexerant et de stercore erant erecti: loquebantur de ea
they-had-risen and from the-dung were raised they-spoke about her
michi pacifice sed super iram dolose cogitabant. Et licet
to-me peaceably but beyond anger deceitfully they-thought and although
non possit civitatis supra montem posite abscondi desolatio,
not can of-the-city upon a-mountain set to-be-hidden the-desolation
tamen imposuerunt ei nomen discretionis vel prudentie, cum
however they-imposed on-it the-name of-discretion or of-prudence when
talis discretio potius dicendo esset confusio et providentia
such discretion rather by-saying would-be confusion and providence
bonorum omnium pernitiosa oblivio. Et dicebant ad me
of-goods all a-pernicious forgetfulness and they-said to me
— Tua est potentia, tuum regnum, ne timeas. Bonum
Yours is the-power yours the-kingdom do-not fear good
est insistere operibus pietatis et vacare fructibus bonis,
it-is to-persist in-works of-piety and to-give-time to-fruits good
egenis tribuere, pauperibus aliquid dare. Et dicebam eis
to-the-needy to-bestow to-the-poor something to-give and I-said to-them
— Non contradico, fratres, quod hoc bonum non sit quod
Not I-contradict brothers that this good not be which
dicitis vos, sed videte, obsecro, vocationem vestram. Nolite
say you but see I-beseech calling your do-not
aspicere retro. Nolite de tecto descendere, tollere aliquid de
look back do-not from the-roof come-down to-take anything from
domo. Nolite de agro reverti retro, tollere vestimentum.
the-house do-not from the-field return back to-take a-garment
Nolite involvi negotiis secularibus. Nolite implicari rursus
do-not be-wrapped in-business secular do-not be-entangled again

coinquinationibus mundi et corruptionibus quas fugistis
in-the-defilements of-the-world and the-corruptions which you-have-fled
per cognitionem salvatoris. Necesse est enim ut hiis
through the-knowledge of-the-savior necessary it-is for that by-these
rursus implicati supererentur, fiantque posteriora eorum
again entangled they-be-overcome and-become the-last-things their
deteriora prioribus, specie pietatis retrorsum eundo ab
worse than-the-first by-the-show of-piety backward by-going from
eo quod illis traditum est e sancto mandato. Cumque
that which to-them handed is from the-holy command and-when
omnibus ista proponerem, facta est dissentio inter eos.
to-all these-things I-set-forth made was dissension among them
Alii dicebant quod — Bona es et bene dicis. Alij
some said that Good you-are and well you-speak others
autem non, sed seducere nos vult, ut illa imitemus:
moreover not but to-seduce us she-wishes that those-things we-may-imitate
misera est et omnes nos secum miseros esse desiderat.
wretched she-is and all us with-herself wretched to-be she-desires
Non potuit emula mea expellere me de finibus eorum
not could rival my to-drive-out me from the-borders their
tempore illo, quia adhuc multi inter eos magni fervoris et
at-time that because still many among them of-great fervor and
magne caritatis viri erant in principio conversionis eorum,
of-great charity men were in the-beginning of-conversion their
celos pulsantes clamoribus et penetrantes orationum
the-heavens knocking-at with-cries and piercing of-prayers
instantia se ipsos excedentes in contemplatione,
with-the-insistence them themselves surpassing in contemplation
contempnentes omnia que terrena erant. Tunc precepit michi
despising all-things which earthly were then commanded me
creator omnium et qui creavit me dicens. — In Jacob
the-creator of-all and who created me saying in Jacob

inhabita et in Israel hereditare et in electis meis micte
dwell and in Israel take-inheritance and in chosen my put
radices. Ego vero hec omnia diligentissime faciebam.
roots I but these-things all most-diligently did
Cumque sic essem cum eis et via regia incederem
and-when so I-was with them and by-the-way royal I-walked
penitus habebant propter me claritatem ad turbas et
utterly they-had on-account-of me brightness toward the-crowds and
in conspectu potentium admirabiles erant. Honorabantur ab
in the-sight of-the-powerful admirable they-were they-were-honored by
hominibus et sanctificabantur ab eis. Ceperunt ipsi moleste
men and were-sanctified by them began they troublesomely
ferre sanctitatis nomen et recordantes quod dixit filius Dei
to-bear of-holiness the-name and remembering what said the-son of-God
— Gloriam ab hominibus non recipio, oblatam gloriam
Glory from men not I-receive the-offered glory
penitus recusabant. Ambulantibus vero ipsis in tanto fervore
utterly they-refused with-walking but them in such fervor
dilectionis Christi, Avaritia nomen discretionis assumens
of-the-love of-Christ Avarice the-name of-discretion taking
cepit dicere ad illos — Nolite sic vos rigidos ostendere
began to-say to them Do-not so yourselves stern show
hominibus nec honorem eorum sic contempnatis sed ostendite
to-men nor the-honor their so despise but show
vos affabiles eis et oblatam gloriam nolite exterius
yourselves affable to-them and the-offered glory do-not outwardly
respuere, sed interim id summopere facite. Bonum est
spit-back but meanwhile this above-all do good it-is
habere amicitias regum, notitias principum, familiaritates
to-have the-friendships of-kings the-acquaintances of-princes the-familiarities
magnatorum, quia dum ipsi sic vos honorant et venerantur,
of-magnates because while they so you honor and venerate

dum sic vobis assurgunt et occurrunt multi ad eorum
while so to-you they-rise and run-to-meet many at their
exemplum qui hoc viderint ad Deum facilius convertuntur.
example who this shall-have-seen to God more-easily are-converted
Ipsi vero videntes profectum, acceptaverunt consilium, sed non
they but seeing the-advantage accepted the-counsel but not
custodientes me a laqueo posito iuxta viam, gloriam et
guarding me from the-snare set beside the-way glory and
honorem demum amplexati sunt toto corde. Tales se
honor at-last embraced have with-whole heart such themselves
fore intus existimabant quales predicabantur foris, ponentes
to-be within they-thought as they-were-proclaimed outside placing
gloriam suam in ore laudantium, sicut fatue virgines in
glory their in the-mouth of-praisers like the-foolish virgins in
vendentibus oleum et servientes in terra. Homines vero qui
those-selling oil and serving on earth men but who
tales eos esse putabant interius, quales exterius videbantur,
such them to-be thought inwardly as outwardly they-seemed
bona sua libenter offerebant in remissione peccatorum suorum.
goods their gladly offered in remission of-sins their
Que in principio ipsi velut stercora omnia reputabant
which in the-beginning they like dung all reckoned
dicentes — Nos pauperes sumus et semper esse desideramus,
saying We poor are and always to-be desire
non vestra desideramus sed vos. Habentes autem alimenta
not yours we-desire but you having moreover food
et quibus tegamus, hiis contenti sumus, quia vanitas
and with-what we-may-cover with-these content we-are because vanity
vanitatum et omnia vanitas. Propterea devotio hominum
of-vanities and all-things vanity therefore the-devotion of-men
in eis cotidie crescebat magis, ita ut multi eorum munera
toward them daily grew more so that many of-them gifts

sua omnia minus diligerent quam a sanctis sic videbant ea
their all less loved than by the-saints so they-saw them
contempni. Interea illa barbara inimica mea hec videns
to-be-despised meanwhile that barbarous enemy my these-things seeing
cepit vehementer irasci et frendere dentibus suis et tacta
began vehemently to-be-angry and to-gnash with-teeth her and touched
dolore cordis intrinsecus dixit — Quid faciam? ecce totus
with-grief of-heart inwardly said What shall-I-do behold the-whole
mundus post eam abiit. Assumam, inquit, michi nomen
world after her has-gone I-shall-take she-says for-myself the-name
providentie et loquar ad cor eorum si forte audiant
of-providence and I-shall-speak to the-heart their if perhaps they-may-hear
et quiescant. Et fecit sic verbis humilibus dicens ad eos
and be-quiet and she-did so with-words humble saying to them
— Quid hic statis tota die otiosi, nichil in posterum
Why here do-you-stand the-whole day idle nothing for the-future
providentes? Quid obeesset vobis habere necessaria vite
providing what would-it-harm you to-have the-necessities of-life
dum a superfluis parcetis? Cum omni enim pace et
while from superfluities you-shall-refrain with all for peace and
quiete possetis vestram et ipsorum operari salutem si ad
quiet you-could your and their to-work salvation if to
votum cuncta supeterent, que vobis omnino expediunt. Dum
the-wish all-things should-abound which for-you altogether are-expedient while
tempus habetis vobis et posteris providete, quia homines
time you-have for-yourselves and for-posterity provide because men
retrahent manus a primis datis, a solitis donis.
will-draw-back the-hands from the-first given-things from the-accustomed gifts
Bonum esset nobis semper sic esse, sed id penitus non
good it-would-be for-us always so to-be but this utterly not
valetis cum cotidie vos augeat dominus in idipsum.
you-are-able since daily you may-increase the-lord in the-same

Numquid non acceptaret dominus, si haberetis quis conferre
surely not accept the-lord if you-had what to-bestow
possetis egenis et essetis memores pauperum, cum ipse
you-could on-the-needy and you-were mindful of-the-poor since he-himself
dicat — Beatius est magis dare quam accipere. Cur non
says More-blessed it-is rather to-give than to-receive why not
recipitis bona que offeruntur vobis ut non fraudetis
do-you-receive the-goods which are-offered to-you that not you-may-defraud
dantes eterna mercede? Non est iam quid vos timere
the-givers of-eternal reward not there-is now what you to-fear
oporteat a contubernio divitiarum cum eas pro nichilo
it-behooves from the-company of-riches since them for nothing
reputetis. Non est in rebus vitium sed in animo, quia
you-reckon not is in things the-vice but in the-mind because
vidit Deus cuncta que fecerat et erant valde bona.
saw God all-things which he-had-made and they-were very good
Bonis ergo omnia bona sunt, omnia serviunt eis, et
to-the-good therefore all-things good are all-things serve them and
pro ipsis omnia facta sunt. O quanti bona habentes male
for them all-things made were O how-many goods having badly
ipsa expediunt, que si vos haberetis converteretis in bonum
them dispose which if you had you-would-turn into good
usum, quia sanctum est propositum vestrum, secundum
use because holy is purpose your according-to
desiderium vestrum. Non est vestra voluntas proprios ditare
desire your not is your will own to-enrich
parentes, quia ipsi satis divites sunt, sed quia dum haberetis
parents because they enough rich are but because while you-had
necessaria honestius atque ordinatius conversari possetis.
the-necessities more-honorably and more-orderly to-live you-could

Hec et hiis similia illa dicente, aliqui eorum
these-things and to-these similar-things with-her saying some of-them
quorum conscientia corrupta erat statim prebuerunt assensum.
whose conscience corrupt was at-once offered assent

SLOTH'S ASSAULT, AND POVERTY'S WARNING

Avarice calls in Sloth, who turns the brothers to torpor, gossip, fine clothes, and flattery of the rich, until those who came to Poverty poor grow rich and spurn her. She calls them back in vain, and the Lord tells her to return, for they have cast her off. She warns Francis's brothers to advance little by little, not to trust their first fervor, and to beware the voice that says tomorrow.

Alii vero hec omnia surda aure transibant et rationes
others but these all-things with-deaf ear passed-over and the-reasons
prelatas in medium acutis responsionibus refellebant, non
brought into the-midst with-sharp answers refuted not
minus isti quam illi suffulti testimoniis scripturarum. Sed
less these than those supported by-the-testimonies of-the-scriptures but
videns Avaritia quod non posset suum adimplere desiderium
seeing Avarice that not she-could her to-fulfill desire
ex ipsis, mutavit consilium ut impleret propositum.
from them changed counsel that she-might-fulfill the-purpose
Vocavitque Accidiam, que bona est negligere inchoare et
and-she-called Sloth who good-things is to-neglect to-begin and
inchoata perficere et statuit fedus cum ea et pactum
things-begun to-complete and established a-covenant with her and a-pact
pepigerunt contra istos. Non erat ei nimis familiaris nec
they-struck against these not she-was to-her very familiar nor
stricte coniuncta, tamen in malum libentius convenerunt in
closely joined nevertheless in evil more-gladly they-came-together into

unum, sicut olim Pilatus et Herodes adversus salvatorem. Et
one as once Pilate and Herod against the-savior and
inito consilio infremuit Accidia et facto impetu cum
with-entered counsel roared Sloth and with-made an-assault with
satellitibus suis fines eorum ingressa est, et totis viribus
satellites her the-borders their entered has and with-all strength
arma sua deducens caritatem eorum extinxit, et in torporem
arms her leading-down the-charity their extinguished and into torpor
vertit eos. Sicque parum a pusillanimitate spiritus absorti
turned them and-so a-little by faintheartedness of-spirit swallowed
facti sunt tanquam mortui a corde. Ceperunt deinde ad
made they-were as dead from the-heart they-began then for
queque Egyptiaca que derelinquerant suspirare, et que corde
all-the Egyptian-things which they-had-abandoned to-sigh and what with-heart
magnifico contempserant turpiter requirebant. Incedebant tristes
magnificent they-had-despised shamefully they-sought-again they-walked sad
viam mandatorum Domini et corde arido ad quequam
the-way of-the-commandments of-the-Lord and with-heart dry to whatever
iniuncta currebant. Deficiebant sub oratione et propter
enjoined-things they-ran they-fainted under prayer and on-account-of
inopiam spiritus vix poterant respirare. Rara compunctio
the-poverty of-spirit scarcely they-could to-breathe rare compunction
erat eis, nulla contritio, obedientia plena murmure, cogitatio
was to-them no contrition obedience full of-murmuring thought
animalis, letitia dissoluta, pusillamis tristitia, sermo incautus,
animal gladness dissolute fainthearted sadness speech incautious
risus facilis. In vultu ylaritas, in incessu vanitas, vestis mollis
laughter easy in face cheerfulness in gait vanity clothing soft
et delicata studiose incisa et studiosius consuta, sompnus
and delicate studiously cut and more-studiously sewn sleep
multus, cibus superfluus, potus intemperatus. Nugas et truffas
much food superfluous drink intemperate trifles and jests

et verba proferebant in ventum. Recitabant fabulas, mutabant
and words they-uttered into the-wind they-recited tales changed
leges, disponebant provincias et hominum facta diligenter
laws disposed provinces and of-men the-deeds diligently
tractabant. De exercitio spirituali nullam curam, nullum
handled about exercise spiritual no care no
studium, de salute anime rara collatio, de celestibus et
zeal about the-salvation of-the-soul rare conference about heavenly and
eternis tepens desiderium. Ceperunt sic obdurati alter alteri
eternal-things lukewarm desire they-began so hardened one the-other
invidere, alter alterum provocare et unus alteri dominare,
to-envy one the-other to-provoke and one over-the-other to-lord
gestiens super fratrem suum crimine pessimo accusabat.
eager against brother his with-crime worst he-accused
Devitabant tristia appetentes in quo vane gauderent,
they-avoided sad-things seeking in what vainly they-might-rejoice
quia vere non poterant. Retenta tamen utcumque specie
because truly not they-could with-retained however in-some-way the-show
sanctitatis ne omnino vilescerent, et loquentes sancta
of-holiness lest altogether they-should-grow-cheap and speaking holy-things
miserum conversationem apud simplices occultabant; sed tanta
the-wretched conduct among the-simple they-hid but so-great
erat eorum interioris hominis dissolutio quod se cohibere
was their of-the-inner man the-dissolution that itself to-restrain
non valens apertis inditiis erumpebat foris. Ceperunt denique
not able with-open signs it-burst outside they-began finally
viris secularibus adulari, et cum eis iungere matrimonium
to-men secular to-flatter and with them to-join marriage
ut excuterent bursas eorum, et amplificarent edificia et
that they-might-shake-out the-purses their and might-enlarge buildings and
multiplicarent ea que penitus recusaverant. Vendebant
might-multiply those-things which utterly they-had-refused they-sold

verba divitibus et matronibus salutationes, curias regum ac
words to-the-rich and to-matrons greetings the-courts of-kings and
principum omni studio frequentabant, ut iungerent domum
of-princes with-all zeal they-frequented that they-might-join house
ad domum, et agrum agro copularent. Et nunc magnificati
to house and field to-field they-might-couple and now magnified
sunt et ditati, confortati sunt in terra qui de malo
they-are and enriched strengthened they-are in the-land who from evil
ad malum egressi sunt et dominum non cognoverunt.
to evil gone-out have and the-lord not have-known
Ceciderunt dum allevarentur, prolapsi sunt in terra ante
they-fell while they-were-lifted slipped they-have on earth before
nativitatem, et inde dicunt michi — Sumus amici tui.
birth and thence they-say to-me We-are friends your
Dolens dolebam ego de quibusdam magis, quia cum in
grieving grieved I for some more because when in
seculo satis fuissent miseri et contempnibiles postquam
the-world enough they-had-been wretched and contemptible after
venerunt ad me divites facti sunt. Et impinguati et
they-came to me rich made they-are and fattened and
incrassati fortius ceteris recalcitrant deridentes me. Ipsi
thickened more-strongly than-the-others they-kick-back mocking me they
certe vita ipsa putabantur indigni, egestate et fame steriles.
surely in-life itself were-thought unworthy by-want and hunger barren
Qui mandebant herbas et arborum cortices, squalentes
who chewed herbs and of-trees barks squalid
calamitate et miseria, nunc non sunt contenti comuni vita,
with-calamity and misery now not are content with-common life
sed segregant semetipsos sine timore se ipsos pascentes,
but separate themselves without fear them themselves feeding
quorum conversatio superflua queritando satis ceteris est
whose conduct superfluous by-questing enough to-the-others is

molesta, affectantes honorem inter Christi discipulos. Qui
troublesome aspiring-to honor among of-Christ the-disciples who
in seculo etiam inter notos contempnibiles erant, qui
in the-world even among acquaintances contemptible were who
cum ordeaceo pane et acqua sepe carebant et esse sub
when barley bread and water often lacked and to-be under
sumptibus delitia reputabant, filii stultorum et ignobilium
expense a-delight reckoned sons of-fools and of-the-ignoble
en intra penitus non parentes ad meas miserias devoluti
lo within utterly not obeying to my miseries rolled-down
sunt. Abhominantur me et fugiunt longe a me et faciem
have they-abominate me and flee far from me and face
meam conspuere non verentur. Contumelias et terrores passa
my to-spit-on not they-fear insults and terrors suffered
sum ab eis, et qui erant pacifici mei et custodientes latus
I-have from them and who were peaceable mine and guarding side
meum insultabant michi, verecundabantur de me, et tanto
my insulted me they-were-ashamed of me and so-much
magis abiciebant me quanto meo beneficio ditatos se
more they-cast-off me as-much-as by-my kindness enriched themselves
fore sciebant ita ut nomen meum dedignerentur audire.
to-be they-knew so that name my they-disdained to-hear
Dolens dolebam ego et dicebam ad eos — Revertimini filii
grieving grieved I and said to them Return sons
recedentes et sanabo adversiones vestras. Cavete ab omni
backsliding and I-shall-heal aversions your beware of all
avaritia que est ydolorum servitus, quoniam avarus non
avarice which is of-idols the-service since the-avaricious not
implebitur pecunia. Memoramini pristinos dies in quibus
will-be-filled with-money remember the-former days in which
illuminati magnum certamen sustinuisti passionum. Nolite fieri
enlightened a-great contest you-sustained of-sufferings do-not become

substenctonis filii in perditionem, sed fidei in acquisitionem
of-withdrawal sons unto perdition but of-faith unto the-acquiring
anime. Irritam quis faciens legem Moysis sine ulla miseratione
of-the-soul void anyone making the-law of-Moses without any pity
duobus vel tribus testibus moritur. Quanto magis putatis
by-two or three witnesses dies how-much more do-you-think
deteriora mereri supplicia qui filium Dei conculcaverit, et
worse to-deserve punishments he-who the-son of-God shall-have-trampled and
sanguinem testamenti pollutum dixerit in quo sanctificatus
the-blood of-the-testament polluted shall-have-called in which sanctified
est et spiritui gratie contumelia fecerit? Redite ergo
he-was and to-the-spirit of-grace insult shall-have-done return therefore
prevaricatores ad cor quia non in habundantia cuiusquam
transgressors to the-heart because not in the-abundance of-anyone
vita est, ex hiis que possidet. At ipsi indignates dicebant
life is from those-things which he-possesses but they indignant said
— Vade o misera, recede a nobis. Semitam viarum tuarum
Go O wretched-one withdraw from us the-path of-ways your
nolumus. Et aio ad eos — Miseremini mei, miseremini
we-do-not-want and I-say to them Have-mercy on-me have-mercy
mei, saltem vos amici mei. Quare persequamini me sine
on-me at-least you friends my why do-you-persecute me without
causa? Numquid non dixi vobis quia mei ac vestri mores non
cause surely not I-told you that my and your manners not
convenerent? En penitet me vidisse vos. Et factus est sermo
would-agree lo it-repents me to-have-seen you and made was the-word
Domini ad me dicens — Revertere, revertere Sunamitis,
of-the-Lord to me saying Return return Shulamite
revertere, revertere ut intueam te. Ipsi filii irritatores sunt et
return return that I-may-gaze-on you they sons provokers are and
nolunt audire te, quia nolunt audire me. Factum est eis
wish-not to-hear you because they-wish-not to-hear me made was to-them

cor incredulum et exasperans: recesserunt et abierunt, non
a-heart unbelieving and exasperating they-withdrew and went-away not
enim abiecerunt te sine me. Tu enim hos docuisti adversum
for they-have-cast-off you without me you for these taught against
te, et erudisti eos in caput tuum quia nisi assumpsissent te
you and instructed them upon head your because unless they-had-taken-up you
numquam sic ditati fuissent. Simulabant diligere te, ut
never so enriched they-would-have-been they-pretended to-love you that
sic beneficiati recederent. Propterea cum temptatione adversa
so benefited they-might-withdraw therefore with temptation adverse
aversi sunt et apprehendentes mendacium noluerunt
turned-away they-are and seizing a-lie would-not
reverti. Ne interum credas eis cum locuti fuerint tibi
to-return do-not again believe them when spoken they-shall-have to-you
bona, quia ipsi contempserunt te et querent animam
good-things because they have-despised you and will-seek soul
tuam. Ne assumas laudem et orationes pro eis, quia non
your do-not take-up praise and prayers for them because not
exaudiam te, etenim abieci eos quia ipsi spreverunt te.
I-shall-hear you for I-have-cast-off them because they have-spurned you
Ecce, fratres, retexui vobis longi sermonis parabolam ut
behold brothers I-have-unfolded to-you of-a-long discourse the-parable that
procedant palpebre gressus vestros et veritatis quid agere
may-go-before the-eyelids steps your and of-truth what to-do
debeatis. Periculosum est valde retrospicere et illudere Deo.
you-ought dangerous it-is very to-look-back and to-mock God
Demones estote uxoris Loth et nolite omni spiritu credere.
mindful be of-the-wife of-Lot and do-not every spirit believe
Confido tamen de vobis, karissimi, quia magis in vobis
I-trust however about you dearest because more in you
quam in ceteris video meliora et viciniora saluti, quum
than in the-others I-see better-things and nearer to-salvation since

videmini omnia penitus abiecisse, de omnibus penitus vos
you-seem all-things utterly to-have-cast-off with all-things utterly yourselves
exornasse. Et de hiis omnibus efficacissimum argumentum
to-have-adorned and of these all-things the-most-effective proof
est michi montis huius ascensio, ad quem pauci unquam
is to-me of-mountain this the-ascent to which few ever
attingere potuerunt. Sed dico vobis, amici mei, quod multorum
to-attain they-could but I-say to-you friends my that of-many
malitia bonorum virtutem michi faciunt esse suspectam et
the-malice of-the-good the-virtue for-me makes to-be suspect and
sub vestimentis ovium lupos rapaces frequenter experta sum.
under the-garments of-sheep wolves rapacious frequently experienced I-have
Cupio certe te unumquemque vestrum sanctorum imitatorem
I-desire surely you each of-you of-the-saints an-imitator
effici, qui fide et patientia hereditaverunt me. Sed quia
to-be-made who by-faith and patience have-inherited me but because
timeo ne vobis sicut et ceteris contigat, salutare do vobis
I-fear lest to-you as also to-the-others it-happen saving I-give to-you
consilium, ne videlicet velitis sicut in principio altiora
counsel lest namely you-should-wish as in the-beginning higher
et secretiora contingere, sed paulatim proficientes, Christo
and more-secret-things to-touch but little-by-little advancing with-Christ
duce, tandem perveniatis ad summa. Videte ne postquam
leading at-last you-may-arrive to the-heights see lest after
stercora vilitatis ad radices vestras fuerint missa inveniamini
the-dung of-vileness to roots your shall-have-been put you-be-found
steriles, quia nichil aliud preterquam securis apponitur.
barren because nothing else besides the-axe is-applied
Nolite ex toto affectu vestro credere quem nunc habetis,
do-not from whole affection your believe which now you-have
quia procliviores sensus homines sunt ad malum quam ad
because more-prone in-sense men are to evil than to

bonum agendum et facile ad consueta revertitur animus
good doing and easily to the-accustomed returns the-mind
licet ab illo quando sit elongatus multum. Scio enim
although from it when it-may-be distanced much I-know for
quod ex fervore nimio levissima omnia vobis videntur, sed
that from fervor excessive most-light all-things to-you seem but
mementote quod dicitur — Quia ecce qui serviunt et non
remember what is-said That behold who serve and not
sunt stabiles, et in angelis suis repperit pravitatem. Primum
are stable and in angels his he-found depravity at-first
quidem ad portandum omnia dulcissima vobis existunt, sed
indeed for bearing all-things most-sweet to-you are but
paulo post securitate accepta de collatis beneficiis incuriam
a-little after with-security received about the-bestowed benefits carelessness
amictetis. Putabibis quia qua hora vultis in ipsam redire
you-will-put-on you-will-think that at-what hour you-wish into it to-return
et primam reinvenire consolationem possitis, sed negligentia
and the-first to-find-again consolation you-can but negligence
semel admissa non de facili extirpatur. Declinabit deinde
once admitted not from easy is-rooted-out will-turn then
cor vestrum ad alia, sed ratio reclamabit ut redeatis
heart your to other-things but reason will-cry-back that you-may-return
ab priora, sic conversi in torporem et accidiam spiritus
to the-former-things so turned into torpor and sloth of-spirit
volatilia excusationum verba protendetis dicentes — Non
flighty of-excuses words you-will-stretch-out saying Not
possumus esse sicut in principio fuimus fortes et nunc
we-can to-be as in the-beginning we-were strong and now
alia tempora currunt, nescientes quid dicere, quia cum
other times run not-knowing what to-say because when
consumatus fuerit homo tunc incipiet. Erit tamen
finished shall-have-been man then he-will-begin there-will-be however

in animo vestro semper ista vox sic dicens — Cras
in mind your always that voice thus saying Tomorrow
cras reverterem ad virum priorem, quia melius nobis tunc
tomorrow I-would-return to husband former because better for-us then
erat quam nunc. Ecce predixi vobis plura fratres et
it-was than now behold I-have-foretold to-you many-things brothers and
multa habeo vobis dicere que non potestis portare modo.
many-things I-have to-you to-say which not you-can to-bear now
Veniet hora cum palam vobis exponam omnia supradicta.
will-come the-hour when openly to-you I-shall-set-forth all-things above-said

THE BROTHERS' VOW, THE MEAL, AND THE CLOISTER

Francis and the brothers fall to the ground, praise her wisdom, and swear to keep her judgments; she embraces them and goes down with them at about the sixth hour. They give her water in a broken pot, a tunic for a towel, crusts of barley bread on the grass, wild herbs without salt, and no wine, and she sleeps on the bare ground with a stone for a pillow. Shown the whole world as their cloister, she blesses them and exhorts them to persevere.

Ad hec beatus Franciscus cum fratribus suis pronus
at these-things blessed Francis with brothers his prone
in terram cecidit gratias agens Deo et dixit — Placet,
on the-ground fell thanks giving to-God and said It-pleases
domina nostra, quod dicis, nec in omnibus que locuta
lady our what you-say nor in all-things which spoken
es aliqua reprehensio esse potest. Verum est sermo quem
you-have any reproof to-be can true is the-word which
audivimus in terra nostra super sermonibus tuis et super
we-heard in land our about words your and about
sapientia tua. Et multo maior est sapientia tua quam rumor
wisdom your and much greater is wisdom your than the-rumor

quem audivimus. Beati viri tui et beati servi tui; hii qui
which we-heard blessed men your and blessed servants your these who
sunt coram te semper et audiunt sapientiam tuam. Sit
are before you always and hear wisdom your be
dominus Deus tuus benedictus in secula, cui placuisti
the-lord God your blessed unto the-ages to-whom you-have-pleased
in sempiternum et dilexit te et constituit te reginam
into everlasting and he-loved you and appointed you queen
ut faceres misericordiam et iudicium in servis tuis. O
that you-might-do mercy and judgment among servants your O
quam bonus et suavis est spiritus tuus, corripiens errantes
how good and sweet is spirit your correcting the-erring
et peccantes admonens. Ecce domina per caritatem regis
and sinners admonishing behold lady through the-charity of-the-king
eterni qua dilexit te et per illam qua diligis eum,
eternal with-which he-loved you and through that with-which you-love him
te obsecramus ut non fraudes nos a desiderio nostro,
you we-beseech that not you-defraud us of desire our
sed facias nobiscum iuxta misericordiam tuam et
but you-may-deal with-us according-to mercy your and
mansuetudinem. Magna enim sunt opera tua et inenarrabilia,
gentleness great for are works your and indescribable
propter hoc indisciplinate anime errant a te et sola
on-account-of this undisciplined souls stray from you and alone
incedis undique scropulosa ut castrorum acies ordinata et
you-walk everywhere rugged like of-camps an-army ordered and
non possunt tecum morari insipientes. Sed ecce nos servi
not can with-you to-stay the-foolish but behold we servants
tui sumus et oves pascue tue. In eternum et in seculum
your are and sheep of-pasture your unto eternity and unto the-age
seculi iuravimus et statuimus custodire iudicia iustitie tue.
of-the-age we-have-sworn and resolved to-keep the-judgments of-justice your

Commota sunt ad hec viscera domine Paupertatis, et
moved were at these-things the-bowels of-lady Poverty and
sicut proprium est ei misereri semper et parcere ultra
as own it-is to-her to-have-mercy always and to-spare further
se continere non valens cucurrit et amplexata est eos ac
herself to-contain not able she-ran and embraced has them and
pacis osculum unicuique prebens dixit. — Ecce jam venio
of-peace a-kiss to-each offering said behold now I-come
fratres et filii mei vobiscum, sciens me de vobis lucraturam
brothers and sons my with-you knowing me from you about-to-gain
quam plures. Beatus autem Franciscus non se capiens
very many blessed moreover Francis not himself containing
pre letitia cepit laudare alta voce Omnipotentem qui non
for gladness began to-praise with-loud voice the-Almighty who not
derelinquit sperantes in se dicens — Benedicite dominum
abandons those-hoping in him saying Bless the-lord
omnes electi eius, agite dies letitie confitemini ei etc. Et
all chosen his keep days of-gladness confess to-him etc and
descendentes de monte duxerunt dominam Paupertatem
descending from the-mountain they-led lady Poverty
ad locum in quo manebant, hora enim quasi sexta.
to the-place in which they-stayed the-hour for about the-sixth
Et preparatis omnibus coegerunt illam comedere secum.
and with-prepared all-things they-compelled her to-eat with-them
At ipsa — Ostendite, inquit, michi primum oratorium,
but she Show she-says to-me first the-oratory
claustrum, capitulum, refectorium, coquinam, dormitorium
cloister chapter-house refectory kitchen dormitory
et stabulum, pulcra sedilia, expolitas mensas et domos
and stable beautiful seats polished tables and houses
immensas. Nichil enim horum video nisi quod cerno
immense nothing for of-these I-see except that I-perceive

vos ylares et iocundos, superabundantes gaudio, repletos
you cheerful and merry overflowing with-joy filled
consolatione ac si omnia expetectis suppeti vobis ad
with-consolation as if all-things you-were-awaiting to-be-supplied to-you at
votum. Ipsi quidem respondentes dixerunt — Domina et
wish they indeed answering said Lady and
regina nostra, nos servi tui ex longo itinere fatigati
queen our we servants your from a-long journey wearied
sumus, et tu nobiscum veniens non modicum laborasti.
are and you with-us coming not little have-labored
Comedamus ergo prius si iubes et sic confortati ad nutum
let-us-eat therefore first if you-bid and so strengthened at nod
tuum omnia implebunt — Placet quod dicitis, ait. Sed
your all-things will-fulfill It-pleases what you-say she-said but
iam afferte aquam ut manus nostras lavemus et sindones
now bring water that hands our we-may-wash and towels
quibus tergamus eas. Illi vero citissime obtulerunt medium
with-which we-may-dry them they but most-quickly offered half
quoddam terreum vasculum, quod perfectum non erat ibi,
a-certain earthen little-vessel which whole not was there
plenum aqua; et vergentes in manibus eius respiciebat
full of-water and pouring on the-hands her she-looked
huc atque illuc pro sindone: cumque non invenisset eam,
hither and thither for a-towel and-when not she-had-found it
unus obtulit ei tunicam qua indutus erat ut cum
one offered to-her the-tunic with-which clothed he-was that with
ea tergeret sibi manus. Ipsa vero cum gratiarum actione
it she-might-dry for-herself the-hands she but with of-thanks the-giving
illa suscipiens magnificabat Deum in toto corde suo,
those-things receiving magnified God in whole heart her
qui talibus eam assotiavit hominibus. Deinde duxererunt eam
who with-such her has-joined men then they-led her

ad locum in quo mensa parata erat. Quo cum fuisset
to the-place in which a-table prepared was to-which when she-had-been
perducta respexit et nichil aliud videns quam tria vel
brought she-looked-round and nothing other seeing than three or
quatuor frusta panis ordeacei et furcei posita super germina
four pieces of-bread of-barley and of-bran placed upon the-grass
vehementer admirata est intra se dicens — Quis unquam
vehemently wondered has within herself saying Who ever
vidit talia in generationibus seculorum? Benedictus tu
saw such-things in the-generations of-the-ages blessed you
domine Deus cui est cura de omnibus. Subest tibi
lord God to-whom is care for all-things there-is-under you
posse cum volueris et docuisti populum tuum per
power when you-shall-wish and you-have-taught people your through
talia opera placere tibi. Sicque consederunt penitus gratias
such works to-please you and-so they-sat-down utterly thanks
agentes Deo super omnia dona sua. Jussit itaque domina
giving to-God over all gifts his bade and-so lady
Paupertas apportari cocta cibaria in scutellis. Et ecce allata
Poverty to-be-brought cooked foods in dishes and behold brought
est scutella una plena aqua frigida, ut intingerent omnes
was a-dish one full of-water cold that might-dip all
in ea panem. Non enim erat ibi copia scutellarum aut
in it the-bread not for was there an-abundance of-dishes or
coquorum pluralitas. Petijt aliquas saltem herbas odoriferas
of-cooks a-plurality she-asked some at-least herbs fragrant
crudas sibi preberi; sed ortolanum non habentes et ortum
raw to-herself to-be-offered but a-gardener not having and a-garden
nescientes collegerunt in silva herbas agrestes et posuerunt
not-knowing they-gathered in the-wood herbs wild and placed-them
coram ea. Que ait — Parum salis afferte ut saliam herbas
before her who said A-little of-salt bring that I-may-salt the-herbs

quia amare sunt. — Expecta inquiunt, domina, quoadusque
because bitter they-are wait they-say lady until
civitatem intremus et afferramus tibi si fuerit
the-city we-enter and we-may-bring to-you if there-shall-have-been
qui prebeat nobis. — Prebete inquit michi cultellum ut
who may-offer to-us offer she-says to-me a-knife that
emundem superflua, et incidam panem qui valde durus et
I-may-clean the-superfluous and I-may-cut the-bread which very hard and
siccus est. Dicunt ei — Domina non habemus fabrum
dry is they-say to-her Lady not we-have a-smith
ferrarium qui faciat nobis gladios. Nunc autem dentibus
ironworker who may-make for-us swords now moreover with-the-teeth
cultelli vice utere, et postea providebimus. Et dixit — Et
of-a-knife in-place use and afterward we-shall-provide and she-said And
vinum aput vos est aliquantulum? Responderunt illi dicentes
wine with you is a-little they-answered they saying
— Domina nostra vinum non habemus, quoniam initium
Lady our wine not we-have since the-beginning
vite hominis panis et aqua, et tibi bibere vinum non est
of-the-life of-man bread and water and for-you to-drink wine not is
bonum, quia sponsa Christi vinum debet fugere pro veneno.
good because the-bride of-Christ wine ought to-flee as poison
Postquam exaturati sunt, magis exultantes inopie gloria
after satiated they-were more exulting of-want in-the-glory
quam essent rerum omnium habundantia, benedixerunt
than they-would-be of-things all in-the-abundance they-blessed
domino in cuius conspectu tantam invenerunt gratiam et
the-lord in whose sight such they-found grace and
duxerunt eam ad locum in quo quiesceret quia fatigata erat.
they-led her to the-place in which she-might-rest because wearied she-was
Sicque super nudam humum nudam se proiecit. Petijt
and-so upon the-bare ground naked herself she-threw she-asked

quoque pulvinar ad caput suum. At illi statim portaverunt
also a-pillow for head her but they at-once brought
lapidem et supposuerunt ei. Ista vero quetissimo sompno ac
a-stone and placed-it-under her she but in-most-quiet sleep and
sobrio dormiens, surrexit festinanter petens sibi claustrum
sober sleeping rose hastily asking for-herself the-cloister
ostendi. Et adducentes eam in quodam colle ostenderunt
to-be-shown and bringing her onto a-certain hill they-showed
ei totum orbem quem respicere poterat dicentes — Hoc est
her the-whole world which to-look-at she-could saying This is
claustrum nostrum, domina. Jussit ipsa penitus consedere
cloister our lady she-bade she-herself wholly to-sit-down
et verba vite locuta est ad illos dicens.
and words of-life spoken has to them saying
— Benedicti vos filii a domino qui fecit celum et terram,
blessed you sons by the-lord who made heaven and earth
qui tanta caritatis plenitudine in domo vestra me suscepistis,
who with-such of-charity fullness in house your me have-received
ut visum sit michi hodie esse vobiscum tanquam in paradiso
that seemed it-is to-me today to-be with-you as in the-paradise
Dei. Propterea repleta sum gaudio, superhabundo consolatione.
of-God therefore filled I-am with-joy I-overflow with-consolation
Et quia tantum venire tardavi veniam peto. Vere dominus est
and because so-long to-come I-delayed pardon I-ask truly the-lord is
vobiscum et ego nesciebam. Ecce quod concupivi iam video,
with-you and I knew-not behold what I-desired now I-see
quod desideravi iam teneo, quia illis sum iuncta in terris
what I-longed-for now I-hold because to-those I-am joined on earth
qui michi ymaginem representat eius cui sum desponsata
who to-me the-image represent of-him to-whom I-am betrothed
in celis. Benedicat dominus fortitudini vestre et opera
in heaven may-bless the-lord strength your and the-works

manuum vestrarum suscipiat. Rogo et multum deprecor
of-hands your may-he-receive I-ask and much I-beseech
vos tanquam filios karissimos ut perseveretis in hiis
you as sons dearest that you-persevere in these-things
que spiritu sancto docente cepistis, non deserentes
which with-the-spirit holy teaching you-have-begun not deserting
perfectionem vestram sicut est consuetudinis quibusdam, sed
perfection your as is of-custom to-some but
evasis cunctis laqueis tenebrarum semper ad perfectiora
with-escaped all snares of-darkness always to more-perfect-things
nitimini. Altissima est perfectio vestra super hominem, super
strive highest is perfection your above man above
virtutem, et antiquorum perfectionem illustrat lumine clariori.
virtue and of-the-ancients the-perfection it-illumines with-light brighter
De regni celorum possessione nulla sit cunctatio
about of-the-kingdom of-the-heavens the-possession no let-be hesitation
vobis quia arram future hereditatis iam tenetis et
to-you because the-pledge of-the-future inheritance already you-hold and
pignus spiritus iam suscepistis, signati signaculo glorie
the-earnest of-the-spirit already you-have-received sealed with-the-seal of-the-glory
Christi, respondentes per omnia gratia sua ille prime sue
of-Christ answering through all-things by-grace his to-that first his
scole quam in mundo veniens congregavit. Quod enim illi
school which into the-world coming he-gathered what for they
fecerunt in presentia eius hoc vos totum in absentia operari
did in the-presence his this you wholly in the-absence to-work
cepistis, et non est quod de re aliqua vereamini. Ecce
have-begun and not there-is why about thing any you-should-fear behold
nos reliquimus omnia et secuti sumus te. Non deterreat vos
we have-left all-things and followed have you do-not deter you
magnitudo certaminis et laboris immensitas, quia magnam
the-greatness of-the-contest and of-the-labor the-immensity because great

habetis remunerationem. Et aspicientes in autorem et
you-have reward and looking to the-author and
conservatorem omnium bonorum dominum Jhesum Christum
preserver of-all goods the-lord Jesus Christ
qui proposito sibi gaudio sustinuit crucem, confusione
who with-set-before him joy endured the-cross with-shame
contempta tenete spei vestre confessionem indeclinabilem.
despised hold of-hope your the-confession unswerving
Currite per patientiam que maxime vobis necessaria est
run through patience which most to-you necessary is
ut voluntatem Dei facientes reportetis repromissionem.
that the-will of-God doing you-may-bring-back the-promise
Potens est enim Deus que supra vires cepistis gratia sua
able is for God what beyond strength you-have-begun by-grace his
sancta consumare feliciter, quia fidelis est in promissionibus.
holy to-complete happily because faithful he-is in promises
Nichil inveniat in vobis gradum qui operatur in filios
nothing may-find in you a-step who works in the-sons
diffidentie, nichil inveniat dubium, nichil inveniat diffidens
of-distrust nothing may-be-find doubtful nothing may-be-find distrusting
ne sue pravitatis contra vos exercende de vobis recipiat
lest of-his depravity against you to-be-exercised from you he-receive
argumentum. Nam superbus est valde et superbia eius
an-argument for proud he-is very and the-pride his
et arrogantia eius plusquam fortitudo eius. Magnam iram
and the-arrogance his more-than the-strength his great wrath
habet de vobis et universe calliditatis sue in vos arma
he-has about you and of-all cunning his against you the-arms
convertit et malitie venenum nitetur effundere, utpote qui
he-turns and of-malice the-poison will-strive to-pour-out inasmuch-as who
iam reliquos debellando devicit et deiecit, vos supra
already the-rest by-warring-down has-conquered and cast-down you above

se respiciens dolet. In conversione vestra, karissimi, celi
himself looking he-grieves at conversion your dearest of-heaven
cives magna celebrant gaudia et coram eterno rege nova
the-citizens great celebrate joys and before the-eternal king new
cantica cantaverunt. Gaudent angeli in vobis et de vobis,
songs have-sung rejoice the-angels in you and about you
quia dum per vos multi virginitatem servabunt et castitate
because while through you many virginity will-keep and with-chastity
fulgebunt, superne civitatis implebuntur ruine ubi virgines
will-shine of-the-heavenly city will-be-filled the-ruins where virgins
sunt celebrius collocandi, quia qui non nubent nec nubentur
are more-famously to-be-placed because who not marry nor are-married
erunt sicut angeli Dei in celo. Exultant apostoli videntes
will-be as angels of-God in heaven exult the-apostles seeing
suam renovari vitam, predicari doctrinam, sanctitatis
their to-be-renewed life to-be-preached doctrine of-holiness
precipue per vos ostendi exempla. Letantur martires
especially through you to-be-shown the-examples rejoice the-martyrs
expectantes sacri sanguinis effusione eorum representari
expecting of-sacred blood by-the-shedding their to-be-represented
constantiam. Tripudiant confessores scientes frequenter eorum
constancy dance the-confessors knowing frequently their
victoriam de inimico rememorari in vobis. Jubilant virgines
victory over the-enemy to-be-recalled in you shout-for-joy the-virgins
sequentes agnum quocumque ierit, scientes suum
following the-lamb wherever he-shall-have-gone knowing their
numerum per vos augeri cotidie. Tota denique celestis
number through you to-be-increased daily the-whole finally heavenly
curia exultatione repleta, qui novorum concivium cotidianas
court with-exultation filled who of-new fellow-citizens the-daily
celebrat solempnitates et ad odorem orationum sanctarum
celebrates solemnities and at the-odor of-prayers holy

ascendentium de hac valle continue resperguntur. Obsecro
ascending from this valley continually are-sprinkled I-beseech
itaque vos fratres per misericordiam Dei, pro qua vos tam
and-so you brothers through the-mercy of-God for which you so
miserabiles estis effecti, facie ad quod venistis ad quod
wretched are made do for what you-have-come for which
ascendistis de fluminibus Babilonis. Suscipite humiliter
you-have-ascended from the-rivers of-Babylon receive humbly
gratiam vobis oblatam digne utentes ea per omnia semper
the-grace to-you offered worthily using it through all-things always
ad laudem gloriam et honorem eius, qui mortuus est pro
to the-praise glory and honor of-him who died has for
nobis, Jhesus Christus dominus noster, qui cum patre
us Jesus Christ lord our who with the-father
et spiritu sancto vivit et regnat vincit et imperat, Deus
and the-spirit holy lives and reigns conquers and commands God
eternaliter gloriosus per omnia secula seculorum Amen.
eternally glorious through all ages of-the-ages Amen
