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The Testament of St. Francis of Assisi

This is how God inspired me, Brother Francis, to embark upon a life of penance. When I was in sin, the sight of lepers nauseated me beyond measure; but then God himself led me into their company, and I had pity on them. When I had once become acquainted with them, what had previously nauseated me became a source of spiritual and physical consolation for me. After that I did not wait long before leaving the world.

And God inspired me with such faith in his churches that I used to pray with all simplicity, saying, "We adore you, Lord Jesus Christ, here and in all your churches in the whole world, and we bless you, because by your holy cross you have redeemed the world."

God inspired me, too, and still inspires me with such great faith in priests who live according to the laws of the holy Church of Rome, because of their dignity, that if they persecuted me, I should still be ready to turn to them for aid. And if I were as wise as Solomon and met the poorest priests of the world, I would still refuse to preach against their will in the parishes in which they live. I am determined to reverence, love and honor priests and all others as my superiors. I refuse to consider their sins, because I can see the Son of God in them and they are better than I. I do this because in this world I cannot see the most high Son of God with my own eyes, except for his most holy Body and Blood which they receive and they alone administer to others.

Above everything else, I want this most holy Sacrament to be honored and venerated and reserved in places which are richly ornamented. Whenever I find his most holy name or writings containing his words in an improper place, I make a point of picking them up, and I ask that they be picked up and put aside in a suitable place. We should honor and venerate theologians, too, and the ministers of God's word, because it is they who give us spirit and life.

When God gave me some friars, there was no one to tell me what I should do; but the Most High himself made it clear to me that I must live the life of the Gospel. I had this written down briefly and simply and his holiness the Pope confirmed it for me. Those who embraced this life gave everything they had to the poor. They were satisfied with one habit which was patched inside and outside, and a cord, and trousers. We refused to have anything more.

Those of us who were clerics said the Office like other clerics, while the lay brothers said the Our Father, and we were only too glad to find shelter in abandoned churches. We made no claim to learning and we were submissive to everyone. I worked with my own hands and I am still determined to work; and with all my heart I want all the other friars to be busy with some kind of work that can be carried on without scandal. Those who do not know how to work should

learn, not because they want to get something for their efforts, but to give good example and to avoid idleness. When we receive no recompense for our work, we can turn to God's table and beg alms from door to door. God revealed a form of greeting to me, telling me that we should say, "God give you peace".

The friars must be very careful not to accept churches or poor dwellings for themselves, or anything else built for them, unless they are in harmony with the poverty which we have promised in the Rule; and they should occupy these places only as strangers and pilgrims.

In virtue of obedience, I strictly forbid the friars, wherever they may be, to petition the Roman Curia, either personally or through an intermediary, for a papal brief, whether it concerns a church or any other place, or even in order to preach, or because they are being persecuted. If they are not welcome somewhere, they should flee to another country where they can lead a life of penance, with God's blessing.

I am determined to obey the Minister General of the Order and the guardian whom he sees fit to give me. I want to be a captive in his hands so that I cannot travel about or do anything against his command or desire, because he is my superior. Although I am ill and not much use, I always want to have a cleric with me who will say the Office for me, as is prescribed in the Rule.

All the other friars, too, are bound to obey their guardians in the same way, and say the Office according to the Rule. If any of them refuse to say the Office according to the Rule and want to change it, or if they are not true to the Catholic faith, the other friars are bound in virtue of obedience to bring them before the *custos*¹ nearest the place where they find them. The *custos* must keep any such friar as a prisoner day and night so that he cannot escape from his hands until he personally hands him over to his minister. The minister, then, is strictly bound by obedience to place him in the care of friars who will guard him day and night like a prisoner until they present him before his lordship the Bishop of Ostia, who is the superior, protector, and corrector of the whole Order.

The friars should not say, this is another Rule. For this is a remainder, admonition, exhortation, and my testament which I, Brother Francis, worthless as I am, leave to you, my brothers, that we may observe in a more Catholic way the Rule we have promised to God. The Minister General and all the other ministers and custodes are bound in virtue of obedience not to add anything to these words or subtract from them. They should always have this writing with them as well as the Rule and at the chapters they hold, when the Rule is read, they should read these words also.

¹ A superior in the Franciscan Order.

In virtue of obedience, I strictly forbid any of my friars, clerics or lay brothers, to interpret the Rule or these words, saying, "This is what they mean". God inspired me to write the Rule and these words plainly and simply, and so you too must understand them plainly and simply, and live by them, doing good to the last.

And may whoever observes all this be filled in heaven with the blessing of the most high Father, and on earth with that of his beloved Son, together with the Holy Spirit, the Comforter, and all the powers of heaven and all the saints. And I, Brother Francis, your poor worthless servant, add my share internally and externally to that most holy blessing. Amen.