

# DOWNLOAD PDF ST. FRANCIS OF ASSISI: WRITINGS AND EARLY BIOGRAPHIES

## Chapter 1 : Saint Francis of Assisi's Song of Praise – Franciscan Media

*Included are all of St. Francis' own writings and all of the early biographies, along with historical and critical analysis. The book is over pages. Yet, if one wishes to really come to know the Poor Man of Assisi, this is one work which must be read.*

Additional Information In lieu of an abstract, here is a brief excerpt of the content: Francis of Assisi must be undertaken cautiously. The sources of information available to modern investigators cannot provide the degree of precision we have come to expect in the age of the CATscanner. Recent progress in the methodology of medical historical research now permits, however, a comprehensive and rigorous study of the subject founded upon firm knowledge of both the sources for the life of St. Francis and medical science. The present study pursues four avenues of research in approaching a medical diagnosis for St. The first is a comparison between the descriptions of St. The second method is an attempt to understand the medical terms used by the early biographers as they were understood by medieval medical practitioners i. The third method is "paleo-epidemiological" and consists of an application of our understanding of the prevalence and distribution of diseases in the medieval Mediterranean world to what is known of St. The fourth method is "paleo-pathological" and draws conclusions from an examination of available data regarding the remains of St. Finally, we discuss the differential diagnosis and some of the implications of our conclusion. We propose that it is possible, if not probable, that St. Francis suffered from clinically significant leprosy of the borderline or tuberculoid form and died of complications related to this underlying illness. In order to do this we must first delineate precisely what the early biographers have actually written about the health of St. This will allow us to construct a medical case history. Neither the medical-historical literature nor the Franciscan literature has yet produced a satisfactory case history for St. Previous studies have habitually been imprecise in their interpretation of the medical significance of the biographies. Lambertini for example, mentions multiple episodes of fever during St. Moorman has laced his account of the life of St. Francis with symptoms related to tuberculosis which are grossly extrapolated from the actual accounts in the early biographies. English translations of these works are found in Marion Habig ed. *Writings and Early Biographies* Chicago: Franciscan Herald Press, Francesco," *Studi Francescani* 7 *Francisci vitam*," *Collectanea Francescana* 43 *Francis of Assisi* ," *Annals of Medical History* 9 2 n. *The Diagnosis of St.* You are not currently authenticated. View freely available titles:

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## Chapter 2 : The Writings of Saint Francis of Assisi - Online Library of Liberty

*This collection includes the saint's writings and early sources documenting his life and societal impact, including: Complete writings of St. Francis First and Second Lives by Thomas of Celano Longer and Shorter Lives by St. Bonaventure Legend of the Three Companions Legend of Perugia Mirror of Perfection Little Flowers of Saint Francis Sacrum Commercium Shorter Contemporary Testimonies This.*

THE writings of St. Francis may, as is obvious, be considered from more than one point of view. Premising this, we are afforded a clue to the difficulty which has led students of Franciscan sources to divide themselves into two camps as to the objective value of these writings. For while one party, led by M. Paul Sabatier, 2 attaches what some regard as almost undue weight to the writings of St. Francis as a source of our knowledge of him, the other party, following Mgr. Faloci Pulignani, 3 displays, we are told, a tendency to belittle their importance. The truth is, as Professor Muller long ago pointed out, 4 that these writings afford Edition: To say that the writings of St. Francis reflect his personality and his spirit is but another way of saying that they are at once formidably mystic and exquisitely human; that they combine great elevation of thought with much picturesqueness of expression. This twofold element, which found its development later on in the prose of mystics like St Bonaventure and in the verse of poets like Jacopone da Todi, and which has ever been a marked characteristic of Franciscan ascetic literature, leads back to the writings of the Founder as to the humble upper waters of a mighty stream. Francis had the soul of an ascetic and the heart of a poet. His unbounded faith had an almost lyric sweetness about it; his deep sense of the spiritual is often clothed with the character of romance. This intimate union of the supernatural and the natural is nowhere more strikingly manifested than in the writings of St. Francis, which, after Edition: I am here concerned with the literary and historical aspect of these writings. Suffice it to say that St. Needless to add that St. Indeed, the frequency with which certain very old and familiar aspects of the eternal truths are insisted upon by St. Francis in season and out of season, is not unlikely to weary the average reader who does not pause to look between the lines. This tendency to repeat himself, which is habitual with St. Francis, does not necessarily bespeak any dearth of ideas. If then we recall the circumstances under which St. Francis wrote and the condition of those for whom his writings were intended in the first instance, far from being bored, we may gain something from each new repetition. His writings are eloquent witnesses to this far-reaching, all-embracing solicitude. They may be said to run over the whole gamut. Witness the soft note touched in the letter to Brother Leo and the Edition: On the whole, however, his writings fall naturally under three heads: Francis as legislator; those, like the Letter to a Minister, which show us St. Francis up to English readers as a literary type 3 "a type withal as distinct and formal as the author of the Divine Comedy. But however true a poet"and without St. Francis no Dante"it is certain that the Poverello was in no sense a man of letters. He was too little acquainted with the laws of composition to advance very far in that direction. His early years had been a bad preparation for study, and he ever remained a comparative stranger to the ecclesiastical and classical learning of his time, though probably his culture was larger than we might be led to conclude from his repeated professions of ignorance and the disparaging remarks of some of his early biographers. Through his mother he seems to have got some acquaintance Edition: But in considering St. Francis was nothing if not original. His writings abound not only in allegory and personification, but also in quaint concepts and Edition: His final argument is often a text of Holy Scripture, which he uses with a familiarity and freedom altogether remarkable. Indeed there are parts of his writings in which the interweaving of Scriptural phrases is so intricate as almost to defy any attempt to indicate them by references, the more so since the Biblical language adopted by St. Francis is not always taken from the Bible, but often from the Liturgy, Missal, and Breviary. Francis was not by any means a skilful penman. Be this as it may, St. Bonaventure clearly implies that he had a secretary, 4 to whom Edition: What is certain is that St. Francis wrote little The most characteristic of his extant writings are very short, extremely simple in style, and without any trace of pedantry. If some of the longer pieces seem to show the touch of a

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more skilful hand than that of St. Francis, *idiota et simplex*, we need not on this account feel any misgivings as to their authenticity. From a literary standpoint perhaps the most carefully composed bit of St. Francis taught his poet followers to substitute for the artificial versification Edition: His piecemeal fashion of composing as the spirit moved him, is also manifest in a very different work, the First Rule, as is evident from the modification and additions this strange piece of legislation suffered during the fourteen years it was in force. For the rest, even though St. The history of the writings of St. Francis, from the time of their composition in the far-off thirteenth century down to our own day, opens up a most interesting field for speculation. Who, it may be asked, first gathered these writings together? In answer to this question nothing definite can be said, for the early Legends and Chronicles of the Order are silent on the subject, and we must rest content to begin our inquiry with the oldest MS. Not the least of these difficulties arises from the fact that even as in the Legends or Lives of St. Francis we can distinguish a double current; 1 so, too, in the early MS. Critics who have studied this early codex are not in accord as to its age. It includes eleven of the nineteen works here translated. They are contained in three parchment books in the following order: Francis differs from the first one in several details. Meanwhile, let us pass on from the MS. The first of these, known as the *Speculum Vitae B. Francisci et Sociorum ejus*, 1 and quarried largely from the *Actus Beati Francisci*, contains fol. The honor of making the first serious attempt to collect all the writings of St. Francis, Wadding felt justified in including among St. Bonaventure 4 relates of St. Francis Again, in the seventeenth Conference, he entirely changes the form of what St. Bonaventure elsewhere 1 relates of St. Francis, we find doubtful, even spurious, extracts from different sources attributed to the Seraphic Father. It must ever remain a matter of regret that Wadding, instead of following the oldest MSS. His work from our standpoint is vitiated by imperfect research and unreliable criticism. But if Wadding was more profuse than prudent in his attribution of Franciscan fragments to the Founder, it must be remembered that he wrote at a time when even the highest minds troubled themselves little enough about literary exactness. And if he had never undertaken the task of collecting St. Several editions of St. The same is true of the various translations of the *Opuscula*,â€”they are simply Wadding in Italian, 4 English, 5 French, 6 German, 7 or Spanish, 8 as the case may be. On the other hand, M. For such a clientele critical notes would be caviare indeed. The remarkable upgrowth of interest in the sources of early Franciscan history that has characterized the literature of the past decade accentuated the need of a more perfect edition of St. The matter was soon taken in hand by the Friars Minor at Quaracchiâ€”already famous in the literary history of the Orderâ€”and in they issued the First Critical Edition of the *Opuscula*. Thus the seventeen letters commonly ascribed to St. Francis have been reduced to six, the Rules of the Second and Third Orders have been eliminated, only one of the twenty-eight monastic conferences, and one of the seven blessings, are left; most of the prayers have gone, and all the colloquies, prophecies, parables, etc, have likewise disappeared. Most likely the doubtful and suppositious works thus excluded often embody the doctrine and ideas of St. Francis; to a greater or lesser extent some of them may even be his in substance, but as there is no good reason to believe they are his own composition they are not entitled to a place among his writings. The Quaracchi edition does not therefore embody any new matter, but it contains for the first time in any edition of St. For the rest, while purging the text of St. The year also saw the publication, almost simultaneously, of two other works dealing with the *Opuscula* of St. Francis, written by well known professors at Bonn 1 and Munich, 2 and both of real value. Suffice it to say that they accord in substance almost completely with the conclusions of the Quaracchi editors. If anything, they lean more on the side of kindness toward certain doubtful writings. Thanks to this trilogy of works, and to certain learned criticisms which they have called forth from Fr. Sabatier, 2 and Mr. Carmichael 3 among others, we are now in a position to form a fairly accurate estimate of what St. It is obvious, however, that in dealing with writings like those of St. Francis we are left largely to the probabilities of criticism; and criticism has by no means said the last word as to the authenticity of certain pieces. It may yet take away from St. Francis some writings now commonly ascribed to him; it may even give back to him others at present with seemingly greater likelihood made over to one or another of his immediate followers. But in the long run, to whatever criticism St.

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## Chapter 3 : St. Francis of Assisi

*St. Francis of Assisi: Writings and Early Biographies; English Omnibus of the Sources for the Life of St. Francis [2-volume set] [Marion A. Habig, Raphael Brown] on theinnatdunvilla.com \*FREE\* shipping on qualifying offers.*

See Article History Alternative Titles: Clare the Poor Clares , and the lay Third Order. He was also a leader of the movement of evangelical poverty in the early 13th century. His evangelical zeal, consecration to poverty, charity , and personal charisma drew thousands of followers. Catherine of Siena are the patron saints of Italy. He liked to speak French although he never did so perfectly and even attempted to sing in the language. His youth was most likely without serious moral lapses, and his exuberant love of life and a general spirit of worldliness made him a recognized leader of the young men of the town. In he took part in a war between Assisi and Perugia , was held prisoner for almost a year, and on his release fell seriously ill. After his recovery, he attempted to join the papal forces under Count Gentile against the emperor Frederick II in Apulia in late On his journey, however, he had a vision or dream that bade him return to Assisi and await the call to a new kind of knighthood. Several other episodes contributed to his conversion to the apostolic life: Among such episodes, the most important, according to his disciple and first biographer, Thomas of Celano, occurred at the ruined chapel of San Damiano outside the gate of Assisi when Francis heard the crucifix above the altar command him: He then tried to give the money to the priest at San Damiano, whose refusal prompted Francis to throw the money out the window. Angered, his father kept him at home and then brought him before the civil authorities. When Francis refused to answer the summons, his father called him before the bishop of Assisi. But henceforth I can truly say: Our Father who art in heaven. Francis renounced worldly goods and family ties to embrace a life of poverty. He repaired the church of San Damiano, refurbished a chapel dedicated to St. Peter the Apostle , and then restored the now-famous little chapel of St. There, on the feast of St. Matthias, February 24, , he listened at mass to the account of the mission of Christ to the Apostles from the Gospel According to Matthew And whatever town or villa you enter, find out who is worthy in it, and stay with him until you depart. This is what I want to do from the bottom of my heart. The Franciscan rule Francis preached to townspeopleâ€”even though as a layperson he was without license to do soâ€”and he soon attracted followers. At first Innocent was hesitant, but, following a dream in which he saw Francis holding up the church of San Giovanni in Laterano, he gave oral approbation to the Franciscan rule of life. This event, which according to tradition, occurred on April 16, , marked the official founding of the Franciscan order. The Friars Minor , or Lesser Brothers, as they came to be known, were street preachers with no possessions and only the Porziuncola as a centre. They preached and worked first in Umbria and then, as their numbers grew rapidly, in the rest of Italy. This is the key to the character and spirit of St. Francis and helps explain his veneration for the Eucharist the body and blood of Christ and respect for the priests who handled the elements of the communion sacrament. To neglect this point is to present an unbalanced portrait of the saint as a lover of nature, a social worker, an itinerant preacher, and a celebrant of poverty. Indeed, poverty was so important to Francis that in his last writing, the Testament, composed shortly before his death in , he declared unambiguously that absolute personal and corporate poverty was the essential lifestyle for the members of his order. It was not, however, mere external poverty he sought but the total denial of self as in the Letter of Paul to the Philippians 2: Francis considered all nature as the mirror of God and as so many steps to God. He gave a religious habit, or dress, similar to his own to the noblewoman later known as St. Clare Clara of Assisi and then lodged her and a few companions in the church of San Damiano, where they were joined by women of Assisi. For those who could not leave their families and homes, he eventually c. As the friars became more numerous, the order extended outside Italy. In the late spring of , he set out for the Holy Land to preach to the Muslims but was shipwrecked on the east coast of the Adriatic Sea and had to return. A year or two later, sickness forced him to abandon a journey to the Muslims in Spain. In he proposed to go to France, but the future Pope Gregory IX , Cardinal Ugolino of Segni, an early and important supporter of the order, advised

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Francis that he was needed more in Italy. In he did go to Egypt , where the crusaders were besieging Damietta. News of disturbances among the friars in Italy forced Francis to return. After his rule received papal sanction, Francis withdrew increasingly from external affairs. This celebration demonstrated his devotion to the human Jesus, a devotion that would be rewarded in most dramatic fashion in the following year. In the summer of , Francis went to the mountain retreat of La Verna Alvernia , not far from Assisi, to celebrate the feast of the Assumption of the Blessed Virgin Mary August 15 and to prepare for St. He prayed that he might know how best to please God; opening the Gospels for the answer, he came upon references to the Passion of Christ three times. As he prayed during the morning of the feast of the Exaltation of the Cross September 14 , he beheld a figure coming toward him from the heavens. Bonaventure , minister-general of the Franciscans from to and a leading thinker of the 13th century, wrote: Francis of Assisi Receiving the StigmataSt. Two wings were raised above his head, two were extended as in flight, and two covered the whole body. The face was beautiful beyond all earthly beauty, and it smiled gently upon Francis. Conflicting emotions filled his heart, for though the vision brought great joy, the sight of the suffering and crucified figure stirred him to deepest sorrow. Then as the vision disappeared, it left not only a greater ardour of love in the inner man but no less marvelously marked him outwardly with the stigmata of the Crucified. For the remainder of his life, Francis took the greatest care to hide the stigmata marks resembling the wounds on the crucified body of Jesus Christ. After the death of Francis, Brother Elias announced the stigmata to the order by a circular letter. Later, Brother Leo, the confessor and intimate companion of the saint who also left a written testimony of the event, said that in death Francis seemed like one just taken down from the cross. Francis lived two years longer, in constant pain and almost totally blind he had contracted an eye disease while proselytizing in the East in Medical treatment at Rieti was unsuccessful, and after a stay at Siena, he was brought back to Assisi, where he died at the Porziuncola. He was buried temporarily in the church of San Giorgio at Assisi. On July 15, , concluding a process of unprecedented speed, Francis was canonized by his former protector, Pope Gregory IX.

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### Chapter 4 : Saint Francis of Assisi | Biography, Facts, Feast Day, & Legacy | theinnatdunvilla.com

*Persons wishing to study the life of St. Francis by means of these primary texts may find William Hugo's Studying the Life of Francis of Assisi: A Beginner's Workbook to be a valuable companion volume to the Omnibus.*

October 4 We know more of St. Francis than of any other medieval saint. Not only have we his own words, his Rule, Testament, letters, poems, and liturgical writings, but also the intimate accounts of several of his disciples, written down within twenty years after his death. From this great store of authentic material a clear picture of the man emerges. Francis is one saint whom both Catholics and non-Catholics have united in honoring. Certainly no other has so appealed to Protestants and even to non-Christians. And the appeal is timeless: Francis captured the imagination of his contemporaries as well as that of modern men by his unique simplicity and a pure grace of spirit. In action he was original, in speech picturesque and poetic, yet he was a man utterly inspired by faith in and devotion to the risen Christ. Francis was born in the stony hill-town of Assisi in Umbria, in the year or His father, Peter Bernadone, was a wealthy merchant. His mother, Pica, by some accounts was gently born and of Provençal blood. Perhaps for this reason the child was called Francesco, "the French man," though his baptismal name was John. Bernadone, proud to have his son finely dressed and associating with young noblemen, gave him plenty of money, which Francis spent carelessly. Though Francis was high-spirited, he was too fastidious to lead a dissolute life. It was the age of chivalry, and he was thrilled by the songs of the troubadours and the deeds of knights. At the age of twenty or thereabouts, during a petty war between the towns of Assisi and Perugia, he was taken prisoner. During a year of captivity he remained cheerful and kept up the spirits of his companions. Soon after his release he suffered a long illness. This he bore with patience. After his recovery Francis joined the troop of a knight of Assisi who was riding south to fight under Walter de Brienne for the Pope against the Germans. Having equipped himself with sumptuous apparel and fine armor, he fared forth. On the way he met a knight shabbily clad, and was so touched with compassion that he exchanged clothes with him. Confident now that he would win glory as a knight, he set out again, but on the first day fell ill. While lying helpless, a voice seemed to tell him to turn back, and "to serve the Master rather than the man. At home he began to take long rambles in the country and to spend many hours by himself; he felt contempt for a life wasted on trivial and transitory things. It was a time of spiritual crisis during which he was quietly searching for something worthy of his complete devotion. A deep compassion was growing within him. Riding one day in the plains below Assisi, he met a leper whose loathsome sores filled Francis with horror. This was a turning point in his life. He started visiting hospitals, especially the refuge for lepers, which most persons avoided. On a pilgrimage to Rome, he emptied his purse at St. The rich young man would experience for himself the bitterness and humiliation of poverty. One day, after his return from Rome, as he prayed in the humble little church of St. Damian outside the walls of Assisi, he felt the eyes of the Christ on the crucifix gazing at him and heard a voice saying three times, "Francis, go and repair My house, which you see is falling down. He then brought the money to the poor priest of St. He spent some days in prayer, and then went bravely to see his father. He was now so thin and ill-clad that boys in the streets pelted him and called him mad. The exasperated Bernadone beat Francis, fettered his feet, and locked him up. A little later his mother set him free and Francis returned to St. His father pursued him there and angrily declared that he must either return home or renounce his share in his inheritance-and pay the purchase price of the horse and the goods he had taken as well. Francis made no objection to being disinherited, but protested that the other money now belonged to God and the poor. Bernadone had him summoned for trial before Guido, the bishop of Assisi, who heard the story and told the young man to restore the money and trust in God. Francis marked a cross on the shoulder of the garment with chalk, and put it on. Henceforth he was completely cut off from his family, and began a strange new life. In a wood some robbers stopped him and asked who he was. When he answered soberly, "I am the herald of the Great King," they jeered and threw him into a ditch. He picked himself up and continued on his way singing. At a monastery,

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Francis was given alms and a job of work, as a poor traveler. Trudging on to the town of Gubbio, he was recognized by a friend, who took him to his house and gave him a proper tunic, belt, and shoes. These he wore for nearly two years as he walked about the countryside. When he returned to St. He labored with the masons in the actual reconstruction, and, by the spring of , the church was once more in good condition. Next he repaired an old chapel dedicated to St. By this time many people, impressed by his sincerity and enthusiasm, were willing to contribute to the work. Francis was now attracted to a tiny chapel known as St. Mary of the Portiuncula, belonging to a Benedictine monastery on Monte Subasio. It stood in the wooded plain, some two miles below Assisi, forsaken and in ruins. Francis rebuilt it as he had done the others, and seems to have thought of spending his life there as a hermit, in peace and seclusion. Here on the feast of St. Matthias, in , the way of life he was to follow was revealed to him. The Gospel of the Mass for this day was Matthew X, Freely have you received, freely give. Take neither gold nor silver nor brass in your purses. Behold I send you forth as sheep in the midst of wolves His doubts over, he cast off shoes, staff, and leathern girdle, but kept his rough woolen coat, which he tied about him with a rope. This was the habit he gave his friars the following year. In this garb he went to Assisi the next morning and, with a moving warmth and sincerity, began to speak to the people he met on the shortness of life, the need of repentance, and the love of God. His salutation to those he passed on the road was, "Our Lord give you peace. Bernard soon informed Francis that he would sell all his goods and give the proceeds to the poor and join him. Shortly afterward, a canon of the cathedral, Peter de Cattaneo, asked to come with them. The three then went down to the Portiuncula, where, on April 16, Francis "gave his habit" to these two companions and they built themselves simple huts. Brother Giles, a man of great gentleness and purity of spirit, was the next to come, and others soon followed. For a year Francis and his now numerous companions preached among the peasants and helped them in the fields. A brief rule which has not been preserved was drawn up. Apparently it consisted of little more than the passages from the Gospel which Francis had read to his first followers, with brief injunctions to manual labor, simplicity, and poverty. Cardinal John Colonna, who pleaded for Francis, was deputed to examine him as to his orthodoxy, while Innocent considered the matter. Later the Pope dreamed he saw Francis propping up the Lateran Church with his shoulder. He was to see Dominic in a similar position five years later. Summoning Francis and his companions, he orally approved their mission of preaching penitence, only requiring that they always get the consent of the local bishop; also they must choose a leader with whom the ecclesiastical authorities might communicate. Francis and his little band returned to Umbria rejoicing. The cathedral of Assisi was the only church large enough to hold the crowds that flocked to hear them, especially after it was known that their rule had papal approval. Soon the abbot of the Benedictine monastery gave them in perpetuity their beloved Portiuncula chapel and the ground on which it stood. Francis would accept only the use of the property. The spirit of holy poverty must govern their order, if they were to be disciples of Him who had not where to lay His head. In token of this arrangement, the friars sent to the Benedictines every year as rent a basket of fish caught in a neighboring river. In return, the monks gave the friars a barrel of oil. This annual exchange of gifts still goes on between the Benedictines of St. On the ground around the chapel the friars quickly built themselves some huts of wood and clay, enclosing them by a hedge. This was the first Franciscan monastery. Because the body was meant to carry burdens, to eat scantily and coarsely, and to be beaten when sluggish or refractory, Francis called it Brother Ass. When, early in his new life, he was violently tempted, he threw himself naked into a ditch full of snow. Again when tempted like Benedict he plunged into a briar patch and rolled about until he was torn and bleeding. Yet before he died he asked pardon of his body for having treated it so cruelly; by that time he considered excessive austerities wrong, especially if they decreased the power to labor. He had no use for eccentricity for its own sake. Once when he was told that a friar so loved silence that he would confess only by signs, his comment was, "That is not the spirit of God but of the Devil, a temptation, not a virtue. His tenderness for and his power over animals were noted again and again. From his companions we have the story of his rebuke to the noisy swallows who were disturbing his preaching at Alviano: The early years were a time of training in poverty, mutual help, and brotherly love.

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### Chapter 5 : Francis of Assisi: Recommended Resources | Christian History Magazine

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## Chapter 6 : Francis of Assisi - Wikipedia

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The early history of the Seraphic legislation, to wit, the Rules of the Friars Minor, the Poor Ladies and the Brothers and Sisters of Penance, is intricate beyond measure, as those at all conversant with the subject are but too well aware. Withal, as regards the Rule of the Friars Minor, with which we are now more particularly concerned, St. Francis seems, on the whole, to have written it twice. We have the formal testimony of St. Bonaventure and other trustworthy authorities to this effect. Suffice it to say that in the third year after he underwent the great spiritual crisis we call conversion, "the servant of Christ, seeing that the number of his Friars was gradually increasing, wrote for himself and for them a form of life in simple words, laying as its irremovable foundation the observance of the holy Gospel and adding a few other things which seemed necessary for uniformity of life. Once more the holy man. Such in briefest outline is the genesis of the first and second Rules written by St. Francis for the Friars Minor. To these two Rules Prof. Moreover, none of the thirteenth century writers make mention of any third rule; they speak only of the changes and accretions which the first Rule suffered between and It appears that "on account of a general commotion in a certain chapter, St. Francis caused these words to be written: It is not hard therefore to understand why the texts we have of this Rule do not always agree, since these changes and additions did not come to the knowledge of all through the same channel. For example, in the tenth chapter, which deals with "the sick brothers," we have two different readings: It remains to say a word about the relation of this first Rule to the second and definitive one approved in In treating of the difference between these two Rules, M. Sabatier errs still more strangely. They had little in common, he avers, except the name, the second being the very antithesis of the first, which alone was truly Franciscan. In so far as the first and second Rules written by St. Indeed, the very wording of the second Rule already exists in great part in the first one, as any one must observe who makes an unbiassed comparison of the two. So true is this agreement between the two Rules that they are often regarded as one and the same. To refute it, it suffices to cite Angelo Clareno, the leader of the "Spiritual" friars, who so very often mentions the first Rule in his exposition and whose citations prove that in the first quarter of the fourteenth century there was no memory of any other Rule, even in the camp of the rigorists. In a word, "the opposition which the distinguished French critic would fain set up between the two Rules, does not exist, and Chapter XV of his Life of St. Francis is not at all consonant with history. Its truth will be best demonstrated by an examination of the text of both Rules, which now follow: This is the p. And he [the Pope] has conceded and confirmed it to him and to his brothers present and future. Brother Francis, and whoever may be at the head of this religion, promises obedience and reverence to our Lord Pope Innocent and to his successors. And the other brothers shall be bound to obey Brother Francis and his successors. The Rule and life of these brothers is this: If any one, wishing by divine inspiration to embrace this manner of life, comes to our brothers, let him be kindly received by them. And if he be firmly resolved to undertake our life, let the brothers take great care not to meddle with his temporal affairs, but let them present him as soon as possible to their minister. Let the minister receive him kindly, and encourage him, and diligently explain to him the tenor of our life. This being done, if he be willing and able, with safety of conscience and without impediment, let him sell all his goods and endeavor to distribute them to the poor. But let the brothers and the ministers of the brothers be careful not to interfere in any way in his affairs, and let them not receive any money, either themselves or through any person acting as intermediary; if however they should be in want, the brothers may accept other necessaries for the body, money excepted, by reason of their necessity, like other poor. And when he [the p. The year of probation being finished, let him be received to obedience. Afterwards it shall not be lawful for him to pass to another Order, nor to "wander about beyond obedience," according to the commandment of the Lord Pope. No one shall be received contrary to the form and institution of the holy Church. But the other brothers who have

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promised obedience may have one tunic with a hood, and another without a hood, if necessity require it, and a cord and breeches. And let all the brothers be clothed with mean garments, and they may mend them with sackcloth and other pieces, with the blessing of God, for the Lord says in the Gospel: The clerics shall say the Office, and say it for the living and the dead, according to the custom of clerics; but to satisfy for the defect and negligence of the brothers, let them say every day Miserere mei, with the Pater noster; for the deceased brothers let there say De profundis, with Pater noster. And they may have only the books necessary to perform their Office; and the lay-brothers who know how to read the Psalter may also have one; but the others who do not know how to read may not have a book. The lay-brothers however shall say: And all the brothers shall likewise fast from the feast of All Saints until the Nativity of our Lord, and from Epiphany, when our Lord Jesus Christ began to fast, until Easter; but at other times let them not be bound to fast according to this life except on Fridays. And they may eat of all foods which are placed before them, according to the Gospel. In the Name of the Lord let all the brothers who are appointed ministers and servants of the other brothers place their brothers in the provinces or places where they may be, and let them often visit and spiritually admonish and console them. And let all my other blessed brothers diligently obey them in those things which look to the salvation of the soul and are not contrary to our life. Let them observe among themselves what the Lord says: Therefore take care of your souls and of those of your brothers, for "it is a fearful thing to fall into the hands of the living God. Nevertheless, let all the brothers who are subject to the ministers and servants consider reasonably and carefully the deeds of the ministers and servants. And if they should see any one of them walking according to the flesh and not according to the spirit, according to the right way of our life, after the third admonition, if he will not amend, let him be reported to the minister and servant of the whole fraternity in the Whitsun Chapter, in spite of any obstacle that may stand in the way. If however among the brothers, wherever they may be, there should be some brother who desires to live according to the flesh, and not according to the spirit, let the brothers with whom he is admonish, instruct, and correct him humbly and diligently. And if after the third admonition he will not amend, let them as soon as possible send him, or make the matter known, to his p. And let all the brothers, the ministers and servants as well as the others, take care not to be troubled or angered because of the fault or bad example of another, for the devil desires to corrupt many through the sin of one; but let them spiritually help him who has sinned, as best they can; for he that is whole needs not a physician, but he that is sick. Let not any brother do evil or speak evil to another; let them rather in the spirit of charity willingly serve and obey each other: And when they persevere in the commandments of the Lord, which they have promised by the holy Gospel and their life, let them know that they abide in true obedience, and are blessed by God. Let the brothers, in whatsoever places they may be, if they cannot observe our life, have recourse as soon as possible to their minister, making this known to him. But let the minister endeavor to provide for them in such a way as he would wish to be dealt with himself if he were in the like case. And let no one be called Prior, but let all in general be called Friars Minor. And let one wash the feet of the other. And let the brothers who know how to work, labor and exercise themselves in that art they may understand, if it be not contrary to the p. For the prophet says: And if they be in want, let them seek for alms like other brothers. And they may have the tools and implements necessary for their work. Let all the brothers apply themselves with diligence to good works, for it is written: Let the brothers take care that wherever they may be, whether in hermitages or in other places, they never appropriate any place to themselves, or maintain it against another. And whoever may come to them, either a friend or a foe, a thief or a robber, let them receive him kindly. And wherever the brothers are and in whatsoever place they may find themselves, let them spiritually and diligently show reverence and honor toward one another without murmuring. The Lord commands in the Gospel: For we ought not to have more use and esteem of money and coin than of stones. And the devil seeks to blind those who desire or value it more than stones. Let us therefore take care lest after having left all things we lose the kingdom of heaven for such a trifle. But the brothers may perform all other services which are not contrary to our life, with the blessing of God. The brothers may however for the manifest necessity of the lepers ask alms for them. But let them be very wary of money. But

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let all the brothers likewise take great heed not to search the world for any filthy lucre. Let all the brothers strive to follow the humility and poverty of our Lord Jesus Christ, and let them remember that we ought to have nothing else in the whole world, except as the Apostle says: And when it may be necessary, let them go for alms. And when men may treat them with contempt, and refuse to give them an alms, let them give thanks for this to God, because for these shames they shall receive great honor before the tribunal of our Lord Jesus Christ. And let them know that the injuries shall not be imputed to those who suffer them, but to those who offer them. And alms is an inheritance and a right which is due to the poor, which our Lord Jesus Christ purchased for us. And the brothers who labor in seeking it will have a great recompense, and they will procure and acquire a reward for those who give; for all that men leave in this world shall perish, but for the charity and alms deeds they have done they will receive a reward from God. And let one make known clearly his wants to another, in order that he may find and receive what are necessary for him. And let everyone love and nourish his brother as a mother loves and nourishes her son, in so far as God gives them grace. And "let not him that eateth despise p. For as a snare shall it come upon all that sit upon the face of the whole earth. If any of the brothers fall into sickness, wherever he may be, let the others not leave him, unless one of the brothers, or more if it be necessary, be appointed to serve him as they would wish to be served themselves; but in urgent necessity they may commit him to some person who will take care of him in his infirmity. And I ask the sick brother that he give thanks to the Creator for all things, and that he desire to be as God wills him to be, whether sick or well; for all whom the Lord has predestined to eternal p. Let them also not dispute among themselves or with others, but let them be ready to answer with humility, saying: And whosoever shall say to his brother, Raca, shall be in danger of the council. And whosoever shall say, Thou fool, shall be in danger of hell fire. Let all the brothers, wherever they are or may go, carefully avoid unbecoming looks, and company of women, and let no one converse with them alone. And let no woman whatsoever be received p. Let us all carefully watch over ourselves, and hold all our members in subjection, for the Lord says: If any brother by the instigation of the devil should commit fornication, let him be deprived of the habit of the Order which he has lost by his base iniquity and let him put it aside wholly, and let him be altogether expelled from our religion. And let him afterwards do penance for his sins. When the brothers travel through the world, let them carry nothing by the way, neither bag, nor purse, nor bread, nor money, nor a staff.

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## Chapter 7 : Project MUSE - The Diagnosis of St. Francis: Evidence for Leprosy

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Early life[ edit ] Francis of Assisi was born in late or early , one of several children of Pietro di Bernardone, a prosperous silk merchant, and his wife Pica de Bourlemont, about whom little is known except that she was a noblewoman originally from Provence. He spent money lavishly. In this account, he was selling cloth and velvet in the marketplace on behalf of his father when a beggar came to him and asked for alms. At the conclusion of his business deal, Francis abandoned his wares and ran after the beggar. When he found him, Francis gave the man everything he had in his pockets. His friends quickly chided and mocked him for his act of charity. When he got home, his father scolded him in rage. It is possible that his spiritual conversion was a gradual process rooted in this experience. Upon his return to Assisi in , Francis returned to his carefree life. A strange vision made him return to Assisi, having lost his taste for the worldly life. In response, they asked him laughingly whether he was thinking of marrying, to which he answered, "Yes, a fairer bride than any of you have ever seen", meaning his "Lady Poverty". Francis of Assisi breaking off his relationship with his father and renouncing his patrimony, laying aside publicly even the garments he had received from him. On a pilgrimage to Rome, he joined the poor in begging at St. He said he had a mystical vision of Jesus Christ in the forsaken country chapel of San Damiano , just outside Assisi, in which the Icon of Christ Crucified said to him, "Francis, Francis, go and repair My house which, as you can see, is falling into ruins. When he returned to town, hungry and dirty, he was dragged home by his father, beaten, bound, and locked in a small storeroom. The latter, not content with having recovered the scattered gold from San Damiano, sought also to force his son to forego his inheritance by way of restitution. In the midst of legal proceedings before the Bishop of Assisi , Francis renounced his father and his patrimony. He spent some time at a neighbouring monastery working as a scullion. He then went to Gubbio, where a friend gave him, as an alms, the cloak, girdle, and staff of a pilgrim. Returning to Assisi, he traversed the city begging stones for the restoration of St. These he carried to the old chapel, set in place himself, and so at length rebuilt it. Over the course of two years, he embraced the life of a penitent , during which he restored several ruined chapels in the countryside around Assisi, among them San Pietro in Spina in the area of San Petrignano in the valley about a kilometer from Rivotorto, today on private property and once again in ruin ; and the Porziuncola , the little chapel of St. Mary of the Angels in the plain just below the town. Mary of the Angels, near which he had then built himself a hut. The disciples are to go and proclaim that the Kingdom of God is at hand. Francis was inspired to devote himself to a life of poverty. Having obtained a coarse woolen tunic, the dress then worn by the poorest Umbrian peasants, he tied it around him with a knotted rope and went forth at once exhorting the people of the country-side to penance, brotherly love, and peace. Within a year Francis had eleven followers. The brothers lived a simple life in the deserted lazaret house of Rivo Torto near Assisi; but they spent much of their time wandering through the mountainous districts of Umbria , making a deep impression upon their hearers by their earnest exhortations. The rule was "To follow the teachings of our Lord Jesus Christ and to walk in his footsteps". Reluctantly, Pope Innocent agreed to meet with Francis and the brothers the next day. After several days, the pope agreed to admit the group informally, adding that when God increased the group in grace and number, they could return for an official admittance. The group was tonsured. This occurred, according to tradition, on April 16, , and constituted the official founding of the Franciscan Order. Clare is received by St. Francis, Josep Benlliure From then on, the new Order grew quickly with new vocations. Hearing Francis preaching in the church of San Rufino in Assisi in , the young noblewoman Clare of Assisi became deeply touched by his message and realized her calling. Her cousin Rufino, the only male member of the family in their generation, was also attracted to the new Order, which he joined. Francis received her at the Porziuncola and thereby established the Order of Poor Ladies. Later he transferred them to San Damiano, [3] to a few

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small huts or cells of wattle, straw, and mud, and enclosed by a hedge. Instead, they observed the principles of Franciscan life in their daily lives. Travels[ edit ] Determined to bring the Gospel to all peoples of the World, Francis sought on several occasions to take his message out of Italy. In the late spring of , he set out for Jerusalem, but was shipwrecked by a storm on the Dalmatian coast, forcing him to return to Italy. Back in Assisi, several noblemen among them Tommaso da Celano , who would later write the biography of St. Francis , and some well-educated men joined his Order. During this time, he probably met a canon , Dominic de Guzman [4] later to be Saint Dominic, the founder of the Friars Preachers, another Catholic religious order. In , he offered to go to France. Cardinal Ugolino of Segni the future Pope Gregory IX , an early and important supporter of Francis, advised him against this and said that he was still needed in Italy. In , accompanied by another friar and hoping to convert the Sultan of Egypt or win martyrdom in the attempt, Francis went to Egypt during the Fifth Crusade where a Crusader army had been encamped for over a year besieging the walled city of Damietta two miles 3. The Sultan, al-Kamil , a nephew of Saladin , had succeeded his father as Sultan of Egypt in and was encamped upstream of Damietta, unable to relieve it. A bloody and futile attack on the city was launched by the Christians on August 29, , following which both sides agreed to a ceasefire which lasted four weeks. Such an incident is alluded to in a scene in the late 13th-century fresco cycle, attributed to Giotto, in the upper basilica at Assisi. The scene in the fresco adopts a position midway between the two extremes. Since the idea was put forward by the German art historian, Friedrich Rintelen in , [30] many scholars have expressed doubt that Giotto was the author of the Upper Church frescoes. According to some late sources, the Sultan gave Francis permission to visit the sacred places in the Holy Land and even to preach there. All that can safely be asserted is that Francis and his companion left the Crusader camp for Acre , from where they embarked for Italy in the latter half of Drawing on a sermon by Bonaventure, later sources report that the Sultan secretly converted or accepted a death-bed baptism as a result of the encounter with Francis. It received concessions from the Mameluke Sultan in with regard to certain Holy Places in Jerusalem and Bethlehem , and so far as concerns the Catholic Church jurisdictional privileges from Pope Clement VI in Upon receiving a report of the martyrdom of five brothers in Morocco , Francis returned to Italy via Venice. To address this problem, Francis prepared a new and more detailed Rule, the "First Rule" or "Rule Without a Papal Bull " Regula prima, Regula non bullata , which again asserted devotion to poverty and the apostolic life. However, it also introduced greater institutional structure, though this was never officially endorsed by the pope. When numerous miracles were attributed to the deceased brother, people started to flock to the Porziuncola, disturbing the daily life of the Franciscans. Francis then prayed, asking Peter to stop the miracles and to obey in death as he had obeyed during his life. The reports of miracles ceased. As the official Rule of the Order, it called on the friars "to observe the Holy Gospel of our Lord Jesus Christ, living in obedience without anything of our own and in chastity". In addition, it set regulations for discipline, preaching, and entry into the Order. Once the Rule was endorsed by the Pope, Francis withdrew increasingly from external affairs. Francis considered his stigmata part of the Imitation of Christ. Brother Leo, who had been with Francis at the time, left a clear and simple account of the event, the first definite account of the phenomenon of stigmata. This angel gave him the gift of the five wounds of Christ. In the end, he was brought back to a hut next to the Porziuncola. Here, in the place where it all began, feeling the end approaching, he spent the last days of his life dictating his spiritual Testament. Francis was buried on May 25, , under the Lower Basilica, but his tomb was soon hidden on orders of Brother Elias to protect it from Saracen invaders. His exact burial place remained unknown until it was re-discovered in Pasquale Belli then constructed for the remains a crypt in neo-classical style in the Lower Basilica. It was refashioned between and into its present form by Ugo Tarchi, stripping the wall of its marble decorations. In , the remains of Saint Francis were examined and confirmed by a commission of scholars appointed by Pope Paul VI , and put into a glass urn in the ancient stone tomb. Poverty was so central to his character that in his last written work, the Testament, he said that absolute personal and corporate poverty was the essential lifestyle for the members of his Order. He used real animals to create a living scene so that the worshipers could contemplate the birth of the child Jesus in a direct way,

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making use of the senses, especially sight. Nature and the environment[ edit ] This section needs additional citations for verification. Please help improve this article by adding citations to reliable sources. Unsourced material may be challenged and removed. October Learn how and when to remove this template message Francis preached the Christian doctrine that the world was created good and beautiful by God but suffers a need for redemption because of human sin. One day, while Francis was traveling with some companions, they happened upon a place in the road where birds filled the trees on either side. Francis told his companions to "wait for me while I go to preach to my sisters the birds. He is often portrayed with a bird, typically in his hand. Another legend from the Fioretti tells that in the city of Gubbio , where Francis lived for some time, was a wolf "terrifying and ferocious, who devoured men as well as animals". Francis had compassion upon the townsfolk, and so he went up into the hills to find the wolf. Soon, fear of the animal had caused all his companions to flee, though the saint pressed on. When he found the wolf, he made the sign of the cross and commanded the wolf to come to him and hurt no one. But brother wolf, I would like to make peace between you and the people. In return, the wolf would no longer prey upon them or their flocks. In this manner Gubbio was freed from the menace of the predator. Francis even made a pact on behalf of the town dogs, that they would not bother the wolf again. Finally, to show the townspeople that they would not be harmed, Francis blessed the wolf. Three quarters of a millennium after his death, St Francis remains an important figure and symbol in and out of Anglican and Roman Catholic Churches. The poor man of Assisi gives us striking witness that when we are at peace with God we are better able to devote ourselves to building up that peace with all creation which is inseparable from peace among all peoples. A secondary feast in honor of the stigmata received by Saint Francis, celebrated on September 17, was inserted in the General Roman Calendar in later than the Tridentine Calendar and suppressed in , but was restored in In the New Roman Missal of , it was removed again from the General Calendar, as something of a duplication of the main feast on October 4, and left to the calendars of certain localities and of the Franciscan Order.

### Chapter 8 : Francis Bibliography

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