

Saint Francis' Canticle of All Creatures

Most High, all-powerful, all-good Lord,
all praise is yours, all glory, all honour and all blessings.
To you alone, Most High, do they belong,
and no mortal lips are worthy to pronounce Your Name.

Praised be You my Lord with all your creatures,
especially Sir Brother Sun,
who is the day through whom you give us light.
and he is beautiful and radiant with great splendour,
of you Most High, he bears the likeness.

Praised be You, my Lord,
through Sister Moon and the stars,
in the heavens you have made them bright,
precious and fair.

Praised be you, my Lord, through Brothers Wind and Air,
and fair and stormy, all weather's moods,
by which you cherish all that you have made.

Praised be you my Lord through Sister Water,
so useful, humble, precious and pure.

Praised be you my Lord through Brother Fire,
through whom you light the night
and he is beautiful and playful and robust
and strong.

Praised be you my Lord through our Sister,
Mother Earth who sustains and governs us,
producing varied fruits with coloured flowers
and herbs.

Praise be you my Lord through those who
grant pardon
for love of You and bear sickness and trial.
Blessed are those who endure in peace,
by you Most High, they will be crowned.

Praised be you, my Lord through Sister
Death,
from whom no-one living can escape.
Woe to those who die in mortal sin!
Blessed are they She finds doing your Will.
No second death can do them harm.

Praise and bless my Lord and give him
thanks,
and serve him with great humility.

Heavenly Father,
you gave your servant Francis
great love for each of your creatures.
Teach us to see your design in all of creation.
We ask this in Jesus' Name.

Amen.



Saint Francis' Prayer in Praise of God, Given to Brother Leo

You are holy, Lord, the only God,
and your deeds are wonderful.

You are strong. You are great.
You are the Most High. You are Almighty.
You, Holy Father are King of heaven and earth.
You are Three and One, Lord God, all Good.

You are Good, all Good,
supreme Good,
Lord God, living and true.
You are love.
You are wisdom.
You are humility.
You are endurance.
You are rest.
You are peace.
You are joy and gladness.
You are justice and moderation.
You are all our riches,
and you suffice for us.

You are beauty.
You are gentleness.
You are our protector.
You are our guardian and defender.
You are our courage.
You are our haven and our hope.
You are our faith,
our great consolation.

You are our eternal life, Great and
Wonderful Lord, God Almighty,
Merciful Saviour. Amen.

Saint Francis' Blessing to Brother Leo

The Lord bless you and keep you;
may He show his face to you
and have mercy.
May he turn his countenance to you
and give you peace.

The Lord bless you, Brother Leo.

*We have the benefit of guides during our time in Assisi. But
hopefully you will also find time quiet, personal, visit-
ing of the holy sites, or just enjoying the views over the valley...*

*This sheet focuses mostly on the writings of St Francis. A pil-
grimage is an opportunity for Christians to consid-
er how in their life we imitate Christ.*

*The imitation of Christ in his daily life was what
St Francis strove for. His writings can serve us
well in our reflections not only while in Assisi but
when we return after the pilgrimage.*

A prayer before the Cross

Most High, glorious God,
enlighten the darkness of my heart
and give me true faith,
certain hope, and perfect charity,
sense and knowledge, Lord,
that I may carry out
your holy and true command.
Amen.

The Peace Prayer

Lord, make me an instrument of Thy peace;
where there is hatred, let me sow love;
where there is injury, pardon;
where there is error, the truth;
where there is doubt, the faith;
where there is despair, hope;
where there is darkness, light;
and where there is sadness, joy.

O Divine Master,
grant that I may not so much seek
to be consoled, as to console;
to be understood, as to understand;
to be loved as to love.

For it is in giving that we receive;
it is in pardoning that we are pardoned;
and it is in dying that we are born to eternal life.
Amen.

Saint Francis' Prayer Before the Bless- ed Sacrament

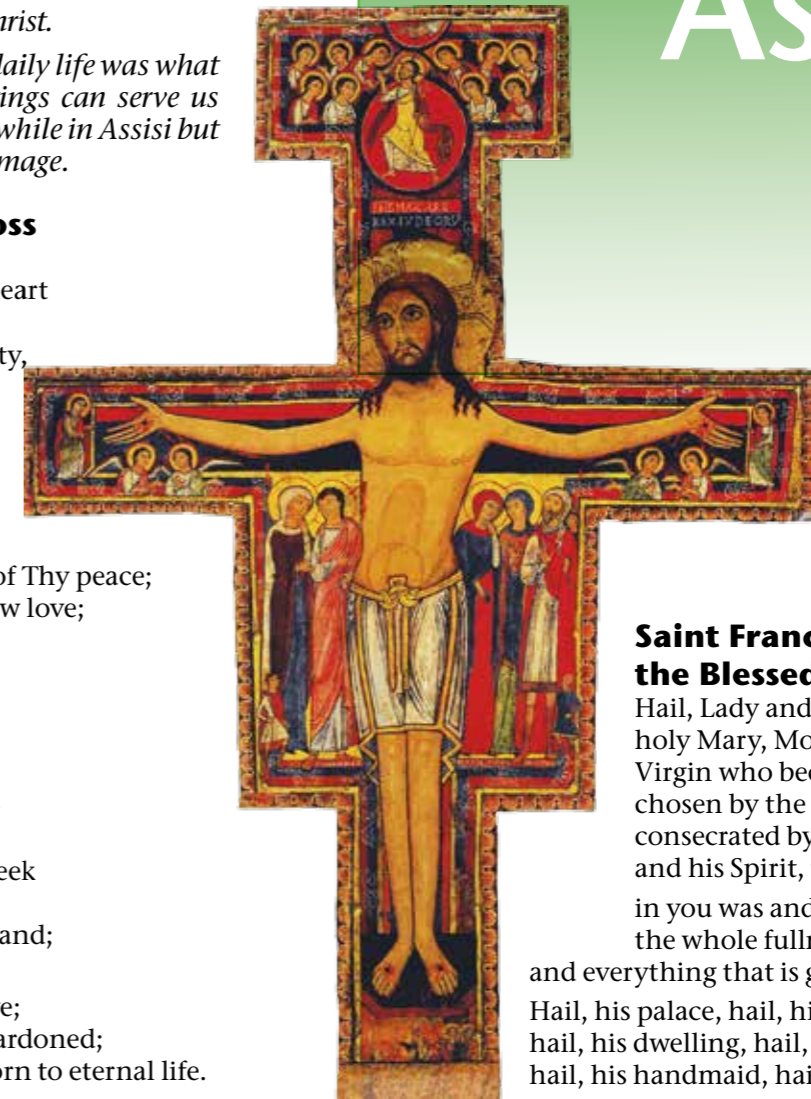
We adore You, O Lord Jesus Christ,
in this Church and all the Churches of the world,
and we bless You,
because, by Your holy Cross
You have redeemed the world. Amen.

Look around you...

Unless you are very lucky, you are probably
sharing this place of pilgrimage with many
other people. Are they pilgrims or, by
desire or misfortune, are they tourists?

This sheet is designed to help you spend
quality time here as a pilgrim, and to
engage prayerfully with the reason this
place is here.

A Pilgrim's Worksheet for Assisi



Saint Francis' Greetings to the Blessed Virgin

Hail, Lady and Queen,
holy Mary, Mother of God,
Virgin who became the Church,
chosen by the Father in heaven,
consecrated by his beloved Son
and his Spirit, the Comforter:

in you was and remains,
the whole fullness of grace

and everything that is good.

Hail, his palace, hail, his tabernacle,
hail, his dwelling, hail, his robe,
hail, his handmaid, hail, his mother!

O holy Mother,
sweet and fair to see,
for us beseech the King, your dearest Son,
our Lord Jesus Christ,
to death for us delivered:
that in his pitying clemency,
and by virtue of his most holy incarnation
and bitter death, he may pardon our sins.

Holy Virgin Mary,
among all the women of the world,
there is none like you.
You are the daughter and handmaid of the
most high King, Father of heaven.
You are the mother
of our most holy Lord Jesus Christ.
You are the bride of the Holy Spirit.
Pray for us, with St. Michael the archangel,
and all the powers of heaven and all the
saints,
to your most holy and beloved Son,
our Lord and Master.
Amen.

This worksheet is one of a series prepared to accompany times of pilgrimage in the UK and overseas.

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SECOND RULE OF THE FRIARS MINOR.

1. *In the Name of the Lord begins the life of the Minor Brothers*

The Rule and life of the Minor Brothers is this, namely, to observe the holy Gospel of our Lord Jesus Christ, by living in obedience, without property and in chastity. Brother Francis promises obedience and reverence to the Lord Pope Honorius and to his successors canonically elected and to the Roman Church. And let the other brothers be bound to obey Brother Francis and his successors.

2. *Of those who wish to embrace this life and how they ought to be received*

If any wish to embrace this life and come to our brothers, let them send them to their provincial ministers, to whom alone and not to others is accorded the power of receiving brothers. But let the ministers diligently examine them regarding the Catholic faith and the Sacraments of the Church. And if they believe all these things, and if they will confess them faithfully and observe them firmly to the end, and if they have no wives, or, if they have and their wives have already entered a monastery, or have, with the authority of the diocesan bishop, given them permission after having made a vow of continence, and if the wives be of such an age that no suspicion may arise concerning them, let them [the ministers] say to them the word of the holy Gospel, that they go and sell all their goods and strive to distribute them to the poor (cf Matt. 19: 21). If they should not be able to do this, their good will suffices. And the brothers and their ministers must take care not to be solicitous about their temporal affairs, that they may freely do with their affairs whatsoever the Lord may inspire them. If, however, counsel should be required, the ministers shall have power of sending them to some God-fearing men by whose advice their goods may be distributed to the poor. Afterwards, let them give them clothes of probation, to wit, two tunics without a hood and a cord and breeches and a chaperon reaching to the cord, unless at some time the same ministers may decide otherwise according to God. The year of probation being finished, they shall be received to obedience, promising to observe always this life and rule. And according to the command of the Lord Pope in no wise shall it be allowed them to go out of this religion, because, according to the holy Gospel: «No man putting his hand to the plough and looking back is fit for the kingdom of God.» (cf Luke 9: 62). And let those who have already promised obedience have one tunic with a hood, and if they wish it another without a hood. And those who are obliged by necessity may wear shoes. And let all the brothers be clothed in poor garments and they may patch them with pieces of sackcloth and other things, with the blessing of God. I admonish and exhort them not to despise or judge men whom they see clothed in fine and showy garments using dainty meats and drinks, but rather let each one judge and despise himself.

3. *Of the Divine Office, and of Fasting; and how the Brothers must go through the world*

Let the clerics perform the Divine Office according to the order of the holy Roman Church, with the exception of the Psalter; wherefore they may have breviaries. But let the laics say twenty-four Paternosters for Matins; five for Lauds; for Prime, Tierce, Sext and Nones,—for each of these, seven; for Vespers, however, twelve, for Compline seven; and let them pray for the dead.

And let them fast from the feast of All Saints until the Nativity of the Lord. But the holy Lent which begins from Epiphany and continues for forty days, which the Lord has consecrated by His holy fast (cf Matt. 4: 2.)—may those who keep it voluntarily be blessed by the Lord and those who do not wish may not be constrained. But they must fast during the other one until the Resurrection of the Lord. At other times, however, they shall not be obliged to fast, except on Fridays. But in time of manifest necessity the brothers shall not be bound to corporal fasting.

I indeed counsel, warn, and exhort my brothers in the Lord Jesus Christ that when they go through the world they be not litigious nor contend in words, (cf. Tit. 3: 2 and II Tim. 2: 14) nor judge others; but that they be gentle, peaceful, and modest, meek and humble, speaking honestly to all as is fitting. And they must not ride on horseback unless compelled by manifest necessity or infirmity. Into whatsoever house they may enter let them first say: Peace be to this house! And, according to the holy Gospel, it is lawful to eat of all foods which are set before them. (cf Luke 10: 5 - 8.)

4. *That the Brothers must not receive money.*

I strictly enjoin on all the brothers that in no wise they receive coins or money, either themselves or through an interposed person. Nevertheless, for the necessities of the sick and for clothing the other brothers, let the ministers and custodes alone take watchful care through spiritual friends, according to places and times and cold climates, as they shall see expedient in the necessity, saving always that, as has been said, they shall not receive coins or money.

5. *Of the manner of working.*

Let those brothers to whom the Lord has given the grace of working labour faithfully and devoutly, so that in banishing idleness, the enemy of the soul, they do not extinguish the spirit of holy prayer and devotion, to which all temporal things must be subservient. They may, however, receive as the reward of their labour, the things needful for the body for themselves and their brothers, with the exception of coins or money, and that humbly, as befits the servants of God and the followers of most holy poverty.

6. *That the Brothers shall appropriate nothing to themselves: and of seeking Alms and of the Sick Brothers*

The brothers shall appropriate nothing to themselves, neither a house nor place nor anything. And as pilgrims and strangers See I Peter 2: 11. in this world, serving the Lord in poverty and humility, let them go confidently in quest of alms, nor ought they to be ashamed, because the Lord made Himself poor for us in this world. This, my dearest brothers, is the height of the most sublime poverty which has made you heirs and kings of the kingdom of heaven: poor



in goods, but exalted in virtue. Let that be your portion, for it leads to the land of the living; See Ps. 141: 6. It was this Psalm that St. Francis recited at the hour of death. cleaving to it unreservedly, my best beloved brothers, for the Name of our Lord Jesus Christ, never desire to possess anything else under heaven.

And wheresoever the brothers are and may find themselves, let them mutually show among themselves that they are of one household. And let one make known his needs with confidence to the other, for, if a mother nourishes and loves her carnal son, how much more earnestly ought one to love and nourish his spiritual brother! And if any of them should fall into illness, the other brothers must serve him as they would wish to be served themselves.

7.—*Of the Penance to be imposed on Brothers who sin*

If any of the brothers, at the instigation of the enemy, sin mortally by those sins for which it has been ordained among the brothers that recourse should be had to the provincial ministers alone, the aforesaid brothers are bound to have recourse to them as soon as possible, without delay. But let the ministers

themselves, if they are priests, impose penance on them with mercy; if however they are not priests, let them have it imposed by other priests of the Order, as it may seem to them most expedient, according to God. And they must beware lest they be angry or troubled on account of the sins of others, because anger and trouble impede charity themselves and in others.

8. *Of the Election of the Minister General of this Brotherhood, and of the Pentecost Chapter*

All the brothers are bound always to have one of the brothers of this religion as minister general and servant of the whole brotherhood, and they are strictly bound to obey him. At his death the election of a successor must be made by the provincial ministers and custodes in the Pentecost Chapter, in which the provincial ministers are always bound to convene at the same time, wheresoever it may be appointed by the minister general, and that once in three years or at a longer or shorter interval as may be ordained by the said minister. And if at any time it should be apparent to the whole of the provincial ministers that the aforesaid minister general is not sufficient for the service and the common welfare of the brothers, let the aforesaid ministers, to whom the election has been committed, be bound to elect for themselves another as custos in the name of the Lord. But after the Whitsun Chapter the ministers and custodes may each, if they wish and it seem expedient to them, convoke their brothers to a chapter in their custodies once in the same year.

9. *Of Preachers*

The brothers must not preach in the diocese of any bishop when their doing so may be opposed by him. And let no

one of the brothers dare to preach in any way to the people, unless he has been examined and approved by the minister general of this brotherhood, and the office of preaching conceded to him by the latter. I also warn and exhort the same brothers that in the preaching they do their words be fire-tried and pure See Ps. 11: 7 and 17: 31. for the utility and edification of the people, announcing to them vices and virtues, punishment and glory, with brevity of speech because the Lord made His word short upon earth. See Rom. 9: 28.

10. *Of the Admonition and Correction of the Brothers*

Those brothers who are ministers and servants of the other brothers, shall visit and admonish their brothers, and shall humbly and charitably correct them, not commanding them anything against their souls and our Rule. The brothers however who are subject must remember that, for God, they have renounced their own will. Wherefore I order them strictly to obey their ministers in all things which they have promised the Lord to observe and are not against their souls and our Rule. And wheresoever there are brothers who see and know that they are not able to observe the rule spiritually, they ought to and can recur to their ministers. And let the ministers receive them charitably and kindly and show so great familiarity toward them that they [the culprits] may speak and act with them as masters with their servants, for thus it ought to be, since the ministers are the servants of all the brothers.

I also warn and exhort the brothers in the Lord Jesus Christ that they beware of all pride, vainglory, envy, covetousness, See Luke 12: 15. the cares and solitudes of this world, of detraction and murmuring. Let not those who are ignorant of letters care to learn letters, but let them consider that, beyond all, they should desire to possess the spirit of the Lord and His holy operation, to pray always to Him with a pure heart and to have humility, patience in persecution and in infirmity and to love those who persecute, reprove, and accuse us, because the Lord has said: «Love your enemies . . . and pray for them that persecute and calumniate you.» Matt. 5: 44. «Blessed are they that suffer persecution for justice' sake, for theirs is the kingdom of heaven.» Matt. 5: 10 «But he that shall persevere to the end, he shall be saved.» Matt. 10: 22.

11. *That the Brothers must not enter the Monasteries of Nuns*

I strictly command all the brothers not to have suspicious intimacy, or conferences with women, and let none enter the monasteries of nuns except those to whom special permission has been granted by the Apostolic See. And let them not be godfathers of men or women, that scandal may not arise on this account among the brothers or concerning the brothers.

12. *Of those who go among the Saracens and other Infidels*

Let all of the brothers who by divine inspiration desire to go amongst the Saracens or other infidels, ask leave therefor from their provincial ministers. But the ministers must give permission to go to none except to those whom they see are fitted to be sent.

Moreover, I enjoin on the ministers, by obedience, that they ask of the Lord Pope one of the Cardinals of the holy Roman Church to be governor, protector, and corrector of this brotherhood, so that being always subject and submissive at the feet of the same holy Church, grounded in the Catholic faith (cf Col. 1: 23) we may observe poverty and humility and the holy Gospel of our Lord Jesus Christ, which we have firmly promised.