Week 3:
Francis of Assisi, Early Documents

I. The Testament (1226)

Introduction

Francis dictated a number of testaments as his health deteriorated and death drew near, remembering his past and outlining the basic principles of the community he founded. This document, which has come to be known as "The Testament," has remained a primary expression of Francis's vision.

The Lord gave me, Brother Francis, thus to begin doing penance in this way: for when I was in sin, it seemed too bitter for me to see lepers. And the Lord Himself led me among them and I showed mercy to them. And when I left them, what had seemed bitter to me was turned into sweetness of soul and body. And afterwards I delayed a little and left the world. And the Lord gave me such faith in churches that I would pray with simplicity in this way and say: "We adore You, Lord Jesus Christ, in all Your churches throughout the whole world and we bless You because by Your holy cross You have redeemed the world." Afterwards the Lord gave me, and gives me still, such faith in priests who live according to the rite of the holy Roman Church because of their orders that, were they to persecute me, I would still want to have recourse to them. And if I had as much wisdom as Solomon and found impoverished priests of this world, I would not preach in their parishes against their will. And I desire to respect, love and honor them and all others as my lords. And I do not want to consider any sin in them because I discern the Son of God in them and they are my lords. And I act in this way because, in this world, I see nothing corporally of the most high Son of God except His most holy Body and Blood which they receive and they alone administer to others. I want to have these most holy mysteries honored and venerated above all things and I want to reserve them in precious places. Wherever I find our Lord's most holy names and written words in unbecoming places, I want to gather them up and I beg that they be gathered up and placed in a becoming place. And we must honor all theologians and those who minister the most holy divine words and respect them as those who minister to us spirit and life. And after the Lord gave me some brothers, no one showed me what I had to do, but the Most High Himself revealed to me that I should live according to the pattern of the Holy Gospel. And I had this written down simply and in a few words and the Lord Pope confirmed it for me. And those who came to receive life gave whatever they had to the poor and were content with one tunic, patched inside and out, with a cord and short trousers. We desired nothing more. We clerical [brothers] said the Office as other clerics did; the lay brothers said the Our Father; and we quite willingly remained in churches. And we were simple and subject to all. And I worked with my hands, and I still desire to work; and I earnestly desire all brothers to give themselves to honest work. Let those who do not know how to work learn, not from desire to receive wages, but for example and to avoid idleness. And when we are not paid for our work, let us have recourse to the table of the Lord, begging alms from door to door. The Lord
revealed a greeting to me that we should say: "May the Lord give you peace." Let the brothers be careful not to receive in any way churches or poor dwellings or anything else built for them unless they are according to the holy poverty we have promised in the Rule." As pilgrims and strangers, let them always be guests there. I strictly command all the brothers through obedience, wherever they may be, not to dare to ask any letter from the Roman Curia, either personally or through an intermediary, whether for a church or another place or under the pretext of preaching or the persecution of their bodies. But, wherever they have not been received, let them flee into another country to do penance with the blessing of God. And I finally wish to obey the general minister of this fraternity and the other guardian whom it pleases him to give me. And I so wish to be a captive in his hands that I cannot go anywhere or do anything beyond obedience and his will, for he is my master. And although I may be simple and infirm, I nevertheless want to have a cleric always with me who will celebrate the Office for me as it is prescribed in the Rule. And let all the brothers be bound to obey their guardians and to recite the Office according to the Rule. And if some might have been found who are not reciting the Office according to the Rule and want to change it in some way, or who are not Catholics, let all the brothers, wherever they may have found one of them, be bound through obedience to bring him before the custodian of that place nearest to where they found him. And let the custodian be strictly bound through obedience to keep him securely day and night as a man in chains, so that he cannot be taken from his hands until he can personally deliver him into the hands of his minister. And let the minister be bound through obedience to send him with such brothers who would guard him as a prisoner until they deliver him to the Lord of Ostia, who is the Lord, the Protector and the Correcor of this fraternity. And the brothers may not say: "This is another rule." Because this is a remembrance, admonition, exhortation, and my testament, which I, little brother Francis, make for you, my blessed brothers, that we might observe the Rule we have promised in a more Catholic way. And let the general minister and all the other ministers and custodians be bound through obedience not to add to or take away from these words. And let them always have this writing with them together with the Rule. And in all the chapters which they hold, when they read the Rule, let them also read these words. And I strictly command all my clerics and lay brothers, through obedience, not to place any gloss upon the Rule or upon these words saying: "They should be understood in this way." But as the Lord has given me to speak and write the Rule and these words simply and purely, may you understand them simply and without gloss and observe them with a holy activity until the end. And whoever observes these things, let him be blessed in heaven with the blessing of the Most High Father, and on earth with the blessing of His Beloved Son with the Most Holy Spirit, the Paraclete, and all the powers of heaven and with all the saints. And, as far as I can, I, little brother Francis, your servant, confirm for you, both within and without, this most holy blessing.

Questions:
1. How did Francis view the authority of the Church?
2. How did Francis intend his followers to live?

**Francis the Preacher**
*This description comes from Thomas of Spalato (d. 1250), a student from Split, an observer outside the Franciscan Order. It is an eyewitness account of Francis as a charismatic preacher.*

August 15, 1222
That year, on the feast of the Assumption of the Mother of God, when I was a student at Bologna, I heard St Francis preach in the piazza in front of the palazzo publico [town hall], where nearly the whole town was assembled. 'Angels, Men, and Devils' was the theme of his address. He spoke so wisely and well of these three rational spirits that many learned men present much admired the discourse of this unlearned man. Although the whole style of it was that of a revolutionary rather than an expositor, yet its whole effect was to dispel quarrels and make peace.

...His tunic was filthy, his figure contemptible and his face far from handsome. Yet God gave such force to his words that many factions of the nobility, the fury of whose ancient feuds had shed so much blood among thorn, made peace together. The reverence and devotion of people towards him was so great that men and women rushed upon him, trying to touch the hem of his garment and carry off pieces of his clothing.

**Thomas of Celano, The Life Of Saint Francis, excerpts**
*This account of the conversion of Francis was written after his death in 1226. Thomas of Celano was an early follower who may actually have been present at Francis' death. He was commissioned by Pope Gregory IX in 1228 to write an official life of the saint, and based it on anecdotes he collected from the friars and laymen.*

The First Book

Chapter 1 HOW HE LIVED IN THE CLOTHING AND SPIRIT OF THE WORLD
In the city of Assisi, which is located in the confines of the Spoleto valley, there was a man named Francis. From the earliest years of his life his parents reared him to arrogance in accordance with the vanity of the age. And by long imitating their worthless life and character he himself was made more vain and arrogant... [People] are eager to bring up their children from the very cradle too indulgently and carelessly. For when they first begin to speak or babble, little children just born are taught shameful and detestable things by gestures and utterances. And when the time of weaning arrives, they are compelled not only to say but to devote themselves to things full of excess and lewdness. Compelled by the anxiety of youth, they are not bold enough to conduct themselves honorably,
since in doing so they would be subject to harsh discipline...
This is the wretched early training in which that man whom we today venerate as
a saint—for he truly is a saint—passed his time from childhood and miserably
wasted and squandered his time almost up to the twenty-fifth year of his life.
Maliciously advancing beyond all of his peers in vanities, he proved himself a
more excessive inciter of evil and a zealous imitator of foolishness. He was an
object of admiration to all, and he endeavored to surpass others in his
flamboyant display of vain accomplishments: wit, curiosity, practical jokes and
foolish talk, songs, and soft and flowing garments. Since he was very rich, he
was not greedy but extravagant, not a hoarder of money but a squanderer of his
property, a prudent dealer but a most unreliable steward. He was, nevertheless,
a rather kindly person, adaptable and quite affable, even though it made him look
foolish. For this reason more than for anything else, many went over to him,
partisans of evil and inciters of crime. Thus with his crowded procession of misfits
he used to strut about impressively and in high spirits, making his way through
the streets of Babylon.

Chapter 11 How GOD VISITED HIS HEART THROUGH A BODILY ILLNESS
AND A VISION IN THE NIGHT
That man was still boiling in the sins of youthful heat, and his unstable time of life
was driving him without restraint to carry out the laws of youth. At the very time
when he, not knowing how to become tame, was aroused by the venom of the
ancient serpent; the divine vengeance, or rather the divine anointing, came upon
him, [and he became ill.]… worn down by his long illness, as human obstinacy
deserves since it is rarely remedied except through punishment, he began to mull
over within himself things that were not usual for him. When he had recovered a
little and, with the support of a cane, had begun to walk about here and there
through the house in order to regain his health, he went outside one day and
began to gaze upon the surrounding countryside with greater interest. But the
beauty of the fields, the delight of the vineyards, and whatever else was beautiful
to see could offer him no delight at all. He wondered at the sudden change in
himself, and considered those who loved these things quite foolish, From that
day he began to regard himself as worthless and to hold in some contempt what
he had previously held as admirable and lovable, though not completely or
genuinely, for he had not yet been freed from the bonds of vanities nor had he
thrown off from his neck the yoke of degrading servitude, It is difficult to leave
familiar things behind, and things once instilled in the spirit are not easily
weakened, The spirit, even a long time after its early training, reverts to them;
and vice, with enough custom and practice, becomes second nature. Thus
Francis still tried to avoid the divine grasp, and, for a brief time losing sight of the
Father's reproach while good fortune smiled upon him, reflected upon worldly
matters. Ignoring God's plan, he vowed, out of vainglory and vanity, to do great
deeds, A certain nobleman from the city of Assisi was furnishing himself on a
large scale with military weaponry and, swollen by the wind of empty glory, he
asserted solemnly that he was going to Apulia to enrich himself in money or
distinction. When Francis heard of this, because he was whimsical and overly
daring, he agreed to go with him, Although Francis did not equal him in nobility of birth, he did outrank him in graciousness; and though poorer in wealth, he was richer in generosity…
[After a vision, Francis changed his mind.]

Chapter III: HOW, CHANGED IN MIND BUT NOT IN BODY, FRANCIS TALKED ALLEGORICALLY ABOUT THE TREASURE HE HAD FOUND AND ABOUT HIS BRIDE

Changed in mind but not in body, he now refused to go to Apulia and was anxious to direct his will to God's. Thus he retired for a short time from the tumult and business of the world and was anxious to keep Jesus Christ in his inmost self. Like an experienced merchant, he concealed the pearl he had found from the eyes of mockers and selling all he had, he tried to buy it secretly, Now there was in the city of Assisi a man he loved more than all the rest. They were of the same age and the constant intimacy of their mutual love made him bold to share his secrets with him. He often brought him to remote places suitable for talking, asserting that he had found a great and valuable treasure, This man was overjoyed, and since he was so excited about what he heard, he gladly went with him whenever he was summoned. There was a cave near the city where they often went and talked together about the treasure. The man of God, who was already holy because of his holy intention, was accustomed to enter the cave, while his companion waited outside, and inspired by a new and extraordinary spirit he would pray to his Father in secret. He acted in such a way that no one would know what was happening within. Wisely taking the occasion of the good to conceal the better, he consulted God alone about his holy purpose, He prayed with all his heart that the eternal and true God guide his way and teach him to do His will. He endured great suffering in his soul, and he was not able to rest until he accomplished in action what he had conceived in his heart. Different thoughts followed one after another, and their relentlessness severely disturbed him. He was burning inwardly with a divine fire, and he was unable to conceal outwardly the flame kindled in his soul. He repented that he had sinned so grievously and that he had offended the eyes of majesty. While his past and present transgressions no longer delighted him, he was not yet fully confident of retraining from future ones, Therefore, when he came back out to his companion, he was so exhausted from his struggle that one person seemed to have entered and another to come out. One day when he had evoked the Lord's mercy with his whole heart, the Lord showed him what to do. He was filled with great joy… People thought he wanted to get married, and they would ask him; "Do you want to get married, Francis?" He replied, "I will take a bride more noble and more beautiful than you have ever seen and she will surpass the rest in beauty and excel all others in wisdom."

... Chapter IV HOW AFTER HE SOLD ALL HIS BELONGINGS, HE DESPISED THE MONEY HE RECEIVED

...After fortifying himself with the sign of the holy cross, he arose and when his horse was made ready, he mounted it. Taking with him scarlet cloth to sell, he
quickly came to a city called Foligno. There after selling everything he brought in his usual way, this successful merchant even left behind the horse he was riding, when he had obtained his price. Starting back, he put down his bags and pondered conscientiously what to do about the money. In a wonderful way, in an instant, he turned completely to the work of God, Feeling the heavy weight of carrying that money even for an hour, and reckoning all its benefit to be like so much sand, he hurried to get rid of it. Returning toward the city of Assisi, he came across a church on the side of the road. It had been built in ancient times in honor of Saint Damian and was threatening to collapse because of age. Arriving at this church, the new soldier of Christ, aroused by piety at such a great need, entered it with awe and reverence, He found a poor priest there, kissed his holy hands with great devotion, offered him the money he was carrying and explained his purpose in great detail. The priest was astounded and, surprised at this sudden conversion in incredible circumstances, he refused to believe what he was hearing, Because he thought he was being mocked, he refused to keep the money offered to him. It seemed to him that Francis, just the day before, was living outrageously among his relatives and acquaintances and exalting his stupidity above others, But Francis stubbornly persisted and endeavored to create confidence in his words, He pleaded, begging the priest with all his heart to allow him to stay with him for the sake of the Lord. Finally the priest agreed to let him stay, but out of fear of Francis's parents did not accept the money, The true scorner of wealth threw it onto a window opening, since he cared for it as much as he cared for dust. For he desired to possess wisdom, which is better than gold, and to acquire understanding, which is more precious than silver.

Chapter V HOW HIS FATHER PERSECUTED AND BOUND HIM
While the servant of the most high God was staying there, his father went around everywhere like a diligent spy, wanting to know what had happened to his son, When he had learned that Francis was living in that place in such a way, he was touched inwardly with sorrow of heart and deeply disturbed by the sudden turn of events. Calling together his friends and neighbors, he raced to the place where the servant of God was staying, The new athlete of Christ, when he heard the threats of his pursuers and learned in advance of their coming, lowered himself into a hiding place, which he had prepared for himself for this very purpose, wanting to leave room for their anger. That pit was in the house and was known to only one person. He hid in it for one month continually and scarcely dared to come out even for human needs, Whenever food was given he ate it in the secrecy of the pit, and every service was provided to him in secret. He prayed with flowing tears a that the Lord would free him from the hands of those persecuting his soul and that he could favorably fulfill his fervent wishes. Fasting and weeping, he earnestly prayed for the Savior's mercy, and, lacking confidence in his own efforts, he cast his care upon the Lord. Though staying in a pit and in darkness, he was imbued with an indescribable happiness never before experienced. Then totally on fire, he abandoned the pit and openly exposed himself to the curses of his persecutors. He rose, therefore, swift, energetic and eager, carrying the shield of faith for the Lord, and strengthened with the armor of
great confidence, he set out for the city. Burning with holy fervor, he began to accuse himself of idleness and sloth. When all those who knew him saw him, they compared his latest circumstances with his former and they began to reproach him harshly. Shouting that he was insane and out of his mind, they threw mud from the streets and stones at him. They saw him as changed from his earlier ways and weakened by starving his body. They blamed everything he did on starvation and madness. But since the patient person is better than the proud, God's servant showed himself deaf to all of them, and neither broken nor changed by any wrong to himself he gave thanks to God for all of them.

...For some time rumor and gossip of this sort raced through the streets and quarters of the city, and the noise of that ridicule echoed here and there. The report of these things reached the ears of many, finally reaching his father. When he heard the name of his own son mentioned and that the commotion among the townspeople swirled around him, he immediately arose, not to free him, but rather to destroy him. With no restraint, he pounced on Francis like a wolf on a lamb and, glaring at him fiercely and savagely, he grabbed him and shamelessly dragged him home. With no pity, he shut him up for several days in a dark place. Striving to bend Francis's will to his own, he badgered him, beat him, and bound him. As a result of this Francis became more fit and eager to carry out his holy plan. Neither the reproach of words nor the exhaustion of chains eroded his patience.

Chapter VI HOW HIS MOTHER FREED HIM AND HOW HE STRIPPED HIMSELF BEFORE THE BISHOP OF ASSISI

When his father had left home for a little while on pressing family business, the man of God remained bound in the prison of his home. His mother, who had remained at home alone with him, did not approve of her husband's action and spoke to her son in gentle words. After she saw that she could not dissuade her son from his intention, she was moved by maternal instinct. She broke his chains and let him go free. Thanking Almighty God, he quickly returned to the place he had been before. Since he had passed the test of temptations, he now enjoyed greater freedom. Throughout these many struggles, he began to exhibit a more joyful appearance. From the injuries inflicted he received a more confident spirit and, now free to go anywhere, he moved about with even greater heart. Meanwhile, the father returned and, not finding him and heaping sin upon sin, he turned to reviling his wife. He raced to the place, shaking and screaming, so that if he could not call his son back, he might at least drive him from the area. But since the fear of the Lord is the assurance of fortitude, when the child of grace heard that his father in the flesh was coming to him, he went out on his own to meet his father crying out loudly that binding and beating lead to nothing. In addition, he declared he would gladly suffer anything for the name of Christ.

When the father saw that he could not recall him from the journey he had begun, he became obsessed with recovering the money. The man of God had desired to spend it on feeding the poor and on the buildings of that place, But the one who
did not love money could not be deceived even by this appearance of good, and the one who was not bound by any affection for it was not disturbed in any way by its loss. The greatest scorn of the things of earth and the outstanding seeker of heavenly riches had thrown it into the dust on the windowsill, When the money was found, the rage of his angry father was dampened a little and his thirsty greed was quenched a bit by its discovery, Then he led the son to the bishop of the city to make him renounce into the bishop's hands all rights of inheritance and return everything that he had. Not only did he not refuse this, but he hastened joyfully and eagerly to do what was demanded, When he was in front of the bishop, he neither delayed nor hesitated, but immediately took off and threw down all his clothes and returned them to his father. He did not even keep his trousers on, and he was completely stripped bare before everyone, The bishop, observing his frame of mind and admiring his fervor and determination, got up and, gathering him in his own arms, covered him with the mantle he was wearing, He clearly understood that this was prompted by God and he knew that the action of the man of God, which he had personally observed, contained a mystery, After this he became his helper, Cherishing and comforting him, he embraced him in the depths of charity.

Chapter VII HOW, WHEN CAPTURED BY BANDITS, HE WAS THROWN INTO THE SNOW, AND HOW HE SERVED LEPERS
He who once enjoyed wearing scarlet robes now traveled about half-clothed, Once while he was singing praises to the Lord in French in a certain forest, thieves suddenly attacked him. When they savagely demanded who he was, the man of God answered confidently and forcefully: "I am the herald of the great King! What is it to you?" They beat him and threw him into a ditch filled with deep snow, saying: "Lie there, you stupid herald of God!" After they left, he rolled about to and fro, shook the snow off himself and jumped out of the ditch, Exhilarated with great joy, he began in a loud voice to make the woods resound with praises to the Creator of all. Eventually he arrived at a cloister of monks, where he spent several days covered with only a cheap shirt, serving as a scullery boy in the kitchen. He wanted to be fed at least some soup. No mercy was shown him and he was not even able to get some old clothes. Not moved by anger but forced by necessity, he moved on to the city of Gubbio, where he obtained a cheap tunic from an old friend, Shortly afterward, when the fame of the man of God had grown far and wide and his name was spread among the people, the prior of that monastery, when he recalled the event and understood what had been done to the man of God, came to him and, out of reverence for the Savior, begged forgiveness for himself and his monks.

Then the holy lover of profound humility moved to the lepers and stayed with them. For God's sake he served all of them with great love. He washed all the filth from them, and even cleaned out the pus of their sores, just as he said in his Testament: "When I was in sin, it seemed too bitter for me to see lepers, and the Lord led me among them and I showed mercy to them." For he used to say that the sight of lepers was so bitter to him that in the days of his vanity when he saw
their houses even two miles away, he would cover his nose with his hands. When he started thinking of holy and useful matters with the grace and strength of the Most High, while still in the clothes of the world, he met a leper one day. Made stronger than himself, he came up and kissed him. He then began to consider himself less and less, until by the mercy of the Redeemer, he came to complete victory over himself. While staying in the world and following its ways, he was also a helper of the poor. He extended a hand of mercy to those who had nothing and he poured out compassion for the afflicted. One day, contrary to his custom (since he was very polite), he rebuked a poor person seeking alms from him, and he was immediately led to penance. He began to say to himself that to refuse what was asked by someone begging in the name of such a great King would be both a shame and a disgrace. And so he fixed this in his heart: to the best of his ability, never to deny anything to anyone begging from him for God's sake. This he did and with such care that he offered himself completely, in every way, first practicing before teaching the gospel counsel: "Give to the one who begs from you, and do not turn away from the one who wants to borrow from you."

Chapter VIII HOW HE BUILT THE CHURCH OF SAN DAMIANO, AND OF THE WAY OF LIFE OF THE LADIES LIVING IN THAT PLACE
The first work that blessed Francis undertook, after he had gained his freedom from the hands of his carnally-minded father, was to build a house of God, ... When he had returned to the place mentioned where the church of San Damiano had been built in ancient times, he repaired it zealously within a short time, aided by the grace of the Most High." This is the blessed and holy place where the glorious religion and most excellent Order of Poor Ladies and holy virgins had its happy beginning, about six years after the conversion of the blessed Francis and through that same blessed man, The Lady Clare, a native of the city of Assisi, the most precious and strongest stone of the whole structure, stands as the foundation for all the other stones. For after the beginning of the Order of Brothers, when this lady was converted to God through the counsel of the holy man, she lived for the good of many and as an example to countless others, Noble by lineage, but more noble by grace, chaste in body, most chaste in mind, young in age, mature in spirit, steadfast in purpose and most eager in her desire for divine love, endowed with wisdom and excelling in humility, bright in name, more brilliant in life, most brilliant in character. A noble structure of precious pearls arose above this woman, whose praise comes not from mortals but from God, since our limited understanding is not sufficient to imagine it, nor our scanty vocabulary to utter it. ...For the moment let this suffice concerning these virgins dedicated to God and most devout servants of Christ. Their wondrous life and their renowned practices received from the Lord Pope Gregory, at that time Bishop of Ostia, would require another book and the leisure in which to write it.

Questions:
1. What according to Thomas of Celano motivated Francis’ conversion?
2. What actions did he take? Why did Francis become so influential a model?
3. Does the text convey a sense of his personality?

2. Canons of the Fourth Lateran Council

Introduction
In 1215 Pope Innocent III called a general council in Rome to address central doctrinal questions. Over four hundred bishops, eight hundred priests and representatives of the secular powers attended. These are some of the canons issued at the council.

CANON 1
We firmly believe and openly confess that there is only one true God, eternal and immense, omnipotent, unchangeable, incomprehensible, and ineffable, Father, Son, and Holy Ghost; three Persons indeed but one essence, substance, or nature absolutely simple; the Father (proceeding) from no one, but the Son from the Father only, and the Holy Ghost equally from both, always without beginning and end. The Father begetting, the Son begotten, and the Holy Ghost proceeding; consubstantial and coequal, co-omnipotent and coeternal, the one principle of the universe, Creator of all things invisible and visible, spiritual and corporeal, who from the beginning of time and by His omnipotent power made from nothing creatures both spiritual and corporeal, angelic, namely, and mundane, and then human, as it were, common, composed of spirit and body. The devil and the other demons were indeed created by God good by nature but they became bad through themselves; man, however, sinned at the suggestion of the devil. This Holy Trinity in its common essence undivided and in personal properties divided, through Moses, the holy prophets, and other servants gave to the human race at the most opportune intervals of time the doctrine of salvation.

And finally, Jesus Christ, the only begotten Son of God made flesh by the entire Trinity, conceived with the co-operation of the Holy Ghost of Mary ever Virgin, made true man, composed of a rational soul and human flesh, one Person in two natures, pointed out more clearly the way of life. Who according to His divinity is immortal and impassable, according to His humanity was made passable and mortal, suffered on the cross for the salvation of the human race, and being dead descended into hell, rose from the dead, and ascended into heaven. But He descended in soul, arose in flesh, and ascended equally in both; He will come at the end of the world to judge the living and the dead and will render to the reprobate and to the elect according to their works. Who all shall rise with their own bodies which they now have that they may receive according to their merits, whether good or bad, the latter eternal punishment with the devil, the former eternal glory with Christ.

There is one Universal Church of the faithful, outside of which there is absolutely no salvation. In which there is the same priest and sacrifice, Jesus Christ, whose body and blood are truly contained in the sacrament of the altar under the forms of bread and wine; the bread being changed (transsubstantiatio) by divine power
into the body, and the wine into the blood, so that to realize the mystery of unity we may receive of Him what He has received of us. And this sacrament no one can effect except the priest who has been duly ordained in accordance with the keys of the Church, which Jesus Christ Himself gave to the Apostles and their successors.

But the sacrament of baptism, which by the invocation of each Person of the Trinity, namely of the Father, Son, and Holy Ghost, is effected in water, duly conferred on children and adults in the form prescribed by the Church by anyone whatsoever, leads to salvation. And should anyone after the reception of baptism have fallen into sin, by true repentance he can always be restored. Not only virgins and those practicing chastity, but also those united in marriage, through the right faith and through works pleasing to God, can merit eternal salvation.

CANON 3
We excommunicate and anathematize every heresy that raises against the holy, orthodox and Catholic faith which we have above explained; condemning all heretics under whatever names they may be known, for while they have different faces they are nevertheless bound to each other by their tails, since in all of them vanity is a common element. Those condemned, being handed over to the secular rulers of their bailiffs, let them be abandoned, to be punished with due justice, clerics being first degraded from their orders. As to the property of the condemned, if they are laymen, let it be confiscated; if clerics, let it be applied to the churches from which they received revenues. But those who are only suspected, due consideration being given to the nature of the suspicion and the character of the person, unless they prove their innocence by a proper defense, let them be anathematized and avoided by all until they have made suitable satisfaction; but if they have been under excommunication for one year, then let them be condemned as heretics. Secular authorities, whatever office they may hold, shall be admonished and induced and if necessary compelled by ecclesiastical censure, that as they wish to be esteemed and numbered among the faithful, so for the defense of the faith they ought publicly to take an oath that they will strive in good faith and to the best of their ability to exterminate in the territories subject to their jurisdiction all heretics pointed out by the Church; so that whenever anyone shall have assumed authority, whether spiritual or temporal, let him be bound to confirm this decree by oath. But if a temporal ruler, after having been requested and admonished by the Church, should neglect to cleanse his territory of this heretical foulness, let him be excommunicated by the metropolitan and the other bishops of the province. If he refuses to make satisfaction within a year, let the matter be made known to the supreme pontiff, that he may declare the ruler’s vassals absolved from their allegiance and may offer the territory to be ruled lay Catholics, who on the extermination of the heretics may possess it without hindrance and preserve it in the purity of faith; the right, however, of the chief ruler is to be respected as long as he offers no obstacle in this matter and permits freedom of action. The same law is to be
observed in regard to those who have no chief rulers (that is, are independent). Catholics who have girded themselves with the cross for the extermination of the heretics, shall enjoy the indulgences and privileges granted to those who go in defense of the Holy Land.

We decree that those who give credence to the teachings of the heretics, as well as those who receive, defend, and patronize them, are excommunicated; and we firmly declare that after any one of them has been branded with excommunication, if he has deliberately failed to make satisfaction within a year, let him incur ipso jure the stigma of infamy and let him not be admitted to public offices or deliberations, and let him not take part in the election of others to such offices or use his right to give testimony in a court of law. Let him also be intestable, that he may not have the free exercise of making a will, and let him be deprived of the right of inheritance. Let no one be urged to give an account to him in any matter, but let him be urged to give an account to others. If perchance he be a judge, let his decisions have no force, nor let any cause be brought to his attention. If he be an advocate, let his assistance by no means be sought. If a notary, let the instruments drawn up by him be considered worthless, for, the author being condemned, let them enjoy a similar fate. In all similar cases we command that the same be observed. If, however, he be a cleric, let him be deposed from every office and benefice, that the greater the fault the graver may be the punishment inflicted.

If any refuse to avoid such after they have been ostracized by the Church, let them be excommunicated till they have made suitable satisfaction. Clerics shall not give the sacraments of the Church to such pestilential people, nor shall they presume to give them Christian burial, or to receive their alms or offerings; otherwise they shall be deprived of their office, to which they may not be restored without a special indult of the Apostolic See. Similarly, all regulars, on whom also this punishment may be imposed, let their privileges be nullified in that diocese in which they have presumed to perpetrate such excesses.

But since some, under "the appearance of godliness, but denying the power thereof," as the Apostle says (II Tim. 3: 5), arrogate to themselves the authority to preach, as the same Apostle says: "How shall they preach unless they be sent?" (Rom. 10:15), all those prohibited or not sent, who, without the authority of the Apostolic See or of the Catholic bishop of the locality, shall presume to usurp the office of preaching either publicly or privately, shall be excommunicated and unless they amend, and the sooner the better, they shall be visited with a further suitable penalty. We add, moreover, that every archbishop or bishop should himself or through his archdeacon or some other suitable persons, twice or at least once a year make the rounds of his diocese in which report has it that heretics dwell, and there compel three or more men of good character or, if it should be deemed advisable, the entire neighborhood, to swear that if anyone know of the presence there of heretics or others holding secret assemblies, or differing from the common way of the faithful in faith and morals, they will make
them known to the bishop. The latter shall then call together before him those accused, who, if they do not purge themselves of the matter of which they are accused, or if after the rejection of their error they lapse into their former wickedness, shall be canonically punished. But if any of them by damnable obstinacy should disapprove of the oath and should perchance be unwilling to swear, from this very fact let them be regarded as heretics.

We wish, therefore, and in virtue of obedience strictly command, that to carry out these instructions effectively the bishops exercise throughout their dioceses a scrupulous vigilance if they wish to escape canonical punishment. If from sufficient evidence it is apparent that a bishop is negligent or remiss in cleansing his diocese of the ferment of heretical wickedness, let him be deposed from the episcopal office and let another, who will and can confound heretical depravity, be substituted.

CANON 13
Lest too great a diversity of religious orders lead to grave confusion in the Church of God, we strictly forbid anyone in the future to found a new order, but whoever should wish to enter an order, let him choose one already approved. Similarly, he who would wish to found a new monastery, must accept a rule already proved. We forbid also anyone to presume to be a monk in different monasteries (that is, belong to different monasteries), or that one abbot preside over several monasteries.

CANON 14
That the morals and general conduct of clerics may be better let all strive to live chastely and virtuously, particularly those in sacred orders, guarding against every vice of desire, especially that on account of which the anger of God came from heaven upon the children of unbelief, so that in the sight of Almighty God they may perform their duties with a pure heart and chaste body. But lest the facility to obtain pardon be an incentive to do wrong, we decree that whoever shall be found to indulge in the vice of incontinence, shall, in proportion to the gravity of his sin, be punished in accordance with the canonical statutes, which we command to be strictly and rigorously observed, so that he whom divine fear does not restrain from evil, may at least be withheld from sin by a temporal penalty. If therefore anyone suspended for this reason shall presume to celebrate the divine mysteries, let him not only be deprived of his ecclesiastical benefices but for this twofold offense let him be forever deposed. Prelates who dare support such in their iniquities, especially in view of money or other temporal advantages, shall be subject to a like punishment. But if those. who according to the practice of their country have not renounced the conjugal bond, fall by the vice of impurity, they are to be punished more severely, since they can use matrimony lawfully.

CANON 15
All clerics shall carefully abstain from drunkenness. Wherefore, let them
accommodate the wine to themselves, and themselves to the wine. Nor shall anyone be encouraged to drink, for drunkenness banishes reason and incites to lust. We decree, therefore, that that abuse be absolutely abolished by which in some localities the drinkers bind themselves suo modo to an equal portion of drink and he in their judgment is the hero of the day who out drinks the others. Should anyone be culpable in this matter, unless he heeds the warning of the superior and makes suitable satisfaction, let him be suspended from his benefice or office.

We forbid hunting and fowling to all clerics; wherefore, let them not presume to keep dogs and birds for these purposes.

CANON 21
All the faithful of both sexes shall after they have reached the age of discretion faithfully confess all their sins at least once a year to their own (parish) priest and perform to the best of their ability the penance imposed, receiving reverently at least at Easter the sacrament of the Eucharist, unless perchance at the advice of their own priest they may for a good reason abstain for a time from its reception; otherwise they shall be cut off from the Church (excommunicated) during life and deprived of Christian burial in death. Wherefore, let this salutary decree be published frequently in the churches, that no one may find in the plea of ignorance a shadow of excuse. But if anyone for a good reason should wish to confess his sins to another priest, let him first seek and obtain permission from his own (parish) priest, since otherwise he (the other priest) cannot loose or bind him.

Let the priest be discreet and cautious that he may pour wine and oil into the wounds of the one injured after the manner of a skilful physician, carefully inquiring into the circumstances of the sinner and the sin, from the nature of which he may understand what kind of advice to give and what remedy to apply, making use of different experiments to heal the sick one. But let him exercise the greatest precaution that he does not in any degree by word, sign, or any other manner make known the sinner, but should he need more prudent counsel, let him seek it cautiously without any mention of the person. He who dares to reveal a sin confided to him in the tribunal of penance, we decree that he be not only deposed from the sacerdotal office but also relegated to a monastery of strict observance to do penance for the remainder of his life.

CANON 62
From the fact that some expose for sale and exhibit promiscuously the relics of saints, great injury is sustained by the Christian religion. That this may not occur hereafter, we ordain in the present decree that in the future old relics may not be exhibited outside of a vessel or exposed for sale. And let no one presume to venerate publicly new ones unless they have been approved by the Roman pontiff. In the future prelates shall not permit those who come to their churches causa venerationis to be deceived by worthless fabrications or false documents
as has been done in many places for the sake of gain. We forbid also that
seekers (quaestores) of alms, some of whom, misrepresenting themselves,
preach certain abuses, be admitted, unless they exhibit genuine letters either of
the Apostolic See or of the diocesan bishop, in which case they may not preach
anything to the people but what is contained in those letters. We give herewith a
form which the Apostolic See commonly uses in granting such letters, that the
diocesan bishops may model their own upon it. The following is the form:

CANON 67
The more the Christians are restrained from the practice of usury, the more are
they oppressed in this matter by the treachery of the Jews, so that in a short time
they exhaust the resources of the Christians. Wishing, therefore, in this matter to
protect the Christians against cruel oppression by the Jews, we ordain in this
decree that if in the future under any pretext Jews extort from Christians
oppressive and immoderate interest, the partnership of the Christians shall be
denied them till they have made suitable satisfaction for their excesses. The
Christians also, every appeal being set aside, shall, if necessary, be compelled
by ecclesiastical censure to abstain from all commercial intercourse with them.
We command the princes not to be hostile to the Christians on this account, but
rather to strive to hinder the Jews from practicing such excesses. Lastly, we
decree that the Jews be compelled by the same punishment (avoidance of
commercial intercourse) to make satisfaction for the tithes and offerings due to
the churches, which the Christians were accustomed to supply from their houses
and other possessions before these properties, under whatever title, fell into the
hands of the Jews, that thus the churches may be safeguarded against loss.

CANON 68
In some provinces a difference in dress distinguishes the Jews or Saracens from
the Christians, but in certain others such a confusion has grown up that they
cannot be distinguished by any difference. Thus it happens at times that through
error Christians have relations with the women of Jews or Saracens, and Jews
and Saracens with Christian women. Therefore, that they may not, under pretext
of error of this sort, excuse themselves in the future for the excesses of such
prohibited intercourse, we decree that such Jews and Saracens of both sexes in
every Christian province and at all times shall be marked off in the eyes of the
public from other peoples through the character of their dress. Particularly, since
it may be read in the writings of Moses [Numbers 15:37-41], that this very law
has been enjoined upon them.

Moreover, during the last three days before Easter and especially on Good
Friday, they shall not go forth in public at all, for the reason that some of them on
these very days, as we hear, do not blush to go forth better dressed and are not
afraid to mock the Christians who maintain the memory of the most holy Passion
by wearing signs of mourning.

This, however, we forbid most severely, that any one should presume at all to
break forth in insult to the Redeemer. And since we ought not to ignore any insult to Him who blotted out our disgraceful deeds, we command that such impudent fellows be checked by the secular princes by imposing them proper punishment so that they shall not at all presume to blaspheme Him who was crucified for us.

CANON 69
Since it is absurd that a blasphemer of Christ exercise authority over Christians, we on account of the boldness of transgressors renew in this general council what the Synod of Toledo (589) wisely enacted in this matter, prohibiting Jews from being given preference in the matter of public offices, since in such capacity they are most troublesome to the Christians. But if anyone should commit such an office to them, let him, after previous warning, be restrained by such punishment as seems proper by the provincial synod which we command to be celebrated every year. The official, however, shall be denied the commercial and other intercourse of the Christians, till in the judgment of the bishop all that he acquired from the Christians from the time he assumed office be restored for the needs of the Christian poor, and the office that he irreverently assumed let him lose with shame. The same we extend also to pagans.

CRUSADE DECREES
Desiring with an ardent desire to liberate the Holy Land from the hands of the ungodly, we decree with the advice of prudent men who are fully familiar with the circumstances of the times, and with the approval of the council, that all who have taken the cross and have decided to cross the sea, hold themselves so prepared that they may, on June 1 of the year after next (1217), come together in the Kingdom of Sicily, some at Brundusium and others at Messana, where, God willing, we (the Pope) will be present personally to order and to bestow on the Christian army the divine and Apostolic blessing. Those who decide to make the journey by land, should strive to hold themselves prepared for the same time; for their aid and guidance we shall in the meantime appoint a competent legate a latere. Priests and other clerics who are with the Christian army, subjects as well as prelates, must be diligent in prayer and exhortation, teaching them (the crusaders) by word and example that they have always before their eyes the fear and love of God, lest they say or do something that might offend the majesty of the eternal King. And should any have fallen into sin, let them quickly rise again through true repentance, practicing humility both interiorly and exteriorly, observing moderation in food as well as in clothing, avoiding dissensions and emulations, and divesting themselves of all malice and ill will, that being thus fortified with spiritual and material arms, they may fight with greater success against the enemies of the faith, not indeed relying on their own strength but putting their trust in the power of God. To the clerics we grant for a period of three years as complete an enjoyment of their benefices as if they actually resided in them, and they may, if necessary, even give them as pledges during this time. Therefore, that this undertaking may not be impeded or retarded, we strictly command all prelates that each one in his own territory induce those who have laid aside the crusader's cross to resume it, and carefully to admonish them
and others who have taken the cross, as well as those who happen to be engaged for this purpose, to renew their vows to God, and if necessary to compel them by excommunication and interdict to abandon all delay.

Moreover, that nothing connected with the affairs of our Lord Jesus Christ be omitted, we wish and command that patriarchs, archbishops, bishops, abbots, and others who have the care of souls, diligently explain the meaning of the crusade to those committed to them, adjuring-through the Father, Son, and Holy Ghost, one, only true, and eternal God-kings, dukes, princes, marquises, counts, barons, and other prominent men, as well as cities, villages, and towns, that those who cannot go personally to the Holy Land, will furnish a suitable number of soldiers and, for a period of three years, in proportion to their resources, will bear the necessary expenses connected therewith for the remission of their sins, as we have made known in the general letters already sent over the world and as will be,expressed in greater detail below. In this remission we wish not only those to participate who for this purpose furnish their own ships, but those also who undertake to build ships. To those declining to render aid, if perchance any should be found to be so ungrateful to God, the Apostolic See firmly protests that on the last day they will be held to render an account to us in the presence of a terrible judge. Let them first consider with what security they can appear in the presence of the only begotten Son of God, Jesus Christ, into whose hands the Father has given all things, if in this matter they refuse to serve Him who was crucified for sinners, by whose favor they live, by whose benefits they are sustained, and by whose blood they were redeemed.

But, lest we should seem to place grave and unbearable burdens on the shoulders of the people, we ourselves (the Pope) donate to the cause what we have been able to save by strict economy, 30,000 pounds, besides a ship to convey the crusaders from Rome and vicinity and 3,000 marks silver, the remnant of alms received from the faithful. The remainder we have given to Albert patriarch of Jerusalem, and to the masters of the Temple and Hospital for the necessities of the Holy Land. With the approval of the council we further decree that absolutely all clerics, subjects as well as superiors, shall, in aid of the Holy Land and for a period of three years, pay into the hands of those appointed by the Apostolic See for this purpose, one twentieth part of ecclesiastical revenues; some religious orders only being excepted and those (clerics) also who take or already have taken the crusader's cross and are about to set out personally. We and our brethren, the cardinals of the Holy Roman Church, will pay one-tenth of our revenues. All are bound to the faithful observance of this under penalty of excommunication, so that those who deliberately commit fraud in this matter will incur that penalty.