

St. Francis' *Transitus* - 2026

[Rather than a thirteenth century "Transitus" do a 21st century/modern one. All those present are mourners at Francis' death and vocally engaged at certain points.]

Scene: 4–6 "mourners" (male & female) surround Francis on his "deathbed". Mourners wear their own clothes. Francis on his deathbed: (suggestion) 3 milk crates with 2 or 3 bed pillows covered with a blanket (no real corpus). St. Francis: *out of sight*, a friar or male Secular (via a microphone, if needed) is Francis voice.

1. ANNOUNCER gives a short INTRO: "This is not a *traditional "Transitus"* but a modern one. We are using the Traditional format but everyone present is a mourner at Francis' death."
2. Follow the traditional event with pertinent dialog – within time limits. Perhaps everyone present, or just the cast mourners recite the "brothers' song" / *The Praises of God*. (on handout distributed just prior to the event start)
3. (*If time permits, Francis gives his "Testament"*. This could also be on the handout as a future reference for the "mourners") As Francis draws closer to death, each of the cast members silently say their "goodbyes" to Francis. ANNOUNCER asks the audience to close their eyes & in their hearts say their "goodbyes" to Francis.
4. CAST MEMBER 1: When cast is finished with their goodbyes, (s)he faces the audience & says, "Francis has prayed that Christ show us "what is ours to do". **"Do you have any suggestions to offer about what might be yours to do? How has St. Francis inspired you?"**
5. CAST MEMBER 2: Steps forward & asks the audience, Perhaps, as we arise each morning, we should pray not only for Christ to show us *what is ours to do* but also that we be open to His guidance on *what is ours to do today*."
6. CAST MEMBER 3: Let us recall Francis' final words, "I have done what was mine to do. May Christ teach you what is yours to do." Please take time each day to discern *what is mine to do today*; then ask God to guide & strengthen you to carry out this discernment.
7. ANNOUNCER advises Francis has left us for his eternal reward. "Please join me in reciting the prayer *The Seed for Eternal Life* especially prepared for this centenary. It may be found on the sheet you received as you entered."

The Praises of God

*You are the holy Lord God Who does wonderful things!
You are strong. You are great. You are the most high.
You are the almighty king. You holy Father,
King of heaven and earth.*

*You are three and one, the Lord God of gods;
You are the good, all good, the highest good,
Lord God living and true.*

*You are love, charity; You are wisdom, You are humility,
You are patience, You are beauty, You are meekness,
You are security, You are rest,
You are gladness and joy, You are our hope, You are justice,
You are moderation, You are all our riches to sufficiency.*

*You are beauty, You are meekness,
You are the protector, You are our custodian and defender,
You are strength, You are refreshment. You are our hope,
You are our faith, You are our charity,
You are all our sweetness, You are our eternal life:
Great and wonderful Lord, Almighty God, Merciful Savior.*

THE SEED FOR ETERNAL LIFE

Lord Jesus Christ, thank You for the seed of eternal life that You planted in Francis. Thank You because that seed continues to germinate, from generation to generation. May it also bear fruit in each of us: mercy towards the poor, love for You crucified, fidelity to the Church, love for the Eucharist, fraternity without power, the witness of peace. Help us to live "according to the form of the Holy Gospel" wherever we are and whatever we do. May the Spirit make us passionate Christians, citizens of these times, capable of facing real problems and seeking a more just and fraternal world. And remind us that we are pilgrims of hope, on our way to the Definitive City, where God, Your Father and our Father, will be all in all. Amen.

The Testament (1226)

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 firmly 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 Corrector 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 cleric 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.

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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. (Amen).