

II LEGENDA “PERUGINA”

Introduction

In 1967, Fr. Giuseppe M. Besutti discovered a *legenda* of Saint Philip in a 15th century codex in the Augusta Library in Perugia and so to its publication. He called it “Perugina” after the city where it is preserved; for convenience, we continue to distinguish it thus, even if Perugia is not its place of origin. Father Davide Montagna brought out a new edition in 1985 under the title *Legenda* “arcaica”.

The text is divided in three parts: a brief introduction, the central part with the life, works and death of the saint, and the conclusion with the list of miracles.

The introduction puts forward an imaginative etymology of the name “Philip”, including the double meaning of “song” and “rope”. On the basis of the first meaning the author seems to intend a “trinitarian” subdivision of the account which in fact does not come to us. Throughout the *Legenda*, however, attention is several times given to the “song” of Philip: as a young man he sings the praises of God and, having become a priest, he sings the psalms in his cell in the garden, in church, softly during the night, at full voice during the day. And even in his death bed, he asked the young man assisting him to bring his psalter so that they can sing together the seven penitential psalms and the litanies. With the image of the “rope” Philip is shown to be connected to the Patriarchs, the Prophets, the Apostles, the Martyrs, the Confessors, and the Virgins, who are the different “strands” which go to make the rope. To each of its categories corresponds a particular virtue: faith, mercy, wisdom, fullness of grace, constancy, temperance, and purity. Some at least of these virtues are then brought out in the account of the life of saint Philip.

The central part of the *legenda*, which might have been drawn up by someone else, certainly contains events and particulars of not worthy hagiographical interest, but what strikes us is some clamorous and anachronisms and mistakes. His parents that in the “Tuscan” version have the names of James and Albaverde, are here called Andrew and Joanna. Philip is a long-awaited son, implored and finally obtained from God. He knows Saint Francis of Assisi in Florence during the period of his studies. He goes to Monte Senario having been directed to do so by Christ and he joins the group of six friars that are already living there. The name of “Servants of Mary” is given to him by children while he is begging in the streets of Florence. With him we meet Saint Peter of Verona, sent by the Virgin to make contact with the first Servants of Mary. Leading the Order is “*Totusbonus*”, who requires Philip to be ordained priest, after a meeting with a cleric brought to light his great learning. Philip succeeds *Totusbonus* in the leadership of the Order. The account underlines, during the period of his generalate, above all, his frequent visits to the priories it recounts as well his annual renunciation of the office, his participation in the council of Lyons in 1274, the convocation of a General Chapter in Todi, his defense of the Order at the Roman Curia.

The miracles attributed to the saint in these years are placed in Cesena (prophecy concerning Bartholomew of Cesena), on the Apennines (“*Alpes*”) on a journey between Cesena and Florence (healing of a leper), in Florence (miracle of the bread), in Cortona intercession for the birth of a baby in a journey between Viterbo and Orvieto (the trip struck by a boat of lightning), in Orvieto (conversion of the prostitute), in Todi (healing of Fra Lamberto da Prato) each one differs in numerous details from those narrated in the Tuscan *Legenda*.

Philip already ill has himself brought to Todi in the summer of 1285, after a journey to the Roman Curia. It seems that he remains ill in bed for a certain time, before the last battle with the devil and death itself which overtakes him in the arms of fra Ubaldo da Borgo and in the presence of the friars of the community to whom Philip delivers a “beautiful sermon”, inviting him to humility, patience and charity. The *legenda* gives its age as 62 years at the time of his death, on August 22nd, 1285.

The final part consist of the miracles that took place after his death and those that occur at the time of the translation of his body in 1317. All the miracles took place in To-di except for the last two that occur in the Adriatic Sea (the Tempest calmed) and in Florence (the healing of a Servite novice).

The author does not seem to have known Philip, but he did see the son of the woman of Cortona who had come to the saint for him to ask God for her to have the grace of becoming a mother. This son who in recognition had been called Philip, “we have seen with our eyes”, writes the author, “and he recounted the fact to us”. At other times he states that he got his information from the friars.

On the basis of some internal references (fra Bartholomew da Cesena’s term as prior, at the beginning of the 14 century; the date of the last two miracles, 1322 and 1326 respectively), Father Besutti concludes that the *legenda* “Perugina” was written by a Servite in the period between 1320 and 1350 and somewhere not far from Cortona, probably in Umbria. It seems that the author had no historical concerns, but intended to centered around Saint Philip all the happenings of the Order and to make him one of the founders of the Order, grouping him with the “six religious men” who lived at Monte Senario.

The conclusions of D. Montagna are different; according to him the *Legenda* should be dated back to 1305 at least. The ambient where it was composed was a circle of friends and disciples of the saint. An indication of the “archaic” character of the document is the extreme sobriety of the Marian references, reduced to the specific name of the Order and the intervention of the blessed Virgin alongside Jesus Christ at the moment of the death of Saint Philip. This primitive Marian character would lead back to a period preceding the development of the first chapter of the *Constitutiones antiquae* of the Servites (*De reverentiis beatae Mariae Virginis*), and therefore before about 1295. Other indications are the absence of scholastic learning and the improbability of a literary dependence on the other *Legendae*. Montagna thinks fra Lamberto da Prato is a possible author and the *scriptorium* of the nascent priory of Santa Maria dei Servi in Bologna as the place in which the *Legenda* was written.

The discovery of the *Legenda* “Perugina” has made possible the precise identification of one of the sources of information of the 15th century Servite historian Taddeo Adimari (c. 1445-1517). This *Legenda* was also known to fra Archangelo Giani (1552-1623) who gives a synthesis of it and describes it as “written with very little care” in his 1591 work *Vera origine del sacro ordine de Servi di santa Maria*.

Editions

The *Legenda* “perugina” has been published by G. M. BESUTTI in *Studi Storici OSM*, 17 (1967), p. 104-115.

An “attempt at a critical edition, or rather a reconstruction of the thirteenth-century original”, has been made by D. M. MONTAGNA, *La “Legenda” arcaica del beato Filippo Benizi. Ricerche e proposte*, Milan 1985, p. 13-29 (text); p. 3-64 (research and proposals) (Bibliotheca Servorum Mediolanensis. Sussidi, 4).

Bibliography

Besides G. M. BESUTTI and D. M. MONTAGNA, F. A. DAL PINO, *I frati Servi di s. Maria*, I, p. 54-55 (note 13); p. 119 (note 234); p. 442-444.

TEXT

LIFE OF OUR FATHER, BLESSED PHILIP

1. The name Philip is derived from *Philos* which means “song” or from *Philo* which is a cord of many strands intertwined.

For Philip was a song of fervent prayer before God, because by singing the psalter each day, his song devoutly resounded in God’s ears. He made music also for the “majesty of the whole Trinity by the example of a good life and he gained distinction by the witness of his life”.

For he sang to the Father by recalling his mercies, meditating humbly on the last day of his life and by always deploring with tears the sins of his brothers. Whence, in exhorting the brothers, he recalled all these things.

He sang also to the Son by keeping his faith and the memory of his passion always in his heart. Just as it is sung about him:

*O Philip you were bearing
honey in your heart and the cross of Christ¹.*

And he sang to the Holy Spirit by embracing with all his strength the sweetness of his benevolence and charity. So it appeared, because from the fervor of charity all that he was able to have, he would give to others.

Philip is derived also from *Philos* which is a cord of many strands intertwined. For he was woven, that is assumed, in a cord, i.e. the choir of saints, by his many virtues. For he was assumed among the patriarchs by his mercy and spotless faith, among the prophets by his wisdom, among the apostles by the grace of fullness, among the martyrs by his constancy, among confessors by his great temperance, among the virgins by his virginal purity.

2. Blessed and venerable Philip, General, leader and illustrious father of the Order of Servants of the Blessed Virgin Mary, was born in Florence of noble, very religious and most Christian parents. His father’s name was Andrew and his mother was called Johanna. Since they had no children and sought them for a long time from the Lord, when they were finally heard, they bore many children. Giving thanks to the [divine] Giver, they named the first-born Philip. What kind of person and how great a person he was to be in the future the following makes clear.

Since his parents lived piously and religiously, they brought up the child, educating him most perfectly according to the norm of evangelical law. Moved by divine grace, they handed him over to a certain religious teacher so that he might learn to read and write. However, because good fruit is produced from good roots, the child, avoiding the petulance of other children, tried to please: God alone².

When he was almost ten years old, he used to go to church with his parents and whatever he heard of God’s Word, he stored in the library³ of his heart. On his return home he would repeat all these things to his parents and neighbors, humbly imploring them to put them into practice.

When he was a young man, he gave himself to humility, mercy, and sobriety, keeping himself always from the wiles of the Devil, the world and the flesh. Following the example of the Apostle, he chastised his body with many fasts and vigils⁴; and in an orderly way tried to urge his

¹ The verse of a Latin hymn in honor of Saint Philip, to whom manifestations of cult was given immediately after death. In an entry dated 1285 in the register of the Servite prior general Fra Lotaringo of Florence (1285-1300) Philip is called “holy”.

² A typical expression of medieval monastic spirituality.

³ A medieval expression of patristic origin found also in the *Legenda* of Blessed Francis (no. 4)

⁴ 2Cor 6, 5.

spirit to serve.

When, however, he had reached adulthood and had acquired much knowledge, he continuously sang praise to the Lord with Blessed Francis, who was living in Florence at that time⁵. The man of God, however, saw that many people, moving carelessly through the waves of vices, are drowned in the flood of this present life, and he saw the lovers of this world getting nothing from the body but vices, and being miserable and oppressed without a reward. He became a fool in this world but wise in God. He considered everything that flourished in the world as dung⁶ and his spirit rejoiced to be present only in church for preaching, prayer and contemplation. When, however, the fame of his holy life was known to all and like a light on a candelabra⁷ he illuminated the minds of the faithful; and when he saw himself praised by all, fearing the sickness of vain glory which is accustomed to deceive the unctuous he hurried to church and, standing before the image of Christ, with tears and weeping he prayed thus: "O Lord God, you created me and, when lost, you redeemed me. Hear me your unworthy servant and grant me your mercy, so that I can faithfully serve you, because wretched and unhappy without you, I do not know where to go". When he had said the prayer, a great light shone upon him and enveloped him totally within it. He heard a voice saying: "Philip, if you wish to have me, get up, leave this place and come to the mountain I will show to you"⁸.

3. Then the man of God, rising from prayer, left his entire paternal inheritance. Taking up the cross of Christ, he left the city of Florence and hastened with joy to Monte Senario in the same diocese. There were, however, six religious men, friars living there in great humility and poverty, laboring fervently day and night in the vineyard of the Lord of Hosts⁹. He manifested to them the desire of his heart and humbly asked them to receive him as a brother. The man of God was then almost twenty-two years of age.

The friars, however, seeing the elegant youth, clothed with humility, experienced in charity and desirous of poverty, received him as a member. When he had taken off his secular clothes, together they gave him the habit of the same holy Order. And because in his great humility he had said that he knew nothing, they gave him at first the office not of clerics but of lay brothers. Hence, sometimes he worked as a gardener in the garden, at other times he solicitously begged for alms for the convent. Everywhere in prayer and contemplation the man of God spoke with the Lord. He knew that a place is sanctified by man, not man by a place. Daily he always chose to do the most menial and rejected tasks of the place. He served everyone with cheerful countenance and he often washed and cleaned the necessary things of the friars. He appeared prudent and wise to everybody so that he was esteemed not as a lay brother but as the father of all. Sparing in food, sublime in his humility, fragrant with the odor of chastity, he was endowed with the luster of all virtues.

Since he was a lay brother, when the man of God went out to gather alms in Florence, the Florentine children, moved by God, cried out and said, "Behold the Servants of Saint Mary". The friars, therefore, took that name to themselves and so that thereafter they were called Servants of Saint Mary.

4. At the same time, there was a certain holy and venerable friar named Peter, a preacher against heretics of the Order of Preachers¹⁰. Like a shining star, he was illuminating almost the whole of Italy by preaching the Catholic faith. When this prudent soldier of Christ arrived in Florence and was preaching at length against the heretics, the Blessed Virgin appeared to him often

⁵ An evident anachronism, for St. Francis died in 1226.

⁶ *Phil* 3, 8.

⁷ *Mt* 5, 15 and parallel passages.

⁸ *Gn* 12, 1; 22, 2.

⁹ Concerning these "six religious men", with whom Philip became the seventh, see the Introduction.

¹⁰ This is another evident anachronism. St. Peter of Verona, a Dominican preacher against the heretics, was in Florence between 1244 and 1245. This meeting was made possible since the *Legenda* dated St. Philip's birth earlier: in 1244/1245 he would have been 21/22 years old.

in dreams saying: “Peter, visit my Servants on Monte Senario; they serve me there constantly in great poverty and humility”. And saying these things often, she showed him Philip. He got up at once and humbly visited these same friars. When he saw Blessed Philip he recognized him immediately, and afterwards for as long as he lived visited him like a father. Whenever they met, they embraced each other. Made a soldier of Christ by the palm of martyrdom, he was filled with heavenly joy when the blessed man appeared to him.

The Lord continuously showed many signs and wonders through his servant, Philip¹¹. And although he considered himself as nothing, he was held by all in the highest esteem.

5. The servant of God went around with great care seeking for arms. It happened once as he was returning from Florence with a companion that he stopped at a hospice along the road. There he met a certain inquisitive cleric who joined them and began to talk with them about many learned things. Although the companion of the man of God was a priest, he was ignorant of the rules of grammar, and thus the cleric began to insult the friars. The man of God, Philip, seeing these things, was disturbed. He opened his mouth and disputed with him with correct grammar. He then explained to his companion what the cleric had inquired of them¹². As they continued on their journey toward the convent, he said to his brother: “I beg you, Father, do not tell anyone that I know anything”. But when they had separated, by God’s will, he did not want to hide these things, but he tried to make them known to both friars and lay people.

6. Their leader at that time was called *Totusbonus*. When he had heard and verified all these things, he was filled with great joy and commanded him then and there, although unwilling, to be ordained a priest.

When he was made a priest, the servant of God, Philip, soon became even better. How faithful, merciful and discrete, how wise, humble, generous, and constant in adversity he was, no one could ever sufficiently recount. The man of God was always obedient. He prayed and sang the psalter, sometimes in his cell, sometimes in the garden, and sometimes in church. Indeed, he fled the company of seculars and especially women because, “they are”, he said, “for religious, the messenger of hell”. He was accustomed to begin the psalmody of the prophets at Compline and he would recite it in a low voice throughout the night. During the day, however, he sang with a loud voice. He would not give the body the food prepared for the evening meal, until he had offered to the Lord the sacrifice of praise of all the psalms. And when the man of God was about to go to sleep, he rarely slept on a soft straw mattress, but he often laid the members of his body on the ground, on wood, or on stone. When the time for sleep was over, he would rise and begin to sing the psalter. Truly, he was always either praying or reading or usefully instructing the friars.

7. After their father *Totusbonus* had been called to the Lord, the friars gathered in chapter and elected Philip prior general, even though he repeatedly declined¹³. Once he became general, the leader and father of the whole Order, he was immediately aflame with charity and began to visit the provinces. He showed himself to all not as the father of the Order but as servant of all and renowned worker. For he provided the charm of consolation to the troubled, the medication of health to the sick, the sufficiency of food to the hungry, exceeding abundance to the poor and needy. For he was so beloved by all that he brought the light of divine grace to all who saw him; and he relieved every tribulation of calamity and misery by conversing with them.

8. Without doubt he possessed the spirit of prophecy, for whatever he said, like an angel of

¹¹ *Acts* 2, 43.

¹² In the “vulgata” version of the *Legenda* of St. Philip, the discovery of St. Philip’s learning took place during a trip to Siena (no. 8) and his inquirers were two Dominican friars coming from Germany.

¹³ Here it seems that St. Philip was elected prior general immediately after the death of *Totusbonus*. In fact, he was the fifth prior general of the Order.

the Lord, it immediately happened. During one of his visits of the Order, he was in Cesena, and there the man of God was sitting in the cloister. A certain boy, who was thought of as being disreputable and mischievous, was caught stealing from the garden by the gardener. The gardener then brought him into the cloister in order to strip him and whip him. The man of God saw the boy and embraced him with joy. He said to the gardener: “My brother, do not touch the boy because he is good and he will be your prior in our Order”. And so it happened. His name was Fra Bartholomew of Cesena, a good and worthy man¹⁴. Thus the man of God prophesied.

9. Blessed Philip was traveling to Florence with two companions, Sostenes¹⁵ and Jerome of Cesena. It was winter and they were in the Apennines. The man of God said to his companions: “Sons, go on ahead a little, for I will follow you, because I always have a great fever on this road”. When they had gone on ahead at a quicker pace, he immediately met a certain nude leper, whose face was all deformed and horrible. The leper was seeking alms, but had received nothing. When the servant of God, Philip, approached, the nude and sick leper said: “Father, have mercy on me”. As was his custom, he looked around and, seeing no one, took off his white tunic¹⁶, clothed the leper and kissed him¹⁷. The leper, however, as he was clothed with the tunic, was immediately cleansed¹⁸ and relieved from all his infirmity. When he saw that he was cleansed, he was filled with joy and, standing on his feet, he shouted in a loud voice: “Truly, Father, you are an apostle of God, because you cleansed me from all my infirmity”¹⁹. When the friars came back at his cry, the man of God said, “May God have mercy on you brothers! Why did you return?”. And having said this, he was disturbed in spirit and added: “I command you to say nothing of this while I am still alive”. When they reached Florence, however, they told the other friars.

10 Once when blessed Philip presided in Florence, his friars were oppressed by such great poverty that they did not have even a little bread in the house and, because of this, they were murmuring and complaining. The man of God feared that the murmuring might endanger the friars or that they might offend their Creator by heedless quarreling. Trying to console them kindly, he said: “My brothers, do not be disturbed by murmuring, for we are sons of the saints in whose hearts there is no deceit. You ought to recall in your hearts, brothers, that God does not abandon those who hope in him. For if someone leaves the world and lives piously, justly, and chastely, pleasing God in this way, God will nourish him, as it is written: ‘Man ate the bread of angels’²⁰, that is, of course, if he is a faithful servant. Was not a prophet from Judea with a meal brought by an angel to Daniel, the Prophet, sitting without food in the lion’s pit and God’s hungry servant was filled? And were not our holy ancestors satisfied with the sweetness of heavenly manna in the desert for forty years without their own effort? And so, without a doubt, my brothers, do not be afraid, for God himself has said: ‘Do not think what shall we eat or what shall we drink? For your father in heaven knows what is necessary for you’²¹. Therefore, prepare the table, my brothers, in the name of the Lord and be assured that soon an abundance of food will visit you”. After he had said these things, the friars did exactly as commanded and St Philip retired to his cell to pray. While the man of God was praying with tears in his cell with the door closed and even before the tablecloth was fully spread on the table, an unknown man was outside the doors saying that he was loaded down with very white bread and with many other vitals which were more than enough for all for almost the entire week.

¹⁴ This was Blessed Bartholomew of Cesena (1260 ca.-1335 ca.). In his *Dialogus de origine Ordinis* (1465 ca.), Paolo Attavanti summarizes what might have been an early *legenda* of Blessed Bartholomew.

¹⁵ Sostenes, whose name is found in early documents, belonged to the group of those who began the Order. His name was entered in the later lists of the Seven Founders, but it is not found on the earliest list, that of Attavanti.

¹⁶ The white tunic was worn beneath the black tunic. Cf. Chapter XII (Habit) of the *Constitutiones antiquae*.

¹⁷ Probable influence of Franciscan hagiography, see Thomas of Celano, *Vita prima*.

¹⁸ *Lk* 17, 25.

¹⁹ *Acts* 5, 12-16

²⁰ *Pss* 78, 24.

²¹ *Mt* 6, 31-32; *Lk* 12, 29-30.

The friars took all these things gratefully and, placing them on the table, praised the Lord. But afterwards the friars, at the command of the holy man, returned to the door to ask who he was and who sent him and they found no one.

11. When the man of God would arrive at a convent for visitation, he would first of all make a reverence kneeling devoutly before the altar. Then, taking his place, he would strictly command the friars not to tell the lay people that he was the general. Finally he would say: "Tomorrow Brother Philip will go first for bread". And in the morning, even though the friars were unwilling, he would take the basket and staff and calmly go begging with a lay brother for alms, saying: "It is right and just in the Order that whoever eats bread not be ashamed to beg for bread". The servant of God was not concerned about what he ate or drank except on Wednesday; then he abstained from meat. Since he ate only very little, he was always weak. Many times even though he was at table, he ate nothing. He would watch his brothers along the tables, and he would give part of what was given to him to others so that they would have more to eat. Indeed he always gave the better bread to his companions and sought for himself only the harder and poorer bread. He would ask for nothing at table except onions and garlic. At all times he was content with the cuisine of the convent and he highly praised those who faithfully followed this rule. He asked for the cheapest clothing and footwear; he had one white and one black tunic, a scapular and a cloak. With these he was content even in the middle of winter, and often he gave part of these to the poor and needy.

12. During his generalate the man of God visited Cortona. The friars lived in such poverty in the convent that they had neither oil nor other necessities for the food; their greatest delight was olives with salt. The man of God willingly stayed longer where he saw the greatest poverty. Often he did the cooking and cleaned the church and rooms. He always arrived first for the work of the convent and wanted to appear as the least of all. He prayed everywhere because every day he sang the psalter with his mouth or heart. Many times when the man of God was on his knees praying in his cell, the friars saw him elevated from the ground almost a whole cubit.

13. When visiting the Order, if he found in the convent some friar unjustly disturbed or dejected or poor, he would immediately embrace and kiss him; and he would give him his tunic and humbly pray to the Lord for him.

14. While the man of God was in Cortona, a married woman came to him, saying: "I have a husband but I have not had a son from him. I ask you to pray to God for me". When the prayer had been made to the servant of Christ, he obtained for her from the Lord what she had asked. When the child was born, she named him Philip, and we have seen him with our own eyes. It was he who told us this.

15. When the man of God was traveling from Viterbo to Orvieto with his companions, it happened that, because of hail and pouring rain they took cover with many lay people under a nut tree along the road. The man of God, however, praying and standing on the other side of the tree, suddenly began to cry out: "Leave here, my brothers, leave

quickly because this tree is about to be struck in an extraordinary way". When all the friars had fled, suddenly a bright flash from heaven struck the tree and it was almost entirely consumed by fire.

16. When the man of God was coming towards Orvieto, his two companions, Sostenes and Jerome, were walking a little ahead. They were met by a shameless prostitute who publicly propositioned them. As religious men, they rejected her completely, saying: "We will have nothing to do with you! Leave us alone at once because we do not like fornicators". As a prostitute, she was not afraid of shame; she got up quickly and ran to the man of God, saying: "Father, does my person please you?". As a saint, he replied: "Yes, my daughter, it does please me". Then she said: "Come to me". St. Philip, however, replied: "First, my daughter, I want to give you gifts". He took off his tunic and immediately gave it to her, and said: "Take this gift, daughter, so that by the power of the Holy Spirit you may not sin any more". When he had said this, the man of God left. The woman, too, departed and put on the tunic; she was immediately converted and wept bitterly for her sins. She left her sinful ways and went to the convent of the friars, seeking the man of God. As soon as he approached, she fell at his feet begging forgiveness for her enormous sins. And, having received a penance from him, she lived justly and in a holy manner in a cell and, filled with good works, she died happily in peace.

17. The man of God personally visited the Order with great frequency and sought to preserve the highest degree of holiness in all by the instruction of wisdom, by example, and by many aids. Many times while going on a journey, he would take off his tunic and would take with him other necessary things, as he was able, and he would give everything to the poor and needy. Every year in the general chapter, weeping and crying, he resigned his office. He loved in the religious the perfume of chastity, the virtue of faith, and the exercise of ecclesiastical office. He always reminded the friars of these things and offered himself as an example to those who were disposed to accept him. Often while traveling alone in time of draught or famine, he would first pray and he obtained bread and water from the Lord for the poor and needy, as was evident to his companions who then referred these things to the friars. The man of God, however, said nothing good about himself. He was accustomed to say to those who praised him: "Whoever is a true and faithful servant of Christ here, will be loved by God and crowned in heaven".

18. When blessed Philip was called to the Council on the Rhone²², he sent three friars ahead to prepare a place to stay. One of these, Fra Avitus, a holy and good man, died there. Four days later the man of God arrived and the above mentioned dead friar met him at the door, graciously bowed, greeted him, and kissed his hand. He then left and never appeared again. This miracle was known to all, and the man of God attributed it to the virtue of this friar.

19. He gave remedies to restore the health of many sick persons; he cleansed lepers, gave sight to the blind, and expelled demons. He always commanded them not to make him known.

20. While blessed Philip was residing in Todi during a great famine, he gave food to all the poor and needy. He would set aside part of the small quantity of bread he was given at the table, and, going to the door, he would give it to the poor and needy. If he found fruit or other edibles, even stalks of cabbage from the garden, he would clean and trim them with a knife, and, running to the door, he would give them to poor children.

²² The Second Council of Lyons (the fourteen ecumenical council) met from 7 May to 17 July 1274. The twenty-third decree of the council confirmed the restrictions of the Fourth Lateran Council (1215) regarding the founding of new religious orders. Among the mendicant orders, it approved only the Dominicans and Franciscans, deferred a decision regarding the Carmelites and Hermits of St. Augustine to the pope, and made the situation of the Servants of Mary precarious.

21. When Fra Lambert of Prato²³ was in Todi at the time of the general chapter, he was struck suddenly with a serious illness so that he lost sensation in his body. When the friars told this to the man of God, he came immediately; he made his own preparation, blessed it, and put it in the friar's mouth. Immediately in the sight of all he was healed.

22. About the year of our Lord 1285, blessed Philip was in Todi, which is located on the border of the Duchy of the valley of Spoleto. At that time, the man of God was almost 62 years of age. He privately told Fra Ubaldo of Borgo that by laying aside his body, he would soon be separated from them. Ubaldo thanked him and asked to be present with him at his passing.

Since the Roman Curia at that time was at Rieti, the man of God went there to recommend the Order to the Sovereign Pontiff²⁴. While there he was overcome with infirmity and commanded the brothers to carry him back to Todi where, although suffering from an extended illness, he gave constant thanks to God. He was not concerned about bed or food; he accepted whatever the brothers offered him, blessing God.

24. One day while he was in his cell with his server, he sat up in bed and said: "My son, bring me the psalter, that we may sing the litanies". His server ran and brought the psalter. The father with the boy devoutly began to sing the seven psalms with the litanies²⁵. When they began to say: "We sinners beg you to hear us", immediately blessed Philip was taken up in the spirit; he fell into ecstasy and became black and deformed as if dead. The boy was overcome with fear; he fled and told the brothers who were at table eating dinner. They quickly left the table and with great sorrow and tears ran and found him on the bed ugly, black and deformed as if he were dead. The brothers assisted him in tears for about three hours, when Fra Ubaldo of Borgo arrived²⁶. While he was away, the passing of the holy man had been revealed to him in a vision by an angel of God.

While all were praying before the man, his spirit revived. Opening his eyes and mouth at the same time, he raised his hands toward heaven, and blessed God; he got up and sat in the arms of Fra Ubaldo. He asked for silence and with a joyful face, he said to the brothers: "My most dear brothers, I was just now in a great fight with the ancient enemy of the human race who accused me of many things that could condemn me with him in the Gehenna of eternal fire. The Lord Jesus Christ and the Blessed Virgin Mary freed me from him. They showed me in heaven the incorruptible and ineffable crown of my glory". After he had said this, he received all the sacraments and spoke to them in beautiful sermon. He called them to humility, patience and charity. When this was finished, he said in a clear voice: "Let God be praised!". Then softly he said: "Into your hands, O Lord, I commend my spirit"²⁷. And as he said this, his face shone like the sun and that holy soul, surrounded with a most sweet odor, in the arms of his brothers, freed from the body, rested in peace on the twenty-second day of the month of August.

[Miracles]

25. The friars wanted to keep his death a secret, but a heavenly voice was heard in the middle of town, saying: "Run quickly, because saint Philip has gone to the Lord". Indeed it happened that children went around the town crying out and announcing to all his glorious birth. All hastened to the convent of the friars Servants because of the miracles which he was doing, and the

²³ Lambert of Prato was among the "companions" or "associates" of Prior General Lotarigo of Florence, St. Philip's successor. He was prior in Siena from 1291 to 1293 and he was again in Siena from 1315 to 1316. About 1300 he was prior in Cortona. He was prior provincial of the province of Romagna and between 1304 and 1306 he was penitentiary of the bishop of Bologna. He died in 1324.

²⁴ At this time, the curia was in fact in Rome, where Pope Honorius IV (James Savelli), who had been elected on 2 April 1285 in Perugia, had gone at the end of that same month.

²⁵ The seven penitential psalms are psalms 6, 32, 38, 51, 102, 130, and 143.

²⁶ According to a late tradition Blessed Ubaldo of Borgo Sansepolcro died at Monte Senario about 1315.

²⁷ *Ps* 31, 6.

whole city of Todi, thus illuminated by the Lord, had become more beautiful. Many paralytics, blind people, those with withered limbs, and the lame were cured, and many lepers were cleansed.

26. When the friars brought his most holy body into the church with shouts of the people, there was a daughter of a man named Paul, who was a paralytic and had been afflicted for a long time by many infirmities. When she was placed beneath his bier, she was healed at once.

27. On account of their poverty, the friars needed the bed on which they placed his body. But a neighbor of theirs asked from the burning love of Christ to borrow any bed from them through which the Lord afterwards demonstrated many signs and wonders. For when his whole house was totally burned by a fire, that bed by the merits of the holy man remained intact.

28. St. Philip, however, when he was alive wore reed sandals on his feet which he gave to someone. Afterwards all the sick who touched them were brought back to full health.

29. A certain woman of Todi was a widow, whose only son had died on the same day. Hearing the wonders which God was working before all through his saint, Philip, calling him with tears and weeping, said: "O venerable father, blessed Philip, to whom God gave so many graces, help me also a desolate widow and give me back now alive my son and I will offer him to you forever". A wonder to be heard! When she said this, the boy who had been dead came to life immediately and got up healed crying and saying in a loud voice: "See mother, St. Philip who freed me from the tomb of death commanded me to return alive to the body". She, however, giving great thanks fulfilled what she had promised and she gave to the church of blessed Philip her child with many gifts.

30. At the same time, a certain woman of Todi hearing the bells chime in the church of the friar servants on account of the miracles that were happening there, detracting said: "Will this friar be a saint who used to eat meat and drink wine?". When she had said this her tongue withered and she became totally monstrous and like a dead person she fell on the ground. But penitent and beating her breast, asking forgiveness she went to the tomb of the holy man and immediately she was freed.

31. At the same time in the Commune of Todi a demon by the mouth of a certain possessed woman when exorcised that he might leave, crying out said: "I will not leave, I will not leave unless I see the sepulcher of blessed Philip". When led therefore to his sepulchre, shaking her head to and fro she said: "Woe, woe, behold I see St. Philip who asks Christ that he may expel me from the body". Afterwards she said: "O Saint Philip, why do you persecute me". And saying this before all the demon left the woman.

32. A certain friar of the Order of Minors hearing the marvels which the Lord was working through his saint, Philip, in the healing of all, with vicious and malicious words was speaking against the holy one of God. And while he was speaking these and other similar words, his mouth and face turned itself backwards and was suffering great pain. Immediately penitent on the persuasion of good friars, making a vow to the saint, he went devoutly to his tomb and was totally freed.

33. In the Commune of Todi there was a certain man who had never seen the light of heaven from the time of birth. When he heard, however, from the people coming back the signs and wonders the Lord was working through his saint, Philip, filled with great faith, he cried out with a loud voice saying: "St. Philip of the Order of Servants of the Blessed Virgin Mary, who cured paralytics, cleansed lepers, reformed the monstrous, gave sight to the blind, raised the dead and heard all who called upon you hear now, O father, the voice of your servant and be gracious to me a

sinner through that true and sincere love by which you loved the Lord Jesus Christ, the savior of all and give me the light of my eyes". Having said these things, Saint Philip appeared clearly to him and touching his eyes restored perfectly light to him. The man rejoicing and giving thanks went to his church and showing the signs of his healing he told this to everyone.

34. A certain noble soldier of Todi galloping on horseback across the square because of an accident fell from the horse to the ground; and broke his neck, his body full of wounds, he was almost dead. Friends and neighbors with mourning and weeping picked him up and carrying him devoutly to the tomb of the blessed man, when his relics were touched by him, he was completely healed.

35. A certain man from Foligno, crippled and even paralytic, coming to Todi to the tomb of the holy man and crying out in his church: "Saint Philip, have mercy on me". Immediately before all, was freed and having left there the crutches with which he was supported, with joy he went home and what the saint of God had done for him he told to all.

36. There was a certain woman in Todi who suffered a monstrous infirmity: for every day she was chasing flies and bees from her face with her hands and crying out; since in truth there was nothing there and she was brought to serious anxiety by these delusions she went to the tomb of the holy man and as soon as she touched his relics in the church of the friars, she was forever freed from every infirmity. Amen.

[Translation]

37. At the time of his translation²⁸, when the friars took up the casket in which the most holy body laid in one part of the church to take it in a more honorable way to another part of the same church, it happened that all the images that were in the church turned towards the most precious body and bowing in supplication in a miraculous manner prayed to him.

38. That same day the whole city of Todi was filled with a most sweet odor coming from his sacred body and, since the friars had opened the tomb in secret it was clearly noticed by all those who came running from the city.

39. And indeed five people blind from birth, after having touched the sacred relics immediately regained their sight to the amazement of all. The son of a widow who had died that same day, having been carried to his burial place, was immediately resuscitated. Also many paralytics, lamed and sick people, as they prayed in church on the day of his translation, were healed. Indeed all those, informed and deformed, who came to the tomb of the man of God, returned to their homes healed and happy thanking God without end.

40. Then children cried out that they had seen with their own eyes saint Philip and said they saw him above the church.

41. Thousands and thousands of swallows, whiter than snow, that same day came upon the church and sang with the friars the praises of the Lord. They were angels of God who had appeared to the praise and glory of him, so that all on earth might know how great and worthy of veneration were the merits of the most glorious saint.

42. A friar of the Order of friars Minor was suffering from an intolerable headache. He came

²⁸ The translation in June 1317.

to the tomb touched the body and was completely cured.

43. A fire had broken out in Borgo San Marco in Todi and the city was in danger of being burned out by the flames of the fire. The friars took the habit of saint Philip and placed it with great reverence on a pole against the fire. The fire, fleeing quickly away, was extinguished and from that time did not recur.

44. A woman of Todi had been praying to saint Philip for a long time alone and with the help of other religious people to obtain a son from the Lord Jesus Christ. And since she did not get one, she cried day and night and complained about the saint of God. Therefore saint Philip appeared to her in her room while she was keeping vigil and praying and said to her: “You had invoked me for this but do not pray to me again because it does not please God that you do this”. And having said this, he disappeared. It must be believed that this would not have been useful to her soul.

45. At the same time as his translation, the father of a boy from Spoleto who had died by drowning in water, hearing of the miracles that were then happening in Todi in a church of saint Philip of the Servite order, invoked him weeping and said: “O most holy father, blessed Philip, help me at once, because a suffering for my son is making me die”. While he was still speaking, the boy vomited water out of his mouth, got up alive at once and walked about healthy and safe, wandering happily, through the merits of the holy man.

46. On the occasion of the general chapter of Venice of our friars in the year of the Lord 1322, at the time of Pentecost, 12 friars of our Order found themselves in danger of the sea. Two of these, friars John and Simon da Todi, men of good reputation have given us their testimony about this. Even if during the tempest that was endangering them, they were invoking all the holy men and women of God, none of them were of help to them: the oars were broken and the sails torn and they were tossed about by huge waves in the middle of the sea. Seeing that they were now in extreme danger, one of them, getting up and refinding his courage said: “Brothers, let us invoke our leader, saint Philip for him to free us from this danger of death, because never up to now has he abandoned anyone who invoked him with faith”. Upon these words of his, all humbly stood up, invoking at the top of their voice saint Philip. A wonderful thing to hear! Upon their cries, saint Philip appeared visibly in the air above the boat where they were: and at once the thunder storms of the tempest and the winds were put to flight, and all the sea became calm and tranquil. Having been freed in such a way from the danger of death, they gave praise to God.

47. In the year of the Lord 1326, there was in Florence a young novice of our friars. Stricken by elephantitis, no doctor was able to cure him. The friars took a white tunic of the most holy father Philip that they preserved as a great treasure, closed the boy in it and immediately he was cured by the merits of the holy man.

Many other signs and wonders were done by God everywhere through the merits of the blessed man, which are not written in this *legenda*. These things have been written to the praise of God²⁹. Amen.

²⁹ Cf. *Jn* 20, 30-31