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MENDICANTS – THE BEGGING RELIGIOUS ORDERS OF MIDDLE AGE

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ABSTRACT: *Life in a religious order was admired from immemorial time. People of Middle Age held it in greatest regard. In early Christian times and in Middle Age period the monks were considered as true Christians who were able to renounce their own life to take up the way of total following of Christ. “The escape before the world” could have several forms: from the departure to remote place to symbolic separation, which gave possibility to monks not to leave dwelled centers and so not to interrupt the relationship with the society*

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Religious style of life in the Middle Ages

The “Golden Age” of The West Monkship lasted from 8th to 12th century (Little, 2008, p. 392). In 10th century the understanding reached the climax in the image of monk’s life only behind the walls of convents. We could say there was a monastic culture, the institutions of which were the means of making the universal form of Christian Europe. It was concentrated on education, art and last but not least economics, and politics.

Enormous amount of convents marled the ecclesiastical and even the mundane society, whereupon in the period of 12th century not only examples in behavior were important. The theology, cosmology, anthropology, morale, and law were arranged in the way to excuse the post of leader monks in the framework of strict social rules. These men had prestige, seriousness, power to determine. The monastic world had begun to be too strong and too complex to become finally the important and often decisive part when dividing the power.

Together with these characteristics another one, important for chosen period of time, comes. Patent relationship with The Absolute was claimed in convents, its motto was to renounce the world and everything temporal – “voluntary poverty”. “Voluntary poverty was not related to the life without means and property, (...), to the life of poverty of that time. It is a choice of individual ascetics and obedience because it deals with leaving mundane society and its everyday life and prospects.” Their power, and even the wealth, was growing and it was expressed in the size of convents and churches.

The very first problems, originated in the system itself, could be seen already in the “Golden Age” of religious life. Religious Orders established in the framework of Gregorian¹ reform until 12th century were growing in power and wealth and gradually became more and more mundane. Mentioned phenomena were unacceptable in new reality because of religious and social demands. The system started to decay in itself – it hesitates about the life in a convent – but even outwardly pressures of society were made in order to abolish its elites and aristocratic aloofness against others.

We find in Church efforts to reform this kind of life from 11th century. They reached the climax in the form of leaving the convent when monks became poor walking preachers. In the turn of 12th and 13th century new forms of religious life were massy appearing. The religious people started to join their

¹ The pope Gregory III tried for the reform and to clean the relationships in church. He wanted the popedom to shoulder responsibility for all factors of renewal of life in Christian society. He considered the supervision over the manners of individual the same as supervision over the manners of all nations as a duty of the pope. The pope was supposed to reprimand even the rulers which made him also the judge. His hardness in defending role was expressed in launching threats by ecclesiastic sanctions to all authorities if they attempted to confer an ecclesiastic function.

work with the care for the souls of believers – *cura animarum*, which contradicted the cloister tradition. But the life in poverty and among the poor turned out as more faithful way of the gospel witness (Miccoli, 1999, p. 66). The Old Monkship lost its power in spite of all efforts to reform it.

Circumstances Which Influenced the Origin of the Mendicants

We cannot understand the way of two important newly founded Orders without event which precedes them. The problems which we mentioned as the causes of decay of traditional way of monks' life effected Church as the institution, too². Certain kind of the hostility against ecclesiastical wealth lasted since the beginning of fights led against the investiture. Arnold of Bresdia preached that neither priest nor monk who has own property can be saved (Mendicant Friars). In the time of great changes, when strong urbanization began and most of inhabitants moved from the county to the cities and they were growing with vertiginous speed, problems of keeping of new inhabitants had appeared. Poverty and bad life conditions were rising.

Criticism of Church appeared in this situation more often. In the cities reforming sects was made which reproached it wealth and strong mundane position³. This movement began in Italy and France and was spread among poor town inhabitants very quickly. There was a menace to Church itself that sects would become dangerous for it. The wealth of priests and monks could not be hidden and their fight against the heretics broke down (Špirko, 1943, p. 407 - 409). The founding of new religious Orders, which preached the poverty, was forbidden by the Fourth Lateran Council⁴ (1215) and the Lyon Council (1274) (Kumor, 2001, p. 274).

² The power and the wealth of church were growing bigger. The bishoprics and abbes were in hands of noblemen. Clergy was tied to feudalists and it lost the contact between them and people. Many priests lived worldly, they had families, they were not educated properly and they neglected their missionary activities. They longed for money and they lived in luxury. They quarreled over incomes; there were controversies between castles and monasteries and between monasteries themselves. Abbots had principal functions and very often they were not even monks.

³ Heretic attempts showed themselves especially in two sects – the Cathari and the Waldenses. The Cathari were labeled as pure; they made secret sect and they were descendants of Manichaeism. They refused everything materialistic. Their theory was dualistic and their life was strictly ascetic, therefore they began to criticize church itself and its wealth which attracted many followers to them. The Waldenses were orthodox at the beginning and they demanded only return to the total poverty. They became strolling preachers and they started to refuse church regulations and giving in to church supervision. They were marked as heretics because of their stubbornness.

⁴ The pope Innocent III (1198 - 1216) brought the popedom to the apex of the power in medieval understanding. He was aware of office entrusted by God. This power was related to all areas of life. "The fullness of power" was considered as natural in religion and politics of that era. Political and pure religious field were not distinguished because all people – small ones, big ones, even kings – have to give in to God's law. So Innocent intervened in political issue also but he was not a political pope. He just wanted to solve everything in the spirit of God's laws. He felt responsible for it as a head of Christianity. Innocent was deeply religious man, strict in his private life, even ascetic, zealous for internal reform of church. He was great organizer, born as an emperor, but the most of all he was a priest and a spiritual shepherd. He was highly educated lawyer but he was not only dry jurist. Understanding and certain

In spite of all circumstances of this eventful period “the most beautiful elites” of religious life originated: the Franciscans and the Dominicans. Their apostolic style of life expressed the great need of the society for this kind of religious life (ibidem). Even that the pope Innocent III forbade the founding of new orders by the Fourth Lateran Council, his geniality consisted in fact that he was able to feel and join the Gospel – apostolic movement in to framework of Church by which he supported the origin of these orders and they became a weapon in the fight against heretics (Šefčík, 2008, p. 99).

In the spirit of devoting total freedom the religious orders of St. Francis and St. Dominic became a fortification of orthodoxy against new heretic movements. Both Orders were proved in help to Church in its inner and outer life.

The total poverty was not their only feature. They also demanded renouncing of all their possession and they forbade the possession of wealth to Church itself. Both Orders renounced all material things in contemplation and activities, although not in the same way (Mendicant Friars). They did not avoid the life as present Orders do, just the contrary, they searched for it. Since they refused *stabilitas loci* – life in one place – they could come to cities among people (Pieper, 1997, p. 33). They devoted themselves to a ministry work and they reconciled social disproportion between poor and rich. They cared not only for the sanctity of their own members. Their maxim was: „*non sibi soli vivere sed et aliis prificere*” – to live not only for ourselves but to serve others (Mendicant Friars). They provided things needed for a living by work and as their title indicates – partly by begging and for the alms they preached, confessed, and burred. They considered themselves as healers of people and that is why they could expect even material help from them. In real, their alms were considered as revenge for their apostolic mission. But providing of necessities of life was not left by chance. Each convent had its own limits (ibidem).

The Orders brought new elements into monkship by devoting to revival of the masses. Just religious people of mendicants stood in the first line of the program, which was ordered by the Fourth Lateran Council about every year confession, the Holy Communion, regular prayers of laymen. They stimulated the spirituality of laymen (Little, 2008, p. 402).

Necessary consequences of their close relationship with people were setting of convents of Mendicants into cities in which the social life was strongly developed. The convents in London, York, Paris, Oxford and elsewhere stood

amount of gentleness were his ways to solve problems of his era. In 1215 he summoned the Fourth Lateran Council in a sincere effort to improve order in church and its spiritual life. This 12th ecumenical congress was the most important event in the apex of Middle Age.

in the suburbs and castle walls of cities⁵. The work of Mendicants in the pulpits, in religious life, in service to sick and socially weak, and in missions abroad had not have similar form in the history (Mendicant Friars).

Ordo fratrum minorum – The Franciscans

Order of minor brothers is considered as the first begging Order called the Franciscans according to its founder⁶.

Several circumstances of Francis' life were important for the origin of the Order itself and for the style of apostolic life. The very first and probably the strongest factor was strong and hard respond of father to a Francis' change in his behavior and demands and also his own desire to get rid of dependence on possession of parents. Francis' famous act of renouncing his clothes and giving it back to his father was also law act because it happened in front of the local bishop. It was also known from of public penance (Balázs, 1999, p. 13 - 14).

After wrongly understood challenge – when the voice said: “*Francis, go and repair my house. Cannot you see it is falling down?*” Francis started to rebuild churches in area of Assisi since 1207. The admirers gradually joined him and they began to wander together in clothes similar to peasants from the valley called Spoleto – sackcloth with string as a belt and wooden shoes. They preached atonement and return to the Gospel. The first community of twelve brothers was very interesting⁷. They were true brotherhood where equality of rights was valid. The first brothers were called just “Penitential from Assisi”, but gradually they gained favor among people in such an intensity that from

⁵ Colonization of cities did not proceed in random, religious men showed they had already understood well the sociology of town. Their tendency was to settle in the centre of certain area first and then they passed to lower centers which were more important. They descended gradually till the level being their last possible boarders of their expansion. The Franciscans settled also in smaller towns because they had much more convents as Dominicans and so these towns were not accessible for them. But in the towns, where more mendicants were engaged, their convents were apart in suitable distance. They had to transfer themselves to the walls to have more place for building the church and the convent. And to make connections easier and to make access possible for as big amount of people as possible they built them mainly near the town's gates.

⁶ Francis' birthday is not exactly determined – last months of year 1181 or early months of year 1182. He was born in the family of Assisi's merchant Petro Bernardone who was selling cloths. He was baptized as John while his father did a business trip in France and when he came home he started to call him Francesco (little Francis). He lived in the time of differences between Assisi and Perugia and Francis became a leader of one of roguery group of youth in Assisi. He longed for chivalric fame and he wanted to participate in Crusades. The first turn in his life came when he had to come back because of the disease. At the beginning he worked at his father's shop but he had already put the life according to apostolic principles through. Francis' conversion was a long-term process; in time when he did not care about father's business he was attracted by the beauty of nature and he began to visit a cave nearby in the mountain Subasio very often. Francis became a new man and his opinions were not understood neither by the citizens of town nor by his own father.

⁷ Three of them came from poorer classes, one of them was priest Peter Cattani and two of them were university professors.

small community new movement was born and it could not be stopped anymore (ibidem, p. 15).

They organized folk mission and Francis set to his followers certain rules and aims of their common life *propositum vitae, forma vitae* – rules of life, the way of life. In 1209 Francis came with his brothers in front of the pope Innocent III⁸ to explain the program of new religious movement (Zemene, 2002, p. 171-172). Pope Innocent III approved the First Rule orally on April 16, 1209 after Francis' vow of obedience to Pope, Francis was charged to rule brothers, to live with them in total poverty and to preach the Gospel (About us). Already mentioned uneasy situation in Church caused pope's cautiousness and his only oral approval, even though he entrusted them preaching function⁹. By this the base of new monk order of minor brothers was given (Balázs, 1999, p. 19).

As it grew in number of members, many questions in way of life of brothers, work and discipline of brothers' life had to be solved. Frequent meetings should help to talk about God's things, to pray, to meditate and to solve problems, apostolic missions, and to encourage in faithfulness to Gospel ideals. By this way original brief Rule approved by Innocent III was growing in size. Even in Roman curia this matters were negotiated (About us).

Between years 1209 – 1213 Earlier Rule (*Regula non Bullata*) arose¹⁰. It meant origin of legislative in the order itself and Francis, although not gladly, gave his consent to it¹¹. The Pope Honorius III had approved its changed form¹² in 1223 and it was included in three most important in Middle Age – Rule of Basil, Rule of Augustine, and Rule of Benedict (Balázs, 1999, p. 10).

The Order had almost 5,000 members engaged in several European countries. They were considered as heretics because of their poor clothes but the Pope Honorius III in bulla *Pro dilectis* 1220 challenged bishops and priests to accept them affable (Zemene, 2002, p. 172).

The Franciscan's movement in the beginning of 13th century was characterized by three totally new elements: life in poverty, preaching of Gospel and flexible reaction on juridical and social system.

⁸ Pope Innocent III resided in Lateran. Friars met Quido – bishop of Assisi in Rome who introduced them to Cardinal John from St. Paul. Cardinal enabled friars to have an audience with the pope after a good report. But the approval did not proceed easily. Pope himself together with many cardinals could not imagine having religious order which would live in total poverty, without material security that all orders of that time had. Cardinal John stood by them substantially when he explained to Pope that there have to be the possibility to live according to Gospel. And Francis and his friars did not want anything else.

⁹ This situation also caused Francis to emphasize the catholicity and reference to church always, the same as unconditional subordination to roman bishop.

¹⁰ It contained directives which were rooted in the Fourth Lateran Council. Competences of friars responsible for the order were strengthened. Jurisdictionally perfectly organized community originated where we can see the transformation from the spontaneous brotherhood.

¹¹ He thought there was a departure from the ideal which God instilled him.

¹² Another changes proceeded in 1221 when Francis for example totally gave up the strolling style of life.

Very important characteristic of the new community was way of life as a reaction and even fight with low and social rules of that period of time. It was Francis who by his example drew attention of Church to solving social problems, too (Balázs, 1999, p. 15).

Ordo praedicatorum – The Dominicans

In the same time as Francis another man of great spirit lived in Spain, who felt and hardly stand problems in Church. He decided to help it. It was Dominic Guzman¹³. Shortly after approval of Francis order he came in front of the Pope Innocent III, too, with demand to approve his rules for new religious Order, too.

Several circumstances were important in forming his opinions. The first was the fact that as a bishop's guide he came to Germany where he had met nomadic fighters of Cumans. This influenced him so much that his prior effort became Christianizing of East. Even more important fact was the way to Rome, where he had met Albigenses in France and he saw unsuccessful mission of the Cistercians among them. Dominic was aware that an example is needed there and so from 1206 he begun to live among them according to the example of Apostles – *vita apostolica* to live *verbo et exemplo* – by word and by deed – lead them back to orthodoxy (Hunčaga, 2008, p. 22-23). He began to fulfill his mission in the age of 35¹⁴, when he became a leader of group called “Holy preaching, preaching of Jesus Christ” in the area of Fanjeaux (Polo de Beaulieu, 2008, p. 277).

The basic of his mission, when converting heretics, were discussions according to Platoon's image showing the truth in conversation only (Pieper, 1997, p. 38). Dialogues became the base of the Dominican Order. In the beginning this opinion and effort were considered more with mistrust from nuncios than with acknowledgement¹⁵.

In the period when Dominic could not do his mission he was concentrated on the organizing of the new community. Already in 1215 two of his co-workers made vows into his hands. Afterwards bishop Fulko issued a letter in which he approved the first brothers their religious Order on diocese level. The Order which should be able to take over the responsibility for apostolic mission in Church was made (Hunčaga, 2008, p. 23). The consent of Pope was needed to

¹³ He was born between years 1173 - 1175 in Caleruege (Castile). He studied *septem artes* in Palencia and he became a close cooperator of bishop Diego Azebes in Osma.

¹⁴ Besides practicing the apostolic example of life he began the mission activity by considering heretics as equivalent partners in discussions when both sides try to defend and to find the truth. Here belonged also the fact that beaten is the one who does not prove his truth with the Bible.

¹⁵ Bishop Fulko from Toulous was one of those who trusted Dominic's method. He helped to defend Dominic's intentions in front of pope Innocent II. The Crusade declared by Albigenes from the pope's side interrupted this activity.

begin the work with universal approval, not only on regional level. Innocent III hesitated because the Fourth Lateran Council clearly set not to make another rules for religious Orders except for Benedict's and Augustine's. He recommended to Dominic to choose one of them. As late as in 1216 Honorius III gave consent to existence of community and its way of life. He knew Dominic's intentions and a year later he conferred another privileges on him by calling his community preachers and it was the base for the name of this community: Order of Preachers. It was the very first religious Order with the main mission of preaching (ibidem, p. 25).

Door to new social classes were opened thanks to Dominic's preaching, later even Francis' preaching. City society became the target of Church on the West through the preachers and – Church should cooperate on building city culture through them (ibidem, p. 26). This Order was different from others by the breaking way of mentioned refusal of life in solitude and also right in the cities, where the poor were considered *verbatim*¹⁶, study of Holy Scriptures and science was ordered, and faculty from the choir was permitted in order to study (Pieper, 1997, p. 33). Knowledge of the world was scorned in monks' tradition till then and for Dominic and his followers it became their work (Hunčaga, 2008, p. 26). The Order was specialized especially in converting heretics¹⁷ and it helped mundane clergy in the ministry.

They got remarkable results in the field of science and even art. Many popes and scholars of Church raised in their Order. Church approved their merits in the science by entrusting them the office of the highest censor of books (Špirko, 1943, p. 400).

The Place for Education in Spirituality of both Religious Orders

Dominic's and Francis' community was considerably different, even though both Orders responded to the same needs of time.

The difference between the Dominicans' and Franciscans' Constitutions was very clear from the beginning. Dominican was a member of Order which was established to preach the Gospel and put orthodoxy through among heretics. Some monks were and were supposed to be equipped with doctrine knowledge for this fight. Devotion to the science was obvious in their mission. On the contrary, meeting of Franciscan brother and science was against the will of both sides. Learning was considered as luxury in vain and proud science (Alessio, 2008, p. 675). In spite of it they also felt a need to educate themselves.

¹⁶ The renouncing of possession and accepting of total poverty for the members of the order became a rule to approve from 1220. They established it according to the example of the Franciscans at the first General chapter. They did not solve the issue of poverty so deeply thanks what they avoided many internal differences.

¹⁷ Later an office of inquisition was entrusted to them.

To educate its own members both Dominicans and Franciscans started to establish their own schools. The main studying subject was Scriptures and the theology, issues of own mental religious life, personal spirituality. It was called *stadium* (Boržík, 2003).

The System of Education in the Dominican's Order

As we have already mentioned the Order of Preachers was the first Order officially approved by Church, the mission of which was academic mission (Order of Preachers). The Dominicans were from the beginning first and foremost order of priests, based on mind, sensible, not refusing the culture and the science as we see it in the beginning at Francis. Just the contrary, he focused on the first western universities which were the center of the science and culture (Pieper, 1997, p. 33).

Important to mention is that Dominic in his Constitution of the Order responded to the enactment of the Fourth Lateran Council (Hunčaga, 2008, p. 25). Among all enactments was a demand to solve problems in bishops' dioceses with teaching the catechism and to choose reliable – wise, responsible and morally mature priests – preachers and confessors who would work with people. The Council ordered to appoint a teacher of Holy Scripture and the moral theology in each cathedral temple in order to enrich the religious life of believers (Dlugoš, 2005, p. 161). Fulfillment of these demands in that time was not effective and they needed educated individuals. Dominic caught these enactments while writing I the rules of Order. In regard to his mission he set special task to study in order to achieve adequate education. He promoted it to the fourth vow after poverty¹⁸, chastity and obedience (Hunčaga, 2008, p. 51).

To achieve this intention they set education as the first basis demand to enter the Order during their First General chapter in 1220 in their statute *Liber constitutionum et ordinationum*. It was the reason why the second general director *Jordan Sass* defined the mission in the Order as: „*honesty vivere, discere et docere*“ – honestly live, learn and teach. To fulfill this aim Dominicans worked out very well organized education system (Order of Preachers) because they would not be successful in conversation with education city inhabitants without their own education. Since the constitution emphasized scientific formation, each convent was supposed to lead the theological school.

¹⁸ The poverty was understood more as the mean to provide means for studies than the aim of the activity itself. Claims to the poverty were decreasing up till the half of 13th century. Pope Sixtus IV conferred permission to possess the property on them.

Particular schools *studium particulare*¹⁹ were the general basic of teaching. They were accessible for mundane clergy, too, but they had meaning only for limited circle of students.

They did not have either privileges nor right to promote (Hunčaga, 2008, p. 55). Convent schools *studium conventuale* were the preparation for general studies. Members of the Order and priests from outside provided it. Teaching here was public. The head of school was doctor, later called *rector*. His primary topic was the teaching of the biblical texts, he interpreted them and gave questions in regard, students learnt also in the logics, philosophy. In the big convents called *studia solemnia* teaching material was more complex. This kind of studies was similar to *studia generale*. Public discussions – *disputatio* (Order of Preachers) were hold here.

The highest evaluation in studies was *studia generale*. This kind of studies was established by the convent in *St. Jacques* (St. Jacob) in Paris which was the most important scholastic center for the preachers in Middle Age (ibidem). Education was consisted of the five levels: *lectio* – explanation of texts lead by the lector, *disputatio* – the discussion lead by form of questions and answer in the presence of all lectors and students, *examen* – examine of the lecture, *repetitio* – everyday review lead by the director or lector, *collatio* – the conference about weed lectures gone through. Leading of studies was arranged hierarchically like at the universities²⁰. After successful absolving of the general studies graduates could apply for a title Master which was preceded by lower academic degree *bacalarium*. Conferring of the titles was very strict, the brother had to absolve 7–8 years of lectures are the general study. Conferring of titles could be held only in Paris, Bologna, Oxford, The Master could continue in his studies after achieving the title Doctor which was possible only by teaching at the one of the universities and religious rules from 1246 – 1248 conditioned its acquirement by four-year theological studies (Hunčaga, 2008, p. 54).

The development of the Order till the year 1248 asked for the origin of four new general studies. The Dominicans had other subjects. In the beginning of 13th century no priest studied “the profane science” which was considered as highly needed for their formation. The Order provided in its constitutions general director or General Chapter to allow some exceptions and to approve the studies of liberal arts so they would not stand against general declaration. The studies of arts – the philosophy – became for the first time

¹⁹ The studies lasted for three years and it consisted of the lectures on biblical texts, comments on them, and Sentences of Peter of Lombard.

²⁰ Master of the order stood at the head formally as an executor. *Regens* – *lector primarius* had the highest place among lecturers. *Lector philosophiae*, *lector biblicus*, *lector moralis*, and *bacalarium ordinarius* were next. *Lector studentium* was also engaged here and he directed religious formation of students. The assembly of students was called *collegium studentium*.

independent. Development of the Order and intellectual progress caused studies of art in 13th century to be done at regular schools. In the half of the century they founded studies of the logics at several convents and later the studies of natural sciences (about 1260). General Chapters later approved the studies of moral, Aristotle's ethics and economics and they included the studies of foreign language (Order of Preachers).

Francis and His Attitude towards the Education

On the other hand St. Francis did not trust the "letter" because he knew it can be dangerous in hands of contemporary scholars. He recommended his brothers not to comment on the Rule of minor brothers (Lobrichon, 2008, p. 33) and he rejected the education.

He himself – in contrary with Dominic– did not have higher education, he knew how to read and how to write. He achieved certain education in the framework of his Order, when they recited Latin Divine Office together (Štivar, 1947, p. 16). His first condition for brothers was mutual love, love for the poverty and obedience to church superiors²¹. Francis' statements about God are not expressions of teaching but expression of his personal experience and personal theology arose – more exact essays about God. He used sources available for every Christian, he celebrated liturgy attentively and their understanding was reflected in his life practice. In his life he always tried to put word of Scriptures through to understand it better through deeds. This is called hermeneutics of experience. Very interesting is Francis' attitude toward the heretics which was totally different from Dominic's. He never entered the polemics but he always emphasized his own decision to be a Catholic. By this he showed the method of confirmation the positive more than rejecting the negative (Vaiani, 2005). And again he put the method of personal example through²², which was more helpful to him than the education itself²³. He solved the most difficult problems of his area in providence way (Špirko, 1943, p. 396).

²¹ "The Rule and life of the lesser friars is this, namely, to live in obedience, in chastity and without (anything of) one's own, and to follow the doctrine and footsteps of Our Lord Jesus Christ." (Regula non Bullata 1:4)

"Let anyone, wanting to adopt this life, if he wants and can spiritually (do so) without impediment, sell all his (possessions) and strive to pay them all out to the poor. Do not let the friars and the minister of the friars ... receive any money ... If however they are in need, the friars can receive other necessities for the body, except money, for the sake of necessity as other poor (can)." (Regula non Bullata 2:5-6)

²² "The Friars who go there can be engaged among them in two ways. One way is not to provoke the quarrels ... and they will confess that they are the Christians. The other way is to announce the God's word when they see that the Lord likes it." (Regula non Bullata 24:43) "... However let all the friars preach by works." (Regula non Bullata 17:46)

²³ "... Therefore let all the friars beware of all pride and vainglory; · and let us guard ourselves from the wisdom of this world and from "the prudence of the flesh" for the spirit of the flesh ... seeks not religion and sanctity in the interior spirit, but wants and desires to have a religion and sanctity appearing outwardly to men." (Regula non Bullata 17:48)

He even forbade his brothers to have any books. They could not gain money to buy books except for the Divine Office and Holy Scriptures²⁴. The first Franciscans who were not educated in theology did not join scientific discussions although many others devoted joyfully to science flourishing at the universities.

After 1223 Francis experienced a certain change in relationship towards the education when we in later Rule read about those who preach should preach well thought out²⁵, to which certain education was needed. A letter to brother Anthon confirms it. It was written in the same time and it was probably a respond to demand for written consent for the teaching of theology. Francis gives his consent for teaching in his letter but he gives exact boarders, so the activity would not be an obstacle in saving the soul²⁶.

In the mid-twenties a way to accepting of theological studies as the essential element of formation of brothers was slowly open. Sent letter is also decisive change because it opens the way to religious studies, evaluating the aim of education in brothers' formation and their incorporation into the world of universities (Rigon, 2005, p. 165).

Another changes happened after arrival of Francis' successor – Elijah of Corton who changed the first Rule, gained privileges and supported the scientific work of the Franciscans (Kumor, 2001, p. 279). Present form of Order according to Francis begun to transform thanks to many learned brothers in this historical era. It was supported by the Roman curia. The Order changed from simple brotherhood to strong institution of Church. This aim was accepted. Brothers stopped to be strolling preachers. They left even their simple remote places and moved to cities where they had big convents with churches and they did their ministry there (The history of the order in the world). The sense for science and education was gradually developed even though in another direction, and in about 1236 the Franciscans had their won Department at the University of Paris (Hunčaga, 2008, p. 59).

Conclusion

²⁴ “Let all the friars, whether clerics or lay, perform the Divine Office ... And let them be able to have only the books necessary to fulfill their office ... Let it not be licit to the other (brothers, who) do not know how to read, to have a book.” (Regula non Bullata 3:10)

²⁵ “Let no friar, in any manner pick up or receive or cause to be received money or coins, neither for the opportunity of clothing nor of books nor as the price of any work, indeed for no opportunity, except on account of the manifest necessity of the sick friars.” (Regula non Bullata 8:28)

²⁵ “I also admonish and exhort the brothers that in their preaching their words be studied and chaste, useful and edifying to the people, telling them about vices and virtues, punishment and glory; and they ought to be brief.” (Later Rule 9:98)

²⁶ “I give you my assent to give lectures on divine theology but along your effort try not to choke the spirit of prayer and piousness.” (A letter to Brother Anthony)

When we were talking about Mendicants and their example of apostolic life originated in Middle Age we should not omit another two Orders – the Carmelites²⁷ and the Augustinians²⁸. Their effect was not so strong on our set problematic comparing with the Franciscans and the Dominicans. The Orders of the Franciscans and the Dominicans were and still are important for the Church history. Their origin was not simple but their originality and new thoughts survived in spite of the strongest waves of aversion of that time. These Orders were connected thanks to the main ideas of mission even though they seem to be pretty far away from each other. The Dominicans were influenced by the Franciscans with their way of total devotion to poverty and humility and the Franciscans were influenced by the Dominicans' way of devotion to studies and so achieving great results in the mission among the heretics. In this way they became the real powerful weapon in hand of popes because the Franciscans did not learn only by example but they already supported it by evidence and thorough studies and on the contrary the Dominicans could use their knowledge with beautiful example of life in poverty and obedience among the poorest. These two Orders have always kept their faithfulness to first demands of their founders even though they pinched these ideas to each other.

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²⁷ Bertold from Calabria founded the order in 1195 but it was not approved until 1276 by Pope Honorius III. The statute of the order bounded its members to total poverty, silence, and fasting.

²⁸ This order was not founded like the previous three orders. It arose by merging more mendicant communities which flourished in 12th and 13th century. Pope Innocent IV and later Alexander IV ordered them to merge into one order with the statute based on Augustine rule. The order has become “the guardian of divine apostolic issues” since 1359. The care about the papal vestry and supervision over liturgical feasts were entrusted to them and are still entrusted till today.

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