



THE PROCESS OF INSTITUTIONALIZATION:
DOMINIC, FRANCIS, AND THE EARLY BUILDINGS

Over the course of the thirteenth century the new orders evolved from clusters of itinerant mendicant preachers living in provisional quarters and devoted to evangelical poverty to residential communities with large urban centers. They often transformed neighborhoods or created new ones. The process was driven by many factors, among which was the exponential growth of conversions, the friars' shifting roles in their relation to the lay public, and the need for both the representation of institutional identity and space for teaching and administration. Specific papal interventions directly expanded or contracted the friars' centers and provided means to delimit the friars' role vis-à-vis of relations with local hierarchies, both religious and secular. This chapter will examine how evolving structures and institutionalization specifically affected approaches to the construction of centers.¹ It will do so not from the clearly distinct "architectural cultures" of the Preachers and Friars Minor in the early decades of their existence, nor gradually culminated into a common approach to building as the thirteenth century progressed, as much as that they came to look very much the same (as in the Dominican church of Saint Catherine in Paris and the Franciscan Santa Maria Gloriosa del Fiore in Venice). By the end of the thirteenth century, and probably well before, a distinctly mendicant architectural identity was largely shared by Dominicans and Franciscans; this identity in turn shaped the character of buildings in the other mendicant orders. How did this process occur?

Buildings and Space for the Friars Preachers

As wandering preachers and laymen Francis and his followers initially sought only provisional shelter. But from the outset the Preachers in an order of centers required means for liturgical services. As a result, it was natural for Thomas to introduce his concept for a preaching order in institutional terms, and over the course of his six years in Langobardia he developed the initial organizational structure of the new order, he must also have considered what kinds of buildings would be appropriate for the new community.

Even before the formal constitution of the Preachers, Thomas had been concerned with locating his ministry of conversion from Italy. Some elements of his concept, such as

¹ Giovanni Micò, *Thomas: the man of the year from the year 1224* (St. 201).

Preaching Building Burying Friars Medieval

Wolfgang Guggemos



Preaching Building Burying Friars Medieval:

Decoding **Preaching Building Burying Friars Medieval**: Revealing the Captivating Potential of Verbal Expression

In a time characterized by interconnectedness and an insatiable thirst for knowledge, the captivating potential of verbal expression has emerged as a formidable force. Its capability to evoke sentiments, stimulate introspection, and incite profound transformations is genuinely awe-inspiring. Within the pages of "**Preaching Building Burying Friars Medieval**," a mesmerizing literary creation penned with a celebrated wordsmith, readers set about an enlightening odyssey, unraveling the intricate significance of language and its enduring impact on our lives. In this appraisal, we shall explore the book's central themes, evaluate its distinctive writing style, and gauge its pervasive influence on the hearts and minds of its readership.

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