Cathedral Presentations
Wednesday at 10:05
15 minutes each

***Prize award ceremony***
with Dean Ashby, Monday Dec. 7, 3 p.m. in the Wired! LAB
Overall Assessment: how integrated and well-presented is the project as a whole? Did the participants work effectively together as a team in this project, with a good balance between the historical, architectural and/or iconographic –urban components?

Fun, Humor and Originality? Wild and wonderful ideas?

Is it a beautiful and effective project?

Did the team engage with the following:

the Christianization of the site and location of early buildings?
the economic context? (income and expenditures); the workforce?
The locations of wood and stone?
Enhancing the cult of the relics through the decorative program and/or the design of the building?
Design a building that will stand up in a strong wind and that is plausible for its geographic location and date?
Goodbye Gothic?
Beauvais Cathedral, begun 1225
Were there other voices? If so, where are they?

The dangers of texts and documents – what kinds of records do we have of dissent?

The Inquisition, c. 1225+

Le Roi Ladurie: *Montaillou, The Promised Land of Error*
How should the church spend its income? What is the mission of the church?

The model of Christ and the Apostles,
The Sermon on the Mount ("blessed are the poor")
Abandon all and follow me

Saint Jerome

Saint Bernard of Clairvaux
What were some of the issues?
- inadequacy of parochial clergy in the face of a rapidly-changing world/
  issues of literacy/ the complexities of confession and penitence
- the élite upper clergy, detached from the realities of contemporary society (especially the poor and the middle class)
- issues of the wealth of the church and charity/ the quadri- tripartite division
- “apostolicity”/ wealth and poverty/ What was the message of the Bible?
Petrobrusians (Peter of Bruys, active c. 117-1120)
Waldesians
Cathars
(Albigensians)
Umiliati

Common themes: poverty and austerity (often in cloth-producing areas, preaching by men and women)
“anti architecture”
Catharism
The Spread Through Europe
How did the church identify and respond to the threat of heresy?

1. The Development of Two New Types of Clergy, Dominicans and Franciscans (Friars)
2. The Inquisition
Expropriation

The Cathars being expelled from Toulouse
The papacy and the Roman curia

Secular clergy:
- parishes and cathedrals
- both urban and rural

Monastic communities = “regular clergy”
- rural; the role of monks is to study and pray

Lay public
Friars are mendicant, or begging orders:

Franciscans, approved 1209
Dominicans, approved 1216

Apostolic poverty; public and externalized mission of conversion and outreach to the urban public
The Saint Louis Bible, Toledo, c. 1230, vol. 1 fo. 4r
Secular clergy: parishes and cathedrals

Monastic communities = “regular clergy”

Lay public
Secular clergy: parishes and cathedrals

Monastic communities

The mendicant orders

Lay public
Why are friars important?

• a new model of religious life

• new types of texts:
  the concordance, penitentiaries, the Golden Legend (lives of saints)
  sermon collections

• new connectivity to the lay public

• new academic system
Pistoia, San Francesco: friars quest for donations
Saint Dominic: 1170-1221, as represented in a panel in the Capodimonte Museum, Naples

a new *clerical* order: Dominicans were priests from the outset and always needed chapels and altars.
Francis, 1181/2-1226, founded a lay movement devoted to preaching and helping the poor; a focus on the New Testament model of the apostolic life.

Francis wanted his followers to be “pilgrims and strangers.”
Saint Francis of Assisi, d. 1226
Giotto, *Saint Francis receiving the stigmata* fresco in the upper church of San Francesco in Assisi.
Apostolic poverty
The renunciation of all ordinary sources of clerical income

Preaching in public places – this was “apostolic”

Franciscans and Dominicans reject offerings from Usurers, c. 1235
The power of mendicant prayer

Toledo Moralized Bible, early 1230s: charity and the
Peter Martyr preaching, fresco at the Bigallo, Florence
Preaching was to lead to penance; confession and absolution also offered outside, in public space.
Purgatory as an economic system:

British Museum MS. 37049, fol. 24v.
A new relationship between the clergy and lay public:

Outdoor preaching
Burying the dead
Visiting parishioners in home
Andelus centonne

li celf du roi partis

vait sen grant alcure

desus son arrabis

deuant la roine

destent sus r tapis

Iaust fis fait la roine molt venes estrieris

que fait li mieudres rois qui onques fut estris
Dominicans
Franciscans
FLORENCE, ITALY

9th century walls
Walls of 1173-1174

Walls of 1284-1333

Dominicans: Sta. Maria novella

Franciscans: Sta. Croce

Florence, Sta. Croce, the church and piazza of 1294
Florence, the Franciscan church of Sta. Croce and piazza, begun 1294
Why and how are friars different from parish priests or monks? The “externalized mission”

How does this translate into a different attitude towards architecture and its decoration?

How can you build churches when you live by begging?
Assisi, the Porziuncola excavations of the first Franciscan structures around the chapel (1)
Salzwedel, the Franciscan church as reconstructed by R. Leineweber
Building as incremental, episodic process

Grefriars, Oxford: 3 phases of construction
Oxford, hypothetical reconstruction of the Franciscan convent
The Franciscan convent in Oxford, c. 1300
Assisi, Sta. Maria degli Angeli
the Porziuncula

Assisi, San Damiano
Siena, the church of San Francesco
Cortona, San Francesco
And typical Franciscan plans
Charity – visiting the sick in homes
Exterior tombs outside the façade of Sta. Maria Novella, Florence
FLORENCE, STA. MARIA NOVELLA, LOWER STORIES C. 13
A “social topography” of death: London Greyfriars’
Roscommon, Ireland: tombs in the interior of the Dominican church