3. And because God has called us (1 Cor. 7:15) not only for the sake of our own salvation, but also for the sake of educating others by means of example, advice, and salutary admonitions, we ordain that none be accepted into our Order unless he be a cleric who is competently instructed in grammar or logic, or a cleric or a layman whose entrance [into the Order] would produce an acclaimed and much-admired edifying effect among both clergy and laymen.

4. And if there is a need to accept someone by exception to this rule to take care of household duties [which fell to lay brothers], he should not be accepted without a pressing need, and only with a special permission from the Minister General.

9. ...However, it is permitted for [novices during the probationary period] to occupy themselves with reading educational literature, as long as their master allows.

11. No one shall contract a debt or take out a loan, which the brothers would be obligated to repay, because we have “nothing of our own,” according to the Rule. However, they can say that they will do [manual] work faithfully in order to compensate [for the borrowed amount], and apportion alms for that purpose, whenever God may provide it. <...>

15. And since whimsicality and superfluity are directly opposed to [the idea of] poverty, we ordain that buildings that are whimsical as far as pictures, ceilings, windows, columns, and such things are concerned, as well as superfluity in length, breadth, and height [of buildings], taking into consideration the nature of the locale, be strictly avoided. <...>

18. Also, there should be no glass windows with stories or pictures in them, except that the principal glass window behind the main altar of the choir can have the images of the crucifix, Holy Virgin, Saint John, Saint Francis, and Saint Anthony, exclusively. And if they be otherwise, they are to be removed by the visitators. 2

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2 Cf. similar restrictions on music in the “Letter to the Entire Order”: 40Therefore, I beg by all means, as best I can, Brother H., the General Minister, my lord, to have the Rule observed inviolably by everyone, 41to have the clerics say the Office with devotion before God not concentrating on the melody (melodia) of the voice but on the harmony (consonantia) of the mind, that the voice may be in harmony (concordare) with the mind, the mind truly in harmony (concordare) with God.a 42[Let them do this] that they may be able to please God by their purity of heart and not
23. Also, neither the Order nor anyone on behalf of the Order may maintain any animal, either for an individual brother or for a [Franciscan] house, with the exception of mousers....
24. Also, because according to the Rule “the brothers ought not appropriate anything for themselves,” we ordain that no brother, neither by himself nor through an intermediary, take anybody to court on account of any worldly thing or injury, in order to preserve the purity of “highest poverty” in all respects.

Rubric 5. On the Manner of Conduct outside the House

6. Also, no brother on their journey or elsewhere ought to carry anyone’s money....
7. We strictly prohibit any brother from taking a treasurer with him on his journey, or a lay servant who would carry money for him....

Rubric 6. On Occupations of Brothers

1. Since the Rule [Regula bullata Chapter 5] says that “Those brothers to whom the Lord has given the grace of working may work faithfully and devotedly,” we ordain that all brothers, both clerics and laymen, be compelled by their superiors to exercise themselves in writing, studying, and other work that is appropriate for them.... <...>

12. Also, those [brothers] who are to be sent to Paris to study [the arts and theology], should first be trained, for two or three years after their novitiate, in the School (Studium Generale) of their Province or in their local school, unless they are so well educated that they can be sent immediately after their novitiate.... <...>

20. The brothers who were sent to study, upon their return, must render account of their total expenses. And let them beware lest they spend on other things the alms that were sent them to buy books. Also, they should not order fancy or expensive books for themselves.

just charm the ears of people by their sweetness of voice (non cum lascivitate vocis aures populi demulcere; idea taken from the Cistercians).