

Out of Egypt - Rule of Man vs. Rule of God..... 1
Church Construction 2
The Crusades 3
The Remnant..... 3
The Scholastic Giants 7
The Monastic Movement..... 10

Out of Egypt - Rule of Man vs. Rule of God
900-1200 AD

In the tenth and eleventh centuries the church had fallen from power into a state of legalized servitude to the feudal land barons. This two hundred year period saw the practice of lay investiture instituted, whereby the land barons and kings controlled both the appointment and the installation of churchmen a practice called "lay investiture." The German church especially had become a state church.

In 910 the **Benedictine Order** of Cluny had been founded in Burgundy. A movement emanated from Cluny calling for monastic reform. It demanded enforcement of clerical celibacy, the abolition of simony, and the separation of church and state. "Simony" was the sale or purchase of a church office, named such after the infamous Simon the Magician of Scripture.

Nearly 300 Cluniac houses were freed from secular interference and in 1059 the College of Cardinals was created. This institution freed the papacy from the king by establishing the election of the pope by the College of Cardinals. This severing of ties reached a pinnacle in 1073 when an arch-deacon named Hildebrand was elected pope and became Gregory VII (1073-1085).

Instead of asking for equality between church and state, Gregory VII insisted spiritual power was supreme over state authority. In 1075 he formally prohibited lay investiture. He threatened to excommunicate any layman who performed it and any churchman who submitted to it. Specifically, Gregory VII accused Henry IV, King of Germany, of both simony and lay investiture; then summoned Henry to Rome to explain his conduct.

Henry's response was to convene a synod of German bishops in 1076 that declared Gregory a usurper and unfit to occupy the Roman see. In retaliation, Gregory excommunicated Henry and deposed him, absolving Henry's subjects from all oaths of allegiance under Feudal law. A revolt of German nobles immediately resulted. Henry showed up on Gregory's doorstep in January 1077 in Canossa, a castle in the mountains of Italy. Dressed as a penitent, the king stood in the snow barefoot for three days and begged forgiveness. Then, in Gregory's words "We loosed the chain of the anathema and at length received him ... into the lap of the Holy Mother Church."¹

The struggle wasn't over until 1122 when a compromise known as the Concordat of Worms resolved that the church, while having the right to elect individuals to church office, would exercise that right only in the presence of the emperor or his representative.

¹ Bromiley, Geoffrey *Historical Theology* (Eerdmans, GrandRapids, 1978), pp. 198-199.

Church Construction

This was a feverish period of church construction. Between 1163 and 1235 the great Gothic cathedral at Notre Dame was erected. Some 500 great Gothic churches were built in France alone. The Gothic style was conceived by the abbot of St. Denis near Paris during the restoration of his abbey church. Abbot Suger wrote, "I seem to find myself, as it were, in some strange part of the universe which was neither wholly of the baseness of the earth nor wholly of the serenity of heaven, but by the grace of God I seemed lifted in a mystic manner from this lower towards the upper sphere." The majesty of the church structures reflected the majesty of the papal office as it rose above all secular offices to become the single most powerful office in Europe. The holders of that office began to emerge from the ranks of canon lawyers, experts in church administration, instead of arising from the monastic orders.

The first of this new breed of world-class power brokers was Pope Innocent III (1198-1216). He announced, "The successor of Peter is the **Vicar* of Christ**: he has been established as a mediator between God and man, below God but beyond man; less than God but more than man; who shall judge all and be judged by no one." Innocent III told the princes of Europe in Josephian fashion that the papacy was like the sun while kings were like the moon. As the moon received its light from the sun, so kings derived their powers from the pope. Almost everyone believed in heaven and hell and in the pope's management of the grace to get to one and avoid the other.

* **Vicar** - one who acts in behalf of another (substitute); a person who is authorized to perform the functions of another as the other's deputy.

Thus the pope's first weapon was the threat of excommunication. He could pronounce peasants and princes alike to be anathema and they would be "set apart" from the church, deprived of the grace essential for salvation. After such a sentence, a bell rang as if for a funeral, a book was closed and a candle was extinguished --- all to symbolize the cutting off of the offender. If he entered a church during Mass, he was expelled or the Mass was halted. The offender could not be a guardian, executor or party to a contract. He could not receive a Christian burial at death nor be buried in sacred soil.

The pope's second weapon was the interdict, a type of "ecclesiastical lock-out." An interdict fell upon an entire nation rather than an individual. It suspended all public worship and, with the exception of baptism and extreme unction, it withdrew the sacraments from the lands of disobedient rulers.

In England, King John (nicknamed "Lockland") differed with Innocent over the election of the archbishop of Canterbury. This was the same John of Robin Hood fame, brother of Richard the Lion Heart. John has been described as "cruel, mean, licentious, faithless, weak of will, without counterbalancing virtues." John refused to accept Innocent's appointment of Stephen Langton, a noted scholar and theologian. John confiscated the estates of the see, and expelled the monks of Canterbury. Naturally Innocent laid an interdict on England. John

confiscated the property of the English clergy who supported Innocent. Innocent excommunicated John. John took hostage the children of some of the barons. Innocent deposed John (1213), and then he authorized Philip II of France to execute the sentence. John, meeting increasing hostility from the nobility decided to back down. John was forced to become a vassal to Innocent, receiving England back as a fief, and paying Innocent a sizable annual tribute.²

The Crusades

Pilgrimages were very popular in the 11th century. In 1065 a mass of 7000 pilgrims from Germany met opposition from a band of fanatic Islamites called Seljuk Turks. The Turks overran Jerusalem and Asia Minor, and in 1071 captured the eastern emperor and scattered his army. Asia Minor was the chief source of revenue and troops for Byzantium and trinket sales were down in the Holy Land. In 1095 the Eastern Emperor, Alexius I appealed for help from the West. Pope Urban II proclaimed the First Crusade open for volunteers. So impassioned was his plea that a roar rose from the crowd: DEUS VOLT! God wills it! Urban thought that was a catchy phrase and declared it the authorized battle cry to use against the Muslims. He promised forgiveness for past sins to all who would go and fight and a share of the booty as well. This was an "indulgence" of past sins which soon was extended to those who couldn't go but who could help finance the Crusade. They could purchase an indulgence, much as we purchase war bonds.

During that 1st Crusade there were horrible attacks against the Jews, Christians were involved in rape and plunder, and incredible atrocities were committed against the Muslims. Crusaders with crosses on their fronts sawed open the dead bodies of Muslims in search of gold, sometimes cooking and eating the flesh. Jerusalem was retaken with a force of 5000 knights and infantry only to fall again and again. A 2nd crusade called in 1149 by Bernhard of Clairvaux under papal command withered away; the 3rd crusade of 1189 was led by Frederick Barbarossa of Germany, Richard the Lion Heart of England and Philip Augustus of France. Saladin fought them to a standstill and the crusade ended in a truce; the 4th crusade was intentionally off-target and over-ran Constantinople instead of rescuing Jerusalem (Innocent declared it a Satanic plot and excommunicated all participants) but kept his presence of mind long enough to appoint an archbishop successor to his old enemy; that crusade was followed by a children's crusade and the final 5th crusade.

Constantinople never recovered from the damage done. The Greek and Latin churches were irrevocably split when Jerusalem fell finally in 1291, it ended the crusades. It was a pope who called the first crusade, and popes who renewed the call --- they, not the emperors, wanted a united church East and West, and universal sovereignty. They failed to realize that God does not use the sword to take what already belongs to him.

The Remnant

In the 12th century, the image of Rome was changing for the worse. In a work entitled "Gospel According to the Mark of Silver," we see the Pope gathering his cardinals for a sermon on the mount. Urging them to fleece suitors at the papal court, the pope says,

² Ibid. 203-204

For I have given you an example, that you also should take gifts as I have taken them. Blessed are the rich, for they shall be filled, Blessed are they that have, for they shall not go away empty, Blessed are the wealthy, for theirs is the court of Rome.³

At this point in time, church institutions held nearly 25 per cent of all European real estate. The great medieval warrior generals were bishops, such as the brutal Bishop Odo of Bayeux, William the Conqueror's right hand man in 1066. The King of France, just before the year 1000, appointed himself abbot of St. Denis, a wealthy monastery, for economic reasons. That same striving for economic security characterized the monastic movement as a whole, even to its reformed wing. This was the Church at its lowest ebb.

The Cluniac movement through gifts and takeovers had become an immensely wealthy group of a hundred houses. "Conceived in faith, it became mired in works."⁴ In the 11th century, a lay minority movement group called "The Reformists" attacked the idea of an elite clergy, denied the need for a priestly mediator and insisted authority resides in Scripture alone as opened to us by the Holy Spirit. The harsh response of the clergy led to burnings for heresy at Orleans, France in 1022. Here we see the seeds of the Reformation. The Reformation was not a sudden realization by Martin Luther that the Catholic Church misunderstood the doctrine of grace. It was the culmination of 600 years of corruption, depravity and hypocrisy forced upon a populace who hungered for the vitality of true Christian faith.

When all society is seen as part of the church, and yet that society is obviously sinful, a spiritual elitism tends to blossom. It is evidenced in the 11th century in insisting that the clergy be celibate, or in the exclusion of the laity from receiving the cup (4th Lateran Council, 1215). If there is no distinction in being a believer, because everyone is, then the emphasis tends to fall on rank/office, or on signs of exceptional holiness which leads to the adoration of saints. When church-goers use the impersonal pronoun "they" to refer to the minister and/or church officers, this tendency toward elitism is present.⁵

Such a group of elitists resided in the monasteries in the 10th century and yet this elitist corps would construct the movements that, by the time of the Reformation, would forever split the western world into three competing intellectual camps:

- **Traditionalists** who would cling to the catholic heritage;
- **Reformists** who opposed more than they upheld and hence inherited the label of protestants;
- **Separatists** who rejected God altogether in favor of humanism and human reason.

As we explore the seeds of the Reformation in the 600 years preceding, keep these three very distinct categories in mind. They will take on many forms in various movements as we explore their growth during the pre-reformation and fruition period during the Reformation itself.

Monasteries increasingly enjoyed certain privileges through the 13th century. They were "protected" from interference by the church and by the state. They were exempt from taxation

³ Jackson, Jeremy C. No Other Foundation (Cornerstone, Westchester, Ill., 1981), p. 101.

⁴ Ibid. 85.

⁵ Ibid. 95.

and vassal duties. They were free to pursue their vision of a Christian ideal.⁶ On the other hand, a number of monasteries were coerced by secular princes into diverting the endowments to the princes. The princes returned only part of the revenues and allowed enrollment to fall off. In many other monasteries lay patrons had appointed abbots who valued the post more as a livelihood than a calling. These abbots brought with them their wives, families, warriors, horses and hunting dogs.⁷

The monastery at Cluny (founded 910) took a different approach to monastic order. Where previous monasteries were separate and independent compartments, at Cluny each new house was headed by a Cluny graduate and formed a congregation of monasteries around the core at Cluny. This became the ideal for the Franciscans, Dominicans and Jesuits. Cluny was Benedictine in its approach but made certain modifications based on a reform movement led by Benedict of Ariane (not Benedict of Nursia). These changes stressed silence except in group worship. The services were lengthened and elaborated. Monks no longer worked in the fields. That was done by serfs while the monks prayed. The abbey churches were huge. Scholarship was not encouraged and the study of classical non-Christian authors was either forbidden or deprecated.⁸

More and more it became the practice for monasteries to be put in the ownership or under the control of some famous abbey. This was to avoid the influence of a lay proprietor and to ensure the strict observance of the Rule.⁹

A monastery at Bec in Normandy, was begun at the start of the 11th century by **Herbein**. In contrast to Cluny, it became a center of intellectual life and theological activity. In the 1050's Anselm joined the group at Bec. He was the greatest theological intellect between Augustine of Hippo and Thomas Aquinas. Bec became famous and wealthy.¹⁰ In Anselm we find the seeds of Scholasticism - the pursuit of balance between reason and faith. Extreme Scholasticism eventually led to the Separatists - the Scientific Solution to everything, Humanism, Marxism, Atheism and Nihilism. But in Anselm himself we do not find these aberrations of pure reason.

Universities arose in the 12th and 13th centuries as associations or guilds of teachers with theology as their major subject. Paris became a leading university as did Bologna. They were chartered from the Pope and pursued the relation of faith and reason. The questions they sought answers to were like these:

1. Is God's revelation that culminated in Christ consistent with reason or are the two contradictory?
2. If the two are compatible, which should have priority, the faith which is the basis of Christian commitment, or man's reason?
3. Can reason demonstrate as true what the Christian believes about God?
4. If it cannot, does what is received by faith complement what is reached by reason, or do the two contradict each other?

⁶ Latourette, Kenneth A History of the Expansion of Christianity 5 vol. (Zondervan, Grand Rapids, 1970), p. 421.

⁷ Ibid. 417.

⁸ Ibid. 419.

⁹ Ibid. 421-422

¹⁰ Loc. Cit.

5. If reason seems to deny what the Christian accepts on faith as given by God, should he follow reason and discard faith, or can he find some way to hold to both? ¹¹

The method used by Scholasticism to reach answers to these questions was Aristotelian logic (if, then, else, therefore) and the dialectic of Plato's Socrates (leading the listener to a conclusion by a series of probing questions). To acquaint themselves with the Greek philosophers the Scholastics used the only texts they had, the Latin materials available in the monastic libraries. They began to search out original Greek works or alternative translations from Persia where the Nestorian heretics had left them in 400. They began to attend Moslem schools which carried Syriac translations and Arab schools in Spain where Jews, Christians and Moslems studied together. The Eastern theology of Constantinople was encountered and brought West into this "new wave" theology.

Maimonides, the famous Jewish philosopher and admirer of Aristotle, was also studied and the neo-Platonic ideas of the first five centuries were revived as a consequence. However, this was not a re-examination of basic Christian principles. The years since those early heresies had seen changes in the security and stability of Catholic doctrine. The Scholastics were able to build on the answers given by earlier generations. They were also more concerned with the nature and attributes of God than their forebears.¹²

What had formerly been the domain of the East, theology, was not hotly pursued by the West whose domain had been discipline. The East-West schism was more than geographical and more than just a fight for political dominance. There was a completely different approach to the Christian walk. In the East you had to talk a good game. In the West you had to walk a good game. In the East you had to know the theological ramifications of your doctrine, even if you couldn't apply the doctrine to daily living. In the West you had to outwardly manifest your humility and devotion in daily living, even if you had no basis for why you should behave that way. From 900-1500 there is a melding of these two distinct approaches to Christian living and theology.

Mysticism had become a major force in about 500 when the works of the Greek theologians were published under the pseudonym of "Dionysius the Areopagite." They were probably developed in the Monophysite circles of Syria. They gained wide acceptance as subapostolic expositions of how the celestial hierarchy of God and the angels was related to the ecclesiastical hierarchy of bishops and priests with their sacraments. The writings of Dionysius formed the basis for the thought of Bernard of Clairvaux and Thomas Aquinas.¹³ This period therefore not only knit East and West together, but also past and present.

Realism versus Nominalism - Scholasticism ran into some philosophical arguments early on that have had great impact on church doctrine and application. The greatest issue was the confrontation between Realism and Nominalism. Briefly contrasted, the two schools of thought go like this:

¹¹ Ibid. 496.

¹² Ibid. 498.

¹³ Pelikan, Jaroslav The Christian Tradition, 3 vol. (University of Chicago Press, Chicago, 1978), I, p. 344.

REALISM - Plato declared that words or phrases which describe "universals" have an independent existence from the individual units which comprise them. We have coined the phrase, "the whole is more than the sum of its parts" to describe this approach. As applied to theology this would mean that mankind as a whole has been corrupted by the sin of Adam. The saving work of Christ is for mankind as a whole and not for isolated individual men. The church is more than the sum of individual Christians or local congregations.

NOMINALISM - This school of thought maintains that only particular things are real and universals are merely words coined by the intellect. Terms such as mankind, city, nation, animal and church are concepts of the mind. Only individual objects and events exist. Men, seeing what they believe to be resemblances between objects, invent abstract terms to group individual objects together. Likewise, the Trinity must refer to three individual gods no matter what concept we try to link them with.¹⁴

The Scholastic Giants

ANSELM (1033-1109) - Anselm was born in northern Italy. His father was not religious, but his mother was pious and devout. After his mother's early death and an argument with his father, Anselm went to England. In 1060 he entered a monastery at Bec where Lanfranc was abbot. After Lanfranc became Archbishop of Canterbury, Anselm became abbot in 1063. In 1093 he succeeded Lanfranc as Archbishop of Canterbury. He stoutly maintained the church's privileges against the arrogance of the king, William Rufus. Henry I, successor to Rufus, banished Anselm. He left for Cluny where he was greeted with cheers.

Anselm belonged to the realist school and endeavored to prove the existence of God ontologically¹⁵ (i.e. based on the outcome or consequences of a divine being's existence). The argument proceeds that if we define God as that greater than which nothing can be thought, then if we also surmise that the greatest without existence is less than the greatest with existence, God must exist or be less than the greatest that can be thought.¹⁶

As to the relationship between faith and reason, Anselm said, "I believe that I may understand," thus placing faith before reason. In Anselm we find "mysticism combined with scholasticism, gentleness with strength of character, pious devotion with lofty speculation, prayer with logical analysis."¹⁷ "Through reluctant necessity Anselm was an administrator. He was also, but not unwillingly, a man of prayer who left behind him a guide for meditation and spiritual self-examination. He was, moreover, a pastor who as prior, abbot, and archbishop had much at heart the welfare of his flock. He cared for them one by one as individuals as well as in groups."¹⁸

Anselm was a contemporary of **Hildebrand** (Gregory VII) with as large an impress on church history. He maintained that belief in God, the nature of God, the Trinity, immortality, and

¹⁴ Ibid. pp. 498-502.

¹⁵ Moyer, Elgin S. *The Wycliffe Biographical Dictionary of the Church* (Moody Press, Chicago, 1981), p. 14.

¹⁶ Runes, *Dictionary of Philosophy* (Littlefield Adams, 1965), p. 219.

¹⁷ Loc. Cit. Moyers

¹⁸ Ibid. Latourette, 499.

the incarnation, death and resurrection of Christ, could be reached by reason and were the inescapable accompaniments of a rational view of the universe.¹⁹

PETER ABELARD - On as high an intellectual plane as Anselm, but considerably lower moral plane, was Peter Abelard (1079-1142), a contemporary and opponent of Bernard of Clairvaux. Abelard was intellectually keen and thrived on debate. He was charming and a stimulating teacher who attracted throngs of students, but he was also arrogant. He loved to challenge accepted beliefs and to best his rivals in debate, including elders and teachers. And yet it is from Abelard that we receive one of the most influential interpretations of the atonement. He believed it was the function of reason using Aristotelian logic to refute error and illumine the truth which comes through divine revelation and is apprehended by faith.²⁰

Abelard was born in Brittany of Aristocratic parents. His father was a scholar and both parents later adopted the monastic life. At the height of his early fame, Abelard fell in love with the beautiful and educated Heloise, niece of a canon of the cathedral in Paris. He became her tutor, gained a position in her uncle's home and seduced her. She bore his child. Abelard secretly married her. Her uncle was infuriated and had Abelard emasculated. Abelard then had Heloise become a nun. He became a monk and traveled from one monastery to the next. He wrote extensively and gained many enemies along the way.

Abelard was charged with heresy in 1121, and in 1140 Bernard of Clairvaux had him condemned at the Council of Sens for his teachings on the Trinity, the atonement, free will, and original sin. Bernard was a mystic, stressing divine love rather than speculative theology, and he was intensely committed to the traditional formulas of the faith. Abelard had spoken out against nominalism with its three-god Trinity in a way that left him open to charges of Modalism. Abelard appealed to Rome, but the Pope confirmed the condemnation. He was excommunicated. Cluny gave him refuge, he was later reconciled with Bernard, and he spent his last months in prayer and reading.

Abelard challenged his students and pointed out the weaknesses in both realism and nominalism. In his teachings on ethics, Abelard held that sin is not the overt act alone, but primarily it is the motive for the act that speaks to its sinfulness. He held that mankind does not share in the guilt of Adam's sin, but that all share Adam's punishment. Man's inclination to sin doesn't impute guilt any more than his good works merit God's favor. By reason many may choose good over evil. His intent in doing good, his motive, is what determines sin.

Abelard's teachings on atonement were likewise questionable. He rejected Anselm's position that Jesus' satisfaction of God's wrath on the cross was necessary for the forgiveness of sins. He pointed out that God had forgiven sins before Christ came. Christ's sacrifice was to take on himself the suffering of mankind which comes as a result of sin. This "morally persuades" us of God's love and releases in us a new capacity for love. That is certainly not Reformed doctrine.

THOMAS AQUINAS (1225-1274) - Thomas was born near Naples. He received his early education at the Benedictine monastery of Monte Cassino where his uncle was abbot. Then he

¹⁹ Ibid. Latourette, 500.

²⁰ Ibid. 502.

attended the University of Naples and became a Dominican monk there in 1244. That displeased his family who forced him to stay at home for the next two years. During that time he read and absorbed the Bible, some works of Aristotle and the "Sentences" of Peter the Lombard (the standard text of a theological education). When his family released him, Thomas went to Paris and then Cologne where he became the most outstanding student of an outstanding teacher, Albert Magnus. Thomas then spent several years at the University of Paris where he received his doctorate. In his mid-twenties he declined appointment to be abbot of Monte Cassino. He was a friend of Bonaventure, later head of the Franciscan Order.

Thomas became a member of the court at Rome, was commissioned by the pope and became a popular lecturer and preacher. He refused at one point the Archbishopric of Naples, and then from 1265 to 1273 he wrote his masterpiece, "Summa Theologiae." This later became the authoritative statement of the faith at the Council of Trent (1545-1563) and again in 1879. Thomas held that prior reason was always to lead to subsequent faith, and yet faith is also a road to truth.²¹

Thomas was large and quiet (known in school as the "dumb ox," calm, kindly, quietly charming and deeply religious. He wrote hymns and commentaries in addition to theology and philosophy. When the secular clergy attempted to oust the Dominican friars from the University of Paris, Thomas defended the friars. He favored Aristotelian thought over Platonic and therefore gained some Franciscan opponents who favored Augustine and his Platonism. It was Thomas who set forth the relation of reason to faith in such a way that it became easy for other Aristotelians to rationalize their philosophical bent with the Christian faith.

Aquinas felt that much of truth is not to be reached by reason. It can come only by faith, that is, by feeling and will. since God is the origin of both nature and revelation, both reason and faith are from Him and cannot be in conflict, nor can knowledge reached through the senses and reason contradict the truth which is given through revelation and apprehended by faith. He rejected Anselm's view that the existence of God is self-evident and can be proved. Aquinas maintained that God's existence must be accepted on faith alone. In Aquinas we see combined the views of Abelard and Anselm on the atonement: Christ both made satisfaction for man's sin and moved men to love.²²

What makes Aquinas unique is the place and time of his teaching. More than anyone else between 950 and 1350, he provided Christianity with a firm intellectual foundation, giving reason an honorable place in Christian thought. He stated clearly and comprehensively the basic Christian truths that the church had held for a thousand years, and in so doing, he refuted the proponents of heretical movements that had gained a foothold in the major universities and seemed to be gaining in popularity. We'll discuss some those movements in the fluctuations of monasticism shortly.

WILLIAM OF OCCAM (1300-1350) - The point to finish with here is that Scholasticism had reached its peak in Aquinas. By 1330 it was under strong attack by an Englishman named William of Occam. An Oxford student and a member of the Franciscan Order, William was a

²¹ Ibid. Moyers, 16; Ibid. Latourette, 511.

²² Ibid. Latourette, 511-513.

radical, a rebel, a nominalist and controversialist by temperament and conviction. Like Paul, William argued that reason and logic are foolishness in God's sight. He severed completely the tie between reason and faith. He rejected all of Anselm's and Aquinas' "proofs" for God and used Aristotelian logic to do it. No new monastic orders arose from 1300 to 1550 and in that fact alone we can see the decay that preceded the Reformation.²³

The Monastic Movement

Let's go back to the monastic movement as a whole to see what Scholasticism was competing with, and then we'll close with the lay movements of this period.

CISTERCIANS - The Cistercian movement in monasticism began in 1098 with Robert, a Benedictine monk who was zealous for reform and strict observance of the monastic ideal. There were five distinct characteristics that separated the Cistercians from the Benedictines.

First and least was the color of their habits. They wore greyish white instead of black and were referred to as "white monks."

Second, was their vow of poverty. Where the Cluniacs were building great churches and wore costly liturgical vestments, the white monks used painted wooden crosses, silver rather than gold, and linen instead of silk. They refused to raise money for their houses by tithes, offerings, altar and burial dues or from the labor of serfs.

Third, they established their monasteries far from the city, cleared and tilled their own land, and followed the rule of silence.

Fourth, they spent less time in liturgies and more time in private devotions. This was the opposite of the Cluniac trends. There were no schools for oblate children (those dedicated by their elders to the monastic life). The minimum age was sixteen to join the group, old enough to make a reasoned decision.

Fifth, the Cistercians welded together their houses better than the Cluniacs. They accomplished this by using identical service books, visiting every abbey annually by the abbot of Cistercium or by the abbot of one of the four eldest foundations, and all the abbots assembled at Cistercium annually for fellowship and to settle any legislative or disciplinary actions.²⁴

BERNARD OF CLAIRVAUX - Bernard was the most influential individual in the religious life of Western Europe of his generation. He was born of two devout parents of noble stock. He became a monk of Cîteaux (Cistercium) in about 1112 at age 22. He brought with him about thirty friends and relatives including 5 brothers he had persuaded. In 1115 at age 25 Bernard became abbot of a new foundation at Clairvaux. He remained head of that house until his death in 1153. Bernard was a mystic, meaning basically that the thrust of his religious devotion was in a life of private prayer and in the cultivation of the sense of the presence of God.

²³ Ibid. Latourette, 513-518.

²⁴ Ibid. 422-424.

Bernard was moved by the love of Christ and was committed to him not only as God but also as man. He promoted the revival of the adoration of Jesus in his humanity, especially through the hymn "Jesu, dulcis memoria" which begins, "Jesus the very thought of you with sweetness fills my breast." He was eloquent and persuasive as a preacher and orator. He wrote several books and was instrumental in healing a schism that nearly resulted in the election of two popes. He supported orthodoxy vigorously and in fact one of his monks became Pope.²⁵

The last monastic movement we'll deal with is called the "Friars" or mendicant orders. These are usually broken into four groups: the **Franciscans** (Brothers Minor or Grey Friars), the **Dominicans** (the Preachers or Black Friars), the Carmelites (White Friars), and the Augustinians (Austin Friars). They all combined the monastic ideals of poverty, chastity, obedience, and community living with preaching to those outside their fellowship. They were therefore missionaries by inclination. Where other missionary groups sought seclusion, the mendicant orders sought the large cities of the world.

FRANCIS OF ASSISI was born in 1181 of a well known and wealthy cloth merchant. He was a play-boy in the Augustinian tradition and a leader of the pack. Over time Francis began to change. He gave himself to the service of the poor and of lepers. He spent a lot of time in solitude and contemplation of Christ's sacrifice. He was thought insane. His father, enraged, locked him up and finally took him to the bishop to disinherit him. Francis stripped himself naked before the bishop and devoted himself entirely to "our father which art in heaven". He set himself to the restoration of chapels and begged for his food.

In 1209 during the reading of the Gospel at mass, Francis responded to a call to become a traveling preacher. Others in religious zeal joined him, taking on the vow of poverty, preaching, and serving the poor. In 1210 he and eleven companions went to Rome to seek approval to pursue their way of life. It was granted. With that approval throngs flocked to his preaching where before he was as likely to have been tarred and feathered.

Francis' teaching was unstudied and direct. It stressed the adoration of God, repentance, generosity and the forgiveness of wrongs. It encouraged love of neighbor and enemy, humility, abstention from vices especially of the flesh, fasting, and confession of sins to a priest.²⁶

Francis' devotion and zeal weren't unusual for the times. There were many wandering lay preachers, many of them ascetics, and many heretics. There were movements similar to neighborhood bible studies called Confraternities and singing guilds which presented songs of penitence and adoration in the vernacular. There were the Flagellants who bewailed their sins and marched through the streets in loin cloths scourging themselves until the blood ran. That movement quickly died out. The lay group we'll close with are the Waldenses.

Peter Waldo, a rich merchant of Lyons, realized one day that life is short and insecure. He went to a theologian to ask the way to heaven. He was told to sell what he had and give to the poor. He did. He provided for his wife and children, distributed the rest to the poor and begged for his daily bread. He studied the New Testament in a translation of his native tongue, and then

²⁵ Ibid. Latourette, 424-425.

²⁶ Ibid. 429-431.

began to preach. When the Archbishop of Lyons forbade him to preach, Peter Waldo appealed to the Pope. The Pope permitted him to continue in dioceses where the bishops would permit it. That restriction was too hampering and Peter Waldo and his followers soon disregarded it. They asked authorization from the Third Lateran Council (1179) but were denied. In 1184 they were excommunicated. There was good reason. The Waldenses taught:

1. Do not heed Pope or bishop
2. Church of Rome is corrupt
3. Women and laymen can preach
4. Masses and prayers for the dead are unscriptural
5. Purgatory is the trouble that comes to us in this life
6. Prayers needn't be said in church to be effective
7. Prayers should be said in the vernacular, not Latin
8. Church music and canonical hours are jaded
9. Laymen are as competent to hear confessions as priests
10. Every lie is a deadly sin
11. Oaths, even in court, are unscriptural
12. All taking of human life is against God's law ²⁷

Note the year of their excommunication: 1184. The next time we'll hear of this group is in the Reformation.

²⁷ Ibid. Latourette, pp. 451-452.