MORE EARLY SCHOLASTICS

Scripture: 2 Peter 1:3-11

Prayer
Hymns: 426 "Jesus, The Very Thought of Thee"
        427 "Jesus, Thou Joy of Loving Hearts"

ANSELM OF LAON (d. 1117)
A pupil of Anselm of Canterbury at Bec. Near the end of the 11th century he and
his brother, Radulf, established a school at LAon which became famous, attracting such
scholars as William of Campeaux and Abelard. Anselm of Laon was noted for his commentaries
on Scripture, laying the foundation for the standard medieval commentaries, the interlinear
glosses. Only a few sentences survive from him.

WILLIAM OF CAMPEAUX (c. 1070-1121)
After studying under Anselm of Laon he began teaching in the cathedral schools of
Paris. He was one of the most noted of the extreme realists. After being embarrassed
by his pupil, Peter Abelard, he retired to the school of St. Victor, where he may have
given up his extreme realism. He became bishop of Chalons in 1112.

ROSCELIN (d. c. 1125)
A native of Compiegne who studied at Soissons and Rheims. About 1092 while teaching
at Compiegne a monk of Bec accused him of tritheism. He was one of the early nominalists.
He was accused of tritheism at the Synod of Soissons in 1092 but when he denied tritheism
he was not condemned. He went to England where Anselm of Canterbury opposed his tritheism.
He returned to the continent and taught logic at Besancon and then at Loches, where Peter
Abelard was his pupil. Abelard attacked his tritheism. Roscelin found refuge at Tours
where he became a teacher.

PETER ABELARD (1079-1142)
Born in Pallet in Brittany. Studied under William of Campeaux and Roscelin. At
the age of 22 he had already gained a great following as a teacher at Melun, near Paris.
He became the ablest dialectician of the 12th century. He was vain, critical, irritating.
He delighted in attacking and exposing to ridicule the pompous and dogmatic. He would
learn all he could from a teacher and then expose his limitations and ignorance and hold
him up to ridicule. Fulbert, canon of Notre Dame in Paris, invited him to become a
teacher in Notre Dame and tutor of his niece, Heloise. Abelard became the greatest
teacher in Paris. He developed his theory of "Conceptualism"--the universal exists in
the mind with a foundation in the thing.

Abelard and Heloise had to flee from the wrath of Fulbert when she became pregnant.
Fulbert had Abelard castrated. Abelard became a bitter and cynical man. Heloise became
abbess of the Paraclete. Their correspondence is one of the most famous in literature.
Abelard's Sic et Non: Abelard examined the great doctrines and controversies of
the day, showing that an equally good case could be made for either side. He arrayed
Scripture against Scripture and church fathers against church fathers. He left the
questions unresolved. His purpose was to show that there was no place for dogmatism.
The pompous and dogmatic churchmen did not know as much as they claimed to know. Bernard
of Clairvaux saw in Abelard "a sower of doubts."

Abelard so bitterly attacked the tritheism of Roscelin that he laid himself open
to charges of Sabellianism. In 1121 Bernard of Clairvaux succeeded in getting him
condemned for heresy at the Synod of Soissons. Abelard found refuge in the monastery
of St. Denis. Abelard rewarded the monks by trying to prove to them that the tradition
that their monastery was founded by St. Denis (Dionysius the Areopagite) was a myth.
Other doctrines of Abelard that provoked criticism:

1. One must understand before he can believe. Scripture, the Fathers and the creeds must be philosophically examined before they can be believed. Abelard insisted the Scriptures were reasonable.

2. Man inherited the punishment of Adam but not Adam's guilt.

3. Good and evil inhere in the intention rather than in the act. The intention must be known before an act can be judged.

4. The ancient philosophers shared in divine truth and were saved.

5. The Ethical or Moral Influence Theory of the Atonement. Abelard attacked the Satisfaction Theory of Anselm. He denied God wanted or demanded satisfaction. The whole plan of salvation began with God. The atonement changed man and not God. The atonement was planned by God to awaken man to the sinfulness of sin and to open man's eyes to the love of God, and to give man a perfect example.

Bernard of Clairvaux secured the condemnation of Abelard at the Synod of Sens in 1140. Pope Innocent II refused to hear the appeal of Abelard. Abelard found refuge in the monastery of Cluny with a friend, Abbot Peter. He died in Cluny a broken and bitter man in 1142.

THE FOUNDING OF THE CISTERCIANS: A Benedictine monk, Robert of Molesme, founded a new Benedictine monastery, dedicated to arduous and strict reform, in 1098. He wanted a monastery removed from corrupt urban centers. In the country, close to nature, his monks would devote themselves to strenuous manual labor on the farm, cultivating silence and a self-denying life. There would be no luxuries—simple and austere buildings, food, clothing. His rule was stricter than the original Benedictine Rule. His rule was so strict he attracted only a few heroic souls.

Stephen Harding (1109-1134), an Englishman, became the third abbot. In 1119 he drew up his "Charter of Love" and the Cistercian order began to grow. A young noble, Bernard, with thirty young noble companions joined the order. Stephen sent them out as missionaries. By 1130 there were thirty Cistercian houses; by 1168 there were 288 houses; by 1268 there were 671 Cistercian houses. They were known as the white monks. The most famous of the Cistercian houses was Clairvaux, founded by Bernard. Bernard chose to spend his life as abbot of Clairvaux.

BERNARD OF CLAIRVAUX (1090-1153): Bernard was the first citizen of his age—the greatest statesman, the greatest preacher, the greatest saint, and from the viewpoint of the orthodox, the greatest theologian, and also, the greatest hymn writer.

Bernard as a man of action:

Bernard as the preacher of the Second Crusade: He preached the crusade with great fervor, promising the faithful could not fail. He enlisted Louis VII of France and Conrad III of Germany. The crusade started out in 1147, was badly defeated at Damascus in 1148 and ended a miserable failure. Bernard's explanation was that the crusaders were not holy men—they were not worthy. Bernard secured recognition for the rules of the Knights Templar at the Synod of Troyes in 1128.

Bernard healed the papal schism of 1130: At the death of Pope Honorius II the cardinals split with one faction choosing Innocent II and the other faction electing Anacletus. Both sides appealed to Bernard, who after a night in prayer, announced that God's choice was Innocent II (1130-1143). Bernard the maker of popes: He refused to be a cardinal. His pupil became Pope Eugene III. When Eugene turned out a bitter disappointment because of simony and shameful political ambition, Bernard strongly rebuked him in a letter, "De Consideratione".
Bernard as the defender of orthodoxy:

The condemnation of Abelard at the Synod of Sens in 1140.

Bernard attacked Gilbert, bishop of Poitiers, for his tritheism.

Bernard secured the condemnation of Henry of Lausanne at synods in 1135 and 1145. Henry of Lausanne became a Cluny monk and openly attacked the worldliness of the church. He denounced the wealth, cathedrals, expensive clothes and titles of the hierarchy. He taught that apostolic poverty was binding on all Christians--pope, archbishops, cardinals, bishops, priests, abbots, and even nobles. Bernard regarded Henry a dangerous heretic for unsettling the people by criticising the church. Forerunner of Albigenses and Waldenses.

Bernard as theologian and mystic: advocate of Christ-mysticism and "The Honey-flowing Doctor".

On Grace and Free Will (De gratia et libero arbitrio):

Salvation results from the cooperation of grace and free will. Remove free will and there is nothing to be saved; remove grace and there is no means of saving.

Bernard denounced persecution of the Jews--the church should win by prayer, preaching, persuasion and a life of self-denial and worship.

De Diligendo Deo: Man should seek union with God. The 12 stages of humility clear the way. The four stages of love: Carnal love--man loves himself; Selfish love of God--to gain God's blessings and avoid suffering; love of God for his own sake; the Divine love that forgets self--the spiritual intoxication of the divine ecstasy. The path of consideratio, contemplatio, and ecstasy or rapture. The silence of all sensative life, the ineffable joy of union with Christ, the assimilation of the self to Christ--like a drop of water lost in a sea of wine--like an incandescent coal lost in the great central fire--the soul like transparent air when the sun's rays pass through it. Bernard felt the ecstasy was impossible in this life but would become a reality in heaven.

Bernard's Commentary on the Song of Songs: Christ the bridegroom of the soul.

Bernard of Clairveaux as a hymn writer:

"O Jesus, King Most Wonderful" 463
"Jesus, The Very Thought of Thee" 426
"Jesus, Thou Joy of Loving Hearts" 427
"O Sacred Head" 563

INFLUENCE AND WANING OF CISTERCIANS:

Bernard's works became textbooks for Christ-mysticism.

Bernard's hymns marked new emphasis on Christ in hymns.

The emphasis on manual labor, silence, simplicity of food and dress, withdrawal from the world and contemplation had great influence on other orders.

Fame and influence began to wane after the thirteenth century, yet Cistercians continued an important order.

The Trappist reform of the 17th century led by the abbot Rance, demanding manual labor in strict silence. French Revolution drove Trappists to other countries.

Robert Hichens' The Garden of Allah.