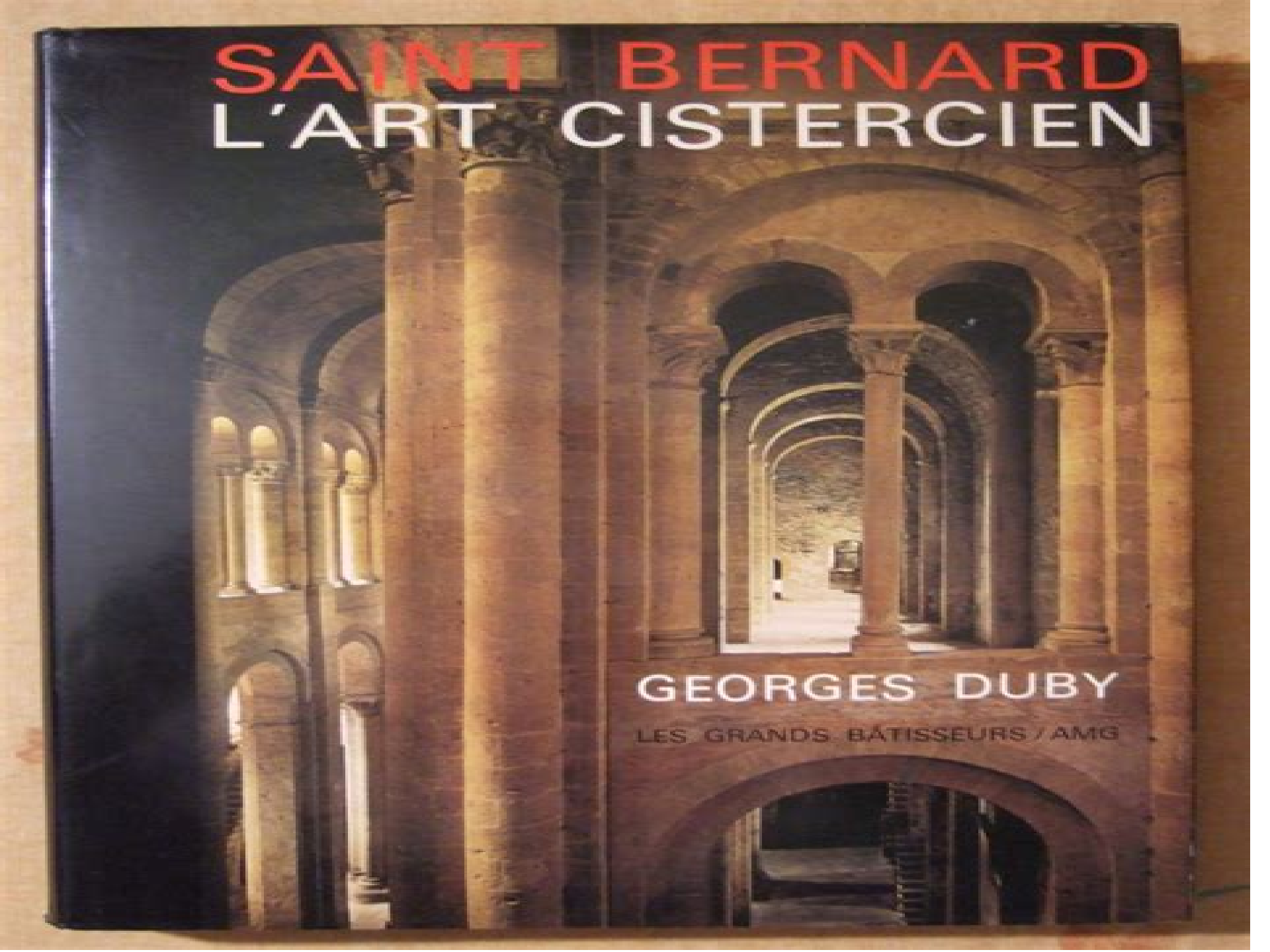




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Saint Bernard, L'art Cistercien Georges Duby, 1981 **L'art cistercien** Georges Duby, 1989 **The Cambridge Companion to the Cistercian Order** Mette Birkedal Bruun, 2013 Presents the Order's figureheads practical life and spiritual horizon and its contribution to medieval Europe's religious cultural and political climate *A Companion to Bernard of Clairvaux* Brian Patrick McGuire, 2011-03-21 Bernard of Clairvaux emerges from these studies as a vibrant challenging and illuminating representative of the monastic culture of the twelfth century In taking on Peter Abelard and the new scholasticism he helped define the very world he opposed and thus contributed to the renaissance of the twelfth century

The Cistercian Evolution Constance Hoffman Berman, 2010-08-03 According to the received history the Cistercian order was founded in Cîteaux France in 1098 by a group of Benedictine monks who wished for a stricter community They sought a monastic life that called for extreme asceticism rejection of feudal revenues and manual labor for monks Their third leader Stephen Harding issued a constitution the Carta Caritatis that called for the uniformity of custom in all Cistercian monasteries and the establishment of an annual general chapter meeting at Cîteaux The Cistercian order grew phenomenally in the mid twelfth century reaching beyond France to Portugal in the west Sweden in the north and the eastern Mediterranean ostensibly through a process of apostolic gestation whereby members of a motherhouse would go forth to establish a new house The abbey at Clairvaux founded by Bernard in 1115 was alone responsible for founding 68 of the 338 Cistercian abbeys in existence by 1153 But this well established view of a centrally organized order whose founders envisioned the shape and form of a religious order at its prime is not borne out in the historical record Through an investigation of early Cistercian documents Constance Hoffman Berman proves that no reliable reference to Stephen's Carta Caritatis appears before the mid twelfth century and that the document is more likely to date from 1165 than from 1119 The implications of this fact are profound Instead of being a charter by which more than 300 Cistercian houses were set up by a central authority the document becomes a means of bringing under centralized administrative control a large number of loosely affiliated and already existing monastic houses of monks as well as nuns who shared Cistercian customs The likely reason for this administrative structuring was to check the influence of the overdominant house of Clairvaux which threatened the authority of Cîteaux through Bernard's highly successful creation of new monastic communities For centuries the growth of the Cistercian order has been presented as a spontaneous spirituality that swept western Europe through the power of the first house at Cîteaux Berman suggests instead that the creation of the religious order was a collaborative activity less driven by centralized institutions its formation was intended to solve practical problems about monastic administration With the publication of *The Cistercian Evolution* for the first time the mechanisms are revealed by which the monks of Cîteaux reshaped fact to build and administer one of the most powerful and influential religious orders of the Middle Ages **Early Medieval Architecture** R. A. Stalley, 1999 Ranging from Gotland to Apulia Roger Stalley explores the

richness and variety of European architecture in terms of the social and religious aspirations of the time with an emphasis on the symbolic significance these buildings expressed Written with style and humour the lively text includes many quotations from ancient sources providing fascinating insight into the way that medieval buildings were created and enlivening our knowledge of this period

Culture and Spirituality in Medieval Europe Giles Constable, 2024-10-28 The studies in the present selection of Giles Constable's work concentrate on culture and spirituality in the 11th and 12th centuries though they also touch on the early and late Middle Ages The cultural articles are concerned respectively with perceptions of time and the past forgery seen as a reflection of social and religious concerns entry to religious life preaching and letters and letter writing The articles on spirituality deal with the themes of suffering and attitudes towards the self especially the growing concentration on the individual in the religious life of the 12th century

Gilles Deleuze and the Theater of Philosophy Constantin V. Boundas, Dorothea Olkowski, 2017-08-07 This collection first published in 1994 contains thirteen critical essays by established scholars from the fields of philosophy literary criticism feminist theory politics and sociology and a new essay by Deleuze himself That the contributors are from a variety of fields indicates the extent to which Deleuze's work can and will impact theory far beyond the discipline of philosophy

The Sepulchrum Domini Through the Ages Justin E. A. Kroesen, 2000

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