Nonacentenary Celebration
of the Birth of
Saint Bernard of Clairvaux
1090-1990

Institute of Cistercian Studies
Western Michigan University · Kalamazoo, Michigan
May 10-13, 1990
A CELEBRATION OF THE

NONACENTENARY OF THE BIRTH
OF SAINT BERNARD OF CLAIRVAUX

1090-1990

Sponsored by
The Institute of Cistercian Studies
Western Michigan University

in collaboration with
The Twenty-fifth International Congress on Medieval Studies
The Medieval Institute
Western Michigan University

and incorporating the programs of
The International Centre of Medieval Art
and The Society for the Study of the Crusades and the Latin East

10 - 13 May 1990

The Institute of Cistercian Studies expresses its appreciation to

JOHN R. SOMMERFELDT

Professor of History at the University of Dallas, and former Director of the
Medieval Institute and Executive Director of the Institute of Cistercian Studies,
Western Michigan University, for organizing the Institute program
for this commemorative celebration.
To the Participants in the Cistercian Studies Conference

Dear Friends,

It is both my honor and my pleasure to welcome you to the Diocese and City of Kalamazoo as you come to honor in a special way St Bernard of Clairvaux on the 900th Anniversary of his birth. Your presence and work among us during the time of the conference promise to bring profound enrichment to our local church, enrichment which is at once spiritual, intellectual, and cultural. I very much look forward to this time of spiritual and scholarly exchange in the hope of being able personally to greet as many of you as possible. Please know that my prayers and good wishes are with you, your families, and your loved ones as you engage in this important endeavor. May St Bernard of Clairvaux be your special inspiration during these days, so that all of us might more intensely come to experience the power which resides in, and in unleashed by a proper and contemporary understanding of our Faith.

May God’s abundant blessings be upon all of you and upon the work of the conference.

Cordially yours in Christ,

Paul V. Donovan
Bishop of Kalamazoo

PVD:jp
SAINT BERNARD IN AMERICA? Yes! The biggest conference ever programmed on this medieval European is meeting here in Kalamazoo. In Europe they call it the 'giant meeting'. It is in itself an event which will someday have to be interpreted by sociologists. But today the fact is there. In honour of this ascetic monk an immense cultural banquet has been prepared. A copious menu will be served; learned papers will offer all kinds of tasty morsels to suit every palate.

At all levels of scholarship, Bernard will be scrutinized. First, his life. Will the real Bernard, stripped of legend, survive the test of critical research? Will he still be great, in his own right? He wrote abundantly. His style will be submitted to pitiless linguistic analysis. He wrote with the intention of teaching something: his works, like all 'sources', will never dry up. All that will be explored and explained will only whet our appetite for more and keep us busy making new discoveries right up till the next centenary. In the meantime, anthropologists of all schools of human sciences and experts in divinity will have their word to say. In Italy, a conference limited to Saint Bernard's 'spirituality' features a lecture on 'Saint Bernard and the Computer'. Actually, informatisation of all his texts has already helped us to grasp how he memorised and 'chewed over' the words and thoughts of the Bible. What lies in store with future technologies?

To what extent, how and why was he influential? During his lifetime? And far beyond his monastic Order? Was he a sort of media man? He had enemies. Who were they, and why were they? How is it that in spite of them he has never ceased stirring up interest among so many and so very different persons? Why did his hagiographers set to work before his biographers? Will social and economic criteria be sufficient to answer all these questions? And what about the sociology of the collective imagination?
Satellites are already transmitting films, interviews, praise or irony about this disconcerting man. He is mentioned or quoted in literature, politics, folklore, and even in pharmaceutical ads for ‘Saint Bernard Balsam, based on marmot grease, for sportsmen’. Legends are being spread about his supposed dealings in alchemy, geometry and druidic cults. In theology, he is cited in connection with certain peak issues. He is invoked in the cause of the dialogue with Hinduism and Buddhism.

In the fields of both history and doctrine, Kalamazoo will offer us plenty of food for thought.

Bernard sought after truth. But he also had a love for beauty. His aesthetics are ingrained in him, woven into his mediatic language. Thus things of beauty necessarily find their place in this great celebration: Bernard’s attitude to art, the use he made of it, and the message of iconography. Would natty ideas, without images, have been enough to make this man loved by so many non-intellectuals?

But Bernard is something more than a mere subject matter of erudite studies. Nothing in him can be totally understood unless we share in the experience he lived and desired to convey to others. Thus prayer services which had such a decisive role in his life, culture, literary style, and mind-set had to be included. Good methodology requires that it should be so! Monastic vespers will be part of the event.

Without any doubt, the feast is on! It will be an occasion for friendship and joy. The Institute of Cistercian Studies has arranged for a Jubilee banquet. The guestmaster is Bernard himself. It is he who invites us. With insightful humor he once dared to say, speaking of all those good foods which come to us from God’s bounty for our enjoyment, ‘Of all this I am merely the cook; my kitchen is my soul’.

Jean Leclercq

1. First Sermon for the Feast of All Saints, 2, 2: Quorum ego quidem coquus, anima mea coquina est.
The Nonacentenary Celebration of The Birth of St Bernard is held as part of the International Medieval Studies Congress of Western Michigan University. Regulations governing the Congress therefore apply to those attending the Nonacentenary Celebration, and may be found in the program brochure of the Medieval Institute. Those reading papers or chairing sessions will receive the Congress program automatically. Others may request a copy by writing to The Medieval Institute, Western Michigan University, Kalamazoo, MI 49008.

REGISTRATION

All Cistercian Studies Conference participants must register, by mail or in person, for the Medieval Studies Congress.

IDENTIFICATION BADGES

All registrants receive an identification badge and are expected to wear it throughout the Congress.

HOUSING

Housing is provided in university dormitories used for the Congress. Reservations are made on a ‘first come, first served’ basis, so those who register early have the best chance of convenient, inexpensive housing. Those wishing to be housed in a quiet corridor away from the nocturnal entertainment that enlivens some of the dormitory hallways should mark their housing reservation form ‘CLOISTER’, as a signal that they wish to be housed in a block of rooms reserved for the Cistercian Institute. Those wishing accommodation off-campus must make their own hotel-motel reservations. Those arriving before Wednesday or staying over after Sunday should write to The Institute of Cistercian Studies to request special arrangements.
MEALS

Meals are provided by the Congress and meal tickets may be ordered on the Medieval Institute housing and meals reservation form. Two meals arranged especially for Nonacentenary participants are Wednesday evening supper (‘collation’), and a special nonacentenary Saturday evening dinner. **Reservations for these two meals must be made through the Institute of Cistercian Studies.** The special reservation forms included in this program are to be used.

The Medieval Institute will not process Cistercian meal requests and Medieval Institute meal tickets will not be honored for entrance to Cistercian Institute meals. Reservations for Cistercian Institute meals—Wednesday supper and Saturday dinner—are due by 30 March.

TRANSPORTATION

Kalamazoo is served by a number of airlines, by Amtrak trains, and by Greyhound and Indian Trails busses. All incoming flights on May 9 and 10 will be met by busses chartered by the Medieval Institute, and busses will transport people from campus to the airport on Sunday, 13 May, until 3 p.m.

Interstate Highways I-94 and U.S. 131 intersect at Kalamazoo, and parking is provided on campus. Those driving should request a guest parking permit when they arrive at the Congress Centre.

EMERGENCY TELEPHONE

The Congress telephone number is (616) 387-4145 and may be reached daily between 7 a.m. and 11 p.m. Emergency messages only will be taken at other times or may be left on answering machines at (616) 387-5090 or (616) 375-9747.
HORARIUM

WEDNESDAY, 9 MAY

5:00 p.m.       Eucharist       St Aidan’s Chapel
6:00 p.m.       Collation       St Aidan’s Refectory

Prior reservations are required

6:00 p.m.       Dinner          Valley III Dining Room
9:00 p.m.       Compline        Chapel

DAILY: Thursday - Saturday

7:00 a.m.       Eucharist       Valley II, Room 200
7:00-8:00       Breakfast       Valley III Dining Room
9:30-10:30      Coffee Service  Valley II, III
10:30-12:00     Sessions
11:30-1:30      Lunch          Valley III Dining Room

1:30-3:00 p.m.  Sessions
3:00-4:00       Coffee Service  Valley II, III
3:30-5:00       Sessions
5:10 (Th,F)      Vespers        St Aidan’s Chapel
5:40 (Th,F)      Sherry Hour    St Aidan’s Lounge
6:00-7:00 (Th, F) Dinner       Valley III Dining Room
SATURDAY, 12 MAY

5:35 p.m.  Busses depart Valley III for St Augustine’s Cathedral

5:45  Busses depart Fetzer Centre for Saint Augustine’s

6:15  Twelfth-century Latin Vespers

Saint Augustine’s R.C. Cathedral
452 West Michigan Avenue

7:30  Cistercian Studies Dinner

Prior reservations are required

The Cathedral Center

9:30  Busses return to WMU

Compline

St Aidan’s Chapel

Reservations for the Wednesday dinner and the Saturday evening Banquet must be made by 30 March 1990. Congress tickets cannot be used.
Thursday, 10 May 8:30 a.m.

PLENARY ADDRESS

Valley II Dining Room

IN SEARCH OF THE REAL BERNARD

Jean Leclercq, OSB
Abbaye St Maurice, Clervaux

Thursday, 10 May 10:00 a.m.

BERNARD'S THOUGHT I

1055 Fetzer

Sponsor: Institute of Cistercian Studies
Organizer: John R. Sommerfeldt, University of Dallas
Presider: André Picard, OCSo, Abbaye N.D. du Lac

Bernard on Contemplation
John R. Sommerfeldt

St Bernard's Theoretical Epistemology as Revealed
in the Sermones super Cantica Canticorum
Luke Anderson, O. Cist., Monastery of St Mary
(New Ringgold)

The Aesthetics of St Bernard
Emero Stiegman, St Mary's University (Halifax)

Between Earthly and Heavenly Jerusalem
Yael Katzir, University of Tel-Aviv

BERNARD IN THE THIRTEENTH CENTURY

St Aidan’s Library

Sponsor: Institute of Cistercian Studies
Organizer: John R. Sommerfeldt, University of Dallas
Presider: Aidan Logan, OCSo, St Joseph's Abbey

Thomas Aquinas on Bernard and the Life of Contemplation
Mark D. Jordan, University of Notre Dame

Bernard and Bonaventure
Ewert H. Cousins, Fordham University

Bernard and Duns Scotus
William A. Frank, University of Dallas
Thursday, 10 May 1:30 p.m.

BERNARD'S THOUGHT II

Sponsor: Institute of Cistercian Studies
Organizer: John R. Sommerfeldt, University of Dallas
Presider: Albertus Martomo, OCSO, Pertapaan Rawaseneng, Indonesia

**The persona of the Preacher in Bernard's Liturgical Sermons**
Beverly M. Kienzle, Harvard University

**Bernard of Clairvaux and the Papacy**
Richard Ver Bust, St Norbert College

**The Concept of Death in Bernard's Sermons on the Song of Songs**
M. B. Pranger, Universiteit van Amsterdam

BERNARD IN THE LATE MIDDLE AGES I

Sponsor: Institute of Cistercian Studies
Organizer: John R. Sommerfeldt, University of Dallas
Presider: Edward Vasta, University of Notre Dame

**Dante's St Bernard: A Preliminary Sketch of the Inquiry**
Raymond D. DiLorenzo, University of Dallas

**Richard Rolle and the De diligendo Deo of Bernard**
Nicholas Watson, McMaster University

**Bernard and the German Mystics**
Dennis Tamburello, OFM, Siena College
Thursday, 10 May

BERNARD OF CLAIRVAUX AND HIS ENVIRONMENT

1005 Fetzer

Sponsor: International Center of Medieval Art
Organizer: Meredith Parsons Lillich, Syracuse University
Presider: Meredith Parsons Lillich

The Relics of St Bernard
  Chrysogonus Waddell, OCSO, Abbey of Gethsemani
The Medieval Churches at Clairvaux: What's There,
What's Not There, Who Knows What's Where
  Terryl N. Kinder, Université de Paris-Sorbonne
Clairvaux, le Bâtiment des convers: l'archéologie
  Michel Miguet, Service des Monuments Historiques-Paris
Clairvaux, le Bâtiment des convers: la restauration
  Jean-Michel Musso, Architecte en chef des Monuments Historiques-Paris

BERNARD'S SOURCES

1055 Fetzer

Sponsor: Institute of Cistercian Studies
Organizer: John R. Sommerfeldt, University of Dallas
Presider: Patrick W. H. Eastman, University of Durham

Bernard's Paulinism: Use and Exegesis of Pauline Texts
  Denis Farkasfalvy, O. Cist., Our Lady of Dallas Abbey
The Rule of St Benedict in the Works of St Bernard:
The Deifying Light in Bernardine Theology
  Francis Kline, OCSO, Gethsemani Abbey
Bernard and Bede
  Thomas Renna, Saginaw Valley State University
BERNARD IN THE LATE MIDDLE AGES II

St Aidan's Library

Sponsor: Institute of Cistercian Studies
Organizer: John R. Sommerfeldt, University of Dallas
Presider: Ernst A. Breisach, Western Michigan University

Bernard and the Lactation: Origin and Causes
Brian Patrick McGuire, University of Copenhagen

'Too Much for These Womanish Shoulders': Bernard of Waging, Bernard of Clairvaux, and Contemplative Leadership
Dennis D. Martin, University of Notre Dame

Bernard's Impact on Carmelite Spirituality
Keith J. Egan, St Mary's College

From Bernard to Bridget: Cistercian Contribution to a Unique Scandinavian Monastic Body
James France, Oxfordshire

Thursday, 10 May 7:00 p.m.

THE KISS OF THE MOUTH. DISPOSING ONESELF FOR CONTEMPLATION.
A PRACTICAL EXPERIENCE
M. Basil Pennington, OCSO

Thursday, 10 May 8:30 p.m.

IN HONOR OF SAINT BERNARD

Cistercian Music of the Twelfth Through the Twentieth Centuries

A Concert by the Society for Old Music

Cathedral of Christ the King

Audrey Ekdahl Davidson, Director
Chrysogonus Waddell OCSO and Audrey Davidson, programming

Tickets available from the Medieval Institute
ST BERNARD: TEXT AND IMAGE

Sponsor: International Center of Medieval Art
Organizer: Meredith Parsons Lilllich, Syracuse University
Presider: Eileen Soldwedel, Edmonds Community College

The Things of Greater Importance: Bernard of Clairvaux's Apologia and the Medieval Attitude Toward Art
   Conrad Rudolph, University of Notre Dame
The Ladder Image in the Anchlin Manuscript of St Bernard's Works
   Walter Cahn, Yale University
St Bernard and the Altarpiece from the Chapel of the Medici Palace
   Rab Hatfield, Syracuse University in Italy
Portrayals in Paintings of Bernard of Clairvaux: A Devolution from Realism to Illusionism
   M. Kilian Hufgard, OSU, Ursuline College

ST BERNARD AND THE MILITARY ORDERS

Sponsor: Society for the Study of the Crusades and the Latin East
Organizer: Jaroslav Folda, University of North Carolina-Chapel Hill
Presider: Giles Constable, Institute for Advanced Study-Princeton

The Bernardine Vision of Chivalry
   Aryeh Grabois, University of Haifa
St Bernard's Contribution to the Beginning of the Military Orders
   Kaspar Elm, Freie Universität Berlin
The Origin of the Order of the Templars,
St Bernard, Citeaux
   Marie-Luise Bulst, Heidelberg, West Germany
St Bernard and the Templars
   Malcolm Barber, Reading University
BERNARD AND HIS FELLOW CISTERCIANS I

Sponsor: Institute of Cistercian Studies
Organizer: John R. Sommerfeldt, University of Dallas
Presider: Bede K. Lackner, O.Cist., University of Texas-Arlington

A Methodology for the *Vita prima*: Translating the First Life into Biography
Michael Casey, OCSO, Tarrawarra Abbey

Further Studies on the *Brevis Commentatio*
Thomas X. Davis, OCSO, Abbey of New Clairvaux

Bernard and Guerric of Igny
Paul E. Lockey, University of Dallas

Friday, 11 May

ARCHITECTURE AND IDEAS AT THE TIME OF ST BERNARD

Sponsor: International Center of Medieval Art
Organizer: Meredith Parsons Lillich, Syracuse University
Presider: Terry N. Kinder, Université de Paris-Sorbonne

Solving the Riddle by Love: The Aesthetic Thought of St Bernard
Sun Jin, Lu Xun Literature College

Rievaulx, Fountains, and the Concept of Bernardine Architecture
Glyn Coppack, English Heritage

The Choir Extension at Clairvaux: Archetype or Prototype?
Peter Fergusson, Wellesley College

Better Etched in Word or Stone? St Bernard and the Foundation of the Abbey of Villers in Brabant
Joanna E. Ziegler, College of the Holy Cross

St Aidan’s Library

1005 Fetzer

1:30 p.m.
Friday, 11 May

ST BERNARD AND THE CRUSADES II

Sponsor: Society for the Study of the Crusades and the Latin East
Organizer: Jaroslav Folda, University of North Carolina-Chapel Hill
Presider: Jean Richard, Université de Dijon

The Origins of the Second Crusade: Pope Eugene III, Bernard of Clairvaux, and Louis VII of France
John Gordon Rowe, University of Western Ontario

St Bernard and the Jurists
James A. Brundage, University of Kansas

St Bernard’s Attitude to Jerusalem
Sylvia Schein, University of Haifa

The Eschatology of Crusades as Seen by St Bernard in the Years 1146-48
Hans-Dietrich Kahl, Justus Liebig Universität-Giessen

BERNARD AND HIS FELLOW CISTERCIANS II

Sponsor: Institute of Cistercian Studies
Organizer: John R. Sommerfeldt, University of Dallas
Presider: Aelred Glidden, OSB, St Gregory’s Abbey

The Feet and Face of Christ: The Humanity of Christ in Bernard of Clairvaux and Aelred of Rievaulx
Marsha Dutton, Hanover College
Bernard’s Three Degrees of Truth and Aelred’s Three Loves
Elizabeth Connor, OCSO, Abbaye St-Romuald
Bernard of Clairvaux and Gilbert of Hoyland on the Song of Songs 3: 1-14
M. Pamela Clinton, OCSO, Mount St Mary’s Abbey
Friday, 11 May

CISTERCIAN ART IN AMERICAN COLLECTIONS

Sponsor: International Center of Medieval Art
Organizer: Meredith Parsons Lillich, Syracuse University
Presider: Marilyn Schmitt, Getty Art History Information Program

Spanish Cistercian Architecture in America: The Monastic Buildings of Santa Maria de Sacramenia in North Miami Beach and Spain
Joanne Sowell, University of Nebraska-Omaha

The St Bernard Cycle from Altenberg
Virginia Chieffo Raguin, College of the Holy Cross

A Cistercian Heraldic Stained Glass Panel in the Cleveland Museum
Helen Zakin, SUNY-Oswego

Two Illuminated Manuscripts from the Abbey of Herkenrode in American Libraries
Walter Simons, Rijksarchief Hasselt

THE CISTERCIANS AND THE CRUSADES

Sponsor: The Society for the Study of the Crusades and the Latin East
Organizer: Jaroslav Folda, University of North Carolina-Chapel Hill
Presider: John Gordon Rowe, University of Western Ontario

Leadership in the Second Crusade: The Cistercians and St Bernard’s Chose pour Rire
Brenda Bolton, Westfield College-University of London

Who Was Gunther of Paris?
Alfred J. Andrea, University of Vermont

The Cistercians on Cyprus
Jean Richard, Université de Dijon
Friday, 11 May

BERNARD AND HIS FELLOW CISTERCIANS III

Sponsor: Institute of Cistercian Studies
Organizer: John R. Sommerfeldt, University of Dallas
Presider: E. Rozanne Elder, Western Michigan University

*Certitudo fidei*: Faith and Certainty in Abelard, Bernard, and Baldwin of Forde
- David N. Bell, Memorial University of Newfoundland

*Bernard and Joachim of Fiore*
- Bernard McGinn, University of Chicago

‘Under the Apple Tree’: A Comparative Exegesis of the *Song of Songs* 2:3, in the Sermons of Bernard of Clairvaux and John of Ford
- Elizabeth Oxenham, OCSO, Holy Cross Abbey

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Friday, 11 May

CISTERCIAN LIFE TODAY: A Slide Tour of United States Monasteries, M. Basil Pennington, OCSO

CHOIR PRACTICE FOR SATURDAY VESPERS

Any interested persons are invited
- Chrysogonus Waddell, OCSO, Choir Director

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Saturday, 12 May

BERNARD AND THE REFORMERS I

Sponsor: Institute of Cistercian Studies
Organizer: John R. Sommerfeldt, University of Dallas
Presider: William O. Paulsell, Lexington Theological Seminary

*Erasmus and Bernard*
- Richard J. Schoeck, Universität Trier

*Bernardus redivivus*: Bernard as Spiritual and Theological Mentor of the Reformer Martin Luther
- Franz Posset, Beaver Dam, Wisconsin

*Bernard and Calvin*
- Otto Gründler, Western Michigan University
THE SECOND CRUSADE:
ANTECEDENTS AND HISTORIOGRAPHY

Sponsor: The Society for the Study of the Crusades and Latin East
Organizer: Jaroslav Folda, University of North Carolina-Chapel Hill
Presider: Jonathan Riley-Smith, Royal Holloway and Bedford New College - University of London

Klaus Guth, Universität Bamberg

Enemy Threat and Crusader Response: The Case of Fatimid Ascalon in the Early Twelfth Century
Martin Hoch, Universität Freiburg im Breisgau

Looking Back on the Second Crusade: Some Late Twelfth-century Perspectives
Peter Edbury, University of Wales College-Cardiff

BERNARD AND MODERN CISTERCIANS

Sponsor: Institute of Cistercian Studies
Organizer: John R. Sommerfeldt, University of Dallas
Presider: Beatrice Beech, Western Michigan University

Bernard and Rancé
A. J. Krailsheimer, Oxford University
Bernard and the Trappists of the Nineteenth and Twentieth Centuries
Colette Friedlander, OCSO, Abbaye de la Coudre (Laval)
Thomas Merton: A Twentieth-Century Disciple of Saint Bernard
M. Basil Pennington, OCSO, Assumption Abbey
BERNARD AND TWELFTH-AND-THIRTEENTH-CENTURY WOMEN

Sponsor: Institute of Cistercian Studies
Organizer: John R. Sommerfeldt, University of Dallas
Presider: Nicolaus Heutger, Hildesheim, West Germany

The Cistercian Order, Clairvaux, and Bernard in the
Nuns of Liège and Champagne, 1200-70
Martinus Cawley, OCSO, Our Lady of Guadalupe Abbey

Passionate Men and Women: The Experience of God
in Bernard and Some of the Medieval Women Mystics
Lillian Thomas Shank, OCSO, Our Lady of the
Mississippi Abbey

Bernard and Gertrud: Bears and Butterflies
Maria Teresa Santiso, Instituto Teologico, Uruguay

STRUCTURE AND GRACE

Sponsor: Institute of Cistercian Studies
Organizer: E. Rozanne Elder, Institute of Cistercian Studies
Presider: Brian Patrick McGuire, University of Copenhagen

Humility and Community Structure: The Cistercian
Interpretation of the Benedictine Rule
Martha G. Newman, University of Texas-Austin

Bernard and Hugh of St Victor: The Correspondence
on Baptism
Hugh Feiss, OSB, Mount Angel Abbey

Gratia as the Basis of the Theology of William of St Thierry
Aage Rydstrom-Poulsen, University of Aarhus
PARTICIPANTS AND THE AFTERMATH

Sponsor: The Society for the Study of the Crusades and the Latin East
Organizer: Jaroslav Folda, University of North Carolina-Chapel Hill
Presider: Jaroslav Folda

Family Traditions and Participation in the Second Crusade
   Jonathon Riley-Smith, Royal Holloway and Bedford New College - University of London
Count Henry the Liberal of Champagne and the Second Crusade
   Theodore Evergates, Western Maryland College
Donations to the Hospitallers in England in the Wake of the Second Crusade
   Michael Gervers, University of Toronto

Saturday, 12 May 3:30 p.m.

THE CISTERCIAN MILIEU

Sponsor: Institute of Cistercian Studies
Organizer: E. Rozanne Elder, Institute of Cistercian Studies
Presider: Peter Joyce, Kingsville, Ontario

The Development of Cistercian Economic Policies during the Lifetime of Bernard of Clairvaux
   Constance H. Berman, University of Iowa
Cistercian Exegesis and Treatises on Numerology in the Twelfth Century
   Hanne Lange, University of Copenhagen
The Standard of Living of the Craftsmen of the Cistercian Convent of Leeuwenhorst (Holland) between 1410 and 1553
   Gertruida de Moor, Delft, The Netherlands
Saturday, 12 May

BERNARD AND THE REFORMERS II
St Aidan's Library

Sponsor: Institute of Cistercian Studies
Organizer: E. Rozanne Elder, Institute of Cistercian Studies
Presider: Rita Verbrugge, Grand Valley State University

Bernard in Luther-Legend and Tower-Experience
Th. M. M. A. C. Bell, Katholieke Theologische Universiteit Amsterdam

John Calvin's Use of St Bernard
A. N. S. Lane, London Bible College

Matthew Pillard, Abbot of Clairvaux, Fifteenth-Century Rebel or Reformer?
William J. Telesca, LeMoyne College

MUSIC ARCHAEOLOGY AND ART
1010 Fetzer

Sponsor: The Society for the Study of the Crusades and the Latin East
Organizer: Jaroslav Folda, University of North Carolina-Chapel Hill
Presider: James A. Brundage, University of Kansas

Singing the Second Crusade: Jaufre Rudel and Marcabru
Margaret Switten, Mount Holyoke College

The Archaeology of Cistercian Houses in the Latin Kingdom of Jerusalem
R. Denys Pringle, Edinburgh, Scotland

Crusader Art in the Latin Kingdom at the Time of the Second Crusade
Jaroslav Folda

The Frescoes of Schwarzrheindorf: Arnold of Wied and The Second Crusade
Anne Derbes, Hood College

Saturday, 12 May

TWELFTH-CENTURY LATIN VESPERS
St Augustine's Cathedral
(Dinner follows)
Sunday, 13 May 7:00 a.m.

**Eucharist: Roman Catholic**

The Most Rev'd Paul V. Donovan
Bishop of Kalamazoo, Celebrant

Room 200, Valley II

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Sunday, 13 May 8:00 a.m.

**Eucharist: Lutheran-Episcopal (Anglican)**

Room 200, Valley II

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Sunday, 13 May 10:00 a.m.

**BERNARD IN LITURGY AND THE ORDER**

1055 Fetzer

*Sponsor:* Institute of Cistercian Studies

*Organizer:* John R. Sommerfeldt, University of Dallas

*Presider:* Conrad Greenia, OCSO, Our Lady of Meptkin Abbey

**The Texts of the Proper St Bernard Office**

Chrysogonus Waddell, OCSO, Abbey of Gethsemani

**The Surrender of the Congregation of Savigny to Bernard of Clairvaux in 1147**

Francis R. Swietek, University of Dallas

**St Bernard's Influence on the Spanish Military Orders**

Joseph F. O'Callahan, Fordham University

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**BERNARD IN THE TWELFTH CENTURY**

St Aidan's Library

*Sponsor:* Institute of Cistercian Studies

*Organizer:* John R. Sommerfeldt, University of Dallas

*Presider:* Patricia Anne Quattrin, University of Notre Dame

**The Presence—and Absence—of Bernard in Medieval Chronicles**

Paschal Phillips, OCSO, Our Lady of Guadalupe Abbey

**Bernard and Peter the Venerable**

Adriaan H. Bredero, Vrije Universiteit Amsterdam

**Saint Bernard and the Grail Romances**

J. Steven Maddux, University of Dallas
Bernard was born in Burgundy, at Fontaines-les-Dijon, his father's fortress, to parents well-born by worldly standards but worthier and yet nobler in devotion to the Christian religion. His father, Tescelin, was a man of ancient and incontestable knighthood, a churchgoer, and resolutely just.... His mother, Aleth, came from the castle of Montbard. She observed the apostolic norm, being submissive to her husband and, under him, ruling her household in the fear of the Lord, busy with works of mercy, and rearing all seven of her children—six boys and one girl—not so much for her husband as for God. All the boys were to become monks and the girl a nun....

While she was still carrying Bernard, her third born, she had a dream foretelling the future. In it she bore within herself a barking puppy, entirely white but tawny along its back. She was terrified by it. When she consulted a certain holy man about it, he immediately received the spirit of prophecy by which David had said of the Lord’s forerunners: The tongues of your dogs [shall be dipped] in your enemies’ blood (Ps 68:23/67:24). To the trembling woman he said, ‘Don’t be afraid. This is a good thing. You will be the mother of an excellent puppy. He will become the guardian of God’s household. He will bark on its behalf at the great enemies of the faith. He will become a great preacher and, like a good dog, the healing grace of his tongue will cure many of many illnesses.’

The faithful and devout woman was delighted, taking this response as if it came from God, and she was flooded with love for her unborn son. She laid plans for training him in holy Scripture, in accordance with this interpretation of the vision, that it might be best fulfilled....

And so it was that she offered her son to be an acceptable gift in the church of God.
ST BERNARD AND HIS AGE

An Exhibit of Manuscripts and Rare Books
The Institute of Cistercian Studies expresses its appreciation to Mr John E. Fetzer for permission to use the display cases in the Fetzer Centre, to Dr George M. Dennison, Provost and Vice-President for Academic Affairs, for support in mounting the display, and to the staff of the Fetzer Centre and of the Fetzer Foundation for their cooperation.

Exhibit catalogue by Beatrice Hibbard Beech
Display design by Alice M. Duthie-Clark
ST BERNARD AND HIS AGE

An Exhibit of Manuscripts and Rare Books from the Obrecht Collection
Gethsemani Abbey
on permanent loan to
The Institute of Cistercian Studies
Western Michigan University

The Fetzer Centre Lobby
Western Michigan University
Kalamazoo

9 May - 13 May 1990
The exhibit is open daily from 9 am to 9 pm
MS3. XII\textsuperscript{th} century.

MS2. XII\textsuperscript{th} century.
ST BERNARD AND HIS AGE

A selection of volumes from
The Institute of Cistercian Studies Library

Compiled by Beatrice Hibbard Beech

MANUSCRIPTS

MS 3. ST BERNARD OF CLAIRVAUX

Sermones super Cantica canticorum I-XXXVIII
(Belgian. XIIth century)
106 parchment leaves.

St Bernard wrote his Sermons on the Song of Songs over a nineteen year span between 1135 and 1153.

This mid-twelfth-century manuscript, from the Abbaye de Parc, Belgium from the mid-twelfth-century does not contain all eighty-six of St Bernard’s Sermons on the Song of Songs but only the first thirty-eight. Fr. Jean Leclercq consulted the manuscript for his edition of the Sancti Bernardi Opera, and in his analysis of the various texts classified it as an early copy, made perhaps during St Bernard’s lifetime, because the manuscript does not give a title such as abbot or saint to St Bernard.

The manuscript is open to leaf 10v, sermon six.

MS 2. ST BERNARD OF CLAIRVAUX

Sermones de tempore, de sanctis, et de dedicatione ecclesiae CXXVIII
(French. XIIth century)
205 parchment leaves.

These sermons were composed, probably between 1139 and 1150, for the liturgical year and the great feast days of the church. Leclercq in his modern edition mentions that over four hundred manuscripts of these sermons extant from the twelfth and early thirteenth centuries bear a striking witness to the popularity of the sermons after St Bernard’s death.

The manuscript is open to leaf 3r, sermon one.
Hic huiusmodi desirum est:
In honorem vestrisillihgoe vadeors
Sit Bernardus deserst adhuc van
Clarendunostvte CLarendunostvte

Erhardus in burgundia
Gebore in sedem in saecul
Sæculsæculis earum

MS18. XVth century.

32
MS 18. ANONYMOUS

Hyr beghynnet dat leuent des honnychvloeynden lerers vnses hillighen vaders sunte bernardus des ersten abts van clarenualle ofte clarendale.
(ff. 2r-209v Life of Bernard of Clairvaux in Dutch, fifteenth century)
280 paper leaves.

JAN VAN RUYSBROECK
Van den kerstenen ghelove.
ff. 211r-225v

GERARD ZERBOLT OF ZUTPHEN
Een verclaringhe vanden duytschen boeken.
ff. 226r-274v

The manuscript has been dated variously to 1422, 1472 and 1482. It belonged to the Brothers of the Common Life in Oesterberghe, a foundation existing from 1410 until 1427, so it seems probable that the correct date is 1422. In any case, both the material, i.e., paper, and the vernacular language are evidence of the increasing literacy of the populace at the end of the Middle Ages.

The principle source for the life of St Bernard was the Vita Prima begun at the end of his life by William of St Thierry and continued by Bernard’s secretary Geoffroy and by Ernaud de Bonneval. Where this particular Dutch life of St Bernard fits in with the manuscript tradition is not known.

The manuscript is open to leaf 2r.

The following two volumes are not texts of St Bernard but antiphonaries used in Cistercian choirs. The earlier antiphonary reflects the austere way of life of the early Cistercians, while the sixteenth century antiphonary, although aesthetically appealing and beautiful to art lovers, may signal a decline in the Order’s dedication to its original austerity.

MS 1. CISTERCIAN ANTIPHONARY
(Italian, before 1174)
172 parchment leaves.

An antiphonary, one of several choir books used in the recitation of the divine office, consist of monophonic, unaccompanied choral music. These eight daily offices consists of psalmody preceded by seasonal antiphons, and followed by scriptural lessons and prayers.

The first one hundred and forty-four leaves contain an early cistercian
MS17. XVIth century.
antiphonary, bound with a much later hymnary, the last twenty-eight leaves. The antiphonary came originally from the abbey of Morimond, Italy, and was copied sometime before 1174, the date when St Bernard was canonized. A copyist had to squeeze in the Office of St Bernard at the appropriate date (August 20). The second part of the manuscript, the hymnary, was copied in 1291 by Beltramus de Rioldis.

The scribe having reused a leaf from an earlier manuscript, the antiphonary begins on leaf 1 verso. Leaf 2r has a fine initial.

The manuscript is open to leaf 1, the Feast of St Stephen.

MS 17. CISTERCIAN ANTIPHONARY
(Belgian. XVIth century)
Two volumes. 122 and 164 parchment leaves.

The manuscript, from the abbey of Herkenrode in Belgium, was commissioned in 1544 by the abbess Matilde de Lechy, abbess from 1520-1548. She was also responsible for the stained glass windows which are now in Lichfield Cathedral, England, for the interior decoration and for the tile floor of the abbey church. And not neglecting more prosaic aspects of monastic life, she also had the monastery gate and a brewery built.²

Her family must have been powerful patrons of the monastery because not only were de Lechy's such as Marguerite de Lechy, sister of Matilde, and her parents Henri de Lechy and Christine Zelighs depicted in the stained glass windows, but in 1498-1519 Gertrude, another de Lechy, was also abbess.

The monastery was dissolved in 1796 and the church turned into a textile factory which later burned.

This surviving documentation suggests that the Abbess Matilde was a capable manager of the monastery, sensitive to art as well, and energetic in her concern for the artistic embellishment of the monastic buildings. This antiphonary, two volumes of what must have been a four volume set, reflects this love of art.

The volume is open to leaf 162, The Stoning of St Stephen.
Paris 1513.
PRINTED EDITIONS

Fifteenth century printed edition
ST BERNARD OF CLAIRVAUX
BX 890 .B48 D425x 1477 (Inc. 10)

Secundun quinque libri de consideratìone domine Bernhardi Abbatis Clarevallensis ad Eugenium papam (Augsburg: Anton Sorg, 1477)
38 paper leaves

Bernardo Paganelli, who was to become Pope Eugene III, entered the abbey of Clairvaux in 1138. Within two years, he returned to Italy to implant the Cistercian Order there. Elected Pope in 1145 he reigned only eight years and died the eighth of July 1153, little more than a month before St Bernard’s death. He had St Bernard preach the disastrous second crusade and he himself traveled north in 1147 and 1148 to attend various church councils. During one of these he granted Hildegard of Bingen liberty to speak and write her visions. St Bernard’s treatise to Eugene is almost unique in its frank advice to a pontiff on the spiritual life as well as the active life.

Janauschek describes this incunabulum as being one section in what was originally a larger edition (J 37).3 This edition is open to the first page which has a splendid initial S. The red line decoration throughout the treatise was done by hand.

Sixteenth century printed edition
ST BERNARD OF CLAIRVAUX
BX 890 .B48 A2x 1513


This edition, one of the earliest editions of the works of St Bernard in one volume (Jean Petit also issued a 1508 edition), attempted to put all his works into one scholarly volume using the new methods of the renaissance.4 Unlike Italian humanists who concentrated on secular authors, Parisian printers and scholars concentrated on the Bible and the early church fathers. The editor, Berthold Rembolt, holding a masters degree from the University of Paris, was successor to Ulrich Gering, Michel Friburger, and Martin Crantz, who established the first printing firm in Paris.
The book is open to the treatise Bernard wrote in praise of the new knighthood, *De laudibus novae militiae*, addressed to Hughes de Payns, first grand Master and Prior of Jerusalem in 1129 and St Bernard’s kinsman. Although the treatise was addressed to knights, it is a meditation on the mystery of the humanity of Christ applicable to all Christians on a spiritual pilgrimage to the Holy Land.

The book has the library stamp of the Carthusian monastery of Buxheim in the diocese of Augsburg in Bavaria. St Bernard was not only influential for Cistercians but his writings were read by members of other orders as well.

Paris 1690.
Seventeenth century printed edition
BERNARD OF CLAIRVAUX
BX 890.B48 A2x 1690 v. 1 & 2


This revised edition of St Bernard's works by the famous Maurist scholar Jean Mabillon (1632-1707) became the foundation for all later scholarly editions. It was not to be superseded until the twentieth-century Leclercq edition.

One of the aims of the Maurist reform in France in the seventeenth century was replacing the copying of manuscripts with scholarly work based on a humanist education and the critical methods of the Renaissance. This edition by Mabillon shows the results of that reform. Ironically, Rancé, the great Cistercian abbot of the seventeenth century, disagreed with the Maurists. Mabillon answered Rancé that, "The spiritual life is inseparable from the search for God by the way of the intelligence," thus asserting the place of study in the spiritual life of a monk. Rancé remained unconvinced. David Knowles in Great Historical Enterprises says "Mabillon stands by himself in a class apart in the history of Maurist scholarship...."

The book is open to letter 366 addressed to the abbess Hildegard of Bingen. It is a reply to a letter from Hildegard concerning her visions.

We can give no better ending to our short catalogue of selected bernardine works in the Institute of Cistercian Studies library than to quote Mabillon:

Mais de tous les livres que les moines-(nous prenons la permission d’ajouter et les autres”) doivent ou peuvent lire, il n’y en a point, après les livres sacrés, qui leur puissent être plus utiles, ou qui leur doivent être familiers, que les oeuvres de Saint Bernard. Ce doit être la nourriture la plus ordinaire de leurs âmes durant toute leur vie, et ils ne doivent jamais interrompre la lecture de ce grand maître des solitaires, que pour la reprendre ensuite avec plus de goût et d’avidité.”
[But of all the books that ought to be or can be read there is nothing except the holy scriptures which can be more useful or which ought to be more familiar to monks (and we take the liberty of adding 'and others') than the works of St Bernard. He ought to be the most ordinary food for their souls all their life, and the reading of this great master of hermits ought never to be stopped without immediately returning with greater hunger.]

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