

DOWNLOAD PDF BERNARD OF CLAIRVAUX, A LOVER TEACHING THE WAY OF LOVE

Chapter 1 : Free loving god the teachings of bernard of clairvaux PDF

*Bernard of Clairvaux: Lover Teaching the Way of Love [blog.quintoapp.com Pennington] on blog.quintoapp.com *FREE* shipping on qualifying offers. Bernard is one of the greatest mystics of Christianity. From him and others of his time period but especially Bernard the whole notion of romantic love and chivalry stems.*

What was true in the 12th century is true today. Do you know anyone who likes to hear himself or herself talk too much? He hungers and thirsts for listeners to whom he can make empty boasts, to whom he can pour out all he feels, and whom he can tell what he is and how great he is. He finds an occasion to speak. Let us say the subject is literature. He says new things and old Mt His opinions fly about. His words tumble over one another. He butts in before he is asked. He asks the questions himself and he answers them, and he cuts off anyone who tries to speak. When the bell rings for the end of the discussion, even though it has been a long one, he asks for a little more time. He asks permission to come back to the stories later, not so as to edify anyone, but so that he can show off his knowledge 1 Cor 8: He may say something edifying, but that is not his intention. He does not care for you to teach, or to learn from you what he himself does not know, but that others should know how much he knows. If the subject is religion, at once he has dreams and visions to offer. Then he praises fasting, commends vigils, enthuses above all about prayer. He discusses patience, humility, and all the other virtues at great length, but in utter emptiness. If the talk turns to lighter things, he is discovered to be even more talkative, because this is something he really knows about. You would say if you heard him that his mouth was a stream of vanity, a river of scurrility vulgarity , so that he stirs even solemn and grave minds to merriment. Here you have the fourth step described and named. Avoid the thing but remember the name.

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Chapter 2 : - Bernard of Clairvaux Lover Teaching the Way of Love by blog.quintoapp.com Pennington

After a short introduction by the compiler, Saint Bernard himself takes us in hand and leads us along the way to the fullness of the life in Christ. Bernards rich style, the work of a master poet, is redolent with an inviting warmth that lets the reader discover union with God to be the intimate and all-fulfilling embrace of lovers.

Bernard was Cistercian monk and followed very strict disciplines. He chose to live in a primitive hut in a marshy valley rather than a wealthy Benedictine monastery nearby. He taught that to know God we need to be devoted to him in poverty, simplicity, and solitude. His fourth stage of maturity is a surprise! Here is a marvelous thing, for it is impossible to seek the Lord unless one is already found of Him! O God, You may be sought and found, but no one can [accomplish this on their own. But nature is so frail and weak that people are forced to love themselves first of all. Yet it is natural for this love to grow excessively, and like a strong current, burst the banks of self-control, flooding the field of self-indulgence. A commandment, like a newly-built dike, is then needed: You can be as indulgent as you like about yourself, provided you shows the same indulgence with your neighbors. O friend, you need the restraint of temperance, lest you follow your own wanton desires to distraction, or become so enslaved by the passions which are the enemies of your soul. It is far better to divide your enjoyment with your neighbor than with your enemy [passions]. If you heed the counsel of the wise, you will turn away from your own appetites and discipline yourself Proverbs Then you will follow the teaching of the apostle: Then you will not find it a burden to share with your neighbor what you have held back from your enemy [of your selfish passions]! So what could readily be a selfish love can become truly social when it can extend to include others. But if you find that your benevolence to your neighbor reduces your own support which you need, what can you do then? There is not doubt that God will provide for our needs; indeed, He gives most people more than they need. So His promise is true: God freely promises to give all things necessary those who do not withhold themselves from the needs of others and who thus love their neighbors. To seek first the Kingdom of God means really to prevent sin from ruling in our lives Romans 6: For how can we love with pure motives if we do not love God first of all? Only then can we love our neighbor. It is impossible to love in God without first loving God 1 Thessalonians 2: So it is essential we love God first in order to love others also. God, as the source of all goodness, is the source of our ability and disposition to love others! The 2nd Degree of Love: Loving God for Your Own Blessing Dependence on God People who are animal and carnal by instinct, who only know what it means to love themselves, can begin to love God for their own blessing. If when sufferings occur and sins gain in frequency, then we are forced to turn to God for His unfailing love. Will this one then not be forced to love God "not selfishly" but because God is God? This is not a confession of being good to the Lord, but of the Lord being good to us. It is the love of God for our benefits. The person who is at the second degree of love will give thanks to God when He has shown him kindness. The 3rd Degree of Love: This intimacy with God becomes sweet as we learn to discover how wonderful God is. This experience thus promotes the love of God, so that it transcends over all our needs. Like the Samaritans, we are to respond that we know His goodness, not because we were told about it, but we have experienced it for ourselves John 4: Our love is pure, and we obey out of a pure heart and in loving obedience 1 Peter 1: We love justly! This love is also pleasing because it is spontaneous. It is true love, because it is not just wordy, but it is demonstrated by deeds 1 John 3: It is righteous, because it gives as it receives. The person who loves like this, truly loves the the things of God! without self-interest 1 Corinthians This is to love those things that belong to Jesus Christ, even as Christ sought our interests, or rather sought us, and never looked after His own [interest]! The 4th Degree of Love: Then they will love themselves only in God! For this love is a mountain of great elevation that is fertile and rich. Then it will hasten to God to depend upon Him and cling only to Him. Then will my spirit be at one with God 1 Corinthians 6: Blessed and holy is the one who has been privileged, even if only momentarily in this life, to taste of this love. For to so lose yourself that you are reduced to nothing is a dive experience and not a human

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sentiment Philippians 2: So we pray daily. For as a drop of water disappears in a barrel of wine, taking the taste and color of wine, so is this state. Or like a bar of iron that is heated and red-hot and becomes like the flame itself, so is this return to divine love. Or just as air becomes so radiant with the light of the sun that it appears to be the very sunlight itself, so it is with the saints whose human love is transmuted by the will of God Himself! Not until death is swallowed up in victory 1 Corinthians For until then the soul is restricted in the body, bound at least to it by the natural affections, of not also still vitally connected by physical sense! [In heaven] the fourth degree of love is attained forever. It consists of loving God, only and always! God will be the reward of them that love Him. Here are my two favorites: No voice can sing, nor heart can frame, Nor can the memory find A sweeter sound than Thy blest name, O Savior of mankind. O hope of every contrite heart, O joy of all the meek, To those who fall how kind Thou art! How good to those who seek! But what to those who find? Jesus, our only joy be Thou. As Thou our prize wilt be; Jesus, be Thou our glory now And thru eternity. Thou fount of life! Thou Light of men! We taste thee, O thou living Bread, And long to feast upon thee still! We drink of Thee the Fountain-head, And thirst our souls from thee to fill! O Jesus, ever with us stay! Make all our moments calm and bright! [Subscribe to our weekly email devotional!](#)

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Chapter 3 : Four Degrees of Love (Bernard of Clairvaux) - Soul Shepherding

Bernard of Clairvaux has 20 ratings and 1 review. After a short introduction by the compiler, Saint Bernard himself takes us in hand and leads us along t.

Join the Spiritual Gifts Group on My. Bernard of Clairvaux By Glenn E. That message set ablaze fires of renewal that brought tens of thousands to repentance in a medieval spiritual awakening little known in our day. A colorful personality who towered over the twelfth century, Bernard was the most prominent figure of his day and one of the most influential Christian leaders of all times. Across Europe he established Cistercian monasteries which became centers of genuine faith and conduits of spiritual regeneration for the surrounding countryside. His writings led many to Christ during his lifetime and sparked a series of revivals that would sweep Europe over the next three centuries. Remarkable Ministry Born in into the minor nobility of Burgundy, France, Bernard enjoyed a good education and position of privilege. At the age of twenty-two he abandoned the life of comfort to join the newly founded Cistercian Order. Just three years later Bernard was asked to found a new monastery at Clairvaux, where he remained as abbot until his death in Bernard traveled the countryside of Europe, preaching the gospel. Through his ministry, throngs of knights renounced their destinies of glory, warfare and carnal living in order to make a life-transforming commitment to Christ. Over the next thirty years, Bernard founded sixty-eight new Cistercian communities that functioned much like Christian colleges in our day—teaching Scripture and molding Christ-like character. Supervising these communities, as well as their daughter houses, Bernard eventually oversaw centers. He personally mentored many young believers and trained new leaders for these monastic houses. In his vast correspondence, he corrected bishops, popes and kings, calling the powerful in the church and state alike to genuine faith and godly leadership. Always zealous for the Lord, Bernard did not shy away from controversy. In vigorous debate he confronted compromise in the church, especially the growing rationalism of his day that he saw in the universities. He also summoned the nobility of Europe to unite against the military threat of Islam. Above all, Bernard tirelessly preached the gospel to his generation. First and foremost, Bernard charged his hearers to repent and turn from worldliness to a total commitment to Christ. Calling for authentic conversion, Bernard renounced the nominal Christianity that he saw among clergy and laity. Bernard allowed no lukewarm or halfhearted faith in the Cistercian movement, which he helped to spearhead during his lifetime. He wanted to ensure that anyone joining a Cistercian community was soundly converted and passionately pursuing Jesus. Similar to missionary movements and campus ministries of our time, the Cistercians constituted a cadre of radical servants of Christ in the twelfth century. Intimacy with Jesus Conversion, for Bernard, meant not simply renouncing the world—it ushered believers into a deeply personal friendship with Jesus. Although an eloquent author in Latin and a gifted scholar in his own right, Bernard brought Scripture down to earth on an individual level for each believer and his or her relationship with God. Employing the imagery of marriage, Scripture presents Christ as the heavenly Bridegroom and the church as his bride Eph 5: To this point in the Middle Ages, the church had painted Christ primarily as the vengeful King coming to condemn the ungodly on the Day of Judgment. Bernard presents the rest of the story—portraying Jesus as the Good Shepherd whom the Father sent into the world to save the lost and dying. While Bernard never waters down the call to conversion, he makes Jesus approachable and offers grace to those drowning in their sin. How much did God love us? He answers with a tour-de-force of passages from the New Testament: He makes it clear: His message continued through his writings and fueled spiritual renewals with the Beguines, Francis of Assisi, Friends of God and others over the following centuries. Kilian Walsh, 4 Vol. Paulist Press, ,

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Chapter 4 : Full text of "St Bernard's Commentary on the Song of Songs"

Genre/Form: Early works Early works to Additional Physical Format: Online version: Bernard, of Clairvaux, Saint, or Bernard of Clairvaux, a lover teaching the way of love.

The reader is good and this book is fairly short and easy to follow: We owe a love to goodness itself that we can never satisfactorily give and yet we must try. We have different stages in loving God. We love him at first for our gain, then out of a murky sense that it is the right thing to do, followed by loving God on his own account, and finally reaching the fourth stage, loving God irrespective of ourselves. Whether that last one is even possible for us during this life is a question every dedicated Christian has had to honestly face, and St. Bernard openly admits it may only be possible after this life concludes, but it remains our telos, our purpose, our goal to obtain, our guiding star to move after. Thus, if it is for her beauty that he loves his wife, he will cast longing eyes after a fairer woman. If he is clad in a rich garment, he will covet a costlier one; and no matter how rich he may be he will envy a man richer than himself. Do we not see people every day, endowed with vast estates, who keep on joining field to field, dreaming of wider boundaries for their lands? Those who dwell in palaces are ever adding house to house, continually building up and tearing down, remodeling and changing. Men in high places are driven by insatiable ambition to clutch at still greater prizes. And nowhere is there any final satisfaction, because nothing there can be defined as absolutely the best or highest. Is it not, then, mad folly always to be craving for things which can never quiet our longings, much less satisfy them? No matter how many such things one has, he is always lusting after what he has not; never at peace, he sighs for new possessions. Discontented, he spends himself in fruitless toil, and finds only weariness in the evanescent and unreal pleasures of the world. In his greediness, he counts all that he has clutched as nothing in comparison with what is beyond his grasp, and loses all pleasure in his actual possessions by longing after what he has not, yet covets. No man can ever hope to own all things. A nation tearing itself up over the distribution of scarce resource for temporal lives would do well to stop and contemplate just what all of this arguing is about. Looking back in American history, we find many individuals who had far less than us but far exceeded us in joy, who found contentment in civic virtue and pursuing excellence instead of the next status symbol. It might just be possible that lasting joy will not come out of any theory of economic distribution of scarce temporal goods, but rather must come from increasing the inexhaustible inner goods of living virtuously. I would recommend the LibriVox for anyone going on a moderately long trip.

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Chapter 5 : Peter Abelard - Wikipedia

Bernard of Clairvaux: Lover Teaching the Way of Love by blog.quintoapp.com Pennington. New City Press. Paperback. GOOD. Spine creases, wear to binding and pages from reading.

Though the Monastery of Citeaux founded in by Stephan Harding was renowned for the severity and strictness of its rules, Bernard, nevertheless, produced a strong impression in the circles into which lie had entered, by the austerity of his ascetic practices, and by the passionate energy with which he concentrated his whole life on the one thing needful. When, in , the monastery proved too small for the number of persons asking for admission, - Bernard, for instance, came in company with thirty others whom he had converted from the world, - and it was found necessary to send out a colony and found a new monastery, Bernard was placed at the head of the emigrants. They settled in the wild and barren gorge of Clairvaux Clara Vallis ; and it cost an incredible amount of perseverance, hard labor, and self-sacrifice, to build a house in this inhospitable region. But the monastery prospered wonderfully, and its abbot soon became famous. He was severe, almost austere, but he was not hard: So great was the confidence he enjoyed, that in he was called upon to draw up the rules for the order of the Templars. In the schism which broke out after the death of Honorius II. At time synod of Estampes he induced the French clergy to recognize Innocent. The recognition by Louis VI. Lothair he even persuaded to give up some of the claims which he based on the concordat of Worms, and to make a campaign to Italy to expel Anaclet II. While Innocent staid in France, Bernard accompanied him from place to place, and preached to the people in his behalf, with an eloquence whose effect often approached the miraculous. In France he bore down every trace of opposition; and in Italy too, whither he went twice in and , his presence was more effective than that of the armies of Lothair. Shortly after the ending of the schism, the controversy with Abelard began. Abelard was a rationalist; Bernard, a mystic: Abelard held that the doctrines of Christianity ought to pass through the sifting of reason, in order to become a fit subject of faith; while Bernard demanded that they should be embraced at once by faith, through an act of the will. With Abelard, faith meant reasoned conviction: Between those two men a conflict was unavoidable. But at the synod of Sens , where Abelard expected to meet Bernard as his counterpart in a disputation, Bernard appeared as his accuser. Abelard refused to defend himself, and appealed to the Pope; but Bernard frustrated the appeal, and Abelard was in reality condemned unheard. Peter Venerabilis, however, the great Abbot of Clugny, with whom Abelard spent the last years of his life, afterwards brought about a personal reconciliation between the two antagonists. Perhaps the greatest, or, at all events, the most striking, exploit which Bernard performed, was the preaching of the second crusade , He roused the people of France and Germany to a pitch of enthusiasm hardly surpassed by that which produced the first crusade; but the result corresponded very poorly to the preparations, and he felt himself somewhat embarrassed at the complete failure. Very remarkable, also, was his activity in South-western France , among the heretics of Albi and Toulouse , though he was not completely successful in this case, either. He met there with a state of mind which somewhat resembled his own, and the miraculous in his personal influence became somewhat weakened by this circumstance. The works of Bernard comprise a number of sermons, especially on the Canticles; a number of mystic theosophic treatises, *De Diligendo Deo*, *De Gradibus Humilitatis et Superbiae*, etc. Hurter, Innsbruck, , a most characteristic work; a poem in hexameter; and a series of hymns, still living both in the Roman Catholic and in the Reformed churches the most famous is the familiar, "O sacred head now wounded," which was translated into German by Gerhardt ; and four hundred and nineteen letters of the greatest historical and psychological interest. His style is generally strained, artificial, and cumbersome; but his thoughts have often the same power as hunger or thirst. They absorb the whole man whom they beset, and throw him with passionate decision in one direction. This edition contains his life written by his friend and disciple Godfrey.

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Chapter 6 : TOP 25 QUOTES BY BERNARD OF CLAIRVAUX (of) | A-Z Quotes

Auto Suggestions are available once you type at least 3 letters. Use up arrow (for mozilla firefox browser alt+up arrow) and down arrow (for mozilla firefox browser alt+down arrow) to review and enter to select.

Bernard of Clairvaux on Love Modernized and abridged by Stephen Tompkins. Edited and prepared for the web by Dan Graves. Introduction Bernard was another notable thinker of the new age, although he is remembered at least as much for his compelling spiritual writings as his theology. Born in France in , he became a monk, joining one of the new monastic movements, the rigorous Cistercians. He rose to become a powerful leader in the church, heavily involved in papal politics. He also threw himself into promoting the second crusade which was an utter fiasco. This shows how easily medieval Christians combined profound spirituality with wars of conquest. Bernard also launched a metaphorical crusade against Peter Abelard, and succeeded in getting his teaching about the atonement officially condemned. The first degree of love: And because love is natural, it is only right to love the Author of nature first of all. This kind of love means loving oneself selfishly. The natural comes first and is followed by the spiritual. Cherish yourself as tenderly as you want, so long as you remember to show the same indulgence to your neighbor. This is the curb of temperance imposed on you by the law of life and conscience, to stop you following your own desires to destruction or becoming enslaved by passions which are the enemies of your true welfare. It is far better to share your enjoyments with your neighbor than with these enemies. If, as the son of Sirach advises, you refrain from indulging your appetites and do not pursue your desires [Sirach This way our selfish love grows truly social, including our neighbors in its circle. But what if you are reduced to poverty by such benevolence? Pray with all confidence to him who gives to all people generously and without finding fault, [James 1. But if we are to love our neighbors as we should, we must not forget God, for it is only in God that we can pay that debt of love properly. You cannot love your neighbor in God unless you love God himself. This means we must love God first, in order to love our neighbors in him. He who created nature sustains it, and protects it for ever. Without him nature could not have begun; without him it could not continue. To make us realize this, and prevent us attributing the beneficence of our Creator to ourselves, God has decided in his wisdom that we should be suffer troubles. So when human strength fails and God comes to our aid, we should glorify him, as it is written: I will hear you, and you will praise me. The second and third degrees of love: So, we start by loving God, not for his own sake but ours. But when recurring troubles force us to turn to God for help, even a heart as hard as iron, as cold as marble, would be softened by the goodness of such a Savior, so that we love God not altogether selfishly, but also simply because he is God. If frequent troubles drive us to frequent prayer, surely we will taste and see how gracious the Lord is. Such love is pure, and finds no burden in the command that tells us to purify our souls, obeying the truth in unfeigned love of our brothers. Such love is thankworthy, because it is spontaneous. It is pure, because it is shown not in word nor tongue, but in deed and truth. The psalmist was not speaking of such love when he said: The fourth degree of love: Your righteousness stands like the strong mountains, God. When will my soul, raptured with divine love and utterly selfâ€”forgetting, like a broken vessel, long only for God, and, joined to him, be one spirit with him? To lose yourself even for an instant, as if you were emptied and lost and swallowed up in God â€”â€” this is not human love; it is heavenly. But if a poor mortal sometimes feels that heavenly joy for one ecstatic moment, then this wretched life envies his happiness and the malice of daily trifles disturbs him, this body of death weighs him down, the needs of the flesh are insistent, the weakness of corruption fails him, and above all brotherly love calls him back to duty. Who shall save me from the body of this death? Our whole heart should be centered on him, so that we only ever seek to do his will, not to please ourselves. This is what we pray every day: O sweet and gracious affection! To reach this state is to become godlike. As a drop of water poured into wine loses itself, and takes the color and savor of wine; or as a bar of iron, heated redâ€”hot, becomes like fire itself, forgetting its own nature; or as the air, radiant with sunâ€”beams, seems not so much to be lit as to be light itself; so for

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those who are holy all human affections melt away by some incredible mutation into the will of God. This makes it impossible to give our whole being to God and yearn for nothing but his face, as long as we have to bend our plans and hopes to these fragile, sickly bodies of ours. So, the soul may hope to possess the fourth degree of love " or rather to be possessed by it " only when it has been clothed with that spiritual and immortal body which will be perfect, peaceful, lovely, and in everything wholly subjected to the Spirit. This degree no human effort can attain:

Chapter 7 : On Loving God by Bernard of Clairvaux

2. Bernard of Clairvaux, a lover teaching the way of love: selected spiritual writings: 2.

Youth[edit] Abelard, originally called "Pierre le Pallet", was born c. 1079. As a boy, he learned quickly. His father, a knight called Berenger, encouraged Pierre to study the liberal arts, wherein he excelled at the art of dialectic a branch of philosophy, which, at that time, consisted chiefly of the logic of Aristotle transmitted through Latin channels. Instead of entering a military career, as his father had done, Abelard became an academic. During his early academic pursuits, Abelard wandered throughout France, debating and learning, so as in his own words "he became such a one as the Peripatetics. In the great cathedral school of Notre-Dame de Paris before the current cathedral was actually built, he was taught for a while by William of Champeaux, the disciple of Anselm of Laon not to be confused with Saint Anselm, a leading proponent of Realism. Abelard was once more victorious, and Abelard was almost able to hold the position of master at Notre Dame. For a short time, however, William was able to prevent Abelard from lecturing in Paris. Abelard accordingly was forced to resume his school at Melun, which he was then able to move, from c. 1117. Anselm forbade him to continue this teaching, and Abelard returned to Paris where, in around 1117, he became master of Notre Dame and a canon of Sens the cathedral of the archdiocese to which Paris belonged. Enriched by the offerings of his pupils, and entertained with universal admiration, he came, as he says, to think himself the only undefeated philosopher in the world. But a change in his fortunes was at hand. In his devotion to science, he had always lived a very regular life, enlivened only by philosophical debate: She was remarkable for her knowledge of classical letters, which extended beyond Latin to Greek and Hebrew. The affair interfered with his career, and Abelard himself boasted of his conquest. Once Fulbert found out, he separated them, but they continued to meet in secret. Roscellinus would later belittle Abelard for getting castrated. His lectures, now framed in a devotional spirit, and with lectures on theology as well as his previous lectures on logic, were once again heard by crowds of students, and his old influence seemed to have returned. Using his studies of the Bible and "in his view" inconsistent writings of the leaders of the church as his basis, he wrote Sic et Non Yes and No. Two pupils of Anselm of Laon, Alberic of Rheims and Lotulf of Lombardy, instigated proceedings against Abelard, charging him with the heresy of Sabellius in a provincial synod held at Soissons in 1121. They obtained through irregular procedures an official condemnation of his teaching, and Abelard was made to burn the Theologia himself. He was then sentenced to perpetual confinement in a monastery other than his own, but it seems to have been agreed in advance that this sentence would be revoked almost immediately, because after a few days in the convent of St. Medard at Soissons, Abelard returned to St. For this Abelard himself was partly responsible. He took a sort of malicious pleasure in irritating the monks. As if for the sake of a joke, he cited Bede to prove that the believed founder of the monastery of St Denis, Dionysius the Areopagite had been Bishop of Corinth, while the other monks relied upon the statement of the Abbot Hilduin that he had been Bishop of Athens. Jerome, according to whom Dionysius, Bishop of Corinth, was distinct from Dionysius the Areopagite, bishop of Athens and founder of the abbey, though, in deference to Bede, he suggested that the Areopagite might also have been bishop of Corinth. Adam accused him of insulting both the monastery and the Kingdom of France which had Denis as its patron saint; life in the monastery grew intolerable for Abelard, and he was finally allowed to leave. Then, after the death of Abbot Adam in March 1122, Abelard was able to gain permission from the new abbot, Suger, to live "in whatever solitary place he wished". In a deserted place near Nogent-sur-Seine in Champagne, he built a cabin of stubble and reeds, and a simple oratory dedicated to the Trinity and became a hermit. When his retreat became known, students flocked from Paris, and covered the wilderness around him with their tents and huts. He began to teach again there. The oratory was rebuilt in wood and stone and rededicated as the Oratory of the Paraclete. His combination of the teaching of secular arts with his profession as a monk was heavily criticized by other men of religion, and Abelard contemplated flight outside Christendom altogether. The region was inhospitable, the domain a prey

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to outlaws, the house itself savage and disorderly. It is presumed his lectures included logic, at least until , [c] but were mainly concerned with the Bible, Christian doctrine, and ethics. Then he produced further drafts of his *Theologia* in which he analyzed the sources of belief in the Trinity and praised the pagan philosophers of classical antiquity for their virtues and for their discovery by the use of reason of many fundamental aspects of Christian revelation. Sometime before , Abelard published his masterpiece, *Ethica* or *Scito te ipsum* Know Thyself , where he analyzes the idea of sin and that actions are not what a man will be judged for but intentions. Bernard[edit] Abelard was to face, however, another challenge which would put a final end to his teaching career. After , it is not clear whether Abelard had stopped teaching, or whether he perhaps continued with all except his lectures on logic until as late as . In spring he wrote to the Bishop of Chartres and to Bernard of Clairvaux denouncing them. In so doing, Abelard put himself into the position of the wronged party and forced Bernard to defend himself from the accusation of slander. Bernard avoided this trap, however: When Abelard appeared at the council the next day, he was presented with a list of condemned propositions imputed to him. However, this hope was unfounded. On 16 July , Pope Innocent II issued a bull excommunicating Abelard and his followers and imposing perpetual silence on him, and in a second document he ordered Abelard to be confined in a monastery and his books to be burned. Abelard was saved from this sentence, however, by Peter the Venerable , abbot of Cluny. Abelard had stopped there, on his way to Rome, before the papal condemnation had reached France. Peter persuaded Abelard, already old, to give up his journey and stay at the monastery. Peter managed to arrange a reconciliation with Bernard, to have the sentence of excommunication lifted, and to persuade Innocent that it was enough if Abelard remained under the aegis of Cluny. Abelard was treated not as a condemned heretic, but as a revered and wise scholar. By tradition, lovers or lovelorn singles leave letters at the crypt, in tribute to the couple or in hope of finding true love. This remains, however, disputed. Philosophy and theology[edit] .

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Chapter 8 : Bernard of Clairvaux Â« The Reformed Reader

"Love is the fountain of life, and the soul which does not drink from it cannot be called alive." These are the ancient words of Bernard of Clairvaux (-), a great lover of God and considered the last of the Church Fathers.

He emptied himself even to the assuming of human nature, even to accepting death, death on a cross
Philippians 2: Who is there that can adequately gauge the greatness of the humility, gentleness, and self-surrender, revealed by the Lord of majesty in assuming human nature, in accepting the punishment of death, the shame of the cross? But somebody will say: Even if God made you out of nothing, you have not been redeemed out of nothing. In six days he created all things, and among them, you. On the other hand, for a period of thirty whole years he worked your salvation in the midst of the earth. What he endured in those labors! To his bodily needs and the abuses from his enemies did he not add the mightier burden of the humiliation of the cross, and crown it all with the horror of his death? And this was indeed necessary. Man and beast you save, O Lord Psalm How you have multiplied your mercy, O God! He became a Cistercian monk at the age of 22 and took with him thirty young men, including his brothers and uncles, to Citeaux Abbey in France. Three years later he founded a new monastery at Clairvaux. This abbey became a center of the Cistercian order and a source of spiritual renewal throughout Europe. Both send the Holy Spirit, and the Spirit himself interceded for us with unspeakable groaning Romans 8: O hard, and hardened, and hard-hearted children of Adam! How can you remain unmoved by such great kindness, such blazing fire, so prodigious a flame of love, and so ardent a lover, who paid such an extravagant price for a worthless piece of goods! What more should he have done that he did not do? He enlightened the blind, brought back the stragglers, reconciled the guilty, and justified the ungodly. Thirty-three years he was seen on earth. He lived among humans, he died for humans, he spoke concerning the Cherubim and Seraphim and all the angelic powers and they came to be Psalm When he wills it, all power is there with him Wisdom What then does he who sought you with such concern now seek from you, if not that you walk mindfully with your God Micah 6: No one but the Holy Spirit enables us to this. It is he who probes the depth of our hearts 1 Corinthians 2: He does not allow the slightest amount of chaff to settle inside the dwelling of a heart which he possesses, but consumes it in an instant with a fire of the most minute scrutiny. He is the sweet and gentle Spirit who bends our will, or rather straightens and directs it more fully toward his own so that we may be able to understand his will truly, love it fervently, and fulfill it effectively.

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Chapter 9 : Cistercian Studies | Lay Cistercians of Gethsemani Abbey

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Bernard of Clairvaux Abbey mosaic of St. As the founder and abbot of the Abbey of Clairvaux, St. Bernard was centrally responsible for the early expansion of the Cistercian Order throughout Europe. Tens of thousands heard his powerful preaching, and he personally attracted and helped many hundreds of men to follow a call to monastic life. Bernard stands as one of the giants of the Christian spiritual and theological heritage, and his writings represent a peak in monastic theology and spirituality. After his ordination to the diaconate Br. Ambrose distributes the Eucharist. Throughout his life St. Bernard was called upon to travel extensively in service of the Church, and he left behind hundreds of letters which reveal his energetic participation in all the important issues of his day, both religious and secular. He was especially renowned for the wisdom and eloquence of his preaching; in particular: Known for his evangelical fervor and ardent love for God and neighbor, St. Bernard was beloved for his ability to combine his uncompromising desire to foster holiness in himself and his monks with the patience of a loving father. Blessed Isaac of Stella, one of his contemporaries and who was himself a saint and abbot, described him in these words: To everyone he appeared so terrifying when he loved *amore terribilis* and so lovable when terrifying *terrore amabilis*, that, at his word or rebuke, no one ever became discouraged, no one was ever stung by impatience or consumed by envy. Bernard, people felt that they were approaching the frightening and lovable presence of God, whom they saw dwelling and acting in him. To us Cistercians St. Bernard is always present by the witness of his life, writings, and, most especially, by his mystical presence to us in the Body of Christ. With his passionate and steadfast love for God and his monks, we know that he accompanies us to prayer and to work; to church and to school; and that by his prayers he helps us to live out our vocation. Denis shares a laugh with his math students. Bernard in the Novitiate St. Bernard has much to teach a young man who joins the monastery. One of the most important things we can learn from him is his teaching on humility. This is why early in the novitiate we begin the study of St. Bernard teaches that humility is self-knowledge—“the honest acceptance of myself in all my sinfulness. This sincere confrontation with myself inevitably leads to humility; but at the same time this sometimes difficult experience is for St. Bernard the beginning of the true knowledge of God. For the more acutely I see my own failings, the more clearly I can see through them to the outlines of what I am supposed to be: It is the humble man alone who can truly mediate upon this great dignity of the human race; for only he has really even seen the *imago Dei*, because his humility has allowed him to recognize it amidst the manifold sins which would tarnish it. While humility involves an acceptance of my sins and therefore a certain dissatisfaction with myself, we should be quick to realize that for St. Bernard humility has nothing to do with extreme self-deprecation or pusillanimity. Humility and magnanimity belong together; the later, in fact, is the natural result of the former. For Bernard the perfection of both virtues and their connection is manifest most clearly in Mary: In her own judgment she was so humble, nevertheless in her trust in the promise so magnanimous, that she who had regarded herself as a handmaid of little worth, did not at all doubt her election for this incomprehensible mystery, for this marvelous exchange and inscrutable sacrament and believed that she would soon become the true mother of the God-man Sermon on the Octave of Assumption, John playing with some second formers. True humility, then, does not make us men of little faith, nor does magnanimity lead us to arrogance. Paradoxically, it is precisely because the humble man recognizes how little he is that he expects to receive great things. In order to become that Bride of Christ the repentant sinners must enter the school of love, which for Bernard means, above all, the community of a Cistercian monastery. Bernard, it is the acceptance of his own misery that opens up the way for the humble man to accept his fellow men, and to draw closer to them in love. He knows that he is in solidarity with all his fellow sinners, and

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precisely for that reason desires to forgive and love them in spite of their failings. Genuine compassion and, therefore, true love of neighbor are not possible without accepting the reality of our own misery. Bernard compassion and love for the brothers is best developed in the school of charity which is the monastic community. The humble brother learns here to eliminate his *voluntas propria*, his self-will which wants to set himself apart from, and above, the community. He embraces the *voluntas communis*, the will which is in harmony with that of the brothers.