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ST. BERNARD (1090-1153).
THE 900TH ANNIVERSARY OF ESTABLISHMENT
OF CLAIRVAUX

Abstract. The 900th anniversary of the establishment of the Monastery in Clairvaux by St. Bernard passed on the 25th of June. In this context it is worth recalling this distinguished person who strongly imprinted in the history of the twelfth-century Europe. Moreover, 800 years ago there was one of the most important councils of the Middle Ages – the Fourth Lateran. He had to sort out relationships between the Church and the secular power, announce the next crusade and deal with the sect of the Cathars. What is more, it should be mentioned that it is the 600th anniversary of the birth of Jan Długosz. His *Annales* are an irreplaceable source of knowledge of the history of the Polish medieval. The recalled anniversaries lead us from Cîteaux, through Clairvaux to Kraków and Jędrzejów. They connect St. Bernard with Wincenty Kadłubek and Jan Długosz. The combination of these anniversaries with the Cistercian world is the subject of this article.

Key words: St Bernard of Clairvaux; council of Lateran; Jan Długosz; Wincenty Kadłubek.

INTRODUCTION

The 900th anniversary of the establishment of the Monastery in Clairvaux by St. Bernard passed on the 25th of June. In this context it is worth recalling

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this distinguished person who strongly imprinted in the history of the twelfth-century Europe. Moreover, 800 years ago there was one of the most important councils of the Middle Ages – the Fourth Lateran. He had to sort out relationships between the Church and the secular power, announce the next crusade and deal with the sect of the Cathars. What is more, it should be mentioned that it is the 600th anniversary of the birth of Jan Długosz. His *Annales* are an irreplaceable source of knowledge of the history of the Polish medieval. The combination of these anniversaries with the Cistercian world will be the subject of this lecture.

1. ST BERNARD OF CLAIRVAUX

Bernard was born in 1090 in Fontaine near Dijon. It was a special time in the history of the Church¹. The Gregorian reform, which found a prominent advocate in the person of Pope Gregory VII (1073-1085), was continued by Urban II (1088-1099) who like Gregory derived from the community of spiritual sons of St. Benedict of Nursia². St. Bruno of Cologne founded the first Carthusian monastery near Grenoble in 1084³. In the year of birth of Bernard he was summoned by Pope Urban II to Rome to serve him advice and help (it should be mentioned that the Pope was his student in the cathedral school of Reims). 5 years later at the Council of Clermont the Pope proclaimed his encouragement to start a crusade aimed at liberation of places associated with the person of Christ in the Holy Land from the hands of Muslims⁴. The undertaken idea of a crusade led to Jerusalem being conquered on July 15, 1099. Pope Paschal II (1099-1118), also a Benedictine monk, continued the policy of his predecessors related to the reformation of the Church (the investiture dispute), and the idea of the Crusades (on February 15, 1113 he approved the

¹ S. KIEŁTYKA, *Święty Bernard z Clairvaux*, Kraków 1984, passim; M. KANIOR, *Historia monastycyzmu chrześcijańskiego*, vol. II: *Średniowiecze*, Kraków 2002, pp. 118-120.

² W.H. CARROLL, *Historia chrześcijaństwa*, vol. II: *Budowanie chrześcijaństwa*, Bielany Wrocławskie: Wektory 2009, pp. 528-582; CH. BROOKE, *Europa średniowieczna 962-1154*, Warszawa 2001, p. 306; K. DOPIERAŁA, *Księga papieży*, Poznań 1996, pp. 158-160.

³ J. CHÉLINI, *Dzieje religijności w Europie Zachodniej w średniowieczu*, Warszawa 1996, p. 244.

⁴ M. BILLINGS, *Wyprawy krzyżowe*, Warszawa 2002, pp. 9-13; H.E. MAYER, *Historia wypraw krzyżowych*, Kraków 2008, pp. 50-57.

rule of the Hospitaller Knights)⁵. He surrounded arising other religious communities with care. In 1098, even during the pontificate of Urban II, Robert, an abbot of the monastery in Molesmes, with a group of monks, decided to create a community where faithfully and with greater severity than before in the Benedictine communities the rule written by the founder, St. Benedict, was followed. As the place of implementation of this desire he chose Cîteaux in Burgundy. Robert's family ties to the aristocracy of Burgundy facilitated the realization of this goal. The Latin name of the *Cistercium* probably came from the former milestone on the Roman road between Langres and Chalon (cis tertium lapidem miliarium). Thanks to it a new community, which was initially described as a novum monasterium, was called *Cistertium* after nearly twenty years. After Robert's returning to Molesmes, what was the will of Pope Urban II, Alberich became an abbot. On October 19, 1100, Pope Paschal II granted a „Roman privilege” to Cîteaux in Troy. In the privilege he took the new community under special care, expressing a wish that in the future it should remain free from any pressures on the part of the clergy and the laity. After granting the privilege by the Pope, it was time to regulate the life of the monks and the internal organization of the monastery. Then, *Instituta monachorum Cisterciensium de Molismo venientium* were created. Their authorship is attributed to Alberich. They began with provisions related to the monks' clothing. There is a common belief that during the reign of Alberich, the monks turned the black Benedictine habit into a white Cistercian one. Moreover, the Instituta dictated resignation from outerwear, furs, shirts, wide hoods and pants. They prohibited the use of combs, blankets and sheets. And dishes served in the refectory should be simple and lean. A general principle was formulated that one should reject anything that did not comply with the purity of the Rule of Benedict. This concerned spiritual matters as well as all the others. It was forbidden to accept sacrifice in the form of churches, altars, income, tithes, bakeries, mills, villages and serfs, income from burying the dead. Monks were required to labour in which monks were to be supported by the lay brothers. After the death of Alberich in 1109, his successor was a former abbot, Stefan Harding (†1134). During his reign, the austere lifestyle of monks was maintained and even deepened. At the same time he eased restrictions on accepting donations, which were rejected during Alberich's rule, and in connection with the development of the monastery and enlarging

⁵ K. DOPIERAŁA, *Księga papieży*, pp. 160-162; M. WALSH, *Wojownicy Pana. Chrześcijańskie zakony rycerskie*, Kraków 2005, pp. 245-246.

the number of monks they were a valuable contribution to the prosperity of the community⁶. These issues were even raised at the Fourth Lateran Council in 1215. The 55th decree contained the following text: „The abbots of the Cistercian Order gathered at the recent General Chapter, as a result of our admonition rightly decided that the brothers of their order will not buy properties from which the Church takes tithes, except for founding new monasteries. If, however, such goods shall be given to them by the faithful as a gift of piety or shall be purchased as foundation for new monasteries they will be provided for cultivation to others who shall pay tithes to the Church so that they are not charged because of their privileges”⁷.

From the first years of Harding’s exercise of the function of abbot preserved were richly illuminated manuscripts that clearly suggest the existence of the Citeaux scriptorium. A manuscript of the Bible dates back to 1109, and Gregory the Great’s (†1604) *Moralia* date back to 1111⁸.

Bernard’s period of adolescence in this context the events in the history of the Universal Church, and the beginnings of the new religious community, had undoubtedly a great influence on the attitude of the non-crowned leader of the twelfth-century Europe. After receiving thorough education in the family home, and at this point it should be mentioned that he grew up in the immediate vicinity of the Dukes of Burgundy, from 1098 he gained knowledge at a school run by the canons in Chatillon-sur-Seine. Already in 1112 with a group of relatives and friends he began leading a religious lifestyle, and in spring 1113, he asked for admission to Citeaux with a group of 30 associates, including four own brothers, two maternal uncles, and members of leading families of Burgundy. Bernard’s joining to the young religious community along with his friends coincided with lively activities of Stefan Harding who decided to set up new monasteries living in separation „from the body but not from the spirit of Citeaux”. In 1113 a monastery in La Ferte was established, in 1114 in Pontigny, and a year later, two monasteries – in Clairvaux and Morimond⁹.

Bernard’s joining to the community of Citeaux brought it great popularity. He drew the attention of both the clergy and the powerful secular. The in-

⁶ I. EBERL, *Cystersi. Historia zakonu europejskiego*, Kraków 2011, pp. 19-32; M. KANIOR, *Historia monastycyzmu*, pp. 120-126.

⁷ *Dokumenty Soborów Powszechnych*, vol. II, red. A. Baron, H. Pietras, Kraków 2002, p. 297.

⁸ I. EBERL, *Cystersi*, p. 32.

⁹ J. CHÉLINI, *Dzieje religijności*, pp. 245-246; I. EBERL, *Cystersi*, pp. 33-37; M. KANIOR, *Historia monastycyzmu*, pp. 127-132.

creasing number of candidates to lead the austere religious life somehow forced the formation of the next monasteries. The Clairvaux Foundation was located in an area originally known as *Vallis Absinthialis* (the Valley of Wormwood), which after the founding of the monastery was named *Clara Vallis* (the Light Valley). Bernard was elected the abbot of a new foundation, which was an expression of enormous confidence in the young, less than 25-year-old monk and testified to his spiritual experience. Among the monks who had to populate the new foundation there were Bernard's four brothers, his uncle and two cousins. The daily life of the monks and the structure of the new order was laid down by the Rule of Benedict and the *Carta Caritatis* (Charter of love) approved by Pope Callistus II (1119-1124)¹⁰ on December 23, 1119.

The daily agenda at Citeaux was as follows:

- 2.00. eves
- 3.15. lauds
- 4.30. prime, chapter
- 5.00. work
- 7.45. terce
- 8.00. conventual mass
- 8.50. spiritual reading, work
- 10.40. sext
- 11.00 noon meal
- 2.00. p.m. none
- 2.30. p.m. work
- 6.00. p.m. vespers
- 6.40. p.m. evening meal
- 7.00. p.m. compline
- 8.00. p.m. night rest

Four successively formed abbeys in La Ferte, Ponitgny, Clairvaux and Morimond, which received the name of protoabbeys, were added to the first abbey in Citeaux. Other daughter-branches originated from them. The popularity of the Cistercians is confirmed by numbers. In 1134 years after the death of Stefan Harding the order amounted to 65 abbeys. 19 years later, when St. Bernard died, there were as many as 343 (he founded 66 abbeys himself). At the end of the twelfth century in Europe there were about 525, and at the end of the thirteenth century the Cistercians had 647 abbeys. In 1675 the number

¹⁰ K. DOPIERAŁA, *Księga papieży*, pp. 165-167.

reached 742 monasteries¹¹. Moreover, conciliar documents referred to the Cistercians. The Fourth Lateran Council in the 12th decree on local chapters of monks ordered „2. Let them respectfully invite to two neighbouring Cistercian abbots for the start of this new order to get advice and appropriate assistance, because due to the long-practiced habit they have more experience in serving these chapters... 3. The chapter shall be carried out in accordance with the custom of the Cistercians in a continuous manner for several days, during which the issue of the reform of the law and observance of the rule must be discussed...”¹².

Bernard described the monasteries as „schools of nobility”. Religious discipline was focused on renewal of human nature created in the image and likeness of God. Doctor Mellifluus was fully devoted to God. He embodied the religious spirit of the Middle Ages. He called himself „a chimera of his century”, which had influence on the entire twelfth-century painting in Europe. His output as a writer included issues related to reformation of the Church, theological treatises, books used for preaching and apologetic purposes, spiritual asceticism guides, letters, and collections of lectures. At the level of theology he drew liberally on the teachings of St. Augustine. The austerity of life which he advocated discouraged the weak. Attracted the strong. The outstanding preacher saw the surest path to salvation in the Cistercian life. In tradition a piece of information is conveyed that mothers hid their sons, wives their husbands, when Bernard preached. It is evidenced by facts that it was not exaggerated care. In 1116, the result of sermons preached by Barnard was the fact that the school in Chalons-sur-Marne was emptied, because many professors and students wandered after him to Clairvaux. During a trip to Flanders in 1131, when he accompanied Pope Innocent II, the desire to join the Cistercians was expressed by 30 young men from aristocratic families. In Paris, after one of the sermons by Bernard, the Cistercians were joined by 21 candidates from among the students. The radicalism of white monks, whose foundation was to reject everything worldly and dedicate to the search for God, became extremely popular through Bernard. Spirituality was marked by the Rule of Benedict. Its foundation was the Holy Scriptures. *Lectio divina*, practiced in monasteries grown from the stem of St. Benedict allowed daily meditation on the Word of God. The second element of shaping the spirituality of monks was the works of the Fathers of the Church. They went back to the

¹¹ I. EBERL, *Cystersi*, p. 159; M. KANIOR, *Historia monastycyzmu*, pp. 132-136.

¹² *Dokumenty Soborów*, p. 249.

works of such authors as St. Augustine, St. Gregory the Great, Cassian, St. Anthony the Hermit, St. Pachomius, Origen, Gregory of Nyssa, Basil, Maximus the Confessor, Evagrius of Pontus. We also find there a pre-Christian philosophical thought. Bernard appealed even to the Socratic tradition „making the call from Delphi: „Know yourself”, one of the pillars of his school of spiritual life”. Bernard did not follow the „idea” of knowledge for knowledge”, treating knowledge as an autotelic value characteristic of scholasticism”. For the Abbot of the Light Valley knowledge was aimed at building own perfection and excellence of neighbours; other „uses” of knowledge could be wicked and sinful¹³. As Pius XII wrote in his encyclical *Doctor Mellifluus*, “St. Bernard took his teachings from the Holy Scriptures and the works of the Fathers – which he read all day and night, considering them in awe – not from sophisticated reasoning of dialecticians and philosophers, which, as sometimes one might think, he considered less important (4). It should be emphasized that he did not reject human philosophy, if it was a philosophy worthy of the name – that led to God, to righteous life and to Christian wisdom; he rejected one that engaging in a sterile verbosity and verbal tricks based on fraudulent skirmishes reserves the right to encroach on the things of God and to penetrate all the mysteries of God: so that even – as often happened in his times – violates the integrity of faith and in a regrettable manner strives towards heresy”¹⁴.

Bernard actively participated in the life of the Church. At the synod in Reims in 1148 he contributed to condemn the mistakes of Gilbert de la Pore, he fought heresy of the apostles, opposed to the Aristotelian dialectic theology of Peter Abelard. In 1130 after the death of Pope Honorius II (1124-1130), a group of cardinals chose his successor, Gregory Papareschi, who took the name Pope Innocent II (1130-1143). One day later, other cardinals chose Piotr Pierleone as the anti-pope who took the name Anacletus II (1130-1138). The Cistercians with Bernard and Premonstratensians of Norbert from Magdeburg became involved in preventing a schism. Only the death of Anacletus ended the split¹⁵.

¹³ A. ANDRZEJUK, *Mistyka miłości Bożej w pismach św. Bernarda z Clairvaux*, „*Studia Philosophiae Christianae*” 47 (2011), no. 2, pp. 63-66; M. KANIOR, *Historia monastycyzmu*, pp. 136-142; I. EBERL, *Cystersi*, p. 90.

¹⁴ PIUS XII, *Doctor Mellifluus*, [in:] ŚW. BERNARD Z CLAIRVAUX, *Kazania o Najświętszej Maryi Pannie*, Warszawa 2000, pp. 6-7.

¹⁵ A.M. PIAZZONI, *Historia wyboru papieży*, Kraków 2004, p. 166; CH. BROOKE, *Europa średniowieczna*, p. 312; J. CHÉLINI, *Dzieje religijności*, p. 246; K. DOPIERAŁA, *Księga papieży*, pp. 169-173.

Bernard wanted to remove himself from the world. But the world was looking for him. He maintained contacts with eminent men of his time. Among the clergy one can specify Peter the Venerable in Cluny, Suger of Saint-Denis near Paris, Norbert, and from among the laity: French King Louis VII, German Emperor Conrad III. The fame of the Cistercian resulted in their appointment in episcopal sees. In 1145, Bernardo da Pisa, who was a Cistercian monk at the instigation of St. Bernard of Clairvaux, was elected to the throne of St. Peter, taking the name Eugene III (1145-1153)¹⁶. It was Bernardo da Pisa to whom the Abbot of the Light Valley wrote in 1145: „They say that not your Holiness, but I am the Pope,” which clearly shows the importance of Bernard to the Church of the middle of the twelfth century¹⁷.

Not all actions of the abbot of Clairvaux ended successfully. In 1146 the crusaders lost Edessa. This event shocked Europe. The Pope announced the crusade, while Bernard was designated to promote its ideas. In Vezéley he encouraged the French knighthood, just as he did on the territory of the Reich. He targeted fiery sermons to the crusaders: „Look, brethren, the auspicious time, beneficial days. Numerous lands tremble for God of Heaven began to lose its country. Its country, I say: it was there where he was seen as he taught the Word of His Father, there he wandered for over thirty years among men. [...] Now our sins meant that the enemies of the Cross raised their sacrilegious heads and use the tooth of the sword to ravage the Promised Land. [...] And what do you do, brave men? What do you do, servants of the Cross? Do you want to give the sanctuary to dogs and pearls to pigs? [...] What thoughts, brothers, come to your minds? Is the arm of the Lord too short and too weak to hurry to the rescue, that he has to call upon us, miserable worms, to defend and recover His hereditary lands? Why can't He send more than a dozen legions of angels [...] and liberate this earth? Yes, He can, if He wants to, but I say to you, behold, the Lord, your God, exposes you to a test, looking at the children of the Earth, if any comprehends it and asks, and painfully experiences that happened to Him. [...] See how artfully He wants to save you, and be astonished, look into the abyss of His goodness and trust Him sinners”¹⁸.

The Cross was taken by Louis VII and Conrad III. However, inefficiency in conduct of combat operations, lack of agreement, the defeat at Dorylaeum or withdrawal from the siege of Damascus, contributed to the failure of the expedition. A spokesman wrote about the defeat of the crusade: „If the Hebrews

¹⁶ K. DOPIERAŁA, *Księga papieży*, pp. 175-177.

¹⁷ G. D'ONOFRIO, *Historia teologii*, vol. II: *Epoka średniowieczna*, Kraków 2005, p. 245.

¹⁸ H.E. MAYER, *Historia wypraw krzyżowych*, p. 163.

fell and succumbed to annihilation due to their injustice, why do we wonder that crusaders, guilty of the same crime, were succumbed to the same punishment?”¹⁹.

It is true that in spring 1150, Bernard and Suger of Sain-Denis had again to announce a crusade, but due to poor feedback it was abandoned. This can be even seen as work of the Cistercians, who feared notoriety of the order in the event of failure of the expedition. Bernard encountered the idea of the crusades long before. The Grand Master of the Templars, Hugo of Payés turned to the Cistercian monk to substantiate the need for a new form of a religious life set up not only to pray, but primarily to protect, which was related to blood shed and battle. Bernard’s response was „Praise of the new chivalry”, written between 1128 and May 24, 1136. There he wrote: „What a glory for ones returning victorious from the battle, but what happiness for those who found martyrdom in it! Rejoice noble and brave strongmen, if you survive your victory in the Lord, but let your joy and your elevation double, if death connects you with Him. Without a doubt, your life is needed as is your glorious victory, but better than it is a holy death, because the truth is that those who die in the Lord are blessed, so how much more fortunate are those dying for the Lord?”. It is further assumed that Bernard not only wrote an apology for the Templars, but he also developed a rule for them²⁰.

Doctor Mellifluus died on August 20, 1153. And although most of his religious life was spent on travels and outside the monastery, he remained primarily a monk till the end of his life. And its activities would often seem not concerning matters related to the order but were always aimed at caring about the order and its development. In 1174 Bernard was declared a saint, and in 1830 he received the title of Doctor of the Church. To characterize him in a few words, one can say: *Doctor Mellifluus* reaches to the depths of the soul through words that act as a soothing oil. This great mystic is a devoted child of Mary. He is an ardent supporter of religious urgency, sanctifier of priests, protector of the Templar Knights, a great and respected spiritual leader. Master of eloquence, delightfully simple and yet profound, extracts piety honey from the apiary of truth – Revelation²¹.

¹⁹ M. BILLINGS, *Wyprawy krzyżowe*, p. 82; H.E. MAYER, *Historia wypraw krzyżowych*, pp. 175-176.

²⁰ BERNARD Z CLAIRVAUX, *Pochwała nowego rycerstwa*, Zabrze–Tarnowskie Góry 2012, I, 2; E. POTKOWSKI, *Rycerze w habitach*, Warszawa 2004, pp. 74-75.

²¹ S. KIELTYKA, *Święty Bernard z Clairvaux*, pp. 430-432.

2. JAN DŁUGOSZ AND WINCENTY KADŁUBEK

The Cistercians appeared on the Polish soil during the lifetime of Bernard. The first foundations were in Brzeźnica (1149-1153), today Jędrzejów and in Łekno near Wągrowiec (1143). Another foundations in a chronological order: in Łąd (1153), Lubiąż (1163), Kołbacz (1174), Sulejów (1176), Wąchock (1179), Koprzywnica (1185) and Oliwa (1186). In the thirteenth century monasteries were founded in Trzebnica (1202, Poland's first nunnery), Mogiła (1222), Kamieniec Ząbkowicki (1222), Henryków (1227), Szpetal (1230), Odra (1231), Bledzów (1232), Szczyrzyc (1234), Paradyż (1234), Koronów (1254), Rudy (1255), Pelplin (1276), Przemęt (1278), Bierzwnik (1286) and Krzeszów (1292), and in the 14th century in Jemielnica²².

It is this order with the monastery in Jędrzejów that was chosen in 1218 by the Bishop of Krakow, Wincenty Kadłubek. Jan Długosz wrote about this event (1415-1480): „The bishop of Kraków, Wincenty son of Kadłubek, understanding that his bishop position is associated with a variety of concerns and dangers, wanted to leave the sea of doom. Being a well-educated and extremely devout person, he decided to resign from his bishop position which he had occupied for almost twelve years. Before, for a long time he could not do so because Prince Leszek Biały and the jury of Karków opposed to it as they deeply regretted the fact that the State and the Church will be deprived of such a distinguished personality. But with continuous requests and deep humility he overcame the resistance of the prince and the chapter”²³. Why did he do this? The literature on the subject shows many hypotheses as for the reasons for his resignation from the bishopric. In the introduction to the critical issue of *The Chronicles of Master Vincent* there is written: „Much ink was used to describe the resignation of Master Wincenty from the bishopric. Was his nature contemplative and was he attracted to the austere asceticism at the Cistercians? Was he following an example such as Halberstad bishop Conrad of Kroskigk who in 1211, already as a Cistercian in Sittichenbach, visited Poland as a conciliator in the dispute between archbishop Henry and Władysław Laskonogi? Or maybe the Parisian Master Alan of Lille (1202) who spent the last years of

²² A.M. WYRWA, *Rozprzestrzenianie się cystersów w Europie Zachodniej i na ziemiach polskich*, [in:] *Cystersi w kulturze średniowiecznej Europy*, ed. J. Strzelczyk, Poznań 1992, pp. 25-54; J. KŁOCZOWSKI, *Wspólnoty zakonne w średniowiecznej Polsce*, Lublin 2010, pp. 68-73; M. KANIOR, *Historia monastycyzmu chrześcijańskiego*, vol. III: *Monastycyzm benedyktyński na ziemiach polskich*, Kraków 2012, pp. 89-118.

²³ J. DŁUGOSZ, *Roczniki czyli kroniki sławnego Królestwa Polskiego, Księga piąta i szósta*, Warszawa 1975, p. 284.

his life in Citeaux, and perhaps a closer example, Archbishop Bogumił, who relinquished the rank to live a reclusive life? Was he forced by external circumstances and discouraged to govern the diocese to take refuge within the walls of the abbey to which he consecrated a church in 1210, gave goods, and where the spoken language was French, because Jędrzejów was a subsidiary of Morimundu, a language that was close to him from the time of his studies? History does not give answers to these questions. We can only consider circumstances or eliminate those that seem less real”²⁴.

Why the Cistercians? The answer seems obvious: the order was in a period of prosperity, was known to Kadłubek, he could watch the lifestyle of white monks in France, and after his return to the country in the diocese of Kraków. It is true that the Benedictines were already present on the Polish soil however the Cistercians, as the order reformed in the spirit of St. Benedict, were more attractive to Kadłubek. It is also worth noting that the heyday of new communities had yet to come. Kadłubek resigned from the Kraków bishopric at the beginning of the pontificate of Pope Honorius III (1216-1227)²⁵. It was Honorius III to whom in 1218 Kadłubek’s successor – Bishop Iwo – went to the episcopal see. He presented the matter of resignation of Bishop Wincenty, and his own nomination for the position. In the same year the Holy Father approved the brief of January 21 by the Order of Preacher Friars, who came to the Polish lands around 1221. On the other hand, on November 29, 1223, the same Pope approved the rule of the Order of Minor Friars, whose presence in Poland dates back to 1227. Those orders emerged in Poland after Kadłubek’s joining to the Cistercians²⁶.

Concluding, we will refer once again to Jan Długosz. In the Annals he wrote in the year 1223: „The son of Kadłubek, Wincenty, former Bishop of Kraków, after five years spent devoutly in the order, in the monastery of Jędrzejów, died on the 8th of March to obtain an unfading crown for his labours from Jesus Christ for whom he left all this behind. He was buried in the same monastery in Jędrzejów in the middle of the choir”²⁷.

²⁴ MISTRZ WINCENTY (TZW. KADŁUBEK), *Kronika polska*, translated B. Kürbis, Wrocław–Warszawa–Kraków 1996, p. LIII.

²⁵ K. DOPIERAŁA, *Księga papieży*, pp. 197-199.

²⁶ J. KŁOCZOWSKI, *Wspólnoty zakonne*, pp. 83-120.

²⁷ J. DŁUGOSZ, *Roczniki*, p. 296.

CONCLUSION

The recalled anniversaries lead us from Cîteaux, through Clairvaux to Kraków and Jędrzejów. They connect St. Bernard with Wincenty Kadłubek and Jan Długosz. By participating in the celebrations dedicated to the Blessed Wincenty today in Sandomierz, one must see how the local history is deeply rooted in the history of the universal Church.

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ŚW. BERNARD (1090-1153).
W 900. ROCZNICĘ ZAŁOŻENIA CLAIRVAUX

Streszczenie

25 czerwca 2015 roku minęło 900 lat od założenia przez św. Bernarda klasztoru w Clairvaux. W tym też kontekście warto przypomnieć tę wybitną postać, która bardzo silnie odcisnęła się na dziejach XII-wiecznej Europy. Ponadto 800 lat temu obradował jeden z ważniejszych soborów średniowiecza – Laterański IV. Miał on uporządkować relacje między Kościołem i władzą świecką, ogłosić kolejną krucjatę oraz rozprawić się z sektą katarów. Wspomnieć należy nadto 600-lecie urodzin Jana Długosza. Jego *Annales* stanowią niezastąpione źródło do poznania dziejów Polski średniowiecznej. Połączenie tych rocznic ze światem cystersów stanowi przedmiot niniejszego artykułu.

Słowa kluczowe: św. Bernard z Clairvaux; Sobór Laterański; Jan Długosz; Wincenty Kadłubek.