

## Family History, Part 4 (1050~1300)

### Lesson 2 – Monasticism

#### *What it means*

Monasticism refers to a \_\_\_\_\_ of approaches to the Christian life all of which place emphasis on \_\_\_\_\_ from the \_\_\_\_\_, accomplished through a literal, physical removal from \_\_\_\_\_ in order to focus entirely on Christian \_\_\_\_\_ and \_\_\_\_\_.

Though the word comes from the Greek word for “\_\_\_\_\_ person,” over time, most monastics gathered in mutually supportive \_\_\_\_\_.

#### *History*

Monasticism is not unique to this era of church history. It actually began before the time of Christ with groups like the Essenes retreating to the \_\_\_\_\_.

Living communal life with \_\_\_\_\_ regulations and a focus on \_\_\_\_\_.

***Isaiah 40:3-5, Malachi 4:4-6***

(Note: From them we have the famous Dead Sea Scrolls, which preserved the writings of the Old Testament and confirmed the trustworthiness of the texts we have today)

We can look to figures like \_\_\_\_\_ and \_\_\_\_\_ as scriptural forerunners of this ideal.

Many original monastics were \_\_\_\_\_ – living in complete isolation, often in desert places, or sealed up in rooms without human contact.

In later centuries, there began to form \_\_\_\_\_ – special homes and communities where monks could \_\_\_\_\_ together and \_\_\_\_\_ each other.

In time, different “orders” arose, which each had their own style, emphasis, and set of \_\_\_\_\_.

Common themes for these rules: vows of \_\_\_\_\_ and \_\_\_\_\_ and \_\_\_\_\_.

#### *Biblical Case*

As with many practices in church history, we cannot point to a scriptural \_\_\_\_\_ for it.

If anything, Scripture is applied after the fact, as a \_\_\_\_\_ for what has taken place.

Looking at Scripture, there *is* a theme of \_\_\_\_\_ from the world:

***John 17:16; 1 John 2:15-17; 2 Corinthians 6:17-7:1***

as well as an honoring of \_\_\_\_\_: ***Matthew 19:12; 1 Cor 7:27, 29, 33-34***

and a virtue of giving up \_\_\_\_\_: ***Matthew 19:29; Mark 10:21***

But a fuller reading of Scripture makes clear that a monastic-type separation is not \_\_\_\_\_:

***1 Corinthians 5:9-10; John 17:15-18; 1 Corinthians 7:7-9; Luke 19:8-9***

## ***Development***

Cluny – in the early 900's – in France

Negotiated a charter that gave the monastery greater \_\_\_\_\_.

Local bishops and nobles had no \_\_\_\_\_ over it or its land.

Instead it was under the direct protection of the \_\_\_\_\_

Engaging serfs to work their land freed the monks from physical \_\_\_\_\_,

allowing them to focus on \_\_\_\_\_ and \_\_\_\_\_.

This would come to reshape the \_\_\_\_\_ and \_\_\_\_\_ of the church in the centuries that followed.

In the 11<sup>th</sup> century the Cluny format began to spread, increasing the \_\_\_\_\_ of the monastics.

## ***Influence***

The monastic movement increasingly saw itself as “a church apart,” \_\_\_\_\_ from the pope and kings.

But as the church leadership grew increasingly \_\_\_\_\_,

more and more monks became \_\_\_\_\_.

This led to the enforcing of clerical \_\_\_\_\_.

Monasteries became centers of \_\_\_\_\_, preservers of \_\_\_\_\_, and pioneers in \_\_\_\_\_.

In many areas, they were the centers of \_\_\_\_\_ care and of dealing with \_\_\_\_\_.

*Problem:* this created the habit of delegating the work of the \_\_\_\_\_ church to just one \_\_\_\_\_

Monasteries became keepers of religious “\_\_\_\_\_” and destinations for pilgrimage.

Financial gifts and land were being \_\_\_\_\_ to monasteries,

which people believed credited to the spiritual welfare of the \_\_\_\_\_.

## ***Reform***

By the 12<sup>th</sup> century, monks had become very \_\_\_\_\_ and \_\_\_\_\_.

They looked just like the world from which they were supposed to \_\_\_\_\_!

Recognizing this, in the 12<sup>th</sup> century many new “orders” began

They emphasized a return to \_\_\_\_\_, \_\_\_\_\_ labor, and \_\_\_\_\_ rules.

From some of these orders would come the more hopeful signs of spiritual \_\_\_\_\_ in this era.

## ***Reflection***

*-Is removing ourselves from society going to distance us from sin?*

(see **Mark 7:14-23; Colossians 2: 20-23**)

*-Is a life of constant religious activity somehow more holy than a “normal” life?*

*-In what ways might we be in danger of imitating the world instead of separating from it?*