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## **THE CLUNISIAN MONASTIC IDEALS REFLECTED IN THE REFORM OF POPE GREGORY VII**

***Rezumat:** Pe ansamblu se poate remarca lesne faptul că experiența ascetică a papei Grigorie al VII-lea, cel care a fost călugăr o vreme la Cluny sub abațiatul lui Hugo cel Mare, s-a răsfrânt și asupra conceptului de reformă pe care el a aplicat-o apoi întregii Biserici Romane. Teocrazia de tip clunisian și-a găsit ecoul în teocrazia de tip greogorian. Dacă pentru fiecare călugăr clunisian idealul viețuirii creștine era acel *Laus perrenis*, visul papei Grigorie al VII-lea era acela de a vedea lumea creștină unită sub sceptrul papei. Acest fapt a generat o serie de tensiuni între puterile politice ale Europei și papalitate, iar ecourile acestei reforme se pot observa și astăzi.*

***Cuvinte cheie:** reforma catolică, pope, papa Grigorie al VII-lea, Cluny, teocrazia, unitate.*

Pope Gregory VII is one of the most interesting personalities of the Middle Ages, and his work of reforming is one of the most fascinating stages of European history. Repercussions of the reform of the Roman Church were analyzed from different perspectives, without the necessary nuances have been fully brought to light.

### ***Short biography of Gregory VII***

On the death of Pope Alexander II, in April 1073, immediately after the funeral ceremony in Lateran basilica is acclaimed the new pope – Archdeacon Hildebrand of Soana. At the proposal of Cardinal Hugo Candido, the enthusiastic population claims the new pope, in San Pietro in Vincoli church, he is consecrated and will take the

name Gregory VII. Hildebrand was born at Soana, now Sovana, in the province of Grosseto, between 1014 and 1028, having Bonizzone and Berta as parents. He had a paternal uncle named Lorenzo who was abbot of the monastery of Santa Maria of the Aventine. Here in Rome, he has started a religious education in a monastic environment. In his future ecclesiastical career was as chaplain of the priest Giovanni Graziano. As soon as Giovanni became pope under the name of Gregory VI, the young Hildebrand accompanied him as chaplain. In 1046, soon after the death of Gregory VI, he retired in Alvie, in a monastery, as a clunisian monk. During his stay as a monk in the Cluny Order, this monastic experience will put its mark on his personality, and on the reform that will initiate. Being energetic and volunteer, the counselor Hildebrand has influenced the political and ecclesiastic decisions of four popes. Finally, on 30 June 1073 the solemn consecration as pope Hildebrand became truth. The first steps of his pontificate are represented by a series of letters which he sent to their friends, the monks of Cluny and of the Benedictine order, he asked their support for the mission he entrusted from God. It writes to the abbot of Monte Cassino- Desiderius, and to the abbot of Cluny, Hugo I of Semur, to the King of Denmark, but also he writes to the King Henry IV, too. His intention of reforming the Church, his principles reveals the man Hildebrand in a letter to Count Godfrey, husband of Matilda of Tuscany. At first, Henry IV accepted Gregory VII on the pontifical throne. Gregory the Seventh begins the preparations for the first reformatory council, which was taking place in March 1074. On this occasion he decided that all clerics accused of simonies to be expelled from the body of the Church, if not, they will be excommunicated. King Henry IV was informed about these decisions and is able to return to the Church some properties. German clergy express their disapproval against these decisions. Critical pamphlets began to circulate. In February 1075 a new council are instead suspended five bishops, advisers of Henry. Arnolfo Milanese chronicle informs us that Pope Gregory VII signed a decree on precise prediction royal investiture of bishops by Henry, under penalty of excommunication. Now, on set the famous dispute of investment, which has represented a radical turning point in the evolution of relations between priesthood and empire. Now is drawn

dictatus Papae, under the influence of Pope Gregory and of Cardinal Deusdedit, too. Pope Gregory is rethinking the role of primacy of the Bishop of Rome in the Christian world, for shaking the foundations of Europe's political social reality. Before 1073 the German king was giving the episcopate and even the pontifical throne, to their counselor, especially. Since the time Gregory Church dignities and secular and monastic but the competence of the pope. Spiritual power of the pope is considered superior political power.

The moral principles rooted Gregorian reform especially ascetic experience of Pope Hildebrand in the Order of Cluny. Pope was close friend of Abbot Hugo I of Semur. This was the abbot of the Clunisian order between 1049 and 1109. He was the counselor of popes Gregory VII, Urban II and others Pascal II. Cluny under his leadership reaches its zenith of power and influence. Power enjoyed gave him the right to participate in all major events of the Christian world. He attended the famous humiliation of King Henry IV at Canossa of them between 25 -27 January 1077. The ecclesiology of Cluny was the base of the reform that promoted pope Gregory VII. The order of Cluny is manifested by a new way of life based on a new theological monastic vision on the role of the monarch and the pope in the world. The monk is one who has the duty to pray for the world, while the world, the laity, is contributing to the prosperity of the monastic order.

### *1. The clunisian monastic ideal of chastity*

Much more exactly, the celibacy of the clergy is one of the defining characteristics of the Gregorian reform. For Pope Hildebrand, severe ascetic man, formed in clunisian, atmosphere, the celibacy is a sine qua non condition of priesthood. The married priests are removed on charges, they was accused of heresy of nicolaisme. Sacerdotal celibacy constitutes a condition for Gregory VII to establish the ascetic discipline in the Church. At the same time the celibacy solve the problem of bequests and donations in the Church. From the oriental point of vue, there is no incompatibility between priesthood and marriage, or family life. Therefore, the celibacy of clerics is an ideal of monastic life, which became truth by force in the reform of Gregory VII.

## *2. Strengthening Roman centralism*

Pope Gregory VII managed to implement in the Roman Church a stronger ecclesiastical centralism of pontifical power. To impose its reform in the Church he sent pontifical delegates everywhere in Europe. Any prince, any king could not give a bishop dignity to their royal counselor, nor possessions like in the past. *Dictatus papae* is clearly in the development of Gregorian reform. This Gregorian centralism is very similarly with the centralism of *Ordo Cluniacensis*.

*Ecclesia Cluniacensis* was a heterogeneous mixture of abbeys, priories and monastic houses. All of this was observing the same *Magna Charta* of Cluny. Each monk house had a limited internal autonomy. Later, we can speak about *Ordo Cluniacensis* under pressure of the other newly created monastic orders. During first two century the clunisian monks speak about Cluny, in the same terms like about Church. For them, Cluny is in fact, the Church, and the monastic life is a privilege and a great responsibility. Since the end of the twelfth century, we can speak about an evolution of the clunisian tradition. Practically, the evolution of Cluny stops at this point. Clunisian monastic system was established as a federal system that has developed constantly. In the same manner, the growth of the papal power in the body of Church was constantly, until the middle of XIII century, under pope Inocentius III. Especially the absolute authority of the abbot of Cluny is an another landmark of the Cluny. The unity of the order is concentrated in the person of the abbot of Cluny, and this model of the unity and the absolute power of the abbot was the ideological prototype in the reform of pope Gregory VII. This type of monastic unity become reel and decisive in the development of the Gregorian reform. From this point of view, Gregory VII, himself a clunisian monk, he applied exactly this type of ecclesiastical pyramidal unity. This concept was propagated all over the Roman Church, starting with the eleven century, until the modern times.

## *3. Exemption in the ordo cluniacensis*

Historians and theologians they agree, generally that clunisian exempt regime is a defining characteristic of Cluny, especially.

Exemption regime is defined as a special arrangements of a monastery, people or institution through which it is removed from the canonical jurisdiction of a diocesan bishop and placed under direct jurisdiction of the Apostolic See, by different reasons. The Pope acquires full rights to the institutions or persons and no prince, bishop or other ecclesiastical or secular authority. So, they can not act in the internal life of the community, nor can take its goods. Clunisian exemption regime sits in a very sensitive balance between pontifical power and the power secular, between the papacy and secular lords. This scheme proved fruitful exempt in some situations, but sometimes generated conflicts between Church and nobility, or between local political powers and papacy. Popes originating from Cluny were precisely those who have paved the way of Gregory's reform and strengthened it, so we can say that clunisian monastic reform, which reformed the Benedictine Order, was the spring that triggered the internal theological reform of the clergy, and the Roman Church, generally. Strictly speaking Cluny, or exempt regime was born with the Charta that was signed when the pious donations was made by Wilhelm, in 910. This, by his will, assign modest abbey of Cluny to the Apostles Peter and Paul, but especially to their successors, the pope. As a sign of obedience to Rome, some clunisian monks paid census, the symbol of their direct dependence to the papacy. This census ensure the perpetuity of burning candle on the tomb of St. Peter the Apostle. Pope Gregory VII emphasized most in its independence struggle for implantation clunisian reform in the Christian world. Gregorian reform principles were continued by other clunisiens, namely Urban II and Paschal II. Finally, the exemption strenghtened the power of the ordo Cluniacensis, and by this, growth the political and spiritual power of the papacy.

#### *4. Cluny and local seniors*

Protection of pope has proven effective, but often it remains far away from the local problems of bishops. The pressure of the local seniors were not negligible for laity to defend the monastery against all such interferences. Odin has developed a number of institutions meant to defend their independence on all levels. A first institution

of the order is the lawyer of the order. His mission was to defend the secular abbey in relation with secular power. The lawyer of the order was collecting some income and instead, defend the rights and privileges of clunisian monks. This institution was neither widespread nor permanent; it existed until XIII century. Such a lawyer is a certain Bertree or during Odilon, the lawyer of abbey of Moissac was a certain Gausbert. Pons, son of Gausbert is the one who succeeds to his father.

Institution of protectorate. Institution of the protectorate rightfully belonged to kings and even act monasteries founded by them. His role was to curb the influence of local seniors on these monastic houses or monks. Pope Gregory VII, inspired by this model, called a series of pontifical bound for carrying out the reform decisions. Protectorate was defined by a series of specific actions: custodire, defendere, manutenerere.

### ***Conclusions***

Overall we can notice easily that ascetic experience of Gregory VII has reflected on the concept of reform that he has applied to the whole roman Church. Clunisian theocracy become Gregory VII – theocracy. If for the clunisian monks the ideal of the cristian life is laus perrenis, for the Gregory VII, his dream was to see all the Christian world united under the scepter of the pope.