

6 Constitutions and the General Chapter

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The Cistercians created in the course of the twelfth century the first monastic Order in the Western Church. By 'monastic Order' I mean an institution with regularised contacts among the monasteries, following common statutes and identifying itself in a separate tradition from other monastic traditions. Since the time of Emperor Louis the Pious (d. 840) virtually all monasteries had followed the Rule of Benedict, but its provisions deal solely with the individual monastery and provide no constitutional structure for regular contacts among monastic houses.

After the foundation of Cluny in 910, however, there did appear groups of monasteries bound to each other by tradition or by singular personalities, but until the Cistercians one can speak only of monastic congregations, not of Orders. If we use the term *ordo monasticus*, before the twelfth century, it means the entire monastic body pure and simple; those monasteries that had chosen to follow Benedict's Rule.

The Cistercians changed everything, and so their constitutions and especially the institution of the General Chapter deserve close attention. For the monks who in 1098 left behind Molesme in Burgundy and established what they called the 'New Monastery' (*Novum monasterium*), which later took the name Cîteaux, there was no intention of starting a new monastic Order. Under Robert, who had been abbot at Molesme, the New Monastery's monks intended to follow the Rule of St Benedict more faithfully and perfectly. Their departure from Molesme, however, led to a complaint by the monks who stayed behind. They appealed to the pope, an unusual step for any Church institution at the time. He recalled Robert to Molesme. The abbot returned, together with some of the monks who had accompanied him, but a number remained in the new foundation, headed by the former prior, Alberic.

On Alberic's death in 1109 his prior, Stephen Harding, became abbot. During the years until his resignation from the abbacy in 1133, Stephen formulated the essentials of what became the Cistercian Order: a constitution known as the Charter of Charity, the annual General

Chapter and yearly visitations by father abbots of daughter houses. If the Cistercians have any founder, it is Stephen, though today Trappist-Cistercians celebrate the feast of their founders by including Robert, Alberic and Stephen.

THE FIRST GENERAL CHAPTER

On 23 December 1119 Pope Calixtus II confirmed the decisions of Stephen Harding 'and his brethren'. The pope accepted 'certain articles concerning the observance of the Rule of the blessed Benedict, and concerning some other things which seemed necessary to your Order and place'.¹ By using the term *ordini vestro*, however, Calixtus promulgated the idea of a separate and discrete monastic Order for those monasteries affiliated with Cîteaux (*Cisterciensis monasterii*), no longer called the 'New Monastery'. The bull can be considered the founding document of the Order, whose monks from this point onwards are called Cistercians.²

Probably this same year one of the first General Chapters was held at Cîteaux. We have no contemporary record, but William of Saint Thierry, the first biographer of Bernard of Clairvaux's *Vita Prima*, wrote in the 1140s of how Bishop William of Champeaux went 'to the Cistercian chapter' (*ad capitulum cisterciense*) and there, in the presence of 'the few abbots who were present there', asked that Bernard be handed over to him for a year. The idea was that the bishop would have control of Bernard's diet and lifestyle, in order to improve his health after the ascetic regime that had destroyed his digestion. Bernard would have to avoid 'the strictness of the Order' (*ordinis districtionem*), a clear indication of his belonging to a well-organised institution that considered itself a discrete monastic Order.³

The 'few abbots' present at this General Chapter would have included the first daughters of Cîteaux, La Ferté and Pontigny, while Clairvaux was absent because of Bernard's ill health. At this time the abbots would have drawn up an early version of the Charter of Charity (*Carta Caritatis*), which became the constitution of the Cistercian Order. It is virtually impossible to get back to the moment of creation at Cîteaux and to find this text in its original form. The fact that all Cistercian documents are from later in the twelfth century has persuaded one historian, Constance Berman, to claim that there was no Cistercian Order until after the death of Bernard of Clairvaux.⁴ I think Professor Berman overstates her case and misconstrues contemporary evidence showing an awareness of the Cistercians as a separate monastic

Order.⁵ The letters of Bernard of Clairvaux, especially, provide a sense of the language and concept of the Cistercian Order.⁶ Constance Berman is correct, however, that the Cistercian filiation based on the foundation of daughter houses by mother abbeys is not the only way the Order grew. The Cistercians took over many extant houses.

Here what emerged was allegiance to a constitution and an Order that distinguished itself from other monastic traditions. The Cistercians knew who they were and what was required of them, as shown in the stories collected at the end of their first century in the *Exordium Magnum Cisterciense*. This source shows how the Cistercians understood the development of their Order: they returned to stories of their origins, reshaping them and reforming them, in order to maintain a regulated and coordinated way of life in belonging to a monastic Order.

THE EARLIEST DOCUMENTS: THE BEGINNINGS OF THE ORDER

Probably early in the abbacy of Stephen's successor at Cîteaux, Raynard de Bar (1134–50), a customary was made, a collection of documents concerning the beginnings of the Cistercian Order. These include the *Exordium Cistercii*, the story of how the Cistercians began; the *Summa Cartae Caritatis*, an abridged version of the Order's constitution, and a number of *Capitula*, the first collection of statutes for the Order, dating from the time of Stephen Harding.

The *Exordium Cistercii* tells how the monastery at what became Cîteaux was established, 'at that time a place of horror and vast solitude'.⁷ Here the brothers were citing Deuteronomy (32.10) and perhaps exaggerating the desolation of their new home, but the Cistercians were wonderful storytellers, aware of their past and eager to maintain the traditions that they considered essential for the maintenance of their identity as a body of monks devoted to the Rule of St Benedict.

The *Exordium* especially mentions the Charter of Charity, called such 'because its every article is redolent of only what pertains to charity'.⁸ This constitution is said to have been drawn up by Stephen Harding and confirmed by twenty abbots. After the narrative of the *Exordium Cistercii* comes the text of the *Summa Cartae Caritatis*. The very first provision, and one that is often ignored in histories of the Cistercian Order, emphasises that bonds between monasteries were not to have any financial element: 'mother abbeys can impose upon the daughters no material contribution'.⁹ This provision can be looked upon as a response to Cluny, whose lord abbot did collect money from daughter

priorities. In the Cistercian constitution bonds would be based on charity and not on economy. At the same time, however, it is made clear that there were 'mother abbeys' and 'daughters', and that the 'father abbot' would hold visitations of the daughters.

This 'general statute between abbeys', as it is titled, makes it clear that the Cistercians were different from their predecessors. The statute takes for granted a filiation of mother and daughter houses, and it is clear that the father abbot was expected to make sure that all was well in the daughter houses he visited. But he does not have unlimited powers to intervene in the affairs of the daughter house, unless 'he discover in the same place anything contrary to the Rule or the Order'. This visitation takes place 'at least once a year'. Later it was made clear that the father abbot can hand over the task of visitation to another abbot, something that must have been the case for an abbot such as Bernard, whose many activities would have prevented him from visiting Clairvaux's myriad daughters.¹⁰

The next article in the *Summa Cartae Caritatis* concerns the General Chapter: 'once a year all abbots come together to visit with each other, to re-establish good order, to confirm peace, and by grace to safeguard charity'.¹¹ This description is worth noting, for it indicates that the annual meeting in Cîteaux, which took place in mid September, after the harvest and before the winter made travels difficult, had as its central purpose to encourage the abbots in their lives and to create an atmosphere of cooperation and even charity. Thus the term 'Charter of Charity' is not mere Cistercian propaganda but an expression of the idea that contacts among abbots and monasteries were for the furthering of charity, and not for the sake of power or finance.

The publication of the statutes of the General Chapter in the 1930s and 1940s provided researchers with a relatively easily accessible compilation of decisions made at Cîteaux.¹² This edition has now been partially replaced,¹³ but the impression still remains that the General Chapter was a legislative body. This was the case by about 1200, but until that time the annual meeting was more a forum for discussing common problems and for the abbots to give each other good advice. It was also a centre for storytelling, as can be seen in some of the miracle narratives collected by the Cistercian Caesarius of Heisterbach Abbey on the Rhine. Time and again, Caesarius remarked that he was telling a story that had been brought back from the General Chapter.

Already in the *Summa Cartae Caritatis* it is made clear that abbots are allowed to remain absent from the Chapter only in special circumstances. Later decisions indicate that many abbots often did absent

themselves and were meant to be disciplined for their negligence. Eventually it was decided that abbots of houses that were very distant, such as Sweden and Scotland, did not have to come every year.¹⁴

Everywhere in the early sources for the Cistercian Order it is made clear that there was to be a system of what later could be called checks and balances in order to make sure that no abbot, not even the abbot of Cîteaux, could avoid the scrutiny of others. If there was any question of his transgressing the Rule or the constitutions of the Order, then the abbots of the first daughters of Cîteaux – La Ferté, Pontigny and Clairvaux, and later Morimond – were obliged to discipline and even remove him. If the latter happened, then the abbot of La Ferté was to take charge of Cîteaux until a new abbot could be elected.¹⁵

The *Summa Cartae Caritatis* envisioned the bonds among monasteries in terms of filiations: each abbey which founded a daughter house became thereby the mother house and had a special responsibility for annual visitations and for intervention when disciplinary problems might arise. Otherwise the *Summa* and its *Capitula* were mainly concerned with the asceticism of monastic life and its separation from secular society: 'No monasteries of ours are to be built in cities, walled settlements or rural domains.' Clothing was to be 'simple and ordinary, no fur garments and undergarments of wool or linen'. No one was to eat meat or lard in the monastery, a departure from the Rule of Benedict. Monks were to work with their own hands, preferably in farming, and especially were to have granges, 'supervised and administered by lay brothers'.¹⁶ This brief phrase indicates that the Cistercians lived off the land, thanks to the recruitment of lay brothers, who in the words of one researcher were 'separate but equal'.¹⁷ One of the constitutions, however, insisted that 'we hold them as brothers and, equally with the monks, as sharers in our goods, spiritual as well as temporal'.¹⁸

Women were to be kept at a distance: 'It is absolutely forbidden for us and our lay brothers to have women living under the same roof as ourselves.' Nor were they allowed inside the gate of the monastery or the grange enclosure.¹⁹ Recent research has indicated that many women's houses imitated the Cistercian way of life and had contacts with abbots from Cistercian monasteries, but until the end of the twelfth century the Order did what it could to keep women at a distance.

The Cistercians as they defined themselves in these early constitutions did their best to keep themselves apart from secular society. They also tried to live simply, not only in terms of food and housing, but also in relation to sacred art: 'All the ornaments, vessels and utensils of the monastery are to be without gold, silver, and precious stone.'²⁰ They

were not to have sculptures but could have paintings on crosses, which were to be made of wood.

MID-TWELFTH-CENTURY NORMATIVE SOURCES

A new recension of the early sources came in about 1147. This included the *Exordium Parvum*, a more complete narrative of the beginnings of Cîteaux than the *Exordium Cistercii*, the *Carta Caritatis prior*, a fuller edition of the Cistercian constitution, and the *Instituta Generalis Capituli apud Cistercium*. These Institutes provide the decisions of the General Chapter and in the edition of Chrysogonus Waddell they continue until about 1179.²¹

The *Exordium Parvum* repeats a great deal already found in the *Exordium Cistercii*, but it opens with a preamble that reveals a fuller sense of identity than is apparent in the older document, which had bent over backwards to be kind to Molesme and its tradition. Instead we have now the term *cistercienses*, Cistercians, as a self-aware type of monks who intended to show that their origins were legitimate and laudable: 'We Cistercians, the first founders of this church, by the present document are notifying our successors how canonically, with what great authority, and also by whom and by what stages their monastery and tenor of life took their beginning.'²²

The *Exordium Parvum* reviews the 'whole affair' (*toto negotio*), dealing with the return of monks with Robert to Molesme and the survival of Cîteaux under Alberic. Much of the narrative consists of documents from popes and bishops legitimising what the first monks did. Eventually, however, there is a statement about the way of life of these men: 'Having spurned this world's riches, behold! The new soldiers of Christ, poor with the poor Christ, began discussing by what device ... they would be able to support themselves in this life.'²³ Here is mentioned the reception of lay brothers as a means of maintaining a contemplative way of life and earning an income. But the first monks are said to have been sad 'that only rarely did anyone come there in those days to imitate them'.

The turning point seems to have been the abbacy of Stephen Harding, who is revered for his 'love of the Rule and of the place'.²⁴ This description would become an apt point of departure for Cistercian identity, attached not only to the Rule of St Benedict but also to the places chosen by the monks as their home. Thus Cistercian names of monasteries, emphasising fruitful valleys and the presence of light, were deliberately chosen to celebrate what was meant to be a beloved heritage.

The *Carta Caritatis prior* has a new preface that points to how Stephen Harding did his best to avoid controversies between bishop and monks. Thus before an abbey was to be founded in a diocese, its bishop would be asked for his approval. The same opening paragraph emphasises the Order's initial decision: 'averting the burdensome levying of all exactions, its statute pursues only charity'.²⁵

The *Instituta Generalis Capituli* provide a detailed overview of the norms of Cistercian life as they had developed by mid-century or in the succeeding decades. Their provisions repeat decisions found in the earlier sources, but often with further detail. The second institute, for example, states that uniformity of way of life is to be a landmark of the Cistercians: 'So that an indissoluble unity between abbeys may perpetually endure, it has been established ... that the Rule of the blessed Benedict be understood by all in one way alone.'²⁶ Food, clothing and observances were to be 'everywhere the same'. Nothing could better express the Cistercian desire to establish a monastic Order in which faithfulness to a common way of life was a primary goal. Benedict's Rule was a foundation, but it needed to be interpreted so that all monasteries kept the same observances.

Cistercian uniformity applied to small details of everyday life, as in the fifteenth institute, 'of cowls and shoes': 'The day shoes are not to be of goat-skin or Cordoba leather, but of cow-hide.'²⁷ The eighteenth institute repeats an ordinance that had apparently existed from the beginning of the century. Molesme had been dedicated to Mary, and so was Cîteaux: all monasteries were to 'be founded and dedicated in memory of the same Queen of heaven and earth, Saint Mary'. The Cistercians would do their utmost to spread the cult of the Virgin, as we find in many stories in which monks and nuns gain her assistance, as well as in the tale of the Madonna who protects the Cistercians whom she keeps neatly beneath her cape.

The thirtieth institute describes how new abbeys were to be founded. It is required that an abbot first should look around for a suitable location for a new monastery. When he thinks he has found a place, he should show it to two of his neighbouring abbots, 'and let him do whatever they advise him'.²⁸ Thus the foundation of a daughter house does not rest solely on the shoulders of the father abbot: he is to take counsel. The intention is to avoid sending monks abroad who cannot cope, with the result that 'they be forced, driven by necessity, to beg shamefully'.

The *Instituta* provided detailed information on how visitations should be made (section 33). The abbot of the house being visited should show due respect and even obedience to the visiting abbot. The

abbot is to encourage his monks to speak out about what needed to be corrected, and he is to avoid 'retaliation, reproaches, or expressions of indignation against any of the brethren'. The abbot of the house being visited is to show patience and understanding with critical monks, also after the visitor has departed: there are to be no recriminations!

The Institutes of the mid-century also required that mother houses be visited at least once a year by the abbots of daughter houses (section 34). This was a reversal of hierarchy that made it possible for daughter abbots to return to the houses from which many of them once had come in order to make sure that their father abbots were not behaving in an arbitrary manner. In the thirteenth century the Dominicans and Franciscans would find inspiration in the Cistercian General Chapter and visitations.

The remainder of the Institutes, which show some variations in the surviving manuscripts, reveal a continuing desire for uniformity, even in what might seem like small matters, such as whether one is allowed to travel with a mattress (section 43); abbots at the General Chapter are always to stand when they speak (section 47); younger brethren are to take their mixt (breakfast) at a given time (section 52); monks or lay brothers are not to sell wine at taverns (section 54). There is special concern about attendance at the General Chapter (section 55), the bringing of guests there (section 57) and the withdrawal of Cîteaux's own monks from this meeting at a given time, when the abbots were left to be alone with one other (section 50).

These provisions might seem chaotic and badly organised, and there is no doubt that they reflect the fact that each new General Chapter added new decisions according to the needs of the moment and not in harmony with any grand plan. But the early Cistercian documents in general reveal a sense of the identity of a monastic Order that sought clarity of observance and regularity of life. The phrase '*nos cistercienses*' (we Cistercians) emphasises the confidence the monks felt about their common origin and development in a constitution based not on hierarchy but on shared stories and a regular way of life that applied to every monastery belonging to the many filiations which ultimately traced their origin to Cîteaux.²⁹

DARLINGS OF THE CHURCH

At the Fourth Lateran Council in 1215 it was decreed that all monasteries would be obliged once every three years to attend a General

Chapter. The first time this was done, the Cistercians were to be called in for expert advice 'to furnish appropriate counsel and assistance, as they have long been accustomed to holding such chapters and are very knowledgeable'.³⁰ The decision could hardly have been more flattering to the Cistercian way: the Chapter was to be held for 'several consecutive days, as is Cistercian practice' in considering 'the reform of the Order and the observance of the Rule'.

In this way was founded the Benedictine Order, almost as an afterthought to the Cistercian Order. Until this time there had been only limited constitutional bonds among monasteries that followed the Rule of St Benedict but did not identify themselves as Cistercian. Now these houses had to be in regular contact with each other, to discuss common problems and reach solutions that would provide a common ordinance for all the monasteries. We can see attempts to implement this reform, for example in the archdiocese of Lund in what today is Sweden. Here Archbishop Anders Sunesen, who had attended the Council, loyally followed its statutes.³¹

In this manner the Cistercians can be seen as a great success story in the twelfth- and thirteenth-century Church. Thanks to the administrative genius of Stephen Harding and the propaganda of Bernard of Clairvaux, the Order spread to all corners of Europe, from Norway to Sicily and Portugal. The General Chapter remained the centre and focus of efforts to maintain order and discipline, as can be seen from a statute drawn up in 1181. It warns against abbots coming to or returning from the General Chapter and stopping at the nearby city of Dijon. On these occasions 'they are not to hold hands with each other or in any noticeable manner walk down the street'.³² The Cistercians distinguished themselves in the twelfth century with a new language of affectivity, especially in terms of friendship, but the General Chapter did not want to scandalise the population of Dijon with monastic demonstrations of tenderness! In another decision from the same year, it was said to be 'indecent' that in some abbeys when abbots returned from travels, 'even after not long absences', they seek the 'kiss of peace' from their monks. The General Chapter seems again to have been concerned about demonstrative manifestations of affection.³³

Even if the Cistercians were the darlings of the Church at the turn of the century, there seems to have been a growing concern that the monasteries were not maintaining the standards found in their constitutions and narrative literature. In 1202 and again in 1220, 1237

and 1257 the decisions of the General Chapter were grouped together according to subject and thus made more accessible and rational.³⁴ The fact that it was found necessary to provide a handy guide to decisions indicates a sense of unease about how the Order was developing, an awareness also manifested in the decision in the 1230s to found a house of studies at Paris, the College of St Bernard, where the intellectually brightest monks were to be sent to follow a course of studies. This 'scholasticisation' of the Cistercian Order was a far cry from its original direction 'far from the madding crowd' and emphasising the monastery's distance from society. The ideal of the contemplative monk was being replaced by the schooled monk, and in this manner the Cistercians were coming to resemble other Orders, including the Franciscans and Dominicans.

Years ago Jean Leclercq, probably the leading monastic scholar of the twentieth century, reviewed the edition of the Cistercian codifications of 1237 and 1257 and virtually threw up his hands in disgust.³⁵ He found that the Order had become bogged down in minutiae, which must have distracted from the monks' praising God in choir and doing manual labour. These decisions, nevertheless, show a sense of mission and purpose. The first distinction covers the building of monasteries and their decoration or lack of it; the second deals with dedications of churches, ordinations of priests and blessings given. The third alone is devoted to the divine office, the fourth to immunities, privileges and indulgences. The fifth covers the General Chapter; the sixth the daily chapter held in the individual monastery and the correction of faults there. The seventh distinction has to do with visitations, elections and degradations from office; the eighth with the various officials of the monastery. The ninth distinction concerns brothers who are travelling and how they are to act; the tenth covers those who are to be allowed into the monastery, especially women. Five more distinctions follow, the last two covering the lay brothers and nuns, almost as an afterthought. These decisions can almost all be traced back to individual General Chapters, but now they were organised according to subject, and so an abbot in doubt about how to punish a miscreant monk could easily check the latest codification. For the historian interested in everyday life, these sources are rich in material. The penalties at times seem relatively mild, at least in view of the harshness of the age. A monk 'taken in manifest abuse of the flesh is to be sent to another house' and cannot return to his own monastery for ten years, unless the General Chapter gives permission. The opportunity for remaining in the Order in spite of a blatant sexual

act seems generous. But this literature needs further study and awaits a new generation of scholars.

PERENNIAL CISTERCIAN REFORMATIONS

At conferences discussing Cistercian and monastic history one of the common questions is: when did the Order begin to go into decline? Some scholars date the slide downwards from the decision to send brothers to Paris, while others think that the best days were over once Bernard died in 1153. Today for the first time since before the French Revolution it is possible to visit the great Gothic room of the College of St Bernard in Paris and to see how much the Order must have invested in its reformation through learning. In the fourteenth century a Cistercian abbot, Jacques Fournier, became pope and took the name of Benedict XII. He did his best to reform his own Order as well as others. His success was limited, but his bull for the Cistercians, *Fulgens sicut stella matutina* (Shining like the Morning Star), expresses his idealism and hope.

Every institution in history is bound to die, but the Cistercians through their history have shown a remarkable ability to refashion themselves and to offer their contemplative monasticism to new generations. One possible explanation for Cistercian vitality lies in the constitutions of its first century, which provided a foundation based on love of place and love of the Order. In spite of all the controversies that shook the Order from the thirteenth century onwards, it managed time and again to reform and renew itself. The successors of the monks at the New Monastery inspired their successors to maintain regular institutional contacts with one another and to return time and again to a shared past.

Notes

- 1 Waddell, *Narrative*, p. 451.
- 2 *Ibid.*, p. 452.
- 3 B.P. McGuire, 'Charity and Unanimity: The Invention of the Cistercian Order. A Review Article', *Cîteaux*, 51 (2000), 285–97 (p. 293). For the original reference see *PL* 185:246.
- 4 C.H. Berman, *The Cistercian Evolution: The Invention of a Religious Order in Twelfth-Century Europe* (Philadelphia, PA, 1999).
- 5 McGuire, 'Charity and Unanimity'. See also C. Waddell, 'The Myth of Cistercian Origins: C.H. Berman and the Manuscript Sources', *Cîteaux*, 51 (1999), 299–360.

- 6 B.P. McGuire, 'Bernard's Concept of a Cistercian Order: Vocabulary and Context', *Cîteaux*, 54 (2003), 225–49.
- 7 Waddell, *Narrative*, p. 400.
- 8 *Ibid.*, p. 402.
- 9 *Ibid.*, p. 404.
- 10 C. Holdsworth, 'Bernard as Father Abbot', in *A Companion to Bernard of Clairvaux*, ed. B.P. McGuire (Leiden, 2011), pp. 169–219, esp. p. 203.
- 11 Waddell, *Narrative*, p. 405.
- 12 Canivez, *Statuta*.
- 13 Waddell, *Statutes*.
- 14 See Emilia Jamrozak's chapter in this volume.
- 15 Waddell, *Narrative*, p. 406: 'Of the faults of abbots'.
- 16 *Ibid.*, pp. 408–10 for the statutes given here.
- 17 J. France, *Separate but Equal: Cistercian Lay Brothers 1120–1350* (Collegeville, MN and Kalamazoo, MI, 2012).
- 18 Waddell, *Narrative*, p. 411.
- 19 *Ibid.*
- 20 *Ibid.*, p. 413.
- 21 *Ibid.*, pp. 415–16.
- 22 *Ibid.*, p. 417.
- 23 *Ibid.*, p. 434.
- 24 *Ibid.*, p. 438.
- 25 *Ibid.*, p. 442.
- 26 *Ibid.*, p. 458.
- 27 *Ibid.*, p. 462.
- 28 *Ibid.*, p. 468.
- 29 See 'From Twelfth-Century Cistercians to Twentieth-Century Americans: Myths of "The Valley of Fruitfulness" and "The City on the Hill"', in B.P. McGuire, *The Difficult Saint: Bernard of Clairvaux and His Tradition*, CS 126 (Kalamazoo, MI, 1991), pp. 279–302.
- 30 Statute 12; trans. P. Geary, *Readings in Medieval History* (Peterborough, Ontario, 1989), pp. 466–7.
- 31 B.P. McGuire, 'Anders Sunesen og klostervæsenet: Kontinuitet eller brud?', in *Anders Sunesen: Stormand, teolog, administrator, digter*, ed. S. Ebbesen (Copenhagen, 1985), pp. 27–41.
- 32 Waddell, *Statutes*, p. 94.
- 33 *Ibid.*, p. 95.
- 34 B. Lucet (ed.), *La codification cistercienne de 1202 et son évolution ultérieure* (Rome, 1964) and Lucet (ed.), *Les codifications cisterciennes de 1237 et de 1257* (Paris, 1977).
- 35 J. Leclercq, 'Aspects de la vie cistercienne au XIIIe siècle: à propos d'un livre récent', *Studia Monastica*, 20 (1978), 223–6.

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