

reestablish more rigid practices of self-denial and mortification in the monasteries over which he had control. In his ideology, the only advantage to be gained for position and service in the church...was in the next world! Therefore all the goods that clerics were striving to obtain and keep, could well be given up and the religious community the better for it. There were others in this class of men--- some better known, some less, Their frustrations were considerable and Peter had a pronounced effect on the work of Hildebrand.

Bernard of Clairvaux (1090-1153)

Bernard formed a Cistercian monastery in Clairvaux about 1115. He was a rigid disciplinarian while being, at the same time, a profound mystic. In many ways his character is strangely contradictory: emphatic and authoritative but concentrating on God's love and forgiveness. He was involved with the second Crusade and spoke strongly against heretical or reformatory ideals which he conceived of as being too strong or radical. Bernard has considerable fame as a writer of hymns and spiritual songs but, as mentioned above he could be writing a mystical song of worship today and planning the execution of a heretic in some painful way for tomorrow.

Arnold of Brescia (1100-1155)

Perhaps too strong for a proper reform label, Arnold rebelled against the worldly wealth of the church, argued for apostolic poverty, denounced the riches of the papacy and called for a suppression of papal governmental authority with the institution of a purer monastic communal type of government in Rome. His interests were certainly commendable but his approach failed and he was martyred (or executed...depends how you look at it) by the church.

Peter Waldo (d. 1217)

Well, his real name was Valdez and he came from the town of Waldo and was a merchant in Lyons and Lombardy. About 1176 he felt a call to preach and so gave away his goods and wealth and began a preaching ministry on the streets. Other Lyons' persons joined him and they