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The Influence of the Abbey of Bec upon the English Church On the 11th and 12th Centuries

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Words are not enough to appraise my gratitude to the most expensive people in my life for their moral and financial support.

I dedicate this humble work to the greatest person in my life, the source of tenderness : to my dear mother.

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Sara
Sara

Abstract

The Abbey of Bec was of the famous Abbey in the Anglo-Norman Kingdom, it Founded in 1034 at the time of William the Conqueror, and king of England, by a Norman knight Herluin who devoted himself to a life of religion, the commune of Bec Halouin Preserve his name, than it developed by Anselm.

Abbey is a Catholic Benedictine origine, it Located in near Brionne in the Department of Eure, the majestic and peaceful Abbey du Notre-Dame du Bec stand in the heart of the Bec Valley (Normandy), on the banks of the Narrow River that gives the site its name.

The Abbey first founded by Herluin , the commune of Bec preserve his name, and it became a Focus of 11th Century intellectual life. In 1948 the site was re-settled as the Abbey de Notre Dame du Bec by Olivetan monks led by Dom Grammont, who effected some restoration. The Abbey is known for it links with Anglicanism and has been visited by famous Archbishops of Canterbury .

It is characterized that it was a training school for administrative position in England, Le Bec had always trained monks destined to persue careers not only in Normandy but father Afield. The scriptorium at le Bec was not a very important one and the Calendar of le Bec Includes several English Saints: St Neot, St Dunstan ...ect. It's prestige does not appear to Have suffered, the Abbey was able to support its rapid rise of the pre-eminence among the Monasteries of Normandy, but possessions seem to have been slow to materialize after 1066, just as they have been at the beginning .

The abbey thus owned several dozen priories and other religious properties in Normandy, England and france, it's exceptional affluence and influence resulted in significant expansion during the 13th, 14th and 15th century, it kept thriving under the protection of William descendants , and has since retained close ties with Anglicanism.

The abbaye du Bec Hallouin had great influence upon the english church ,it was one of those alliens houses that had been encouraged to establish foothold in england during William I , it was a speritual and intellectual center for the latin church in western

christendom ,training bishops and abbots and founding dependent priories throughout France and England ,Bec's influence on the development of England monasticism was founded upon the patronage of some of the most powerful men in William's retinue , including Hugh, earl of Chester .

Lanfranc served as archbishop of Canterbury under William the Conqueror ,he reformed the English church , established strong church relations ,and introduced components of Roman and Canon-law to England ,he supported papal sovereignty and protected the church from secular influences , he also helped William establish independence for the English church , and the abbey under Anselm became the famous seat of learning in Europe ,attracting students from France , Italy and elsewhere .

The abbey of Bec Hallouin today is open to the public most of the year, and admittance is free. There are certain areas of the site where the resident monks live and work which are private and inaccessible. Guided tours are also available if you are interested in finding out in much more detail about the history and the life of the abbey today. Parking in the village is free, but in the summer is likely to fill up fast, so an early start might be advisable.

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Introduction

Having studied British history is having studied the history of different invaders and Conquerors that shaped England. The history of England then has always been a history of land and people. Because no land has undergone deeper influence like English people.

Among all the conquerors, from the Romans to the Normans, no one could melt in the greater mass of English people like the Norman did.

Therefore, during the study of British history, we cannot ignore the influence of the Normans upon the English specially on religious, and no historical abbey could draw our attention like the The Norman Abbey of Bec Hallouin did which was one of those Aliens houses that had been encouraged to establish foothold in England during the time of William I on the 11th and 12th Centuries, Lanfranc first entered the brotherhood at Bec, while Herluin and Anselm were other notable figures to emerge from Bec at around the same time, it was spiritual and intellectual center for the Latin Church in Western Christendom, training Bishops and Abbots and founding dependent priories throughout France and England. Bec's influence on the development of England Monasticisms was founded upon the patronage of some of the most powerful men in William's retinue.

This project is divided into three chapters, on each one I explain some notes in order to know deeply how did this abbey of Bec Hallouin influence the English church during 11th and 12th centuries.

Chapter one is about the definition of the Abbey of Bec Hallouin and explains steps of the foundation of this Benedictines monks which it is one of the most influential Abbeys in the Anglo-Norman Kingdom. It also mentions the men who were behind the foundation of this abbey and where it is located .

Chapter two discusses some of the Characteristics of this Religious Community, which was effectively a training School for administrative position in England, and which had always trained monks destined to persue careers not only in Normandy but farther afield, and how it's influence the development of England monasticism .

Chapter three deals with the Abbaye and its connection with Canterbury, it also about the Abbay today as a Touristique Monnument. Morover. It menssion the beauty of the setting and buildings as the sun goes down on a fine Summer evening gilding the noble facades or, on a sunny afternoon, as trout bask in the shallow waters of the Bec..

It also better to mention that this work is not about the abbey itself, as much as it is about the Norman period and influence on England.

Chapter One
The Abbey of Bec :
Definition and Foundation

1-Definition The Abbey of Bec

The Abbey of Bec was one of the most influential Abbeys in the Anglo-Norman Kingdom, The Abbey was founded in 1034 at the time of William the Conqueror, Duke of Normandy And King of England by Herluin a Norman knight who had exchanged his destrie, or Warhorse for A donkey and foresworn worldly success and who devoted himself to a life of Religion: the Commune of the Bec Hallouin preserves his name, 136 monks made their Profession while Herluin was in charge and developed by its two disciples Lanfranc and Anselm. The Abbey of Halouin is a catholic Benedictine Origine, belonging to the Congregation of ‘‘Sainte Marie De Mont Olivet’’, located near Brionne in the department ofEure, it history begins in the Eleventh century, the site is real knowledge center and was Attended by the pop Alexander II who studied there and attained a position of influence in Rome leading to pop Nicolas II’s Decision to lift the interdict imposed on Normandy when William the Bastard married Matilda, the sympathy with Normans, rather than English, views May also have eased the Task of Gilbert of Lisieux who went to seek pop Alexander’s Blessing on William’s scheme to invade England and oust the elleged usurper of the throne, Without apparently, giving the other side of the Argument a hearing. Today, the site is a Historical monument and is maintained by the Center National Historic Monuments. The Building has a capillary Room, a cloister¹ and a monastic building. The site of the abbey of bec halouin benefits of State recognition for it architecture.

The abbey of bec halouin has a great intellectual influence in the 11th century, led by the Monks Lanfranc who is was an Italian teacher of established reputation, he came to the Abbey of bec in 1042 in search of obscurity and refuge from the affaire of the world, his Brilliance, could not, however, be concealed and he became prior, after the Conquest of England, Lanfranc became archbishop of Canterbury, an office he held from 1070 to 1089,

¹ A covered walk, espically in a religious constitution, having an openarcade or colonnade usually opening into a courtyard . <http://dictionary.reference.com/browse/cloister>

during which time he wrote his *consuetudines* and made sweeping reforms in the English Church, including enforcing celibacy on the priests and Saint Anselm. Ties with the church in England was very close, with the abbey supplying three archbishops of Canterbury as well as Bishop of Rochester, the abbey was fortified during the 100 years war and over run by the English in 1418, before the 100 years war, the abbey of bec had extensive properties in England including tooting bec and several other places that include “bec” in their name, The manors of Ogbourne St George and Ogbourne St Andrew in Wiltshire were given to the Abbey by Maud of Wallingford before 1133, these property rights were abolished by Henry V in 1414 as part of his suppression of “alien priories” during the 100 years war Reconstruction of the abbey commenced in 1450 and was not completed until 1515.

In 1626 The rule of the abbey was reformed by the congregation of Saint-Maur followed in 1644 by The construction of the cloister, the abbot lodging was built in 1735 and is now privately Owned. In 1792, during the revolution, the monks were expelled and the abbey was closed From 1802; the abbey of bec-halouin was used as military stables and then seriously Damaged, Quarry right to the abbey church were sold in 1809 and by 1811 only the Foundation (visible today) remained, during the Second World War, the abbey was occupied By different army corps, then abandoned after 1945, since 1948, the building have been Occupied by the community of Olivetan Benedictine monks who has managed to bring them Back to life, with the help of Historical Monument Fund (Caisse Du Monument Historique) .In 1959, the remains of herluin were reburied in the new abbey church situated in the old Refectory, the 48th abbots –Dom Paul – Emmanuel Cl énet –Was elected in 1996 The abbey of bec halouin is involved in the ecumenical spirit of Christian unity especially With Anglicans . The brothers have recently begun the experience of inter-religious, monastic Dialogue, allowing monks of all denomination to meet in the silence of their heart and in Fraternal dialogue, in order to earn a living through their daily labor, the

brothers have A pottery workshop. They then sell their work in the abbey store. The abbey still dominates much of the village of le bec halouin, with the 15th century bell Tower visible from most of the village, the abbey grounds are open, and guided tours are Available, details of the tours can be obtained from the abbey, the monk make pottery Which is on sale in the abbey shop and will make an excellent souvenir to your visit to le bec Halouin.

1-1-*The Founders of the Abbey of Bec*

Halouin at first chose a military life. His valour and his noble birth recommended him to Robert Duke of Normandy; but, growing tired of the world, he formed, at the age of forty, The generous resolution of renouncing all for God .

For this purpose he went to Herbert bishop of liseux, who gave him the monastic habit in 1034, ordained him priest and abbot of his monastery, which he built the same year on his Paternal estate at Bonneville, formerly called herneville, he finished it in a year's time, he Endowed his monastery with lands, which he possessed at bonneville, Tavail é Sucr é Sarn é ect Five years after, feeling that they wanted water rendered the situation of his monastery Inconvenient, he determined to build another in the valley on the rivulet of bec, as The number of persons who put themselves under his discipline increased every day this New house was soon found to be too small; and part of his church, wherein was a chapel Dedicated to St.Benedict, fell down. upon this, Lanfranc, whom he had appointed prior, Persuaded him to build a larger and stronger one at a greater distance, but on higher Ground, this he did in 1061.

All the apartments were finished in three years. but what remained of the church served till 1077, when the new church was completed .The same year, October 22, the religious went in procession from the old church to the new, Lanfranc, who from prior of bec had been raised to the rank of first abbot of St.Stephen at, caen, successively placed on

the archiepiscopal throne at Canterbury, dedicated the church The fame day to the blessed Virgin. Odo bishop of Bayeux, Gilbert of Evreux, Gilbert of Iisieux, Robert of Sees, Ernaud of Mons, accompanied by a great number of persons of Distinction both of France, England, and normandy, assisted at this ceremony, and made Great presents to the church.

As to the rule which halouin procest, it is certain that it was that of St.Benedict. This appears By the decrees which Lanfranc made for the order of St.Benedict, and by many latters of St. Anselm, address to the monks of bec; among others, by the seventh of the third book , where he says, that the recommends them to their father St.Benedict, whose rule they Possess.Bec was already become very considerable. Lanfranc, who was accounted one of the best Scholars of his time, had established there a school, which subsisted a long time after him, And from whence came forth many eminent luminaries of the church. Numbers of all ranks And conditions prest eagerly to serve god under the direction of helluin, among the rest William Girouis, who restored the monastery of william Girouis repaired the church of St,Evrout only in part, put in two secular priests to celebrate there, and gave it to abbat Halluin under whom he had commenced religious; so that from an abbey it became only a Prior to Bec .Robert and Hug his nephews sons of Hadewife his sister, built a monastery at Noyers, now Called Noyer Menard, and came to bec, to consult their uncle, who dissuaded them from Their design, and advised them to re-build that of St. Evrout, which, they did, and to Withdraw it from its dependance on bec: they gave the latters the fair estate of Rosiere, and By this means the monastery of St.Evrout, received the title af abbey. They placed there Monks of jumieges, Robert turned monk, and was the second abbat; but Hugh remained in The world, and if he took the monastic order of St.Evout in the Pais d'Ouche between the Towns of Seas and Bernay; his two nephews Hugh and Robert de granmenil, William Crespin And his nephew Gilbert, descended from one of the most illustrious families of Normandy; Lanfranc, born in Pavia in italy, and Anselm, born at Aoste in Piedmont, both distinguished By their noble birth,

their knowledge, and their piety. The revenues with which Helluin had endowed his monastery not being order, as many have asserted without good authority, it was only in Article Mortis, without making his Vows . accordingly he is represented in the windows of the chapel of St. Mary in the church of St. Evroult, in the habit of a knight. Why a MC. of Bec recites them among the monks of this house, where it is certain that they did not even wear the habit. Sufficient, the duke of Normandy, and divers other persons of Distinction, bestowed on it many considerable estates. Among those who became monks, Many brought with them large possessions. The Popes, the bishop, the king of France and England , granted it many privileges .

2_ Location Of The Abbey of Bec Halouin

The majestic and peaceful abbey of Notre Dame du Bec stands in the heart of the Bec valley (Normandy) , on the banks of the narrow river that gives the site its name . The charming abbey, which has once again housed a community of Benedictine monks Since 1948, features some of the finest ecclesiastical² architecture of the 17th and 18th Century. The tour includes cloister, the 15th century bell tower of Saint-Nicolas, the monastic quarters , the abbey church and concludes with the display of crafts and artefacts made by the monks. The village of Bec Halouin is situated about 40km south west of Rouen which is the place at which the first bridge across the river Seine upstream of the sea was to be found . The river was first bridged by the Romans, the city thus became a center of communication, commerce and political power, it was here that the Viking invader, Rolf, known to the French as Rollo, was baptized by the archbishop, he made the city the capital of this new fief, the land that was to become Normandy, and built quays and drained marches with works that survived until the 19th century, in the gently rolling pastoral countryside in the Eure department of Upper Normandy, this picturesque village is classed

²Of a relating to a church especially as an established institution . <http://www.merriam-webster.com/dictionary/ecclesiastical>

among the “most beautiful villages in France “and well known for the substantial abbey of Bec Halouin .

The name of the village derives from the stream that passes the villages (stream =bec) and the 11th century founder of the Benedictines abbey, a knight called harliun.

“Le bec halouin is another of France’s most beautiful villages, this very pretty Village lies in a valley and has a small river which run through the village, the village Has Norman architecture, lot of half timbered homes, and lovely garden Quite and Tranquil, I could wonder to my heart’s content, happily snapping away and not being Worried about a car running me over, it was a small area to cover, so I wasn’t worn Out either!”³

The monastery of bec halouin exactly in le Roumois, between Lieuvain and the plain of Neusmouy, nine leagues from the capital of Normandy, may justly be considered as one of Considerable in the kingdom, it stands in a very narrow valley, enclosed between two Mountains, which rise to the height of two hundred feet, from the foot of one of these Mountains, on the north side issues a considerable stream, which washes this valley, and Give name to the monastery.

The choir of the church facing the east is one of the finest pieces of work-manship of the Thirteenth century, both for its architecture, and the variety of marbles with which it is Adorned. The nave is too short to deserve that name, consisting only of two arches, the park, which Extend S and W along the slop of the hill, and bounds on this side the regular enclosure, was Anciently very extensive and still shows considerable foundation of walls which enclose it, on The north is the village of bec, which belongs to the monastery.

³ Balhannah <http://members.virtualtourist.com/m/p/m/213433/>, Aug 25, 2011

Situation of the Abbey of Bec



2-1-Normandy

At the time of William the bastard the duchy of Normandy stretched from the River Bresle, Which reaches the channel at le tréport near the picardy border, to the River Seine near Giverny, forming upper Normandy. From there the border with the kingdom of France ran Past Dreux to the Maine border south of Alençon and then west to the river Couesnon which Reaches the sea near Mont St Michel, forming lower Normandy, In terms of present day départements of France, it largely, though not exactly, includes Seine-Maritime, Eure, Calvados, Orne and Manche, the principal cities were the former capital of Rouen, William's Birthplace Falaise and the administrative centre of the time, Caen, the Seine provided a Highway to and from the French capital of Paris, but it formed a barrier to travel across Normandy and even in 1940 had not been bridged downstream of Rouen.

2-2-Exploring the Abbey of Bec Halouin:

While the abbey is likely to be the focus of your visit, first spend time in the village center, Which is very picturesque with a good number of colorful half-timbered houses to Admire –very photogenic.

the Church Of Saint-Andre in the village has its origin in the 11th century but the Original church burned down and was rebuilt in the 12th century only to be damaged again During the 100 years war, as a result a significant part of the church we can visit today is an 18th windows suffered bomb damage during the Second World War. Inside the church you can see various items that were brought here from the abbey church When it was destroyed at the beginning of the 19th century.

” as the church was open, I went inside for a look, of importance here, are The remains of herluin which were reburied in this new “abbey “church, this building Was used as the refractory during the eighteenth century. The tomb of herluin is located in

the center of the church, his relics were placed in their Current resting place by the monk of the abbey in 1959.”

” what a way to arrive, but by car on a high road overlooking the valley where The abbey were situated .we parked our car in the car park by the abbey, planting of Parking was available and walked through the gates”⁴.

Some interesting sights we saw were the preserved “Norman Keep “that overlooks the town And the hotel DE-VILLE⁵ which is an impressive looking Building.The church of Saint Matrin is very old, dating back till 1030, it have been built and destroyed Many times, so it is not the old church that is still, standing but contains part of the original Church’s dating back to the 13th and 15th centuries “.

The abbey was founded in the first half of 11th century and at that time the influence of the Abbey exceeded that of the better known abbeys such as the Abbey at Jumieges, this was Largely due to highly reputed monks such as lanfranc being based here, and attracting an Audience to devote from all cross Europe (in particular from England).

This period was to come to an abrupt end with the 100 years war, during which the English siezed the abbey. The building was damaged as a result of the war and substantial rebuilding Was required in the late 15th and early 16th centuries, and the cloisters added in the middle Of the 17th century, following the French revolution the abbey, as with such all communities In France, was closed down.

The following period saw the abbey suffering by its use as a local quarry _ hence there is now Little of the original abbey church except it foundations the bell tower –the Saint- Nicolas Tower – was built in the 15th century and is the oldest part of the original building that Remains, with most of the surrounding buildings being additions.

⁴Balhannah , <http://members.virtualtourist.com/m/p/m/213433/>. Aug 25, 2011

⁵ Hotel deville (in France) a city hall or town hall

From the 17th century and the 18th centuries, on the outside of the square tower you can see Some statues of saints, and it is possible to ascend the stairs in the tower to a terrace that Overlooks the surrounding village and buildings.

You can also see the ornate stonework and carvings in the cloisters and around the entrance To the original abbey church, the remaining parts of the abbey are quite extensive and Typical of the 18th century architecture. A happy ending: since 1948 a community of monks has re-established themselves in bec halouin abbey and created a new church in the original abbey refectory. The presence of the Monks⁶ also adds a special atmosphere to the visit.

The abbey at bec halouin is one of less than 100 listed National Monuments in France . during a visit you can explore at your own or take a guided tour (French only. Hospitality is also a rule of life among the abbey's monks, the abbey has a hostel that Accommodate those who wish to pray, reflect and rest for a while, there are various levels of Welcome: accommodation for the time of liturgical service, for listening, and for stay in the Hostel either on your own or in a group.

The guesthouse is closed in January. bec abbey's monks live by the rule of St.Senoit: their Days consist of prayers and work.

The abbey has a pottery workshop where different items of table art are sold on site or Online. The abbey's buildings created by herluin no longer exist and have been replaced by building Of the XVIIth and XVIIIth centuries, Joyous Maurist architecture.

The present abbey includes vaults and nineteen bays that are part of the nave .at the end of The church statues from the old abbey are display, such as that of Notre-dame du bec .the Tomb with its effigy of p ére halouin is in the choir. The cloister from the XVIIth

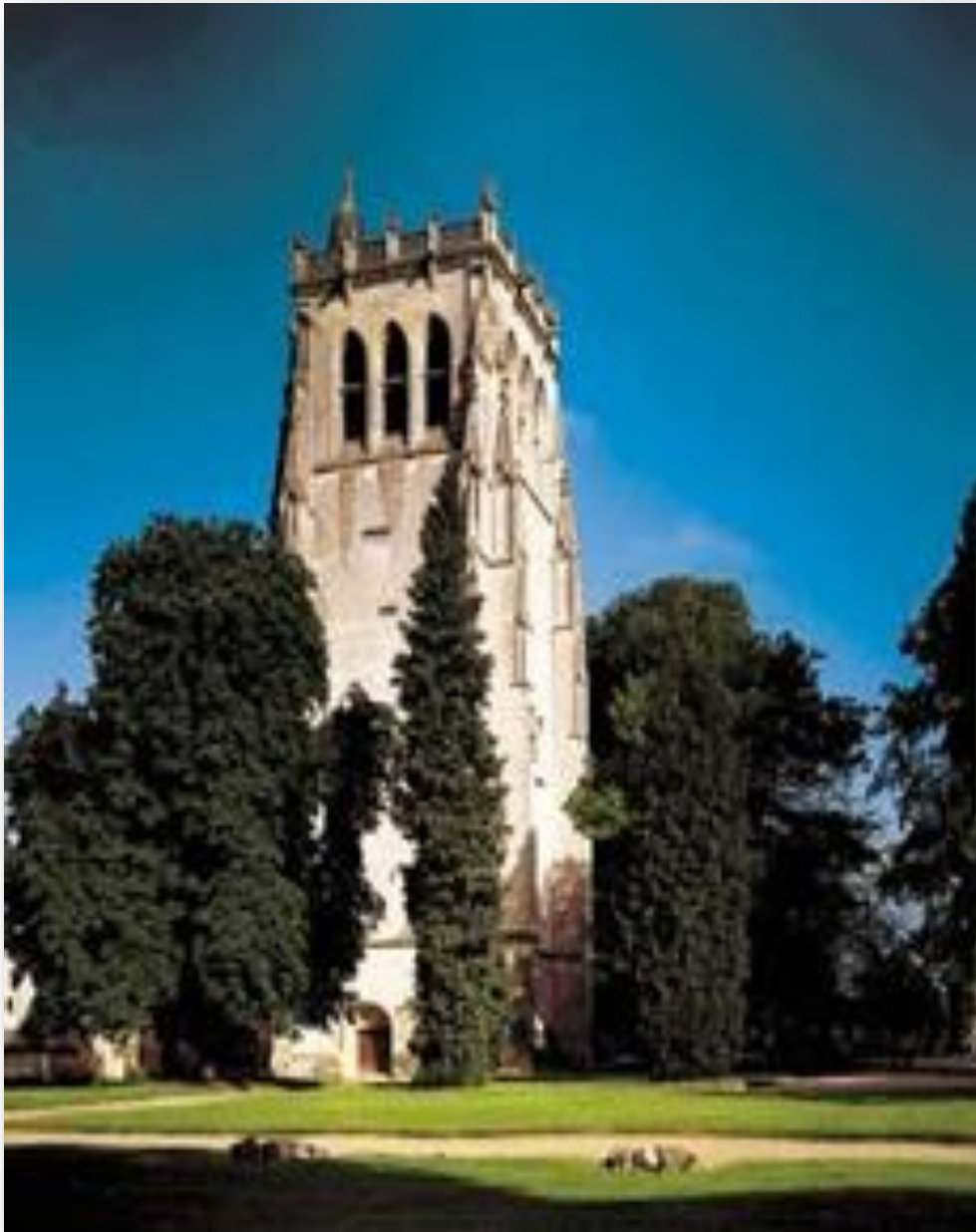
⁶ A man who is a member of monastic order. <http://dictionary.reference.com/browse/monk>

is one of the main classical types with an Italian style terrace and Was built on the ruins of the old cloister, it still has its gothic style door . The monastery buildings are in regency style, build for space and light. They have large Windows that open into wide spaces. The tower of St.Nicolas, in the Anglo-Norman style, Built in the XVth century, dominate the grouping.

By the door to the still standing tower of the original abbey there is a plaque on the wall that commemorate the links between the abbey and the Canterbury, and lists archbishop of Canterbury and bishops of Rochester that have come from the abbey, and abbots of the Abbey who have connection with England.

In the center of the church there is a tomb set into the floor, this is the tomb of the founder herluin. His relics were placed in their current resting place by the monks of the abbey in 1959, having been preserved even during the day following the French revolution when the Monks were evicted from the site and it was used by the French army as a depot .

The Great Bell Tower



www.francetourisme.com

2-2-1- A Lady's Seal

Attached to a small yet significant piece of parchment in the archives (SGC XI.G.1) can be found one of the earliest examples of a medieval lady's seal to survive anywhere in the country, dating from c.1122-1133, the seal belonged to Matilda of Wallingford daughter of Baldwin V, count of Flanders; a man who had been increasingly inclined to ally himself with the king of France rather than the Holy Roman Empire, when the marriage with William the Bastard, duke of Normandy, was proposed it was forbidden by Pope Leo IX at a council at Reims in October 1049, the reasons for this prohibition are obscure, but may have been simply political as at the time, William enjoyed the support of Henry I of France and perhaps the alliance of all these forces was too much to contemplate. In any case, William was furious and determined to marry the girl. It is said that, on being told Matilda would have none of him because of his bastardy. William went in secret to Bruges and forced his way into her room where he administered a sound thrashing. Matilda was only seventeen years old and was a small woman, about four feet all, so it must have been a terrifying experience, she took to her bed, but declared she would never marry anyone else! It is an unlikely tale. However, in spite of ecclesiastical disapproval, they were married and in 1068 she was crowned at Westminster. By this time, possibly through the good office of Lanfranc of Bec, the papal disapproval had been lifted and shows her standing in full length robe. In her hand Matilda holds a lily: the supreme symbol of the Virgin Mary and the most commonly found device depicted on noble women's seals in this period.

The charter validated by Matilda's seal states that she has given great and little Ogbourne to the abbey of Bec in Normandy, in doing so she hoped for the salvation of her

soul and those Of her ancestors , by this gift Matilda also began a chain of events that would eventually lead , via the hundred year's war and jhon, duck of Bedford, to the spiritualities of great and little Ogbourne coming into the possession of St George's chapel.

A Lady's Seal



www.stgeorges-windsor.org/archives/blog/wp-content/uploads/2008/09/matilda-seal.jpg

3- Foundation Of Le Bec Hallouin Abbey :

The Benedictine abbey of bec, in Normandy, was founded in the earliest of the eleventh Century by herluin, for herluin's religious family was twice moved to new quarters, and any One of the three dates may be regarded as the beginning of famous abbey, Herluin's first Foundation was at Bonneville, where a monastery was built in 1034, and here in 1037, Herluin was consecrated abbot. But in few years it was decided to move to a more suitable Site, two Miles away, by the banks of the bec wich give it name to the abbey, this removal Took place about 1040, about two years after this, Lanfranc, who had already become famous For his Lectures at Avranches, left the scene of his triumphs and came to bury himself in this Humble Home of piety, at first his retreat was unknown to the world without, while his new Brethren seem to have been unaware of his worth. But within a few years from his arrival at bec, he had Opened a new school, and scholars were flocking from all parts to listen to his Lecture, the Abbey grew and prosperd and the good work begun by the simpl piety of harluin Was crowned by the learnig of Lanfranc. befor long it was necessary to build a larger and More lasting monastery, as the site first chosen and proved to be unsatisfactory, the new fondations were laid in another spot, higher up the valley of the bec and further away from the Water, this important change was really the work of Lanfranc, who was now the prior and the Right hand of the aged abbot. As the first change of site was closely followed by the arrival Of great teacher, this second foundation was almost coincident, with the coming of yet Greater glory of the Abbey , St. Anslem of Canterbury .

The future archbishop and doctor of the church first came to bec in 1060 while the work of Building was in progress, and the year before the monks were able to move into their new Home, in 1062, Lanfranc was appointed abbot of Caen, and Anslem, in spite of

the fact that He had been such a short time at bec, was chosen to take his place as prior. In the school Also the famous master was succeeded by his yet more illustrious disciple. When the new Abbey church at bec, which had taken some fifteen years to build, was finished in 1077, it Was consecrated by Lanfranc, who was now of Canterbury .abbot herluin, the founder died in The following year and Anselm succeeded him as second abbot of Bec, only sex years later Abbot Anselm was called to take the place of his old master, Lanfranc as archbishop of Canterbury.

The Abbey continued inexistence down to the French Revolution, the long list of abbots From the eleventh to the eighteenth century, given in “Gallia Christiana“⁷(XI, 222-239) , contain many of the most illustrious French names, and shows that even in its later years bec was a place of seme importance, it had suffered much in the hundred years war with England. And still more in the Huguenot troubles, but after these days of desolation it was Restored to something of it former state by the congregation of St.Maur. Thus the chief House of medieval learning was renewed by the fathers of modern historical scholarship, This restoration was too soon undone by the forces of revolution; but the maurists rendered a more enduring service to the abbey by their admirable editions of Lanfranc, Anselm, and The “chronican Bec cense“of the old abbey whose erection is recoded in that chronical, some Ruins still remains, the later building now serves as a military station, this transformation is a Curious counterpart to the change effected at fort Augustus.

In its later years the abbey of Bec was but one among many religious houses doing good Work for learning and religion, but in the golden age of Lanfranc and Anselm it held a unique Position, and exerted a far reaching influence on the course of church history and the Advancement of theological learning, in its early day the abbey gave three archbishops

⁷ A type of work of which there have been several editions, is a documentary catalogue or list, with breif historical notices, of all the catholic diocese and abbeys of France from the earliest times.
<http://www.babylon.com/definition>

to the See of Canterbury: Lanfranc, Anselm, and theobald the fifth abbot, among other prelates Who came from this famous school, it will be enough to mention Pope Alexander II, William , Archbishop of Rouen, Arnost, Gundulf , and Emulf, Bishops of Rochester , Ivo of charters Fulk of Beauvais, and Gilbert Crispin, abbot of Westminster, of the influence of Lanfranc's Work at Bec john Richard green says very truly "*His teaching raised Bec in a few years into the most famous school Christendom, it Was in fact the first wave of the intellectual movement which was spreading from Italy to the ruder countries of the west. The whole mental activity of the time Seemed concentrated in the group of scholars who gathered around him; the fabric Of the canon law and of medieval scholasticism with the philosophical scepticism Which first awoke under its influence, all trace their origine to Bec*"⁸ . When we remember how deep and and farreaching has been the influence of its greatest Scholar, Anselm, on later theology, we cannot but feel that though the old abbey maybe in Ruins the school of bec still lives on and all may sit at the feet of its famous masters. Like all abbeys, bec maintained annals of the house, but uniquely its first abbots also Received individual biographies, brought together by the monk of bec, Milo Crispin. Because Of the abbeys cross-channel influence, these vitae sometimes historical information of more Than local importance.

3-1-The First Foundation:

The abbey first founded by Herluin, the commune of Bec preserved his name. With the arrival of Lanfranc of Pavia, Bec became a focus of 11th century intellectual life. Lanfranc, who was already famous for his lectures at Avranches , came to teach as prior and Master of the monastic school, but left in 1062, to become abbot of St.Stephen's , Caen, and later Archbishop of Canterbury, he was followed as abbot by Anselm, also later An archbishop of Canterbury, as was the fifth abbot, Theobald of Bec , Many distinguished Ecclesiastic, probably including the future Pope Alexander II and Saint Ivo of charters, were Educated in the school at Bec.

The life of the founder vita herluin was written by Gilbert Crispin .archbishop

⁸ A short History of the English people I, ii, 3

Lanfranc also Wrote a chronic on beccense of the life of herluin, and of the first four abbots, which was Published at Paris in 1648.

The followers of William the conqueror support the abbey, enriching it with extensive Properties in England, Bec also owned and managed St Neots Priory as well as a number of Other British foundations, including Gold cliff priory in Monmouth shire founded in 1113 by Robert de Chandos. The village of tooting bec, now a London suburb, is so named because The abbey owned the land.

Bec Abbey was damaged during the wars of religion and left a ruin in the french revolution,But the 15th century Tour Saint-Nicolas from the medieval monastery is still standing.

2-3-The Second Foundation

In 1948 the site was re-settled as the abbey de Notre-dame du bec by Olivetan monks led by Dom Grammont, who effected some restorations. The abbey is known for its links with Anglicanism and has been visited by successive archbishops of Canterbury. The abbey library Contains the john Graham Bishop deposit of 5,000 works concerning Anglicanism.In modern day, the abbey is best known for the pottery the monks produce.

4-List of Abbots

- 1034-1078 : Herluin (Hellouin)
- 1078-1093 :Anselm (afterwards archbishop of Canterbury)
- 1093-1124 : Guillaume de Montfort-sur-Risle
- 1124-1136 :Boson
- 1136-1138 :Theobald (after wards archbishop of Canterbury)
- 1139-1149 :L éard
- 1149-1179 : Roger debailleul (elected archbishop of Canterbury ,but declined the position)

- 1179-1187:Osbern
- 1187-1194 :Roger II
- 1195-1197 :Gauthier
- 1197-1198 : Hugues de Cauquainvilliers
- 1198-1211 : Guillaume le petit
- 1211-1223 :Richard de saint-L éger alias de Bellevue (afterwards bishop of Evreux)
- 1223-1247 :Henri de Saint-L éger
- 1247-1265 :Robert de Clairbec
- 1265-1272 :Jean de Guineville
- 1272-1281 : Pierre de la Cambe
- 1281-1304:Ymer de Saint- Ymer
- 1304-1327 :Gilbert de Saint-Etienne
- 1327-1335 : Geoffroy Fa é(afterwards bishop of Evreux)
- 1335-1351 : Jean des Granges
- 1351-1361 :Robert de Rotes alias couraye
- 1361-1388 : Guillaume de Beuzeville alias Popeline
- 1388-1391 :Estout d'Estouteville
- 1391-1399 : Geoffroy Harenc

- 1399-1418 :Guillaume d'Auvilars
- 1418-1430 : Robert VII é
- 1430-1446 :Thomas Frique
- 1446-1452 :Jean de La Motte
- 1452-1476 :Geoffroy d'Epaignes
- 1476-1484 :Jean Boucard
- 1484-1491 : Robert d'Evreux
- 1491-1515 :Guillaume Gu érin
- 1515-1515 : Jean Ribaul
- 1515-1520 :Adrien Gouffier de Boissy (created cardinal in 1515 , also bishop of coutances and the administrator of the see of Albi archbishop of Canterbury ,but decline the position)
- 1520-1533 :Jean D'Orléans-Longueville (also archbishop of Toulouse and bishop of Orl éans created cardinal in 1533)
- 1534-1543 :Jean Le Veneur (also Bishop of Lisieux)

- 1544-1557 :Jacques d'Annebaut (created cardinal in 1544,also Bishop of Lisieux)
- 1558-1572 :Louis de Lorraine (created cardinal in 1553 , also successively bishop of Troyes , archbishop of Sens and bishop of Lisieux)
- 1572_1591 : Claude de Lorraine
-
- 1591-1597:Emeric de Vic
- 1597-1661 :Dominique de Vic (also archbishop of Auch)
- 1761-1764 : vacant
- 1664-1707 :Jacques-Nicolas Colbert (also archbishop of Rouen)
- 1707-1717: Roger de La Rochefoucauld
- 1717-1771 : Luis de Bourbon –Condé
- 1771-1782 :vacant
- 1782-1790: Yves-Alexandre de Marbeuf (also bishop of Autun later archbishop of Lyon)

Chapter Two

The Influence of The Abbey of Bec upon the English Church

1-The Characteristics of The Abbey of Bec Hallouin

It is highly likely that the Community at le Bec, whose School was effectively a Training-School for administrative position in England, was impoverished both qualitatively and quantitatively by this movement of personnel, it should be noted that Anselm, while he was Archbishop of Canterbury, complained of having to resolve problems caused by the bad behaviour of Norman Monks, some of whom must have come from the Risle valley and from le bec itself. Even bad monks crossed the channel, and certainly some very good ones stayed behind in Normandy, the sources contains plenty of information about the high standers of the monks who remained in the abbeys in the Risle valley .

We know that the scriptorium at le Bec was not a very important one. on occasions when anselm required philosophical or liturgical works, he sought help directly from England, he wrote to Lanfranc for a copy of St Dunstan's Rule and he begged the monk Maurice to make efforts to send him a copy of Bede's *De temporibus*, He requested that this copy be as good as possible because it was to be used to correct the one held at le Bec, which was defective⁹. It is probable that during his first visit to England Anselm acquired the key to St Neot's reliquary as well as a small fragment of one of the Saint's bones, which he brought back to le Bec¹⁰, the calendar of le Bec includes several English Saints : St Neot, St Dunstan, St Augustine, St Edmund and St Etheldreda, the coutumier sets out precise arrangements for the celebration of St Neot's feast day .

There can be no doubt that the intellectual and liturgical life of the Risle Valley monasteries was significantly enriched by contacts with England, As is well known defective, considerable changes accrued in English monasticism after Lanfranc's arrival at Canterbury, or at any rate during the 1070s, the consequent English influence on the abbeys would appear to have been much stronger than is normally thought, this has been largely ignored by historians who have tended to be exclusively interested in the impact of the Normans on the church in England, it is a subject to which more research could be devoted .

⁹ Nortier, G (1971), *les bibliothéque Médiévales des Abbays Benédiclines de Normandie*, Paris, p38

¹⁰ Chibnall, M, (1959),'' the Relation of Saint Anselm with the English Dependencies of the Abbey of Bec'',*Specilegium Beccense*,p 525

There was also a notable English contribution to the economic well-being of the four monasteries. Numerous Letters written by Anselm whilst prior at le Bec are concerned with the abbey's needs; he wrote, for example, to Henry, prior of Christ Church, Canterbury, to thank him for the sum of money he had sent, with a reminder about his own anxieties about resources¹¹. As soon as he had become abbot of le Bec, Anselm went to England to visit the abbey's English estates and to obtain new sources of cash from them, it is perhaps surprising that he should have turned to England when his monastery already held a large quantity of property in France, possessions which had recently been confirmed in 1077 by William the Conqueror and by the French king Philip I, yet, in two letters sent to Lanfranc, Anselm again mentions le Bec's difficulties and that Lanfranc was helping to mitigate them, thanks to Canterbury's resources¹², in 1088 Lanfranc convinced Anselm that he should borrow money from the Lombards.

le Bec's prestige does not appear to have suffered, the abbey was able to support its rapid rise to pre-eminence among the monasteries of Normandy, but possessions seem to have been slow to materialise after 1066, just as they have been at the beginning. In 1077 the monastery received the political support of the king of both England and France, even so, its range of obligations and its status meant that it had to have adequate funds at its disposal. It was a large community whose responsibilities included provision for young children and the poor and which was required to maintain the buildings for its school and to entertain the mighty, its expansion had required three rebuildings. It is therefore easy to understand why Anselm turned for additional funds towards a kingdom which he knew to be prosperous. Furthermore, while the long *Pancarte* in which William the Conqueror confirmed the abbey's possessions conveys an impression of considerable wealth, the widespread dispersal of its property must in reality have been a cause of confusion and difficulty, the churches, tithes and plots of arable land (whose size and value are difficult to measure), which formed the majority of its possessions, and which had been granted by the middle-ranking and lesser aristocracy who lived near the abbey, were not sufficient to insure a reasonable life for the community. Donations located in England flooded into le Bec's hands after 1079, even before Anselm's departure for Canterbury in 1093, the abbey drew revenue from

¹¹ Anselmi opera, iii, ep, 58

¹² Anselmi opera, iii, ep, 89, 90

about ten English manors and possessed two priories in England; considerable resources which were far greater than those available to it in the continent .

Le Bec had always trained monks destined to pursue careers not only in Normandy but farther afield . Guitmond, for example, born near Evreux, entered le Bec when he was quite young and was taught by Lanfranc; he became bishop of Aversa in southern Italy, while le Bec rapidly became a fertile recruiting-ground for the Anglo-Norman ecclesiastical hierarchy , further research is needed to prove whether the majority of its products were destined for England ; this would require a wide ranging study of the careers of ecclesiastics in Normandy and England, any weakening in quality may also have been compensated by a regular influx of monks from England ; we know, for example, that Lanfranc at Canterbury sent English monks to Anselm for instruction at le bec, once trained, such individuals would most probably have returned to their native lands. some, however, certainly stayed in Normandy , we should note, for example, a certain Monachus de Anglia who intervened in a mortgage contract made at Saint-Pierre des pr éaux, and that one Roger Abbadon left England to become a monk at Saint-Pierre des pr éaux in the first half of 12th century, once such English monks were integrated into the communities on the Risle, their original nationality would probably no longer be identified in the sources, this suggests that there were more of them than are mentioned in the surviving documents, this pattern of recruitment, with England both giving and receiving, is linked to other aspects of the English contribution to the communal and liturgical life of the monasteries of the Risle Valley.

the Benedictine Monks



<http://79.170.44.207/benedictinemonks.co.uk>

2-the Influence of the Abbaye of Bec Upon the English Church

2-1-The Abbaye of Bec-Hallouin : One of The Most Influential Norman Abbays

- The Abbay du Bec hallouin was one of the most influential Benedictine Abbay in dushy of Normandy
- It was founded in 1034 by the Norman Knight Herluin on the banks of the small river bec, in an area today located in the department of Eure
- Nothing is left of this first monastery, that bacame named after its founder and first Abbot (1034 -1078) , as Herluin involved into Hellouin
- Prior Lanfranc of Pavia initiated the abbaye's reputation of excellence in 1045 with the creation of the theological school Ecole du Bec, wich immediatly attracted exceptional students such as the Pope Alexander II
- The charismatic Anselm of Aosta, who was abbot from 1078 to 1093, took the Abbay du Bec to new heights
- He rebuilt and significantly enlarged the abbey, and the new church was consecrated in 1077 by Lanfranc du Pavia
- William tha Conqueror had indeed appointed Lanfranc as Archbishop of Canterbury in 1070 in order to establish his authority on England, which he had just conquered at the battle of hastings (1066).
- In exchange for their help in reforming the Anglo-saxon church, William rewarded the Norman monks with generous donations of money and Lands taken from the conquered territories .
- The Abbaye du Bec Hallouin thus owned several dozen priories and other religious properties in Normandy, England and France
- The abbey kept thriving under the protection of William descendants, and has since retained close ties with Anglicanism
- Anselm of Aosta , who became Archbishop of Canterbury in 1093, turned the abbey into an active center of intellectual life

- This charismatic personage left many philosophical and theological works of the highest quality
- The abbey 's exceptional affluence and influence resulted in significant expansion during the 13th , 14th and 15th century
- Many renowned abbots (some also became archbishop of Canterbury) dedicated their whole life and energy to the service and development of the abbey .
- They were supported by the many benefactors who multiplied the donations
- The monks were thus able to reconstruct the abbey that had been destroyed by fire in 1263 , as well as the church whose central tower collapsed in 1274 taking down the choir and transepts.
- The Hundred years wars brought its share of disasters .
- The abbey was fortified in 1358, and many of its architectural features and outbuildings were sacrificed
- These heavy work added to the maintenance of the troops in charge of its protection engulfed a large portion of the abbey's income
- By the end of 13th century the Abbaye du Bec Hallouin had mostly fallen into ruins
- It was restored in the first half of the 14th century and encompassed within a rampart
- This defense wall didn't prevent the troop of Henry V of England, though, from entering and sacking the abbey from top to bottom
- Reconstruction was begun in 1450 when the French re-siezed Normandy
- From the 16th century onwards, things went from bad to worse
- The concordat of 1516 put an end to the influence and prosperity of the abbey
- This agreement concluded between Pop Leo X and Francois I empowered the king to appoint any abbot of his choice (Regime of Commendation)
- Most of these secular abbots were greedy individuals mostly interested in increasing their personal wealth at the expense of the prosperity and influence of their abbey
- The abbaye du Bec Hallouin was sacked during the Wars of Religious, then during the French Revolution when the church and chapter house were sold as stone quarries

- All that was left standing was the 15th century Tour St-Nicolas
- The monastic buildings were allocated to the army and turned into warehouses and stables
- The abbaye du Bec –Hallouin remained in this sad state until 1940
- Monastic life was restored in 1948 and the abbaye renamed Abbaye Notre Dame De Bec
- The Abbaye du Bec Hallouin has since recovered most of its former glory

2-2 -How did The Abbaye du Bec Hallouin Influence The English Church

The Norman abbey of Bec hallouin was one of the those alien houses that had been encouraged to establish a foothold in England during the time of William I, William's architect of ecclesiastical reforms, Lanfranc first entered the brotherhood at Bec, while Herluin and Anselm were other notable figures to emerge from Bec at around the same time, the abbey was a spiritual and intellectual center for the Latin church in Western Christendom, training bishops and abbots and founding dependent priories throughout France and England. Bec's influence on the development of English monasticism was founded upon the patronage of some of the most powerful men in William's retinue, including Hugh, Earl of Chester and Gilbert of Brionne, father of Richard founder of the house of Clare. A number of different branches of the Clare family were to subsequently donate significant estates to the abbey, although some of them, including Gilbert de Clare were to later become dissatisfied with Bec's management and reappropriate their gifts.

By 1100, Bec had been endowed with three conventual priories and 12 or 13 manors, mostly in southern England. By the middle of the 13th century, it had virtually doubled its holdings, four conventual and three non-conventual priories¹³ owed allegiance to it, while it collected the revenues from as many as 26 manors. Bec's English lands were initially allocated to the use of various obedientiaries and administered by small cells of monks sent from Normandy, but the neglect of conventual life that resulted led to the suppression of some of these cells during the papacy of Innocent III.

By 1220, the abbey had established a general chapter in England that oversaw its English dependencies and estates, part of its role included the recovery of property that had

¹³ A religious house governed by a prior, sometimes being subordinate to an abbey

been alienated to laymen and clerks, and the enforcement of various papal bulls forbidding the granting of pensions, division of conventual property and the farming of tithes .

By the middle of the 13th century, there was seven groups of manors, each of which was administered by apriory or grange at its center, such administrative arrangement were not necessarily logical with respect of their geographical location , or convenient for the monks who oversaw them, nevertheless, like most of the other large Benedictine houses through Europe, by the end of the century, Bec's dependencies and obedientiaries were rendering annual accounts of their financial affairs .

By the late 13th century, Bec had interests in 27 mills on its 26 widely scattered manors and three appropriate parishes in southern and eastern England , Bec's possessions extended from Dorset to Norfolk , and Warwickshire to Sussex its mill holdings includes a windmill at Ogbourne Majot in Wiltshire and a fulling mill at Blakenham in Suffolk, another of its mills at Ogbourne Minore was resumed by its patrons –along with the manor when Pope Clement V, a former abbot of Bec, gave it to his nephew .

A broken series of computus rolls for the abbey have survived ,covering five rental years over the period from 1272-1289 ,these include most of the mill revenues over this period and the expenses for 14 of them , thus allowing some insight into the fluctuating fortunes of these mills and the changing management strategies used to extract income from them ,they also demonstrate the development of more systematic methods of manorial accounting during this period ,methods that had been adapted from the royal Exchequer that had customarily run Bec's English estates whenever an abbatial vacancy arose of these 27 mills , Bec appears to have actually held the title of 23 and collected tithes¹⁴ on the other four of the 23 mills held by Bec , only two or possibly three were at farm in the 1270s ,by the 1280s this figure has increased to six , or a little over a quarter of them ,it also seems that three of the mills may have been held in customary or hereditary tenure , ten of the 23 were collecting a mixture of cash and grain rents in the 1270s ,and 11 in the 1280s in terms of their earning capacities, however , some of them increased their revenues ,while others remained stable and some even went backwards ,this was presumably related to lower grain prices in the late 1280s for example , the tithes of the

¹⁴ A medieval tax of one of profit made payable to the monarch. www.anglefire.com

hangerford mill fluctuated wildly over the 16 –year period from 1272 to 1288 earning between 2s 31/2 d 10s 6d , with the lowest earning in 1281-82 and the highest in 1272-73 a single figure for tithes from the mill at chelegrave in 1287-88 rendered only 1s 6d , suggesting an annual revenue in that year of around 15 shillings , the low rent from another mill at Deverall may indicate that it was an independent tenant mill held incustomary or hereditary tenure , as no information is recorded about expenses associated with it Although completed rental records and expenses for all of these mills over the five rental years covered by the computus rolls have not survived ,it is still possible to draw some meaningful data from the available information ,table 5 4 records the yearly averages of rental for the 23 manorial mills recorded ,incorporating grain rents as cash figures by averaging the prices received by the abbey for its own grain over the rental years concerned also listed are average of expenses for the same period for all of those mills for which expenses are recorded the overall average of 18 percent of revenue being spent on mill maintenance by bec.

The only way of escaping from the obligations of feudalism and constant warfare was by forsaking the follies of the world altogether for the shelter of a convent, and there devoting one's time and thought to holy things. A monastic life often came to be only an excuse for devotion to art or to letters, or served merely to cover the distaste for military pursuits. It was not alone ecclesiasticism and a love for holy living and thoughts of heaven that inspired rigid seclusion and monkish scorn of worldliness. Not only popular superstition or recognition of true spiritual life and growth of the Church made up the Church's power, but the presence of so much secular thought and wisdom in the fold. Men of letters, of science, and philosophy made it often more than a match for the militant element of society, the soldiery of Normandy, and the great captains, who could only prove their valor by the strength of their strategy and their swords. William was quick to recognize the vast strength of the clergy and the well-protected force of cloistered public opinion. A soldier and worldly man himself, he arrayed himself on the side of severe self repression and knightly chastity and purity of life, and kept the laws of the convent in high honor; while he mixed boldly with the rude warfare of his age. He did not think himself less saintly because he was guilty of secret crimes against his rivals. A skilful use of what an old writer calls "the powder of succession" belonged as much to his military glory as any piece of field-tactics and strategy. He was anxious to stand well in the Pope's estimation, and the ban and malediction of the Church was something by all means to be

avoided. The story of his marriage shows his bold, adventurous character and determination in a marked way, and his persistence in gaining his ends and winning the approval of his superior, in spite of obstacles that would have daunted a weaker man. To gain a point to which the Church objected he must show himself stronger than the Church. So there were two great forces at work in Normandy: this military spirit, the love of excitement, of activity, and adventure; and this strong religious feeling, which often made the other its willing servant, and was sometimes by far the most powerful of the two. Whether superstition or true, devout acceptance and unfolding of the ideas of the Christian religion moved the Normans and their contemporaries to most active service of the Church, we will not stop to discuss. The presence of the best scholars and saints in any age is a leaven and inspiration of that age, and men cannot help being more or less influenced by the dwelling among them of Christ's true disciples and ministers. That there was a large amount of credulity, of superstitious rites and observances, we cannot doubt, neither can we question that these exercised an amazing control over ignorant minds.

Standing so near to a pagan ancestry, the people of large, and, relatively speaking, remote districts of Normandy, were no doubt confused by lingering vestiges of the older forms of belief. As yet, religion, in spite of the creeds of knighthood, showed itself more plainly in stone and mortar, in vestments, and fasts, and penances, and munificent endowments, than in simple truth and godliness of life. A Norman nobleman, in the time of the Conqueror, or earlier, thought that his estate would lack its chief ornament if he did not plant a company of monks in some corner of it. It was the proper thing for a rich man to found a monastery or religious house of some sort or other, and this was a most blessed thing for the scholars of their time. The profession of letters was already becoming dignified and respectable, and the students of the Venerable Bede, and other noble teachers from both north and south, had already scattered good seeds through the states of Europe. It was in this time that many great schools were founded, and in the more peaceful years of the early reign of the Conqueror, religion and learning found time to strike a deeper root in Normandy than ever before. There was more wealth for them to be nourished with, the farms were productive, and the great centres of industry and manufacture, like Falaise, were thriving famously. It was almost as respectable to be a monk as to be a soldier.

There is something very beautiful in these earlier brotherhoods a purer fashion of thought and of life, a simplicity of devotion to the higher duties of existence. But we can watch here, as in the later movements in England and Italy, a gradual change from poverty

and holiness of life, to a love of riches and a satisfaction with corrupt ceremonies and petty authority. The snare of worldliness finds its victims always, and the temptation was easy then, as it is easy now, to forget the things that belong to the spirit. We have seen so much of the sword and shield in this short history that we turn gladly away for a little space to understand what influences were coming from the great abbeys of Bec and Saint Evreuil, and to make what acquaintance we can with the men who dwelt there, and held for their weapons only their mass-books and their principles of education and of holy living. Lanfranc we must surely know, for he was called the right-hand man of the Conqueror; and now let us go back a little way and take a quick survey of the founding of the Abbey of Bec, and trace its history, for that will help us to understand the monastic life, and the wave of monasticism that left so plain a mark upon the headlands and valleys of Normandy. Both in England and Norman France, you can find the same red-roofed villages clustered about high square church towers, with windows in the gray stone walls that look like dim fret-work or lace-work. The oldest houses are low and small, but the oldest ministers and parish churches are very noble buildings.

The first entrance into one of the old cathedrals is an event in one's life never to be forgotten. It grows more beautiful the longer one thinks of it; that first impression of height and space, of silence and meditation; the walls are stored with echoes of prayers and chanting voices; the windows are like faded gardens, with their sober tints and gleams of brighter color. The saints are pictured on them awkwardly enough, but the glory of heaven beams through the old glass upon the worn tombstones in the floor; the very dust in the rays of sunlight that strike across the wide, solemn spaces, seems sacred dust, and of long continuance. We shut out this busy world when we go into the cathedral door, and look about us as if this were a waiting-room from whence one might easily find conveyance to the next world. There is a feeling of nearness to heaven as we walk up the great aisle of what our ancestors called, reverently enough, God's house. One is suddenly reminded of many unseen things that the world outside gives but little chance to think about. We are on the journey heavenward indeed. There where many centuries have worn away the trace of worldliness and the touch of builders' tools, so that the building itself seems almost to have grown by its own life and strength, you think about the builders and planners of such dignity and splendor more than any thing, after all. Who were the men that dared to lift the roof and plant the tall pillars, and why did they, in those poor, primitive times, give all they had to make this one place so rich and high. The bells ring a lazy, sweet chime for answer, and if you catch a glimpse of some brown old books in the sacristy, and even spell out the quaint records, you are hardly satisfied.

We can only call them splendid monuments of the spirit of the time (almost uncivilized, according to our standard) when nevertheless there was a profound sentiment of worship and reverence.

Besides this, we are reminded that the lords of church and state were able, if it pleased them, to command the entire service of their vassals. All the liberties and aids and perquisites that belonged to rank ceased where the lowest rank ended, at the peasant. He was at anybody's command and mercy who chanced to be his master; he had but precious few rights and claims of his own. When Christ taught his disciples that whosoever would be chief among them must become as a servant, he suggested a truth and order of relationship most astonishing and contrary to all precedent. He that would be chief among Hebrews or Normans, chief, alas, even in our own day, is still misled by the old idea that the greatest is the master of many men. Worldly power and heavenly service are always apt to be mistaken for each other.

In an age when every man claimed the right of private war against every other man, unless he were lord or vassal, we naturally look for ferocity, and understand that the line between private war and simple robbery and murder was not very clearly kept. Those who were comparatively unable to defend themselves were the chief sufferers, and of course many peace-loving men were obliged to take on the appearance of fighters, and be ready for constant warfare in all its shapes. There was only the one alternative first to the universal dissension of armed men, and later to the more orderly and purposeful system of knighthood, simply to retreat from the world altogether and lead strictly religious life. The famous order of the Benedictine monks was built up in Normandy with surprising devotion. A natural love and respect for learning, which had long been smouldering half-neglected, now burst into a quick blaze in the hearts of many of the descendants of the old Norse skalds and Sagamen. While the Augustinian order of monks is chiefly famous for building great cathedrals, and the mendicant friars have left many a noble hospital as their monuments, so the Benedictines turned their energies toward the forming of great schools.

The time has passed when the Protestant world belittled itself by contemptuously calling the monks lazy, sensual, and idle, and by seeing no good in these ancient communities. Learning of every sort, and the arts, as well, would have been long delayed in their development, if it had not been for such quiet retreats, where those men and women who chose could turn their thoughts toward better employments than the secular world encouraged or even allowed. The Benedictines were the most careful fosterers of

scholarship; their brethren of monastic fame owed them a great deal in every way.

There was a noble knight named Herluin, who lived in the time of Duke Robert the Deviland who was for thirty-seven years a knight-at-arms. He was a descendant of one of Rolf's companions, his lineage was of the very best, and his estates made part of the original grant of Charles the Simple. Herluin was vassal to Count Gilbert of Brionne, and had proved himself a brave and loyal knight, both to his overlord and the duke. He was high in favor, and unusually tender-hearted and just to those in trouble. We cannot help wishing that it had seemed possible to such a man that he should stay in the world and leaven society by his example, but to a thoughtful and gentle soul like Herluin the cloister offered great temptations. There was still great turbulence even among ecclesiastics the worst of them "bore arms and lived the life of heathen Danes. The faith of Herluin nearly failed him when he saw the disorder of one famous monastery, but he was comforted by accidentally beholding the devotions of one godly brother, who spent the whole night in secret prayer. He was thus convinced that the salt of the earth had not as yet wholly lost its savor."

Our pious knight forsook the world, and with a few companions devoted himself to building a small monastery on his own estate at Burneville, near Brionne. The church was consecrated, and its founder received benediction from his bishop, who ordained him a priest and made him abbot of the little community. Herluin was very diligent in learning to read, and achieved this mighty task without neglecting any of the work which he imposed upon himself day by day. Soon he grew famous in all that part of Normandy for his sanctity and great wisdom in explaining the Bible. But it was discovered that the site of his flourishing young establishment was not well chosen; an abbey must possess supplies of wood and water, and so the colony was removed to the valley of a small stream that flows into the Lisle, near the town of Brionne. In the old speech of the Normans this brook was called a beck; we have the word yet in verse and provincial speech; and it gave a name to the most famous and longest remembered perhaps of all the Norman monasteries. Mr. Freeman says: "The hills are still thickly wooded; the beck still flows through rich meadows and under trees planted by the water-side, by the walls of what was once the renowned monastery to whichuin no trace remains besides these imperishable works of nature it gave its name.

But of the days of Herlouin . A tall tower, of rich and fanciful design, one of the latest works of mediæval skill, still attracts the traveller from a distance; but of the mighty minster itself, all traces, save a few small fragments, have perished. The truest memorial

of that illustrious abbey is now to be found in the parish church of the neighboring village. In that lowly shelter is still preserved the effigy with which after-times had marked the resting-place of the founder. Such are all the relics which now remain of the house which once owned Lanfranc and Anselm as its inmates. "In this valley it was that Herluin finally fixed his infant settlement, devoting to it his own small possession." "By loving this world," he said, when he pleaded for his poor peasants in Gilbert of Brionne's court

"By loving this world and by obeying man I have hitherto much neglected God and myself. I have been altogether intent on training my body, and I have gained no education for my soul. If I have ever deserved well of thee, let me pass what remains of life in a monastery. Let me keep thy affection and with me give to God what I had of thee." ¹⁵

Herluin was not left alone in his enterprise; one companion after another joined him, and presently there was a busy company of monks at Bec. They subjected themselves to all sorts of self-denials and privations, working hard at building their new home, at ditching, gardening, or wood-cutting, and chanting their prayers with entire devotion.

Herluin allowed himself one scanty meal a day, and went about his work poorly dressed, but serving God in most humble fashion. This was the story of many small religious houses and their founders, but we cannot help tracing the beginning of the abbey of Bec with particular interest for the sake of Lanfranc, who has kept its memory alive and made it famous in Norman and English history.

The story of this friar of Bec, who came to be archbishop of Canterbury, and whose influence and power were only second, a few years later, to William the Conqueror's own, reads like a romance, as indeed does many another story of that romantic age. He was born at Pavia, the City of the Hundred Towers, in Lombardy, and belonged to an illustrious family. He was discovered in early boyhood to be an uncommon scholar, and even in his university course he became well known by his brilliant talents and fine gift of oratory. He was looked upon as almost invincible in debate while he was still a school-boy, and when he left college it was supposed that he would give the benefit of his attainments and growth to his native city. For a little while he did stay there, and began his career, but he appears to have been made restless by a love of change and adventure, and a desire to see the world, and next we find him going northward with a company of admiring scholars, as if on pilgrimage, but in the wrong direction! The enthusiastic little

¹⁵ Lanfranc. www.bbc.uk/history/british/Normans/1066

procession crossed the St. Bernard pass into France and for some reason went to Avranches, where Lanfranc taught a school and quickly became celebrated. In spite of the more common profession or trade of fighting, there was never a time when learning or the profession of letters was more honored, and the Normans yielded to none of their contemporaries in the respect they had for scholars.

Lanfranc became dissatisfied with the honor and glory of his success at Avranches; and presently, in quest of something more deep and satisfying -- more in accordance with the craving of his spiritual nature, left his flourishing school and again started northward. The country was very wild and unsafe for a solitary wayfarer; and presently, so the tradition runs, he was attacked by a band of robbers, beaten, and left tied to a tree without food or money or any prospect of immediate release. The long hours of the night wore away and he grew more and more desperate; at last he bethought himself of spiritual aid as a last resort, and tried to repeat the service of the church. Alas! he could not remember the prayers and hymns, and in his despair he vowed a pious vow to God that he would devote himself to a holy life if his present sufferings might be ended. In good season some charcoal burners played the welcome part of deliverers and Lanfranc, yet aching with the pinch of his fetters and their galling knots, begged to know of some holy house near by, and was directed to Herluin's hermitage and the humble brotherhood of Bec.

The little colony of holy men was all astir that day. Soldiers and sober gentlemen were tilling the soil and patiently furthering their rural tasks. Herluin himself, the former knight-at-arms, was clad in simple monkish garb, and playing the part of master-mason in the building of a new oven. Out from the neighboring thicket comes a strange figure, pale yet from his uncomforted vigil, and prays to be numbered with those who give their lives to the service of God. "This is surely a Lombard!" says Herluin, wonderstruck and filled with sympathy; and when he discovers the new brother's name and eager devotion, he kneels before him in love and reverence. It was a great day for the abbey of Bec.

Such learning and ability to teach as Lanfranc's could not be hidden; indeed the church believed in using a man's great gifts, and each member was bound to give of his bounty in her service. The brothers who could till the ground and hew timber and build ovens kept at their tasks, and all the while Lanfranc, the theologian and teacher, the man of letters, gathered a company of scholars from far and wide. Bec became a famous centre of learning, and even from Italy and Greece young men journeyed to his school, and, as years went by, he was venerated more and more. His quick understanding and cleverness saved him many a disaster, and we recognize in him a charming inheritance of wit and good humor. He had the individuality and characteristics of his Italian ancestry, while he

was that rare man in any social circle of his age, or even a later age, a true man of the world. A Norman of the Normans in his adopted home, he was yet able to see Normandy, not as the world itself, but only a factor in it, and to put it and its ambitions and possessions in their true relation to wider issues. There was no such churchman-statesman as Lanfranc in the young duchy, and his fame and glory were felt more and more. William the duke himself might well set his wits at work to conquer this formidable opponent of his marriage, and win him over to his following, and the first attack was not by conciliatory measures. Lanfranc received a formidable order to quit the country and leave his abbey of Bec on penalty of worse punishment.

The future archbishop of English Canterbury meekly obeyed his temporal lord, and set out through the forest with a pitiful straggling escort affectingly futile in its appearance. He himself was mounted on the worst old stumbling horse in the despoiled abbey stables, and presently they meet the duke out hunting in most gallant array with a lordly following of knights and gentlemen. It looks surprisingly as if shrewd Lanfranc had arranged the scene beforehand. Along he comes on his feeble steed, limping slowly on the forest path; he, the greatest prior and book-man of Normandy, turned out of the house and home that his own learning had made famous through Christendom. "Under Lanfranc," says the chronicler, "the Normans first fathomed the art of letters, for under the six dukes of Normandy scarce any one among the Normans applied himself to liberal studies, nor was there any learning found till God, the provider of all things, brought Lanfranc to Normandy." All this, no doubt, flashed through William's mind, and the prior of Bec's Italian good-humor proved itself the best of weapons. "Give me a better horse," he cried, "and you shall see me go away faster." The duke laughed in spite of himself, and Lanfranc won a chance of pleading his cause. Before they parted they were sworn friends, and the prior's knowledge of civil law and of theology and of human nature (not least by any means of his famous gifts) were for once and all at the duke's service. He supported the cause of the unlawful marriage, and even won a dispensation from the Pope, long desired and almost hopeless, in William's favor.

But the abbey of Bec was a great power for good in its time, and carried a wonderful influence for many years. In the general scarcity of books in those days before printing, the best way of learning was to listen to what each great scholar had to say, and the students went about from school to school, and lingered longest at places like Bec, where the best was to be found. The men here were not only the patrons of learning and the guarders of their own copies of the ancient classics, but they taught the children of the neighborhood, and sheltered the rich and poor, the old people and the travellers, who

wandered to their gates. They copied missals, they cast bells for churches, they were the best of farmers, of musicians, of artists. While Lanfranc waged his great battle with Berengarius about the doctrine of the Eucharist, and came out a victorious champion for the church, and won William's cause with the Pope with most skilful pleading of the value of Norman loyalty to the See of Rome, his humbler brethren tended their bees and ploughed straight furrows and taught the country children their letters. Such a centre of learning and of useful industry as Bec was the best flower of civilization. Lanfranc himself was true to his vow of humility. We catch some delightful glimpses of his simple life, and one in particular of his being met on a journey by some reverential pilgrims to his school. He was carefully carrying a cat behind him on the saddle, comfortably restrained from using her claws, and Lanfranc explained that he had sometimes been grievously annoyed by mice at his destination, and had provided this practical ally. One can almost see the twinkle in the good man's eyes, and the faces of surprised scholars who had been looking forward with awe and dread to their first encounter with so renowned a man.

3- The Church Under The Normans :

The major issues of church reform in the mid-eleventh century, in the time of Edward the Confessor, were much the same as they had been in the time of Edgar, in the tenth century. However, the issue of simony was heating up in the eleventh century. Simony was the buying and selling of church offices, usually for the benefit of secular patrons. Simony could be seen as buying and selling the Holy Spirit, and thus a serious sin, maybe serious enough to cast doubt on the sacraments performed by clerics guilty of it. To this sinful practice, which was very common, the reformers opposed the ideal of free, canonical elections, in which abbots were elected by their monks and bishops by the clergy and people of their dioceses, without the interference of patrons and without money changing hands. As in the tenth century, reformers in the mid- eleventh century looked to powerful rulers to help purify the church and restore its proper independence. From our point of view, the big difference between the mid-tenth century and the mid-eleventh century was that England, once in the vanguard of reform, was lagging behind. When a new line of crusading popes came to power in Rome in the 1040s and 1050s, England was out of step. The case of Stigand was a major factor here. Stigand was made archbishop of Canterbury in 1051, after the Norman Robert of Jumieges was expelled by Earl Godwine. His installation was a flagrant example of all they were fighting against the violation of church law and ecclesiastical independence by powerful members of the laity. I have mentioned before how this played politically into William the Conqueror's hand. William

the Conqueror, even before he came to England, enjoyed the type of reputation in church circles that King Edgar had in his time. When he came to effective power in Normandy he had restored the authority of bishops to rule their dioceses, founded monasteries, and recruited the ablest men he could find to be his bishops and abbots. Some of these new ecclesiastical leaders were famous monks from outside Normandy, such as the Italian scholar, logician and theologian Lanfranc, who was entrusted with the monastery of Bec. William's reformed Norman church was thus put in touch with the latest ecclesiastical fashions. When William came to England, he had a mandate, if he wanted it, to make sweeping changes in the English church. He did not move precipitously. Not until 1070, after the first serious English revolts against him, did William even depose the discredited Stigand -- to replace him with Lanfranc, abbot of Bec.

This was the beginning of a flood of continental prelates into England. After 1070, William was desperate to fill all positions of authority with those he could trust. Even without the ideology of reform, this probably would have meant that English prelates would have been replaced with Normans and other continentals as incumbents died and positions opened up. The reform ideology gave William and his clerics a rationale for sweeping institutional changes. Many Anglo-Saxon sees were moved from small towns, where they had been for centuries, to larger towns that had grown up in the meantime. The moves marked a step in the urbanization of England, and no doubt made the bishops more powerful figures politically. Lanfranc was concerned to build up the stature of his own see of Canterbury. He insisted that the archbishop of York in the north swear obedience to him. Eventually the case went to Rome, where Lanfranc's position won, on the strength of forged documents and, no doubt, the influence of King William, who was determined to limit northern autonomy wherever possible. The supremacy of Canterbury in the church of England dates from this time. More important perhaps than these purely institutional matters was the way that the English clergy were suddenly expected to live up to the highest reforming standards, as defined by a bunch of foreigners. England, like every other Latin Christian country, had a terrible record of enforcing clerical celibacy. The circumstances of the Conquest gave the new bishops the clout to change this -- or at least try. This policy must have pushed out a lot of Englishmen from plum positions in the higher ranks of the church. An even faster revolution took place in the monasteries. English monasteries were not especially corrupt or lax, but none of them followed the Benedictine rule in quite the same way as the famous reform monasteries of the continent. The new

abbots began to impose their own customs on their monks, and they sometimes went to extremes to do so.

Relations between the English church and its king changed somewhat as a result of the conquest. William fulfilled one point in the reformers' program by separating church and secular courts. Formerly, matters of church discipline, like other lawsuits, were judged at the regular shire and hundred courts. From William's time on, they were to be adjudicated by special ecclesiastical tribunals made up of clerics using church law. On another serious matter, however, William bound church and state (if we can use the latter term for convenience) closer together. Ecclesiastical bodies had always been generally obligated to help defend the realm. William made this obligation a formal and burdensome one by treating all monasteries and episcopal sees as fiefs, required like all other fiefs to provide knight for the royal army.

William the Conqueror made the English church conform more closely to continental standards. He increased the king's power over the church, to the point that he refused to let anyone communicate with the pope without royal permission. He made it an instrument of political and cultural penetration. He must have seemed, by the standards of the mid-eleventh century, to be an ideal reforming king. His sons did not enjoy the same reputation. By the mid-1070s, the pope, as leader of the reform movement, had decided that the church must be independent, not only of lesser lay patrons, but even of rulers. Rulers, formerly seen as Vicars or deputies of Christ, were no such thing. They were hardly better than any other laymen. If they dared to invest bishops with the symbols of their office, the staff and the ring, it was simony; demanding homage from bishops and abbots was almost as bad. Since rulers everywhere had a big role in ecclesiastical elections, the papacy was making a revolutionary demand. A major result was the investiture controversy with the German emperor, which convulsed Germany and Italy with war for half a century. William was too much a designated hero of the church to be held to the new standards, especially since the pope had his hands full with the emperor. But William Rufus, once king, faced opposition from the more zealous of his prelates. The conflict was aggravated by personalities. William Rufus, unlike his father, did not give a hang about church reform. He was unwilling even to pretend an interest. William, who was the quintessential warrior-king and a hero of the rising knightly class, cared nothing for anyone who was not a knight. For him, the church was just one of his possessions, to be exploited like any other. It was an established rule that when there was no bishop or abbot, the revenues of the bishopric or monastery went to the king. Following the death of

Lanfranc, Rufus left Canterbury vacant for some years, which must have boosted his income substantially. In 1093, Rufus became very ill, and in an effort to turn aside divine wrath, promised gifts and concessions to the church. The king allowed the church of Canterbury to elect an archbishop. This was Anselm, abbot of Bec, and a protegee of Lanfranc. Like Lanfranc, Anselm was a theologian and scholar of European-wide reputation, a monk of unsullied life, and a convinced reformer. He was to be William Rufus' most aggravating adversary. Anselm felt honor-bound to resist Rufus's attacks on the independence of the church. In 1097, after four years of sparring, Anselm left England without the king's permission in order to consult with the pope. Rufus made it known that Anselm shouldn't bother to come back. That was where things stood when William Rufus was shot down in the New Forest in the year 1100. The scandal about Anselm's exile, in fact, was one of the reasons that contemporaries interpreted the king's death to God's vengeance on a wicked man. One of Henry I's initial moves upon becoming king was to call Anselm back. The reconciliation between king and archbishop quickly broke down, however. Anselm returned to England determined to enforce the church's rights. He was particularly insistent that the king could not invest bishops with their staffs and rings, or require them to do homage. Anselm refused to recognize any bishops Henry created in this matter. After a bit, Anselm went back into exile. Both English protagonists were tired enough of fighting that they cast around for a solution. The royal advisors put forward the idea that bishops held two kinds of rights and property. First, there were the spiritualities, things that only a cleric could legitimately own, like tithes and offerings, specifically meant to support the church and its sacraments.

The second kind of ecclesiastical property was called the temporalities, ordinary rights and lands given to bishops by the king's ancestors. Henry's camp offered to surrender the right of investiture with ring and staff and all claim on the spiritualities; in return, the bishops should agree to do homage for the temporalities. Anselm was dubious about this compromise, but the pope Paschal II, jumped at the chance to settle with one of the great kings of the west -- at that point he was on the outs with every important Christian monarch. Indeed, the English settlement was used as a model for later agreements with the French king and the German emperor. In 1107, Anselm returned home and everybody was happy. The agreement between the king and the pope over the appointment of bishops was only a limited victory for the reformers. Kings in England, as elsewhere, continued to get their candidates elevated to bishoprics, and to draw upon their talents for their own purposes, just as before. Bishops continued to be the equivalent of cabinet ministers or of presidents of crown corporations. But the ending of the investiture controversy established

a principle very dear to the reformers. Bishops were not just servants of the crown, at the beck and call of kings and princes. The church was a body with its own rules, rules that even kings had to follow. The guarantor of those rules, the ultimate referee and legislator, was the pope. The agreement between Paschal II and Henry I was a recognition that the English church was a department of the universal or Roman church. That church was no longer just an expression or an idea, but a real working organization, with its own law, courts, and rights over property.

The victory of the reform papacy, limited as it was, amplified the effects of the Norman Conquest. William I had made England part of a larger state, the remainder of which was on the continent, thus opening England to all sorts of intimate cultural contacts. Anselm and Paschal succeeded in attaching the English church even more closely to the western European headquartered in Rome, thus making the church even more than before a tie between England and the wider world beyond. Both processes made the twelfth century the time when England was less insular than ever before or since.

Chapter three
The Abbey of Bec Today

1-The Rule of Lanfranc in The Abbey

Lanfranc served as archbishop of Canterbury under William the Conqueror. He reformed the English church, established strong church state relations, and introduced components of Roman and Canon Law to England. Under William's reign, he laid the foundation for what succeeding theorists would build into England's secular common-law court system. Early U.S. law derived some elements from this system

Lanfranc was born in about 1005 in Pavia, Italy. He studied law in Pavia and became a Respected scholar, principally because of his studies in Roman Law, which was a Subject of growing interest in Italy at the time.

Lanfranc established a school at Avranches, Normandy, and taught for three years, until about 1042. After being attacked and almost killed by a highway robber, he went into seclusion at Saint Stephens Abbey at Bec, a newly established monastery. After three years of total seclusion, he returned to teaching, this time at the monastery. He taught there for eighteen years, earning high respect throughout Europe as an instructor of theology. The school became one of the most famous in Europe under his leadership. The future pope Alexander II was among his students. When William the Conqueror decided to marry Matilda of Flanders, Lanfranc declared that the union would be a violation of canon law. Because of Lanfranc's strong opposition, William threatened to exile him. Lanfranc eventually gave up his stand against the marriage. In about 1051 William married Matilda, despite a papal ban on the union. Lanfranc sought support from the pope and engineered an eventual reconciliation of the papacy with the king. Six years after the wedding, William received the pope's approval to marry Matilda. In 1063 the grateful king appointed Lanfranc the first abbot of Saint Stephens.

Lanfranc also successfully lobbied for papal support for William's subsequent invasion of England. Because of these efforts, Lanfranc became William's closest and most trusted adviser by the time of the invasion in 1066, which resulted in the Norman Conquest. In 1070 William appointed Lanfranc archbishop of Canterbury and chief justiciar. In the latter capacity, Lanfranc worked as a viceroy, or representative of the king, alongside William and when William was away from court. To reinforce William's dominance as ruler of England, Lanfranc replaced many English

bishops with Normans. He also defeated an effort by the archbishop-elect of York to declare independence from Canterbury. He supported absolute Veto power

for the king and helped lay the precedent for trying bishops before secular courts.

*"YOU CAN OFFER GOD NO GREATER OR MORE PLEASING GIFT THAN YOUR DESIRE TO GOVERN DIVINE AND HUMAN AFFAIRS BY THE APPROPRIATE LAWS."*¹⁶

Lanfranc supported papal sovereignty and protected the church from secular influences. He also helped William establish independence for the English church. In 1076 he wrote an important ordinance that separated secular courts from ecclesiastical courts. In addition, he reformed guidelines for the marriage of priests, established ecclesiastical courts, and strengthened monasteries. He died May 24, 1089. Lanfranc brought to England an understanding of canon and Roman law, which had been more widely embraced in continental Europe. Although he did not replace England's court system with Roman law, he introduced components of that system to England's court system.

Lanfranc's efforts laid the foundation for important writings on English-Law in the twelfth and thirteenth centuries. In the twelfth century, the first major text on the Common-Law was written, reputedly by Ranulf Glanvill (his authorship is now disputed). In the thirteenth century, writings by Henry de Bracton built further on the common law with principles from both Roman (or civil) law and canon law. These works were important elements in the establishment of England's eventual common law system. The scholar FREDERIC W. MAITLAND said that Lanfranc's influence was responsible for "the early precipitation of English law in so coherent a form." The United States borrowed concepts from the English court system that began to develop during the years following the Norman Conquest.

2-The Rule of Saint Anselm in the Abbaye du Bec Hallouin

In 1063, Lanfranc was made abbot of Caen and Anselm was elected prior of the abbey of Bec, an office he held for fifteen years before he became abbot at the death of Herluin, the abbey's founder, in 1078. He was consecrated abbot 22 February 1079 by the bishop of Évreux. This consecration was rushed, because at the time the archdiocese of Rouen (where in Bec lay) was *sede vacante* (vacant). Had Anselm been consecrated by the archbishop of Rouen, he would have been under pressure to profess obedience to him, which would compromise Bec's independence. Under Anselm's jurisdiction, Bec became the foremost seat of learning in Europe, attracting students from France, Italy and else

¹⁶ Lanfranc .www.bbc.uk/history/british/Normans/

where. It was during his time at Bec that he wrote his first works of philosophy, the *Monologion* (1076) and the *Proslogion* (1077–8). These were followed by *The Dialogues on Truth, Free Will and Fall of the Devil*. During his time at Bec, Anselm worked to maintain its freedom from lay and archiepiscopal control. Later in his abbacy Anselm worked to ensure Bec's independence from Robert de Beaumont, 1st Earl of Leicester and from the archbishop of Rouen.¹⁷

Anselm occasionally visited England to see the abbey's property there, as well as to visit Lanfranc, who, in 1070, had been installed as Archbishop of Canterbury. He made a good impression while there, and was the natural successor to Lanfranc as Archbishop. Upon Lanfranc's death in 1089, however, William II of England seized the possessions and revenues of the see, and made no new appointment. In 1092, at the invitation of Hugh d'Avranches, 1st Earl of Chester, Anselm crossed to England. He was detained there by business for nearly four months and then refused permission to return to Bec by the king. The latter suddenly fell seriously ill at Alveston the following year, and spurred on by his wish to make amends for his sinful behaviour which he believed had caused his illness, he allowed the nomination of Anselm to the vacant see, on 6 March 1093. Over the course of the following months, Anselm tried to refuse, on the grounds of age and ill-health. On 24 August, Anselm gave William the conditions under which he would accept the see, which amounted to an agenda of the Gregorian Reform: that William return the see's land which he had seized; that William accept the pre-eminence of Anselm's spiritual counsel; and that William acknowledge Pope Urban II as pope (in opposition to Antipope Clement III). Anselm's professions of refusal aided his bargaining position as he discussed terms with William. William was exceedingly reluctant to accept these conditions; he would only grant the first. A few days after this, William tried to rescind even this; he suspended the preparations for Anselm's investiture. Under public pressure William was forced to carry out the appointment. In the end Anselm and William settled on the return of Canterbury's lands as the only concession from William. Finally, the English bishops thrust the crosier into his hands and took him to the church to be inducted. He did homage to William, and on 25 September 1093 he received the lands of the sea, and was enthroned, after obtaining dispensation from his duties in Normandy. He was consecrated archbishop of Canterbury on 4 December.

It has been argued whether or not Anselm's reluctance to take the see was sincere. Scholars such as Southern maintain that his preference would have been to stay at Bec.

¹⁷ A powerful Norman Nobleman, one of the companions of William the conqueror during the Norman conquest of England, he was revered as the wisest man of his age. en.wikipedia.org

However, reluctance to accept important ecclesiastical positions was a Medieval trope. Vaughn states that Anselm could not have expressed a desire for the position, because he would be regarded as an ambitious careerist. She further states that Anselm recognised William's political situation and goals, and acted at the moment that would gain him the most leverage in the interests of his expected see, and of the reform movement.

On the other hand, the life of a hermit was one of the options Anselm considered before taking the advice of the Archbishop of Rouen, and entering the monastery. William Kent believed that there is no reason to suspect the sincerity of his resistance. Naturally drawn to contemplation, Anselm would have had little liking for such an office even in a period of peace; much less could he desire it in those stormy days. Anselm knew full well what awaited him. However, the positions may not be mutually exclusive.

Saint Anselm of Canterbury (1033-1109)



www.en.wikipedia.com

3- The Abbey of Bec Today

As the visitor enters from the charming little village, the great bell tower comes fully into view with the large space between it and the south cloister wall where the noble Abbey church once stood. Across the graveled area, around the corner of the buildings where the large and handsome library is housed, over the Bec, is the entrance to the church. Once the refectory, it is long and barrel-vaulted with an altar of green Aosta marble from Anselm's native province. Here the services are sung throughout the day on Sundays and festivals with the nuns of the convent which is just 2 kilometers away. The music is remarkably fine. In a great range at right angle to the church is the refectory converted from a large 18th century corridor. Here male guests and monks eat together silently at lunch and dinner times while a monk intones the reading. Accommodation for guests is either in the lofty rooms of another 18th century range at right angle to the refectory or in a modern block just inside the main gate. Breakfast is eaten silently here to a background of meditative recorded music.

So, silence and calm prevail in this sacred place, but there is ample opportunity to make the acquaintance of other guests. The friendliness and kindness of the community create the welcoming atmosphere of the Abbey. It is hard to convey the beauty of the setting and buildings as the sun goes down on a fine Summer evening gilding the noble facades or, on a sunny afternoon, as trout bask in the shallow waters of the Bec. Above all, it is the beauty of the worship, sung with such skill and devotion, which reaches the recesses of the heart. One feels that, "*This is none other than the house of God, and this is the gate of heaven.*"¹⁸

¹⁸ Genesis 18 v.17

The Abbey of Bec Hallouin today



<http://membersvirtualtourist.com>

3-1- The Abbey Church Today

Part of one of the more recent buildings on the site is used by the monks as a church. This building was used as the refectory during the eighteenth century. It is 75m long by 9m wide.

3-2-The Tomb Of Herluin

In the centre of the church there is a tomb let into the floor. This is the tomb of the founder Herluin. His relics were placed in their current resting place by the monks of the abbey in 1959, having been preserved even during the days following the French revolution when the monks were evicted from the site and it was used by the French Army as a depot.

4 -What It Is Like Staying at Bec Abbey

The Trust leaves it to individuals and groups to make their own arrangements for their stay at the Abbey. Below you will find contact details for Bec and links to travel sites that we hope you will find useful. It is very easy to drive to Bec, public transport takes a little more planning.

There are three places where readers may stay at Bec, two are located at the Abbey itself and the third at the monastery close by which houses the community of nuns. The guest house in the Abbey is purpose built and dates from the 1970s and it is where all guests take their breakfast. Bathroom facilities in the guest house are good. The old infirmary wing provides the other accommodation and while the plumbing has a certain rustic charm of its own the rooms themselves are generally very large and recall something of the rococo splendour of the Abbey. Views from both locations are delightful. Male guests are invited to join the community in the refectory for midday and evening meals and especially on Feast Days the food can be quite a treat. Female guests stay in the nun's monastery where the accommodation is very comfortable and the many of the nuns speak excellent English.

The library operates on the basis of calling up books rather than helping yourself from the shelves. There is a catalogue and index room and a splendid reading room. The library's opening times are listed on the door and there can be some variation depending on

the life of the community. The library is staffed by one of the monks and a lay librarian. On going to Bec it is perhaps worth taking along one or two of your own books for consultation for when the library is not open. The library is well used by visiting scholars.

5- Connection With Canterbury

The major issues of Church reform in the mid-eleventh century, in the time of Edward the Confessor, were much the same as they had been in the time of Edger, in the tenth century, as in the tenth century, reformers in the mid-eleventh century looked to powerful rulers to help purify the church and restore its proper independence . the big difference between the mid-tenth century and the mid-eleventh century was that England, once in the vanguard of reform, was lagging behind. When a new line of crusading popes came to power in Rome in the 1040s and 1050s, England was out of step .

One of the reasons given by the Normans for the invasion of England in 1066 was the state of the English church . Indeed, it was a key selling point used in the recruiting of mercenaries by William of Normandy. He claimed to have not only Pop Alexander II's blessing for the 'crusade', but a papal banner. The ground for these claim were manifold. Therewas the accusation of pluralism that is the holding of more than one Church office in order to give an increased income to the incumbent. There was an accusation of simony, the selling of Church offices, and there was the fact that many of the clergy were 'worldly' men. All the accusations have an element of truth, however the English Church under the Normans was little different in these areas, and the Church in Normandy worse than that in pre-invasion England .

It must be acknowledged that William of Normandy did not condone corruption in the church be it in England or Normandy. In 1055 he had been a prime mover in removing his uncle, Archbishop Malger of Ruen from his post. Malger was accused of simony, unchastity (he had several bastard by a variety of Women) and demonology (he had a familiar spirit called Thoret with whom he used to hold scandalous conversations at the dinner table), Whilst the pre-invasion English Church was no more or less sinful than the Normans one, it did have a unique problem: Stigand, Archbishop of Canterbury who had been appointed by king Edward the confessor. Stigand's predecessor as Archbishop, the Norman Robert of Jumieges, desertes his post when Earl Godwin and his sons returned to power in 1052. The Witan held that Robert had been a bad advitor to the king and had

largely been responsible for the troubles between Edward and Earl Godwin that had led to the Earl 's exile. The appointment of a new archbishop whilst the previous one not only lived but still claimed the role was highly irregular. The canonical irregularity of Stigand's position was clearly recognised in England, both in terms of his appointment to Canterbury and his retention of his earlier position as Bishop of Winchester .

Another office holder, whose gaining of a position in the same circumstances was Bishop Wulwig of Dorchester. He replaced the Norman that Ulf who fled with Robert of Jumierges in 1052. The lack of complaint against Wulwig may be either the fact that Ulf Had made such a habit of selling Church offices that Pop Leo IX had threatened to depose him, or the lesser role that Wulwig played in national life .

There were some background factors that this favored the English Church in the eyes of Rome and the Papacy. In 1054 had cured the schism between the Greek and Latin churches, with the Pope in Rome excommunicating the patriarch of Constantinople, and the latter returning the compliment. Although the English Church gave, and continued to give its loyalty to Rome, it did have many connection with the Greek Church, which it was unwilling to give up. Indeed the whole Church prior to the schism was in communion with all its branches in all the lands where there were Christian. The concept of being only one way to worship, or one way of interpreting scripture, dictated by a central and autocratic authority, was unknown .

Another factor that needed to be born in mind was the presence of Normans in Italy. In fact in 1053 they had kidnapped the then current Pop, Leo IX. The later Pope, Alexander II relied on the Norman Emperor, Henry IV. In exchanges he recognized them as the rulers of the lands they had seized in southern Italy and Sicily. At the same time the Church in Rome was influenced by the reforms started at cluny. These reforms aimed to reform and clean the clergy and the papacy. They also emphasized the need for the Church to be independent of the power of the state and the Pope to be arbiter of all Church Decisions. The English kings refused to relinquish the power to appoint who they saw fit to positions of authority within the English Church, though with the later blessing of the pope. William of Normandy may have promised to do otherwise when making representation to the Papal court in support of his attempt to overtake the English throne. Subsequent to his becoming King of England, William carried on as the kings of the English had done before him and appointed whom he liked .

After being crowned king, William made few changes to the English Church; he even left Stigand as Archbishop of Canterbury. More than that, William allowed Stigand to consecrate Remigius as Bishop of Dorchester in 1067, something neither King Edward nor King Harold would have allowed him to do. As time went by William replaced the existing English church men with men of his own choosing, though he initially only replaced those who took up arms against him. As the archbishop, Bishops and abbots died the English Church slowly became Normanised. Stigand was eventually replaced in 1070 Legation to formally crown him in the Pop's name. whilst there the legates were asked to examine the English Church .

Of the two archbishoprics, Canterbury was held by the uncanonical Stigand and that of York was vacant following the death of Aldered earlier in the year. Of the fifteen bishoprics at the time, only eight were regarded as being free from reproach. Of these eight, five were foreigner appointed by William. As a result of the investigation archbishop Stigand, his brother Epelmer, Bishop of East Anglia and Leofric, Bishop of Lichfeild, all Englishmen were deposed. Later that year another Church council was held and many English abbots and the English Bishop of Selsey, Epelric, were removed on grounds that even the Pope himself did not approve. Amongst the new Norman appointments was that of Herfast as the Bishop of East Anglia. Herfast was totally illiterate and had been much mocked within the Norman Church prior to the Conquest. None of the newly appointed replacements were English. Most were Norman or French, although the new archbishop of Canterbury, Lanfranc, was an Italian. Lanfranc , who had earlier resisted William's attempt to have him appointed archbishop of Rouen, only accepted the position after a sharp admonition from Pope Alexander II. Despite arrow with the new archbishop of York over seniority that was not resolved until a Church Concil in 1072, Lanfranc soon set about reforming the English Church .

While Lanfranc upset the English by reforming the church calendar and removing all but two of the English Saints, he showed more discretion with regards to the married clergy. The new Pope, Gregory VII, who as Hildebrand had been a strong advocate of William in his claim for the English throne, had issued a series of decrees ordering summary changes in church customs, notably those of the English Church. These included celibate priesthood. Rather than lose a larger part of the clergy, Lanfranc allowed those who were already married to remain so, though banning any unmarried clergy from later

marrying. Another reform was the establishment of separate ecclesiastical courts.

In the past both lay and church matters had been decided at the Hundred and Shire Moots. While the higher hierarchy became Normanized, the lower clergy mainly remained English. This led to several incidents as the new church leaders clashed with their English Subordinates. The most infamous incident involved Lanfranc's appointee to Glastonbury, Abbot Tossain. This 'tyrannical abbot, as the chronicler Orderic Vitalis called him, ordered the English monks to stop using the Gregorian chants that had been introduced by saint Augustine when he evangelised the southern English, and use new ones approved by Rome. The monks refused, so Tossain sent in archers who shot at the monks killing three and wounding another eighteen.

The English Church was plundered of its treasures and the spoils were sent to Normandy, France and Rome. The great art works were dispersed, the gold and silver melted down and the books for which the English religious houses were famed sent abroad. With the passage of time clerics looked to the saintly bishop Wulfstan of Worcester as the one surviving native prelate who could advise and counsel the new Norman appointees as the heirs to their English predecessors, on how to conduct themselves. This prompted his foundation of a co-fraternity association, which drew together the surviving heads of English religious houses with their French counterparts. As time went by it was the Church that helped bring healing to a ravaged England, There is some evidence, that toward the close of William's reign the English clergy were in advance of their Norman brethren in strictness of life and regard for canonical rule; at least in 1080, at the Synod of Lillebonne, the king found it necessary to assume for himself the jurisdiction over the grosser offences of the clergy, on the ground that the Norman bishops had been remiss in their prosecution. But in England the leaders of the church seem to have enjoyed the king's confidence to the last, and their reforming zeal needed no royal intervention.

There are many ties still between the abbey and Canterbury, both in the abbey itself and also in the village, with various streets and restaurants being named after the English city for example, the *rue de Canterbury* and the restaurant *Le Canterbury*

6-Plaque Commemorating Religious Ties

By the door to the still-standing tower of the original abbey there is a plaque on the wall that commemorates the links between the abbey and Canterbury, and lists archbishops of Canterbury (*Archeveques de Cantorbery*) and bishops of Rochester (*Eveques de Rochester*) that have come from the abbey, and Abbots (*Abbes*) of the abbey who have Connections with England.

7- Visiting The Abbey

The abbey is open to the public most of the year, and admittance is free. There are certain areas of the site where the resident monks live and work which are private and inaccessible. Guided tours are also available if you are interested in finding out in much more detail about the history and the life of the abbey today. Parking in the village is free, but in the summer is likely to fill up fast, so an early start might be advisabl.

Abbey of Bec-Hellouin with attractions and places to visit



www.francethisway.com

Conclusion

It should be mentioned that the Norman invasion is considered the last invasion to England. It is also the most achievable and political, religious, and economic changeable period .

the changes brought by William's reforms touched no single aspect, but all the aspect of life. William had been a great reformer of the church in Normandy and England through the Abbey of Bec Hallouin. He established a strong church under loyal bishops and archbishops as Lanfranc and Anselm. Contrary to the previous period, the power of the church was diminished, thus he could exercise his responsibilities over it .

Religious had often played key rol in historical happening. When Pope Alexander supported William the Conqueror's invasion of England in 1066, in addition, Lanfranc of bec was a brilliant scholar, who rose to become prior of Bec only three years after entering the monastery, was a key in attaining papal sanction for the invation. Soon after William decided to invade England, Lanfranc sent an emissary to Rome to ask the church to support the invasion relied on the deplorable state of the English church and promised that victory by William would enable an extensive reform of the church.

In short, the Norman Conquest was the last succesful invasion of England by a foreign claimant, and the Norman Abbey of bec was the most influential abbey on the English Church.

Others have tried to invade England – such as the Spanich, the French, the German and failed waecan therefore look back on the Norman Conquest as helping to shape the England of the present. The importance of 1066 is seen in the premanence of those changes.

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