

MOUNTAINVIEW

FROM JESUS TO FRANCIS:
 CRUSADE,
 CONVERSION
 & CHRIST WITHIN US

BERNARD OF CLAIRVAUX



1090-1153

1. **Priest**
2. **Greatest Reformer** of late 1100s and perhaps most respected leader of his era; led to the foundation of 163 monasteries in different parts of Europe. At his death, they numbered 343
3. **Doctor** of the Church; **Scholar** and called ***"Doctor Mellifluous"***
4. **Church Statesmen**
5. **Canonized** (declared a saint) in 1174 by Pope Alexander III

BERNARD'S HYMN
"JESUS THE VERY THOUGHT OF THEE"

CHRIST EMBRACING ST BERNARD BY FRANCISCO RIBALTA

*Jesus, the very thought of Thee
 With sweetness fills the breast;
 But sweeter far Thy face to see,
 And in Thy presence rest.*

*Nor voice can sing, nor heart can frame,
 Nor can the memory find
 A sweeter sound than Thy blest Name,
 O Savior of mankind!*

*O hope of every contrite heart,
 O joy of all the meek,
 To those who fall, how kind Thou art!
 How good to those who seek!*

*But what to those who find? Ah, this
 Nor tongue nor pen can show;
 The love of Jesus, what it is,
 None but His loved ones know.*



BERNARD AND THE WAY OF CRUSADE



The Ridley Scott film
Kingdom of Heaven

is set in the 1170s, in the aftermath of the 2nd Crusade preached by Bernard in 1146-49. Literary and historical license is taken but the film can be taken as generally “representative” of that era.

BERNARD PROCLAIMING THE 2ND CRUSADE IN 1146

YOU can not but know that we live in a period of chastisement and ruin; the enemy of mankind has caused the breath of corruption to fly over all regions; we behold nothing but unpunished wickedness. The laws of men or the laws of religion have no longer sufficient power to check depravity of manners and the triumph of the wicked. The demon of heresy has taken possession of the chair of truth, and God has sent forth His malediction upon His sanctuary. Oh, ye who listen to me, hasten then to appease the anger of Heaven, but no longer implore His goodness by vain complaints; clothe not yourselves in sackcloth, but cover yourselves with your impenetrable bucklers; the din of arms, the dangers, the labors, the fatigues of war are the penances that God now imposes upon you.

Hasten then to expiate your sins by victories over the infidels, and let the deliverance of holy places be the reward of your repentance.

*If it were announced to you that the **enemy** had invaded your cities, your castles, your lands; had ravished your wives and your daughters, and profaned your temples—which among you would not fly to arms? Will, then, all these calamities, and calamities still greater, have fallen upon your brethren, upon the family of Jesus Christ, which is yours. Why do you hesitate to repair so many evils—to revenge so many outrages? Will you allow **the infidels** to contemplate in peace the ravages they have committed on Christian people? Remember that their triumph will be a subject for grief to all ages and an eternal opprobrium upon the generation that has endured it. **Yes, the living God has charged me to announce to you that He will punish them who shall not have defended Him against His enemies.***

*Fly then to arms; let a holy rage animate you in the fight, and let the Christian world resound with these words of the prophet, **"Cursed be he who does not stain his sword with blood!"** If the Lord calls you to the defense of His heritage think not that His hand has lost its power. Could He not send twelve legions of angels or breathe one word and all His enemies would crumble away into dust? But God has considered the sons of men, to open for them the road to His mercy. His goodness has caused to dawn for you a day of safety by calling on you to avenge His glory and His name.*

Christian warriors, He who gave His life for you, to-day demands yours in return. These are combats worthy of you, combats in which it is glorious to conquer and advantageous to die. Illustrious knights, generous defenders of the Cross, remember the example of your fathers who conquered Jerusalem, and whose names are inscribed in Heaven; abandon then the things that perish, to gather unfading palms, and conquer a Kingdom which has no end

"The Christian glories in the death of a pagan, because thereby Christ himself is glorified."

FRANCIS OF ASSISI

THE OLDEST SURVIVING DEPICTION OF SAINT FRANCIS BENEDECTINE ABBEY
IN SUBLACO PAINTED BETWEEN MARCH 1228 AND MARCH 1229.



Religious, deacon, confessor
stigmatist and religious founder of *The Franciscans*

Born Giovanni di Bernardone 1181 or 1182, Died October 3 1226
(44 or 45 years old)

Venerated around the world especially among Catholics, Anglicans,
Lutherans and many others

Canonized (made a saint) on 16 July 1228, by Pope Gregory IX.

BROTHER SUN, SISTER MOON

A 1972 FRANCO ZEFFIRELLI FILM ABOUT THE YOUNG FRANCIS



In 1201, he joined a military expedition against Perugia and was taken as a prisoner at Collestrada, spending a year as a captive.^[18]

Francis left for war again, lived the high-spirited life typical of a wealthy young man, even fighting as a soldier for Assisi.^[19]

While going off to war in 1202, Francis had a vision that directed him back to Assisi, where he lost his taste for his worldly life.^[20]

It is possible that his spiritual conversion was a gradual process rooted in this experience. Upon his return to Assisi in 1203, Francis returned to his carefree life. In 1204, a serious illness led him to a spiritual crisis.

[HTTP://PUBLICATIONS.HEYTHROP.AC.UK/1221/1/ST_FRANCIS_OF_ASSISI_AND_ISLAM.PDF](http://publications.heythrop.ac.uk/1221/1/st_francis_of_assisi_and_islam.pdf)

FRANCIS AND ISLAM: CONVERSION



1219: accompanied by another friar and hoping to convert the Sultan of Egypt or win martyrdom in the attempt, Francis went to Egypt during the 5th Crusade. A Crusader army had been encamped for over a year besieging the walled city of Damietta two miles from the mouth of one of the main channels of the Nile. **The Sultan, a nephew of Saladin al Kamil was unable to relieve it.** A bloody and futile attack on the city was launched by the Christians on August 29, 1219, following which both sides agreed to a ceasefire which lasted four weeks.^[26] It was most probably during this interlude that Francis and his companion crossed the Saracen lines and were brought before the Sultan, remaining in his camp for a few days.^[27] The visit is reported in contemporary Crusader sources and in the earliest biographies of Francis, but they give no information about what transpired during the encounter *beyond noting that the Sultan received Francis graciously and that Francis preached to the Saracens without effect, returning unharmed to the Crusader camp.*^[28] No contemporary Arab source mentions the visit.^[29] One detail, added by Bonaventure in the official life of Francis (written forty years after the event), has Francis offering to challenge the Sultan's "priests" to trial-by-fire in order to prove the veracity of the Christian Gospel.

FRANCIS AFTER MEETING ISLAM

Through his encounter with the world of Islam, Francis of Assisi moved into a new horizon. Francis' changed horizon, his attitude of conversion' finds expression in

Chapter 16 of the *Earlier Rule*.

Cusato and others place the composition of this text after his return from Egypt. Here, Francis does not speak of martyrdom but tells his brothers *who wish to go as missionaries to the Muslims that they should testify to their Christian faith by a simple, peaceable presence and a disposition of service*. Moreover, It is possible to discern that the encounter had considerable impact upon his religious life and practice. An examination of his writings post-Damietta show that he went through an experience there that profoundly influenced his life. He was definitely struck by the religious attitudes of the Muslims, the call to prayer, the approach to a transcendent God, the deep respect for the sacred book of the Qur'an.

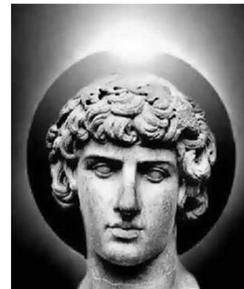
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THE CHRIST WITHIN YOU WAY OF SHARING JESUS

The Mystery
that has been hidden
for ages and generations,
but now disclosed to those who belong to Christ

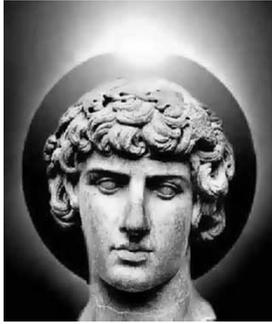
...

which is Christ in you,
The Hope of Glory
(Colossians 1:24-29)



YOU ARE FULLY COMPLETE IN CHRIST

2:9-10; 1:26-27



All of The Fullness of God is in Christ,
and Christ is in Each Christian,
and thus all of the
Fullness of God lives in each Christian.



Three
"Christ in you"
ways to share
"Sweet Jesus Love"
with your
friends & others
Colossians 4:2-6

On Your Knees
On Your Feet
By your Lips

COLOSSIANS 4:2-6

- 1) Devote yourselves to prayer,
being alert and thankful, praying for all of us that God
would open a door for our message so we can speak about
the mystery of Christ in understandable ways.
- 2) Walk in wisdom with those outside the faith
[those who are not yet Christians], making the most of
every opportunity.
- 3) Speak with Grace, seasoned with salt,
in order that you will know how to give an answer to each
person you talk with.

1) PRAY FOR GOD TO "OPEN DOORS" (WHICH MEANS WE DON'T HAVE TO BE RUDE, OBNOXIOUS DOOR SMASHERS)



Devote yourselves to
prayer . . . praying for
all of us that God
would open a door for
our message so we can
speak about the
mystery of Christ in
understandable ways.

2) WALKING WITH JESUS LEADS TO OPPORTUNITIES TO SHARE JESUS

Walk in wisdom =
Letting Jesus control our lives
& lifestyles: see 2:3

with those outside the faith
(those who are not yet Christians),

making the most
of every opportunity.



3) "HOW" WE TALK DETERMINES "IF" WE GET TO TALK ABOUT "SWEET JESUS LOVE"

Speak with Grace
(how Jesus would talk)
seasoned with salt
(pure, clean & nice)



So that you will know
how to give an answer to
each person you talk with.

What would they ask us about?