MONASTIC TRADITION

The monastic idea began with the individual’s quest for God in the solitude of the Egyptian desert. With the rise of Christian power and its ascendency to the Roman throne, the spiritual enthusiasm that had survived persecution and martyrdom now turned to monasticism to escape the growing worldliness of the Catholic Church. By the 4th Century, Church doctrine asserted an external source of grace (Council of Nicaea). Thus, the Church’s lack of provision for individual spiritual enthusiasm led to monasticism as a protest of the laity against a concept of religion which excluded the laity from the highest spiritual attainment. (See: Herbert Workman, The Evolution of the Monastic Ideal, Beacon Press, 1913.)

The Free Spirit movements followed this tradition of individual election, and precipitated the Anabaptist movements, beginning during the Protestant Reformation.

St. Benedict developed a rule for monasteries that spread to the entire movement. Each monastery was a unit allotted to which monks made a vow of stability. Some austerities were reduced, hours of prayer were set, and labor was systematized. The success of Benedict’s Rule was due not only to the need for order in monastic life, but also to the rise of the power of the papacy, the beginning of the great missionary enterprises of the Western Church, and the need in Christendom of a new culture to replace the lost civilization of Rome.

BENEDICTINES
St. Benedict, S. Europe. Benedict’s Rule became a common code for the monastic life. The provision for regular work hours eventually led to: increased wealth of the monastic societies, corruption, and reform movements.

The founding of Cluny in Burgandy, 910, marked the third stage of monastic history. First was the solitary monk (eremitic monasticism), then the solitary community (cenobium), third arose the central government with the abbot of the central monastery exercising supreme authority over the branch monasteries.

Cluny, as a religious center of Christendom, included 300 black-robed monks, and its network included 67 monasteries. Cluny was founded on the strictest observance of the Rule of Benedict, but its wealth led to decay and the rise of the reformist Cistercian Order of white-robed monks. At its height, the Cistercian Order had 339 monasteries and nunneries.

MONASTIC MISSIONARIES
CELTIC 560-670
Columba, Aidan.
Columbanus
ANGLO-SAXON
690-760 Boniface, Willibald

COMMENTS and CORRECTIONS are appreciated. POBox 1666, Denver, CO 80201-1666

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May 1995
### Monastic Orders
- **1200s**: Controlled 1/4 of the developed lands of Europe.
- **Monastic Orders**
  - **To serve God**
  - **One must quit the world.**
- **Military Orders**
  - **To serve God**
  - **One must fight the world.**
- **Mendicant Orders**
  - **To serve God**
  - **One must serve the world.**

### Military Orders
- Communal, Celibate, Authoritarian
- **Knights of Malta (Hospitalers)**
  - Founded: 1099
  - **Jerusalem, Malta, Russia**
  - **Communal, Celibate, Authoritarian**

### Mendicant Orders
- **1100 – Carmelites**
- **1200 – Waldenses**
  - Peter Waldo - France
  - Reconstruct the Primitive Christian Church. Became Swiss Protestant in 1523.
- **1300 – Beghards / Beguines**
  - 1200s Flanders, Germany, Semi-Monastic, Pious, Celibate, Pacifistic, Communal. Persecuted from 1311 to 1500.
- **1400 – Hutterites**
  - 1528
  - Households of 400-2000, communal, monogamy, collective childcare. 100 years as Austrian/Moravian Anabaptists, until Thirty Years War (1622), then moved to S. Russia in 1770 (non-communal period), then to S. Dakota (communal). 356 colonies and 33,300 people in 1989.

### Anabaptist Tradition
- **1525 – Zurich, 1524**
  - Holiness, Simplicity, Non-Resistance, Mutual Help, Separation of Church and State, Adult Baptism.

### Diggers
- **1649**

### Cistercian Order
- **Citeaux, 1109**
- **Clairvaux, 1115**

### Menno Simmons
- **1500s**
- Holland to Ukraine to U.S. West and Mexico 1874-1900; 100,000 people in 1970.

### Amish
- **1693**
- Collective. To Pennsylvania in 1735. 75,000 people in 20 states in 1970s. Jacob Amman.

### New World of Henri de Tocqueville
- 1948

### Paths in Utopia
- 1949

### Journey Through Utopia
- 1947

### Great Society
- 1964

### Civil Rights Movement
- 1968
Social unrest and civil strife continued in Europe through the 18th Century as protests against the wealth and power of the church, the state, and the newly arising bourgeoisie. Continuing oppression of the peasantry and proletariat by this religious-military-capitalist oligarchy encouraged withdrawal from these institutions toward anarcho-papist and mystic movements initially, then the communitarian socialist movements that followed.

The ruling elites saw the opening of the new American continent, and later the frontier, not only as a new source of wealth, but also as a safety valve to relieve the social pressures engendered by the heretics and revolutionaries. For these "undesirables," the New World and the Frontier held opportunities to build religious communities such as the German/Swiss Pietist and the English Separatist, constituting the first wave of New World community building in the 1600s and 1700s. The second wave could be said to have landed in the 1840s with the socialist communities such as the Anarchist Socialist, Associationist, Christian Socialist, Mutualist Cooperative, Owenite and Perfectionist.

CATHOLIC ORDERS [C-A] 158,000 people in U.S. in 1899, 41 women, down 30% in 15 yrs. See: McCrank, Religious Orders and Monastic Communities in America. Auburn Univ., AL.

SHAKERS 1787-pres. Ann Lee, 8,000 people in 18 communities. United Society of Believers, 1991, 10 people at SABBATHDAY LAKE, ME.

NASHOBA 1826-27 TN Francis Wright, inter-racial, open sexuality.

OROMAN BRETHREN* Jan Huss burned 1415. Saxony to BETHLEHEMPA 1744-62, SALEM & BETHABARA, NC.

THE NEW HARMONY 1825-27 Robert Owen. 900 p., IND. 12 Owenite communities


JANSSONISTS or READERS 1846-1862 Swedish 500 p. BISHOP HILL, IL.

HARMONY SOCIETY* PERFECTIONISTS 1803-1921 900 p. George Rapp HARMONIE, PA HARMONIE, IN. 12 Owenite communities

ONEIDA, NY 1848-81 (collective today) 5 branch commns.

SEVENTH DAY ADVENTIST 1844-pres. Founded after Wm. Miller's failed end-time predictions.

BETHEL*1844-80 600 people, MO NINEVEH*1849-78 150 people, MO AURORA*1856-81 1000 people, OR Wilhem Keil.

BLACK COMM. ELGIN 1850-73, DAWN, WILBERFORCE. (See: Black Utopians W. & J. Pease)

FOSSIL COLONY 1869-72 Greeley, CO Mutual Aid. Nathaniel Meeker

SANTIFICATIONIST Martha McWhirter 1866-99 TX, 1904 to Wash. DC, 50 women Methodist Separatist.

INSPIRATIONALIST 1855-1932 Christian Metz, 1450 p. at AMANA, IA.

The Pursuit of the Millennium Norman Cohn, 1970 [s]

Drop City [h] Peter Rabbit, 1971

The American Shakers [h] Henri Desroche, 1971

Utopias: Social Ideals and Communal Experiments [s] Peyton Richter, ed. 1971

Getting Back Together [s] Robert Houriit, 1971

The New Harmony Movement George Lockwood, 71 [h]


The Cotton Patch Evidence Dallas Lee, 71 [c]

The Joyful Community: Bruderhof [c] Benjamin Zablacki, 1971


The Family, Communes and Utopian Societies [hbs] Sallie TeSelle, ed., 1971


The Utopian Vision of Charles Fourier J. Beecher, R. Bienvenu, 1971 [ubs]

Communities magazine merged: Communities, Community Alternatives, 1972 [c/s]

Black Mountain [h] Martin Duberman, 1972

Commune on the Frontier: The Story of Francis Wright [h] Richard Stiller, 1972

The New Families [hbs] Ross V. Speck, 1972

Communes of the Counter Culture [hbs] Keith Melville, 1972

The Caravan [c] Steven Gaskin, 1972

The Kibbutz Settlement Reven Cohen, 72 [c]

Brothers & Sisters All Over This Land Donna Lawson [h] 72

Country Commune Cooking Luci Horton, 1972 [h]

Oneida Community: The Breakup, 1876-1881 [h] 1972 Constance Noyes Robertson

Great Gay in the Morning, 25 to the 6 Baking & Trucking Society, 1972 [h]

The Hutterites: A Study in Social Cohesion [c] Lee Emerson Deets, 1973

Communes: Creating and Managing Collective Life [c/s] 73 Rosabeth Moss Kanter

Cerly Wine: Story of a Community [h] Elaine Sundancer, 1973

The Good Life [h] Jerry Richard, ed. 1973

Young Outsiders [h] Richard Mills, 1973

New Christian Communities Michael Zeln, ed., 73 [c]

Sex & Marriage in Utopian Communities [c] Raymond Lee Muney, 1973

The Dispossessed [f] Ursula Le Guin, 1974

Communes, Law & CommonSense--Lee Goldenstein, 1974 [s]

The Anarchist Collectives: . . . the Spanish Revolution 1936-1939 [h] Sam Dolgoof, ed.'74

Disaster and the Millennium David Barkun, 1974 [s]


Perfection & Progress: Two Modes of Utopian Thought [s] Elisabeth Hansot, 1974

The Kibbutz Experience [c] Yosef Criden, Sadaa Gelb, 74

Inside A Peoples Commune [h] Chu Li, Tien Chieh-Yun, 74

The Hog Farm & Friends Hugh Romney, 1974 [c]


Ecotopia[f] E. Callenbach, 1975

A. Allen Butcher Fourth World Services, P.O. Box 1666, Denver, CO 80201-1666 May 1995
ADDITIONAL WAVES of COMMUNITARIANISM

The third wave of New World communitarianism crested in the 1890s, fifty years after the second. The Hutterites, Mennonites and Amish had begun arriving in the 1870s, and the 1890s saw many other religious, socialist, and anarchist communities, and the first Georgist single-tax colony. The fourth wave came forty years later with the Great Depression of the 1930s: the New Deal government-sponsored Green Belt Towns, Catholic Worker, socialist and the first Em issary communities. The fifth wave hit in the 1960s, this time just thirty years later. Various writers estimated thousands of “communes” in America in the late ‘60s and early ’70s. The 1990s saw surviving remnants of the most successful elements of all of these earlier movements, along with new housing and eco-village movements, and increased networking among all existing intentional communities.

In the new millennia there are certainly communitarian movements yet to come.

KAWEAH 1885-91 300p., socialist, CA
ALTRURIA 1894-95 350p. Christ. social.
HUTTERITES Sto.N.Am. 1875 [C-A] 33,300p.in 356 colonies in 1899.
FOUNTAINGROVE Thomas Lake Harris 1876-1900 CA 30p.
SALVATIONARMY Communities 1898-1910 CO, CA, OH
ZION CITY 1901-06 IL Catholic J.A. Dowie 8,000p.

Some Income Sharing, or Some
COLLECTIVE
Shared Private Property


REGIONAL NETWORKS
InterCommunities of VA Earth Communities (NW) Network of Light (NE)

Multiple Centers, Houses or Communities


Two Hundred Years of American Communes [s] Yaacov Oved, 1988

Cohousing [c/s]
McCann, Durrett, 1988

Building Sustainable Communities [s] Ward, 1989


1990/91 Directory of Intentional Communities FIC/CPC, 1990 (c/s)