

# THE CHRISTIAN YOUTH MOVEMENTS: THE BEGINNING

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**Abstract:** The missionary vision and desire for church renewal among young college students significantly influenced the revival of Christianity, particularly Protestantism, from the 16th century to the present day. Thus, comprehending the Protestant missionary drive necessitates an examination of the youth movement in the early and medieval churches, as it laid the foundation for this rebirth. This research focuses on selecting and identifying pre-modern youth movements and comprehending their contents. This paper will focus on Saint Anthony, the founder of the Eastern monastic movement, Saint Augustine, who significantly impacted the Western monastic movement, Saint Bernard and Saint Francis of the Middle Ages, the Brotherhood of Common Life (Devotio Moderna) just before the Reformation, and the rise of European universities.

**Keyword:** Anthony, Augustine, Bernard, Francis, Devotio Moderna, university.

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## I. INTRODUCTION

If one wants to know how the evangelical youth movement came to be and how it spread from the monastery to university settings, one should look at the history of the monastic movement. An overly regimented "pious life" and "rules" were common features of the monastic tradition. On the other hand, the ultimate goals of these external disciplines were to rely on the spiritual wisdom that the Bible provides and to be more fully in love with Christ. The reason behind these disciplines is that loving God naturally requires sacrifice and training. According to the Apostle Paul, "obedience" is the path to righteousness (Romans 6:16). By drawing parallels between the old and new man, Paul explains that submission to obedience gives righteousness in the same manner as obedience to sin brings death. This is the very relationship he is showing here. We have a strong reason to submit ourselves to righteousness, and his words serve as a reminder that our deeds do have consequences, regardless of our claims about salvation (King, 2017).

The young people of the monastery were able to experience a life of closeness to God through their instruction in obedience and faith. Many people are surprised to learn that monasteries fostered a spirit of independence and creativity. While early Franciscans disregarded church canonical prohibitions, St. Bernard's monks embraced many neglected and downtrodden people. During this time, the monastic movement had a direct impact on the growth of Christianity, particularly the Reformation, as well as on social culture and the establishment of universities.

The piety training of Christian youths and this monastic movement are very comparable. The godly training of the Christian youth movement also appeared to be rather strict, but it was based on the Bible and assisted many young people in serving God (Chung, 2001). By analyzing the monastery's devotional training and its final goal, this study will look at the role of "training" and "obedience" in the Christian world-making process. Nevertheless, for the sake of providing a broad outline of the historical phenomena that form the basis of the Christian youth movement, we shall take a cursory glance at events beginning with the early and medieval churches' monastic movement and ending with the establishment of universities.

## II. EASTERN MONASTERY MOVEMENT IN EARLY CHRISTIANITY

There was a time when the monastic movement first emerged in the East. Athanasius, the leader of the Christian community in Egypt, chose Anthony to represent hermits and anchorites in his book (ca. 356), *The Life of Antony*. Anthony was overcome with a desire to know Jesus Christ on a spiritual level. He fully embraced the profound teachings of Matthew 19:21: "Jesus said to a young man If you wish to be perfect, go, sell all that you have, and give to the poor, and you will have treasure in heaven." This passage had been Anthony's life direction. Anthony became a recluse in the desert, giving up all of his possessions so he could devote himself fully to serving the Lord. According to popular belief, monasteries in the West and East can both trace their spiritual roots to Anthony.

In the fourth century, many young people, like Anthony, renounced worldly interests and lived austere, lonely lives for the cause of Christ. Others called them monachos, anchorite, and apotaktikos, meaning a single person without marriage. Pachomius (ca. 290–347), an Egyptian, established a structured monastic community at Tabennisi on the upper Nile in response to the rising number of monks (Ward, 1984). Around nine thousand young men without families were housed and educated here in the monastic life, which entailed prayer, fellowship, work, extreme poverty, and submissive obedience to the more seasoned monks. Living in a community and getting to know one another helped these monks overcome the ego that claimed their holiness, allowing them to realize their actual motivations. Those who opted for rural simplicity believed that being a real monk necessitated draining and difficult training that put the happiness of neighbors and the community ahead of one's own, no matter how difficult it was. A large number of young people were eager to feel this true fellowship for themselves.

## III. WESTERN MONASTERY MOVEMENT

### 1. *The Lasting Impact of Antony's Faith*

St. Aurelius Augustinus, in Latin or Augustine in English, a renowned scholar and bishop of Hippo (354–430), connects the early and medieval periods. But even as a monk, before becoming a bishop and philosopher, Augustine was a prominent figure in Western monasticism. After Augustine converted, Anthony's ideas gave rise to the Western monastic movement. Augustine felt a strong desire to live a good life, away from his sinful background, but he was unable to overcome his temptation. It was during his intimate friend Pontitianus's visit that he found out about Anthony. It shocked Augustine that Pontitianus treasured Anthony's spirituality (Petersen, 1987). Pontitianus was a famous middle-ranking Roman officer. *The life of Antony*, which Pontitianus studied, had a profound impact on him.

It was a horrible feeling for Augustine to hear Pontitianus testify. Compared to the Roman official, Augustine felt superior on all counts, both academically and personally. Considering how many Roman officials longed for a more spiritual and pure life, he felt immense shame for his lack of self-control over his passions. To save himself from his wicked life, Augustine begged God. "Take and read; tolle, lege." was the voice of a child that he heard just then. As he picked up his Bible, he found the following verses: "Let yourselves be sober, as in the daytime, not in carousing and drunkenness, not in debauchery and lasciviousness, not in strife and envy, but clothe yourselves with the Lord Jesus Christ, not for the lusts of the flesh" (Romans 13:13–14). With these words, Augustine suddenly understood, via his Christian conversion, that his life of skepticism and excess had come to an end.

Augustine went to the quiet Milan village of Casikiacum to meditate under monastic customs after his conversion. His companions, including Pontitianus, were with him. He was seated here all season long, philosophizing and discussing Christianity. Bishop Ambrose baptized him on Easter night, April 25, 387, which piqued his interest in the monastery even more (Homes, 1935; Higgins, 2023). Because of the excellent conditions for prayer, Bible study, and work at a monastery, Augustine believed that this was the only way he could adore God completely. As Augustine considered his options, he visited several monasteries in the Milan and Rome regions. He later embarked on a journey to Africa with his kid, mother, and a few companions to test out the perfect religious life he had stumbled across in the monastery near his birthplace. When he got to Tagaste, he set up a settlement that looked like a monastery. Augustine became famous in the neighborhood quite quickly. In 395, as Augustine was on his way to the neighboring city of Hippo to find a monastery, he was wrongfully appointed bishop of the Church of Hippo.

Some individuals in his time thought Augustine wanted to assume the role of a prominent bishop in the medieval Catholic Church, especially in terms of social and political church politics (Brown, 1964). Contrasted with Augustine's portrayal of the church in his *Confessions*, the ostentatious Roman church of the Middle Ages gave the impression of a very different religious life. Given that Augustine saw a monastery as the embodiment of the perfect religious life, it stands to reason that Augustine would have found the appropriate model for his paradise there.

## 2. *The Monastic Community of Saint Augustine*

Augustine preached abstinence, prayer, daily work, and study in his monastery at Tagaste. Upon entering the community, an Augustinian would either make any property they owned public or dedicate it to the monastery, unless there was a compelling reason to do otherwise. Members of the monastic community included Alypius, Evodius, Severus, Honoratus, Privatus, and Emilianus. While the others all took on roles as priests, Alypius rose quickly to the position of bishop of Tagaste. It appears that Augustine's group was momentarily dispersed because he was also bishop of Hippo. The monastery, however, became increasingly active once Augustine succeeded Valerius as bishop of Hippo. Upon becoming bishop of Hippo, Augustine oversaw the operations of both the Garden Monastery and the Cleric's Monastery (Feiss, 2024).

Situated close to the church, the garden monastery had living quarters for the monks as well as a kitchen, dining room, storeroom, modest workroom, library, and more. According to his monastery rule, he also instituted a comprehensive system of property sharing. The ability to read was the only need for becoming a garden monk; wealth or poverty were irrelevant. In rare instances, however, newcomers who could not read or write had to undergo intensive literacy training in order to adjust to life as a monk, which often included studying the Bible and learning psalms by heart. On top of that, there was a screening process that prospective monks had to go through before they could be officially acknowledged as monks. He made a number of commitments during this time, including a vow to never own property, submit fully to communal life, and remain single, all in an effort to ensure that he would always be poor. Augustine mandated a regimen of daily work, Bible study, and prayer in the monastery. Everyone was required to perform their part in the daily grind, from cooking and cleaning to worshiping and visiting other believers, unless there were special circumstances like illness or entertainment. They intended to live like laypeople by being self-sufficient, which is why labor was highly important. Actually, the commoners saw the garden monks more as laypeople. After fully immersing themselves in the teachings of poverty and frugality and overcoming all obstacles to a life of austerity, they were ordained as full-fledged monks. After that, one was obligated to continue living the same life that one's senior monk had instructed him to. An outgrowth of the garden monastery is the clerical monastery. Augustine saw the necessity of distinguishing between clergy and ordinary monks after receiving several applications to garden monasteries. The House of the Bishop (*domus episcopi*) refers to a structure erected around a church that houses priests in seclusion. The clergy were charged with caring for the flock, assisting Augustine with preaching and sacramental administration, and leading several church administrations. When there was a scarcity of clergy, the garden monks who possessed exceptional virtue, leadership, and spiritual strength were chosen to become priest monks. Clergy members lived in close quarters with their fellow monks and did manual labor outside of pastoral duties. The regulations were strictly enforced, and the monastery was lovingly and patiently administered by those who came before and after them.

## IV. MONASTIC MOVEMENT IN THE MEDIEVAL CHURCH

### 1. *The Movement of St. Bernard's Monastery*

Bernard (1090–1153) was born as a middle-class nobility at Clairvaux in Fontaines-les-Dijon, Burgundy. His father, Tescelin, was a devoted Catholic knight who participated in the First Crusade (1090–1099). Aleth (often spelled Aletta), Bernard's mother, was also a devout Christian. In the late 12th century, Bernard was a major personality in the Christian world, influencing prominent individuals, the Holy See, and monasteries (Martin, 1989). Despite being a medieval man, Bernard was a staunch reformer. To Bernard, the Bible was both the final authority on matters of faith and morals and the fountainhead of all knowledge. In the same vein as the Reformers of the 16th century, Bernard persistently argues for a Christ-centered interpretation of the Bible. Martin Luther and John Calvin were both profoundly influenced by Bernard's writings. Among the monks, Bernard is the most devout and esteemed, even more so than Saint Dominic, according to Luther. Bernard was the only person he thought deserved to be called a church father, and he studied with all his heart. Much of Calvinism derives from Bernard's thoughts, according to Tamburello's (2006) published work, *Union with Christ*, which compares and analyzes the theological views of Bernard and Calvin.

Furthermore, his approach to monastic education exemplifies this Christ-centeredness since it does not restrict human situations in any way. Sadly, Bernard's mother passed away when he was seventeen years old. Because of this, in 1112 he joined the monastic Citeaux Order and decided to forsake all worldly possessions and live a life of poverty in solidarity with Christ. After emigrating from Burgundy's Molesme and establishing the Cistercian monastery in Cistercian territory near Dijon in 1098, Robert of Molesme, abbot of Molesme, and his supporters established the monastery. The Cistercian order emerged during a time when there was a push to rebuild Benedict's pristine image in monasteries. Like a secluded

lodge in the woods, the Cistercian abbey stood alone. Three years after Bernard completely abstained from all food and drink, he was named the most devout follower of the Cistercian order. He was so engrossed in his thoughts that he forgot the exact shape of his room's ceiling, whether it had patterns or not, and the number of panes of glass in his windows. Bernard was treated like a serf, forced to work long hours for little compensation, and slept in a shared bedroom while dressed in his uniform. Despite the impossibility of it all, he devoted himself to prayer throughout the night. At the tender age of 25, he was appointed Cistercian abbot of Clairvaux, three years after entering the abbey. Such a promotion had never been seen before. Bernard began to have a significant impact on European kings and other persons in the Holy See during this period, and he also progressively extended all Cistercian monasteries. By the time he died in 1153, he had founded 70 monasteries on his own and oversaw the operations of 90 more. Bernard, who lived as a monk for most of his life, was more beloved and esteemed than any pope or ruler of his day. Bernard's monastic upbringing followed the white monks' model rather than the more conventional black monks' one. Education, according to the Black Monk Method, was reserved for monks alone. The white-coated monk system, on the other hand, sought to teach the common people about poverty and dedication by opening monasteries to laypeople. Monasteries were open to everyone, including women and even prostitutes, in addition to nobility, academics, and engineers. They were required to complete a lengthy training program before they had the option to become monks. The reputation that Bernard had earned as a skilled trainer brought in a flood of young men who were gifted and blessed spiritually. After training them, he made them abbots of the monastery. Among them, William of St. Thierry, Guerric of Igny, Aelred of Rievulx, and so on stood out as extraordinary disciples. Bernard Paganelli, one of his disciples, became Pope Eugene III in 1145. Bernard warned the pope against frivolous lawsuits, urged him to guard against plots within the Holy See, forbade the abuse of the system of benefactors bestowed by the pope, forbade the purchase and sale of clergy, etc. These recommendations encapsulated Bernard's reformist ideals.

## **2. The Monastic Movement of St. Francis**

The birthplace of Francis (ca. 1181–1226) is the little town of Assisi in central Italy, halfway between Foligno and Perugia. He modeled his life after Jesus Christ. He was a saint. Faith in not owning anything is his amazing thing. For the sake of Christ, Francis did not desire fame, fortune, power, or position in this world. Being a friend to nature and loving Jesus Christ were the two things that truly satisfied him (Brady, 2023). Before he became a monk, a territorial dispute arose between the cities of Assisi and Perugia in the year 1201. Francis was a prisoner for a year as he took part in this battle. There was a leper that he encountered in the year 1205. After imagining that Jesus had died for this individual, Francis embraced him with a tremendous deal of love and compassion from the bottom of his heart. At first, Francis was anxious. It was as a result of this event that Francis's perspective on life changed. His next stop was a trip to Rome after he had cared for lepers. He received a vision from God telling him to restore an ancient church on the day he returned from his pilgrimage. Francis took this command to heart and immediately set out for neighboring St. Damian Church to fix up. Because he was poor, he began repairing the cathedral with the proceeds he earned from selling expensive clothes in his father's store. First, Francis's father threatened him, and then he resorted to physical force in an attempt to scare him away. He returned to the local bishop for a last trial, nevertheless, after seeing no indication of his son's repentance. As a symbolic gesture of his decision to have only a father in heaven from this point forward, Francis removed all of his clothing before the bishop and tossed them in front of his father.

He realized that his existence aimed to bring glory to God, and he lived his life under the teachings of the Gospel, which states, "Along with your belts, you should not bring any precious metals, two coats, sandals, or staff for the trek's journey mainly because the worker has the right to obtain his meal" (Luke 10:7–14). Throughout his entire life, he was committed to obeying the requirements outlined in the Bible. It was reported that Francis, who had a lifelong zeal for living a holy life and dedicated himself to the Lord, became "almost blind" in his twilight years and had stigmata appear on his limbs. Assisi was the location where Francis passed away on October 3, 1226. We can classify Francis Monastery's features into three main groups. To begin, Francis was unconcerned with social stratification. His whole concern was living up to his ideal, the life of Jesus Christ. While the exterior of 12th-century churches and monasteries betrayed a fiery devotion to God, the interior showed a gradual decline in spirituality as the clergy became secular rulers of the aristocracy. Francis worked as a lone missionary, proclaiming the gospel and caring for the ill, and he refused to join any powerful religious group. Nonetheless, he was compensated adequately for his labor, and in times of need, he resorted to begging. Thus, the early Francis movement lacked any bureaucratic or class traits and was highly democratic and plebeian.

Second, Francis firmly believed that no one should ever own anything. He went after the downtrodden, the ill, the impoverished, the farmers, and the shopkeepers.

Third, Francis' evangelism touched people because it was peaceful, kind, and characterized by an unadorned, natural beauty. His approach to managing the monastery was less methodical and cool-headed than that of other monasteries; furthermore, he did not establish stringent regulations and exercise central administration. To put Francis into a single word, it would be "innocent." The "Canticle of the Sun," composed by Francis (1225), provides a vivid glimpse into the life and thoughts of the selfless Francis, who loved Jesus with all his heart:

Praise be to my Lord and God.  
 with all His creatures,  
 Especially our brother, the sun.  
 who brings us the day and brings us the light;  
 fair is he: and he shines with great splendor.  
 Lord, he is a sign to us of your presence!  
 Praised be my Lord for our sister the moon,  
 And for these stars,  
 Set clear and lovely in heaven.

Francis did not institute rules and structures to govern and instruct his followers methodically. Francis bestowed the title of "Friars Minor" on his adherents, reflecting their status inside the monastic community. In 1209, Pope Innocent III gave the monastery his official blessing. Apart from the precepts mentioned in Matthew 19:21, Luke 9:3, and Matthew 16:24, Francis did not compose any more precepts after establishing the formal monastery. More and more individuals began to follow Francis as his influence spread. A female follower of Saint Francis, Clare Schifi of Assisi, established the Franciscan Order for women in 1212. The Third Monastery, a congregation of lay monks, was founded in 1209 and finished in 1221. Francis was compelled to establish certain fundamental norms, such as poverty, sexual abstinence, and obedience, as the scale increased.

The construction of the monasteries and the open acknowledgment of property ownership, both of which Francis had obstinately opposed, were already in progress when he returned from his missionary work in Italy in 1220. Francis had no choice but to request the appointment of Hugolino, who would eventually become Pope Gregory IX, as guardian of the Franciscan Monastery. The Franciscan Monastery took the first step toward institutionalization. The Second Rule of 1221 and the Rule that Pope Honorius III issued on November 29, 1223, both severely undermined Francis' claims. However, Francis's teachings persisted. Let us point out the main points of the Franciscan Monastery's code of conduct. They are commanded to live a life of obedience and poverty without possessing any private property in order to follow the teachings and example of Jesus. Monks are required to dress simply. One must not desire costly garments in this life if they want to wear gorgeous garments in heaven. The monks have no right to call those things their own. Regardless of whether they are friends, enemies, robbers, or thieves, monks must treat everyone who approaches them with respect. It is strictly forbidden for monks to accept or receive money in any way, regardless of their location or travels. It is also inappropriate to ask for money for anything other than the immediate medical care of a sick brother, including but not limited to clothing, books, and labor pay. Money is a stone; the monks must regard it as such. The devil's goal is to make money-loving people blind. Hence, after they have denied everything, they must be cautious so that they do not forfeit the kingdom of heaven over such insignificant matters. Rather than treating every windfall as meaningless chaff, let the monks do what they can. Wealth is all vanity and vain. Adherence to Catholic teachings and practices, including membership in the Catholic Church, is mandatory for all monks.

The rules of behavior of the Franciscan Monastery (1209) can be summarized as follows: If they want to follow Jesus' teachings and example, they must forego owning any property and instead live a life of servitude. A monk's attire should be unassuming. If one wants to wear beautiful clothes in paradise, one should not covet expensive clothes in this world. Those objects do not belong to the monks. Monks are obligated to treat all individuals with dignity and respect, regardless of their relationship with them. It is banned for monks to take money in any form, no matter where they go or how much they travel. Additionally, it is not proper to request funds for anything other than the urgent medical treatment of a sick brother. This includes things like clothing, books, and labor compensation, among other things. The monks should treat money like a stone. Money-loving makes people blind to the devil's plan. That is why, when the monks have denied everything, they need to be careful not to lose the kingdom of heaven over little things. Do what monks can to hold on to every good work. Gaining wealth is pointless and naive. Membership in the Catholic Church and observance of all Catholic beliefs and practices are prerequisites for becoming a monk (Grieco, 2022).

### 3. *Devotio Moderna*

*Gerard Groot* (1340-1384) established the Brotherhood of Common Life in 1340. After Groot's death, his beliefs were disseminated to the Deventer, Zwolle, and Kampen regions by his followers (Engen, 2008). The group named themselves the Brotherhood of Common living and established a living code known as *Devotio Moderna* (Devotion of the Day). Membership qualifications were inclusive, allowing priests, monks, and laymen without limitations.

Let us summarize the life of this community. *Devotio Moderna* members in this communal society mostly reproduced Christian texts to fund their living needs, with additional financial support from their companions. They started their day by rising up between 3 and 4 o'clock. They engaged in private prayer and reading till breakfast, observing quiet during meals. They engaged in activities like visiting the ill, evangelizing, and training young boys, but they believed that the most crucial activity was transcribing classical works. Following dinner, they had individual free time until 8 o'clock. By 8:30 PM, it is time for bed, and all tasks for the day are completed. On Sundays, the brothers had meetings in every dormitory where they studied the Bible and focused on interpreting Bible scriptures. When interpreting Bible passages, the brothers could openly share their viewpoints. They would participate in serious conversations for hours when academic or religious issues arose. Individuals seeking to join a brotherhood must undergo health and mental strength assessments before being allowed to engage in its community activities. If they demonstrated proficiency in reading and writing Latin and a genuine passion for literature, they were permitted to cohabit for a trial term of one year.

Furthermore, there was a condition that allowed for withdrawal under unavoidable situations, but rejoining was not permitted. The purpose was to enhance the identification and unity among the members. The communal living fraternity described above is characterized by a high degree of autonomy, with the exception of a few basic guiding guidelines. The intellectual environment, characterized by serious discussions and respect for differing ideas, starkly contrasted with the Catholic Vatican's theological understanding of the Bible and its hierarchical and domineering bureaucratic structure. Consequently, established monasteries and priests launched multiple attacks against it. Gregory XI acknowledged it as a quasi-monastic in 1376 because it adhered to Augustine's monastery norms while facing challenges. Subsequently, they constructed a structure and established residence at Windesheim. Their independent nature influenced the Augustinian monasteries in Holland and Germany.

Furthermore, it can be stated that the modern European secondary school system originated here. The monks of the Brotherhood analyzed the Bible and Christian literary works, created copies, and distributed them in abundance across Northern Europe. Their examination of Greek, Latin, and other classical works laid the groundwork for the development of Renaissance Christian humanism. Their classical studies were widely spread through the use of printing technology, which significantly helped advance the Reformation. Luther attended Magdeburg Church School for a year in 1497-1498 when he was 14 years old (Chung, 1998). The school was created by the Brotherhood. Luther established the basis for his devout life at this school by gradually learning to be near the Bible and to revere God. Thomas Acampis, a piety representative, acquired advanced spiritual education in the Brotherhood, which involved transcribing classical books, practicing stillness, and receiving meditation instruction. Erasmus also studied at the Brethren School of Community Life in Deventer. Unlike Luther, he was more influenced by Christian humanism.

The Brotherhood underwent formal changes throughout time, as is common with historical groups. Approximately 80 groups, including the Brotherhood of Deventer with 2,000 students, vanished during the Reformation. The two remaining organizations ceased operations on November 14, 1811, as a result of Napoleon's oppressive measures.

## V. THE RISE OF UNIVERSITIES IN EUROPE

The English term "university" originates from the Latin word "universitas," which translates to "guild or union." The term "university" originated in the 15th century, before which universities were referred to as "studium generale." Universities were not a sudden creation but rather an outgrowth of the monastic movement. Monasteries served as the foundation of the evangelical youth movement until the rise of Protestantism, where young people primarily engaged in scholastic pursuits. Youth committed themselves to prayer, meditation, labor, and scholarly pursuits inside monastic communities. The monastery's classes mostly consisted of oral instruction, involving reading aloud and singing. The renowned monastery contained a library and a manuscript room where many of the surviving ancient writings of Western Europe were transcribed. As cities evolved in the late Middle Ages, urban adolescents started opting for priestly roles or attending cathedral schools instead of monasteries for education. The bishop or the cathedral ministers who assisted the bishop

oversaw the school. Upon entering school, one studied the seven liberal arts as part of the core curriculum. The liberal arts encompassed three subjects known as trivium: grammar, rhetoric, and logic, as well as four subjects known as quadrivium: geometry, arithmetic, astronomy, and music. The theological education commenced after the completion of the basic course, covering topics such as psalms, liturgical books, church law, and hymns. Prior to the establishment of universities, young individuals were already engaging in research activities within monasteries and cathedral schools.

Universities originated in the late 10th and early 12th centuries in response to the intellectual aspirations of urban populations. During that period, Europe was undergoing swift political transformations. Urban centers prospered as populations grew, agricultural productivity improved, and commerce and industry developed. Academic and economic interactions with the East took place during the Crusades (1095–1291). City dwellers have transitioned from focusing on economic requirements to prioritizing intellectual ambitions.

### ***1. University of Bologna, Italy***

The University of Bologna, Europe's inaugural university, was founded in Bologna, Italy, in 1158 by merging the cathedral school, the monastery school, and the city school of Roman law (Franchin, 1932). This school was founded as a university by the Emperor of the Holy Roman Empire through a patent to promote scholarly study. This patent made sure that students had immunity and the right to have the bishop judge them without coming under the purview of general judicial authority. The students' ages varied between 17 and 40. Senior students, predominantly affluent and belonging to the upper class, employed agents to oversee their academic timetables.

The university was operated with the specific aim of doing legal studies. Following the establishment of the Faculty of Medicine and the Faculty of Arts and Sciences in 1360, the Faculty of Theology was next. Out of Bologna's total population of 30,000, 2,000 were college students. These individuals were aristocrats from many countries, like Italy, France, Spain, England, Germany, and Poland. The emperor's recognition of autonomy allowed a combination of teachers and students to lead school management autonomously. This established a novel educational environment across Europe.

The teachers donned luxurious attire, including fur bandanas on their hats and long leather gloves on their hands, which distinguished them from the pupils. The semester commenced in October with main lectures and side courses. The afternoon was the primary time for side lectures. The lectures were structured into reading, discussion, and argumentative discussion sessions.

### ***2. University of Paris, France***

The University of Paris (UP) originated from the cathedral school of Notre Dame (Barham, 2024). This cathedral school in the late 12th century instructed students in theology, philosophy, law, and medicine. Peter Abelard (1079–1142) was gaining recognition as an educator in Paris at that time. In his work *Sic et Non* (Yes and No, 1120), he contended that truth is discovered via inquiry and questioning. Abelard's convincing arguments attracted students from throughout Europe to Paris. The UP did not start as a university but evolved into one gradually. The Vatican approved the university in 1194, and the King of France awarded a patent in 1200. At the UP as well as at the University of Bologna, students and teachers had significant autonomy. University students might choose to resolve civil or criminal problems through the university's internal trial system, which does not adhere to local, state, or federal laws. Furthermore, they had the authority to confer degrees, issue professorship licenses, and access student records.

The UP included the Faculty of Arts and Sciences, the Faculty of Canon Law, the Faculty of Medicine, and the Faculty of Theology, all focused on liberal arts. The university representative was the dean of the Faculty of Arts and Sciences, while the Faculty of Theology also played a significant role that was not to be underestimated. The Vatican highly praised and valued the Faculty of Theology at the UP, referring to it as “a shining lamp in the house of the Lord.” Due to the promising career opportunities in the clergy, young people highly desired theology at the UP during the late Middle Ages. Students in the Faculty of Theology audited fundamental classes for six years after being admitted. Four years were dedicated to studying Bible studies, while two years were focused on analyzing words by Peter Lombard, a 12th-century scholastic theologian.

The Department of Arts and Sciences instructed boys aged 13–16 in the Seven Liberal Arts, as well as Aristotle's works on politics and economics. They pursued advanced studies in disciplines including theology, medicine, and law or worked as elementary school teachers. A papal bull required the Faculty of Canon Law to focus solely on teaching church law and to omit general civil law. At the University of Bologna, civil law courses were prevalent, unlike at the other universities.

Graduates of the School of Canon Law participated in both ecclesiastical and secular legal proceedings. They primarily served as a law clerk, lawyer, notary, and record keeper and were engaged as enlighteners in medieval society. The medical school, despite lacking the necessary facilities for practicing anatomy, played a crucial role in developing medical philosophy.

### 3. Implications of Universities in Europe

During this era, the UP in France, the University of Bologna in Italy, and the Universities of Oxford and Cambridge in England were disciplined residential communities where students resided in dormitories, followed a private professor system, and incorporated order and rules into their daily routines. The community was characterized by a combination of religion and intellect, where instructors and students strived for intellectual and spiritual excellence while maintaining unity in religious beliefs. Universities introduced young individuals to a platform for debate, marking the beginning of an era characterized by intellectual autonomy and a variety of perspectives. The achievements of Luther, Calvin, and their followers during the Reformation are inextricably linked to the university. Luther educated and instructed his colleagues at the University of Wittenberg, while Calvin did the same at the Geneva School.

Christian youth and student movements focused on missionary activity and evangelism did not emerge until the 16th century, coinciding with the rise of reformation ideas in colleges, sparking debates and discussions. A gospel movement started in the 18th century when young individuals from universities and beyond converted together and later became missionaries. The primary objective of the generation preceding the Reformation was to challenge the dominant authority of Catholicism. They equated "university ministry" with the inception of Protestantism; hence, the student gospel movement could only occur subsequently.

## VI. CONCLUSION

The monastic movement was an evangelical youth movement that was prevalent during the early and medieval church eras. The monastery did not have an artificial organization at the start; rather, it naturally evolved into a community of religious life as the number of devoted young individuals who loved only Jesus Christ grew substantially. The university embraced the monastic movement by establishing a new educational environment where young individuals may engage in communal religious life and cultivate their faith and intellect together with rigorous discipline. During the early Reformation, it was a focal point for the rise of Protestantism and the development of a comprehensive Christian youth and student movement in the 18th century.

The monastery's training regimen was rigorous and devout, yet it maintained a vibrant and active focus on Jesus Christ. Furthermore, efforts to cleanse the monasteries, such as the St. Benedict and Cistercian movements, have upheld the core principle of the monastery, centered on devotion to Jesus Christ. The monastery's devotion and love for Jesus Christ resulted in creativity and growth, not strict rules or formality. It left behind spiritual legacies that encouraged future generations and organized ancient manuscripts that society could not purchase. Additionally, it established hospitals and schools. Furthermore, it might be assessed as having made a substantial impact on social progress by establishing the groundwork for youth education and the emergence of universities.

The results of "godly training" support the notion that knowing and loving Christ is what makes history. The Holy Spirit may operate through individuals who study and have a deep affection for Christ. We contemplate the fundamental cause behind the Christian youth and student movement, enabling missionary work and spiritual renewal. The Christian youth and student movements, similar to the monastic movement, were characterized by young people's pure faith wanting to reconnect with Christ through a devout life, focusing on the gospel, and studying the Bible.

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