

Characteristics of major monastic orders in the Middle Ages

	Rule	Source of Income	Property of individuals	Location of monastery	Nature of services	Organisation of order	Ordained priests (or deacons)
<i>Monks</i>							
Benedictine	St Benedict	Often extensive estates, many held from 10 th century or earlier	No	Various		No central control. Triennial "national" chapters from 1215, inconsistently held	Some
Cluniac	St Benedict (elaborated for ritual)	In England, often more fragmented holdings than Benedictines	No	Various	High ritual	Monasteries subordinated to Cluny (at least until later Middle Ages)	Some
Cistercian	St Benedict (in "pure" form, elaborated in charter)	Usually extensive lands in remote, often previously undeveloped areas	No	Remote rural	Austere	Annual general chapter of order. Daughter houses subject to visitation by their mother houses	Increasing numbers over time
Carthusian	St Benedict (in an austere interpretation, in part looking back to early hermit monks)	Often fragmented estates. Later houses often gained lands from suppression of alien priories	No (but individual goods because of cellular structure)	Ideally remote, but some later houses were founded near towns	Few communal services	General chapter of order	Usually
<i>Canons regular</i>							
Augustinian	St Augustine	Very variable endowments	No	Various		No central control. Six-yearly provincial chapters from 1339. Houses subject to diocesan visitation	Yes (sometimes ministering in parishes)
Premonstratensian	St Augustine	Often similar to Cistercians but on a smaller scale	No	Remote rural	Austere	Abbot of Prémontré was Abbot-General of the order	Yes

Friars

Franciscan	St Francis (adapted to form a workable constitution)	Supported by alms, not endowments	No	Mainly urban	Preaching	General chapter, with a Minister-General of the order	Not initially, but more after first generation
Dominican	St Augustine	Supported by alms, not endowments	No	Mainly urban	Preaching (also with emphasis on confession)	General chapter (annual), with a Master of the order. Provinces sub-divided into vicariates for the purpose of visitation	Generally yes

Canons secular
(by definition not monastic)

Colleges of canons	In general no rule, but early collegiate rules existed in Europe	Many canons came to be individually endowed (prebendaries) especially from twelfth century	Yes	Various			Yes
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The above does not include all orders and applies to male religious only. Neither does it cover all variations in practice or changes over time. Only the Cistercians, the friars and, to some extent, the Carthusians in this table had the organisational framework that would merit the description of an order, although, by looking to a single mother house, the Cluniacs and the Premonstratensians had elements of it. Various papal attempts to impose structures on the Benedictines and the Augustinians still left the former as essentially independent monasteries and the latter as part of the Church's diocesan organisation. The prohibition on personal property in various orders was occasionally not fully observed, especially in the later Middle Ages. Friars were distinct from monks not only in their vows of poverty but also in their involvement in the community rather than being enclosed. Unlike monks, they belonged to a province rather than to a specific monastery. Colleges in no sense formed an order, but they were distinguished from other churches with multiple priests by having a corporate identity. Colleges were not enclosed, with canons free to move outside. Many later medieval collegiate foundations were chantry colleges, where priests said masses for the souls of the dead. These priests were usually paid stipends from the overall endowment of the college rather than being separately endowed.

In Surrey, Chertsey Abbey was Benedictine, Bermondsey was Cluniac, Waverley was Cistercian, and Sheen Charterhouse was founded for Carthusians by Henry V. There were Augustinian priories at Merton, Newark, Reigate, Southwark, and Tandridge. Surrey had no Premonstratensian abbey; Sussex examples were at Bayham and Dufford. The only Franciscan house in Surrey was that of the Observants, a late medieval "purist" group who retreated from urban engagement, brought to Richmond by Henry VII. There was a Dominican friary at Guildford. Surrey did not have a college of canons (in Sussex, the colleges of Bosham, Hastings and South Malling all had prebendaries), but there were two chantry colleges at Kingston (Lovekyn Chapel) and Lingfield. Surrey had no nunneries, unlike e.g. Hampshire, with major houses of nuns at Romsey, Wherwell, and the Winchester Nunnaminster.