



Sword, Miter, and Cloister

Nobility and the Church
in Burgundy, 980-1198

Constance Brittain Bouchard

Sword Miter And Cloister

Jochen Schenk



Sword Miter And Cloister:

Sword, Miter, and Cloister Constance Brittain Bouchard, 1987 Bouchard provides a fresh perspective on social and ecclesiastical life in the High Middle Ages drawing on a vast range of primary sources to reveal the surprisingly close relationship between monasteries and the nobility **Sword, Miter, and Cloister** Constance Brittain Bouchard, 19??

The First Crusade Edward Peters, 1998-06-18 To its contemporaries the first Crusade was a journey and its participants were pilgrims The identifying terminology of Crusade came about nearly a century later In a greatly expanded second edition Edward Peters brings together primary texts that document 11th century events leading to what we now call the First Crusade **Those of My Blood** Constance Brittain Bouchard, 2010-11-24 For those who ruled medieval society the family was the crucial social unit made up of those from whom property and authority were inherited and those to whom it passed One's kin could be one's closest political and military allies or one's fiercest enemies While the general term used to describe family members was consanguinei mei those of my blood not all of those relations parents siblings children distant cousins maternal relatives paternal ancestors and so on counted as true family in any given time place or circumstance In the early and high Middle Ages the family was a very different group than it is in modern society and the ways in which medieval men and women conceptualized and structured the family unit changed markedly over time Focusing on the Frankish realm between the eighth and twelfth centuries Constance Brittain Bouchard outlines the operative definitions of family in this period when there existed various and flexible ways by which individuals were or were not incorporated into the family group Even in medieval patriarchal society women of the aristocracy who were considered outsiders by their husbands and their husbands siblings and elders were never completely marginalized and paradoxically represented the very essence of family to their male children Bouchard also engages in the ongoing scholarly debate about the nobility around the year 1000 arguing that there was no clear point of transition from amorphous family units to agnatically structured kindred Instead she points out that great noble families always privileged the male line of descent even if most did not establish father son inheritance until the eleventh or twelfth century *Those of My Blood* clarifies the complex meanings of medieval family structure and family consciousness and shows the many ways in which negotiations of power within the noble family can help explain early medieval politics **A Companion to the Abbey of Cluny in the Middle Ages**, 2021-11-29 Founded in 910 by Duke William of Aquitaine the abbey of Cluny rose to prominence in the eleventh century as the most influential and opulent center for monastic devotion in medieval Europe While the twelfth century brought challenges both internal and external the Cluniacs showed remarkable adaptability in the changing religious climate of the high Middle Ages Written by international experts representing a range of academic disciplines the contributions to this volume examine the rich textual and material sources for Cluny's history offering not only a thorough introduction to the distinctive character of Cluniac monasticism in the Middle Ages but also the lineaments of a detailed research agenda for the next generation of historians

Contributors are Isabelle Ros Steven Vanderputten Marc Saurette Denyse Riche Susan Boynton Anne Baud S bastien Barret Robert Berkhofer III Isabelle Cochelin Michael H nchen Gert Melville Eliana Magnani Constance B Bouchard Benjamin Pohl and Scott G Bruce *Templar Families* Jochen Schenk,2012-03-29 This study explores the relationship between the Order of the Temple and the network of landowning families that supported it Old Age in the Middle Ages and the Renaissance Albrecht Classen,2012-02-14 After an extensive introduction that takes stock of the relevant research literature on Old Age in the Middle Ages and the early modern age the contributors discuss the phenomenon of old age in many different fields of late antique medieval and early modern literature history and art history Both Beowulf and the Hildebrandslied both Wolfram von Eschenbach s Parzival and Titurel both the figure of Merlin and the trans European tradition of Perceval Peredur Parzival then the figure of the vetula in a variety of medieval French English and Spanish texts and of the Old Man in The Stricker s Daniel both the treatment of old age in Langland s Piers the Plowman and in Jean Gerson s sermons are dealt with Other aspects involve late antique epistolary literature early modern French farce in light of Disability Studies the social role of old impotent men in sixteenth and seventeenth century Netherlandish paintings and the scientific discourse of old age and health since the 1500s The discourse of Old Age proves to have been of central importance throughout the ages so the critical examination of the issues involved sheds intriguing light on the cultural history from late antiquity to the seventeenth century

Reform, Conflict, and the Shaping of Corporate Identities Steven Vanderputten,2013 This book contains ten previously published essays dealing with the development of Benedictine monasticism between c 1050 1150 Relying on primary sources that originated in communities situated in the Southern Low Countries one of the densest regions of Benedictine occupation and a crossroads of cultural and political influences the essays are arranged in three thematic sections The first looks at the societal background methodologies and intended outcomes of Cluniac reform around 1100 The second section investigates reactions to reform both within the monastic sphere and by outsiders In the third section the focus is on groups of monks and how they their supporters and their enemies all developed strategies of self representation and self positioning in the face of growing competition over landed wealth patronage and positions of social privilege Series Vita Regularis Regulations and Interpretations of Religious Life in the Middle Ages Treatises Ordnungen und Deutungen religiosen Lebens im Mittelalter Abhandlungen Vol 54 Divine Domesticity: Augustine of Thagaste to Teresa of Avila Marjorie O'Rourke Boyle,2021-11-01

This volume is a cultural analysis of the home during the Christian centuries when home was believed to be heaven It investigates the traditional belief in the divine indwelling but by reversing the history of doctrine to venture doctrine as history Analysis proceeds not by speculation on faculties of the soul but by research on actualities of housing What did believers experience about habitat its relationships its rooms The book examines four cultural constructs of dwelling the inn the sanctuary the villa and the castle Its focus is the hearth as the familial place A lesson in alterity it exposes the rejection of the divine indwelling as at home John 14 23 It discovers a fundamental disparity between domesticity and the asceticism that

dominated western civilization *Holy Entrepreneurs* Constance Brittain Bouchard, 2018-10-18 The twelfth century was characterized by intense spirituality as well as rapid economic development Drawing on unprecedented research Constance Brittain Bouchard demonstrates that the Cistercian monks of Burgundy were exemplary in both spheres Bouchard explores the web of economic ties that linked the Cistercian monasteries with their secular neighbors especially the knights and reaches some surprising conclusions about Cistercian attitudes **Equal in Monastic Profession** Penelope D.

Johnson, 2009-05-15 In this study of the manner in which medieval nuns lived Penelope Johnson challenges facile stereotypes of nuns living passively under monastic rule finding instead that collectively they were empowered by their communal privileges and status to think and act without many of the subordinate attitudes of secular women In the words of one abbess comparing nuns with monks they were different as to their sex but equal in their monastic profession Johnson researched more than two dozen nunneries in northern France from the eleventh century through the thirteenth century balancing a qualitative reading of medieval monastic documents with a quantitative analysis of a lengthy thirteenth century visitation record which allows an important comparison of nuns and monks A fascinating look at the world of medieval spirituality this work enriches our understanding of women's role in premodern Europe and in church history **The Cambridge History**

of Medieval Monasticism in the Latin West Alison I. Beach, Isabelle Cochelin, 2020-01-09 Monasticism in all of its variations was a feature of almost every landscape in the medieval West So ubiquitous were religious women and men throughout the Middle Ages that all medievalists encounter monasticism in their intellectual worlds While there is enormous interest in medieval monasticism among Anglophone scholars language is often a barrier to accessing some of the most important and groundbreaking research emerging from Europe The Cambridge History of Medieval Monasticism in the Latin West offers a comprehensive treatment of medieval monasticism from Late Antiquity to the end of the Middle Ages The essays specially commissioned for this volume and written by an international team of scholars with contributors from Australia Belgium Canada England France Germany Italy the Netherlands Spain Switzerland and the United States cover a range of topics and themes and represent the most up to date discoveries on this topic Perfection of Solitude Andrew

Jotischky, 2010-11-01 **Strong of Body, Brave and Noble** Constance Brittain Bouchard, 1998 Medieval society was dominated by its knights and nobles The literature created in medieval Europe was primarily a literature of knightly deeds and the modern imagination has also been captured by these leaders and warriors This book explores the nature of the nobility focusing on France in the High Middle Ages 11th 13th centuries Constance Brittain Bouchard examines their families their relationships with peasants townspeople and clerics and the images of them fashioned in medieval literary texts She incorporates throughout a consideration of noble women and the nobility's attitude toward women Research in the last two generations has modified and expanded modern understanding of who knights and nobles were how they used authority war and law and what position they held within the broader society Even the concepts of feudalism courtly love and chivalry once

thought to be self evident aspects of medieval society have been seriously questioned Bouchard presents bold new interpretations of medieval literature as both reflecting and criticizing the role of the nobility and their behavior She offers the first synthesis of this scholarship in accessible form inviting general readers as well as students and professional scholars to a new understanding of aristocratic role and function War and the Making of Medieval Monastic Culture Katherine Allen Smith, 2013-09-19 Finalist for AAH First Book Prize The monastic life traditionally considered as an area of withdrawal from the world is here shown to be shaped by metaphors of war and to be actively engaged with battle in the world outside An extremely interesting and important book makes an important contribution to the history of medieval monastic spirituality in a formative period whilst also fitting into wider debates on the origins development and impact of ideas on crusading and holy war Dr William Purkis University of Birmingham Monastic culture has generally been seen as set apart from the medieval battlefield as those who prayed were set apart from those who fought However in this first study of the place of war within medieval monastic culture the author shows the limitations of this division Through a wide reading of Latin sermons letters and hagiography she identifies a monastic language of war that presented the monk as the archetypal soldier of Christ and his life of prayer as a continuous combat with the devil indeed monks claims to supremacy on the spiritual battlefield grew even louder as Church leaders extended the title of soldier of Christ to lay knights and crusaders So while medieval monasteries have traditionally been portrayed as peaceful sanctuaries in a violent world here the author demonstrates that monastic identity was negotiated through real and imaginary encounters with war and that the concept of spiritual warfare informed virtually every aspect of life in the cloister It thus breaks new ground in the history of European attitudes toward warfare and warriors in the age of the papal reform movement and the early crusades Katherine Allen Smith is Assistant Professor of History University of Puget Sound

Order & Exclusion Dominique Iogna-Prat, 2002 Order and Exclusion is a rare and magnificent book of medieval history with clear relevance to today's headlines Through the lens of the polemics of Peter the Venerable abbot of Cluny Dominique Iogna-Prat examines the process by which christianity transformed itself into Christendom a powerful spiritual social and political system with pretensions to universality Iogna-Prat's close examination of a set of writings central to the history of Catholicism resolves into a deeply troubling study of the origins of attitudes that continue to shape world events Iogna-Prat writes that versions of fundamentalism nourished by the soil of an often terrible common history show that Christianity Judaism and Islam have all been capable of intolerance Peter the Venerable's writings had a far reaching impact the powerful network of Cluniac houses expanded from the founding of the original monastery of Cluny to dominate Christendom by the twelfth century This Christendom Iogna-Prat demonstrates defined itself in part through its increasingly bitter struggles against its perceived enemies both within and without Peter the Venerable's all pervasive logic pitted the order of the monastery and its hierarchical society against all those heretics Jews Muslims lepers outside its bounds In his proclamations against Jews and Muslims Peter devised a Christian anthropology in

his view to be non Christian was to be non human The power of the Church came at a great and lasting price **The Second Crusade** Jonathan Phillips,2008-01-08 The Second Crusade 1145 1149 was an extraordinarily bold attempt to overcome unbelievers on no less than three fronts Crusader armies set out to defeat Muslims in the Holy Land and in Iberia as well as pagans in northeastern Europe But to the shock and dismay of a society raised on the triumphant legacy of the First Crusade only in Iberia did they achieve any success This book the first in 140 years devoted to the Second Crusade fills a major gap in our understanding of the Crusades and their importance in medieval European history Historian Jonathan Phillips draws on the latest developments in Crusade studies to cast new light on the origins planning and execution of the Second Crusade some of its more radical intentions and its unprecedented ambition With original insights into the legacy of the First Crusade and the roles of Pope Eugenius III and King Conrad III of Germany Phillips offers the definitive work on this neglected Crusade that despite its failed objectives exerted a profound impact across Europe and the eastern Mediterranean

Noble Bondsmen John B. Freed,2019-03-15 Freed documents the network of marriage practices among ministerials in the archdiocese of Salzburg and in the process reconstructs an important and previously unexplored chapter in the rise of the German principalities [Communities of Saint Martin](#) Sharon Farmer,2019-03-15 Sharon Farmer here investigates the ways in which three medieval communities the town of Tours the basilica of Saint Martin there and the abbey of Marmoutier nearby all defined themselves through the cult of Saint Martin She demonstrates how in the early Middle Ages the bishops of Tours used the cult of Martin their fourthcentury predecessor to shape an idealized image of Tours as Martin s town As the heirs to Martin s see the bishops projected themselves as the rightful leaders of the community However in the late eleventh century she shows the canons of Saint Martin where the saint s relics resided and the monks of Marmoutier which Martin had founded took control of the cult and produced new legends and rituals to strengthen their corporate interests Since the basilica and the abbey differed in their spiritualities structures and external ties the canons and monks elaborated and manipulated Martin s cult in quite different ways Farmer shows how one saint s cult lent itself to these varying uses and analyzes the strikingly dissimilar Martins that emerged Her skillful inquiry into the relationship between group identity and cultural expression illuminates the degree to which culture is contested territory Farmer s rich blend of social history and hagiography will appeal to a wide range of medievalists cultural anthropologists religious historians and urban historians

Virtuosity, Charisma and Social Order Ilana Friedrich-Silber,1995-04-28 This book is a comparative macrosociological study of the interaction between religious virtuosi and society in two civilizations traditional Theravada Buddhism and Medieval Catholicism Merging Weberian sociology with the Maussian tradition of gift analysis and criticizing the neglect of meaning in current comparative historical sociology the author also argues the need for a multidimensional approach capable of addressing the part played by religious orientations in shaping the institutional strength and ideological power of religious elites in the historical framework of the Great Traditions

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