Medieval Monasticism: forms of religious life in western Europe in the middle ages

Clifford Hugh Lawrence

2001 Ranging across Europe & the Middle East, this book reconstructs the internal life, experience & aims of the medieval cloister. It also explores the relationships between the monasteries & the secular world from which they drew recruits.

2014-07-10 Hugh Lawrence’s book ranges right across Europe and the Middle East as well as reconstructing the internal life, experience and aims of the medieval cloister, he also explores the many-sided relationships between the monasteries and the secular world from which they drew recruits. This Third Edition contains new thoughts and perspectives throughout.

Clifford Hugh Lawrence 1985

C.H. Lawrence

The World of Medieval Monasticism

Gert Melville 2016-03-04 This book surveys the full panorama of ten centuries of Christian monastic life. It moves from the deserts of Egypt and the Frankish monasteries of early medieval Europe to the religious ruptures of the eleventh and twelfth centuries and the reforms of the later Middle Ages. Throughout that story the book balances a rich sense of detail with a broader synthetic view. It presents the history of religious life and its orders as a complex braid woven from multiple strands: individual and community, spirit and institution, rule and custom, church and world. The result is a synthesis that places religious life at the center of European history and presents its institutions as key catalysts of Europe’s move toward modernity.

Alison I. Beach 2020-01-09

The Cambridge History of Medieval Monasticism in the Latin West

Marilyn Dunn 2008-06-09 The Emergence of Monasticism offers a new approach to the subject, placing its development against the dynamic of both social and religious change. First study in any language to cover the formative period of medieval monasticism. Gives particular attention to the contribution of women to ascetic and monastic life.

The Reformation of the Twelfth Century

Giles Constable 1998-05-28 A study of the changes in religious thought and institutions c. 1180-c. 1280.

Sherri Olson 2013-08-12 A study of life inside medieval monasteries that also explores the many-sided relationships between the monasteries and the secular world from which they drew recruits. This Third Edition contains new thoughts and perspectives throughout.

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.

The Oxfrod Handbook of Christian Monasticism

Bernice M. Kaczynski 2020-09-30 The Handbook takes as its subject the complex phenomenon of Christian monasticism. It addresses, for the first time in one volume, the multiple strands of Christian monastic practice. Forty-four essays consider historical and thematic aspects of the Catholic, Eastern Orthodox, Oriental Orthodox, Protestant, and Anglican traditions, as well as contemporary 'new monasticism'. The essays in the book span a period of nearly two thousand years—from late ancient times, through the medieval and early modern eras, on to the present day. Taken together, they offer, not a narrative survey, but rather a map of the vast terrain. The intention of the Handbook is to provide a balance of some essential historical coverage with a representative sample of current thinking on monasticism. It presents the work of both academic and monastic authors, and the essays are best understood as a series of loosely-linked episodes, forming a long chain of enquiry, and allowing for various points of view. The authors are a diverse and international group, who bring a wide range of critical perspectives to bear on pertinent themes and issues. They indicate developing trends in their areas of specialisation. The individual contributions, and the volume as a whole, set out an agenda for the future direction of monastic studies. In today's world, where there is increasing interest in all world monasticisms, where scholars are adopting more capacious, global approaches to their investigations, and where monks and nuns are casting a fresh eye on their ancient traditions, this publication is especially timely.
The Cistercians in the Middle Ages-Janet Burton 2011 A full and comprehensive survey of the development of the Cistercian Order which emerged from the tumultuous intellectual and religious fervour of the eleventh and twelfth centuries.

Crown and Veil-Ruhrlandmuseum Essen 2008 Crown and Veil offers a broad introduction to the history and visual culture of female monasticism in the Middle Ages, from the earliest communities of Late Antiquity to the Reformation. Scholars from numerous disciplines offer a wide range of perspectives not to be found in any other single book on the subject, placing the art, architecture, literature, liturgy, religious practices, and economic foundations of these communities within a wide historical and cultural context. Long considered marginal to mainstream history, nuns and canonesses in fact had a profound influence on medieval culture. Revered and admired as models of piety, they commanded considerable prestige and exercised a significant degree of political power. Whether acting as producers or patrons of art, nuns were widely celebrated for their imaginative accomplishments. Focusing on the visual culture of female monastic communities in the German Empire, Frankish Gaul, Langobard Italy, and Anglo-Saxon England, this volume underscores the richness of largely unfamiliar material and its role in shaping distinctive forms of religious life.

Latin and Greek Monasticism in the Crusader States-Bernard Hamilton 2020-09-30 Monasticism was the dominant form of religious life both in the medieval West and in the Byzantine world. Latin and Greek Monasticism in the Crusader States explores the parallel histories of monasticism in western and Byzantine traditions in the Near East in the period c.1050-1300. Bernard Hamilton and Andrew Jotschky follow the parallel histories of new Latin foundations alongside the survival and revival of Greek Orthodox monastic life under Crusader rule. Examining the involvement of monasteries in the newly founded Crusader States, the institutional organization of monastic life, the role of monastic life in shaping expressions of piety, and the literary and cultural products of monasteries, this meticulously researched survey will facilitate a new understanding of indigenous religious institutions and culture in the Crusader states.

Monastic Europe-Edel Bhréathnach 2019-10-31 Monasticism became part of Europe from the early period of Christianity on the continent and developed into a powerful institution that had an effect on the greater church, on wider society, and on the landscape. Monastic communities were as diverse as the societies in which they lived, following a variety of rules, building monasteries influenced by common ideals and yet diverse in their regionalism, and contributing to the economic and spiritual well-being inside and outside their precincts. This interdisciplinary volume presents the diversity of medieval European monasticism with a particular emphasis on its impact on its immediate environs. Geographically it covers from the far west in Ireland, Scotland and Wales through Scandinavia, south to the Iberian Peninsula, and onto the continent to the east in Romania. Drawing on archaeological, art and architectural, textual and topographical evidence, the contributors explore how monastic communities were formed, how they created a landscape of monasticism, how they wove their identities with those around them, and how they interacted with all levels of society to leave a lasting imprint on European towns and rural landscapes.

Medieval Monasticism-Giles Constable 1976-12-15 Medieval Monasticism is a bibliography meant as a guide to medieval monasticism, giving direction to the most important works in the subject and is prepared by an expert in the field, Dr. Constable. The bibliography has three aims: it meant to aid students who are relatively new to the area of study, it made more advanced readers in a subject where they have had little formal training, and to assist new libraries in forming a basic collection in the subject presented.

Sacred Heritage-Roberta Gilchrist 2020-01-02 Forges innovative connections between monastic archaeology and heritage studies, revealing new perspectives on sacred heritage, identity, medieval, magic and memory. This title is available as Open Access.

Monastic Archaeology-Graham Keelwell 2017-01-31 The study of monasteries has come a long way since late the late 19th century. The emphasis has shifted away from reconstructing the layouts of monastic buildings to a better understanding of the wider monastic environment. The papers in this volume, partly based on a conference held in Oxford in 1994, are written by some of today’s foremost scholars and reflect the diversity of research now being carried out.

Silence and Sign Language in Medieval Monasticism-Scott G. Bruce 2007-10-18 Silence and Sign Language in Medieval Monasticism explores the rationales for religious silence in early medieval abbeys and the use of nonverbal forms of communication among monks when rules of silence forbade them from speaking. After examining the spiritual benefits of personal silence as a form of protection against the perils of sinful discourse in early monastic thought, this work shows how the monks of the Abbey of Cluny (founded in 910 in Burgundy) were the first to employ a silent language of meaning-specific hand signs that allowed them to convey precise information without recourse to spoken words. Scott Bruce discusses the linguistic character of the Cluniac sign language, its central role in the training of novices, the precautions taken to prevent its abuse, and the widespread adoption of this custom in other abbeys throughout Europe, which resulted in the creation of regionally specific idioms of this silent language.

In Samuel's Image-Mayke De Jong 1996 This study is about the multitude of early medieval children donated 'to God in the monastery'. It puts child oblation in the context of contemporary gift-giving practices, providing in-depth treatment of the oblation ritual and its social setting.

Women in the Medieval Monastic World-Janet Burton 2015-05-31 There has long been a tendency among monastic historians to ignore or marginalize female participation in monastic life, but recent scholarship has begun to redress the balance, and the great contributions made by women to the religious life of the Middle Ages are now attracting increasing attention. This interdisciplinary volume draws together scholars from Spain, Italy, France, the Low Countries, Germany, Transylvania, Scandinavia, and the British Isles, and offers new insights into the history, art history, and material culture, and the religiosity and culture of medieval religious women. The different chapters within this book take a comparative approach to the emergence and spread of female monastic communities across different geographical, political, and economic settings, comparing and contrasting houses that ranged from rich, powerful royal abbeys to small, subsistence priories on the margins of society, and exploring the artistic achievements, the interaction with neighbours and secular and ecclesiastical authorities, and the spiritual lives that were led by their inhabitants. The contributors to this volume address issues as diverse as patronage and relationships with the outside world, organizational structures, the nature of Cistercian observance and identity among female houses, and the role of male authority, and in doing so, they seek to shed light on the divergences and commonalities upon which the female religious life was based.

The Medieval Monastery-Roger Rosewell 2012-11-20 Monasteries are among the most intriguing and enduring symbols of Britain's medieval heritage. Simultaneous places of prayer and spirituality, power and charity, learning and invention, they survive today as haunting ruins, great houses and as some of our most important cathedrals and churches. This book examines the growth of monasticism and the different orders of monks; the architecture and administration of monasteries; the daily life of monks and nuns; the art of monasteries and their libraries; their role in caring for the poor and sick; their power and wealth; their decline and suppression; and their ruin and rescue. With beautiful photographs, it illustrates some of Britain's finest surviving monastic buildings such as the cloisters of Gloucester Cathedral and the awe-inspiring ruins of Rievaulx Abbey in North Yorkshire.

Monastic Reform as Process-Stephen Vanderputten 2017-11-15 The history of monastic institutions in the Middle Ages may at first appear remarkably uniform and predictable. Medieval commentators and modern scholars have observed how monasteries of the tenth to early twelfth centuries experienced long periods of stasis alternating with bursts of rapid development known as reforms. Charismatic leaders by sheer force of will, and by assiduously recruiting the support of the ecclesiastical and lay elites, pushed monasticism forward toward reform, remedying the inevitable decline of discipline and government in these institutions. A lack of concrete
information on what happened at individual monasteries is not regarded as a significant problem, as long as there is the possibility to reconstruct the reformers’ “program.” While this general picture makes for a compelling narrative, it doesn’t necessarily hold up when one looks closely at the history of specific institutions. In Monastic Reform as Process, Steven Vanderputten puts the history of monastic reform to the test by examining the evidence from seven monasteries in Flanders, one of the wealthiest principalities of northwestern Europe, between 900 and 1100. He finds that the reform of a monastery should be studied not as an “exogenous shock” but as an intentional blending of reformist ideals with existing structures and traditions. He also shows that reformist government was cumulative in nature, and many of the individual achievements and initiatives of reformist abbots were only possible because they built upon previous achievements. Rather than looking at reforms as “flashpoint events,” we need to view them as processes worthy of study in their own right. Deeply researched and carefully argued, Monastic Reform as Process will be essential reading for scholars working on the history of monasteries more broadly as well as those studying the phenomenon of reform throughout history.

The Story of Monasticism-Greg Peters 2015-08-11 Some evangelicals perceive monasticism as a relic from the past, a retreat from the world, or a shrinking of the call to the Great Commission. At the same time, contemporary evangelical spirituality desires historical Christian manifestations of the faith. In this accessibly written book Greg Peters, an expert in monastic studies who is a Benedictine oblate and spiritual director, offers a historical survey of monasticism from its origins to current manifestations. Peters recovers the riches of the monastic tradition for contemporary spiritual formation and devotional practice, explaining why the monastic impulse is a valid and necessary manifestation of the Christian faith for today’s church.

Medieval Religion-Roberta Anderson 2007 This book provides a wide-ranging collection of original source material that covers the history of medieval religion from the fall of the Roman Empire to the Renaissance. Easy to read and accessible to students, with introductions to each section explaining the main themes and issues raised, it provides coverage of the key elements of the history of the Western Church in the period, including: the Papacy saints monastic orders popular piety and devotion sections on the Eastern Church, Judaism, Islam and Mysticism. The texts selected are arranged clearly in chronological order and each one is introduced by a brief editorial note to provide context. Medieval Religion also includes a comprehensive further reading section.

Arthurian Romances, Tales, and Lyric Poetry-Kim Vivian 2010-11-01 Hartmann von Aue (c. 1170&ndash;1215) is universally recognized as the first medieval German poet to create world-class literature. He crafted German into a language of refined literary expression that paved the way for writers such as Gottfried von Strassburg, Walther von der Vogelweide, and Wolfram von Eschenbach. This volume presents the English reader for the first time with the complete works of Hartmann in readable, idiomatic English. Hartmann’s literary efforts cover all the major genres and themes of medieval courtly literature. His Arthurian romances, Erec and Iwein, which he modeled after Chrétien de Troyes, introduced the Arthurian world to German audiences and set the standard for later German writers. His lyric poetry treats many aspects of courtly love, including fine examples of the crusading song. His dialogue on love delineates the theory of courtly relations and thereby the contemporary lover experiences. His verse novellas Gregorius and Poor Heinrich transcend the world of mere human dimensions and examine the place and duties of the human in the divine scheme of things. Longfellow would later use Poor Heinrich in his Golden Legend. Arthurian Romances, Tales, and Lyric Poetry is a major work destined to place Hartmann at the center of medieval courtly literature for English readers.

The Rule of Saint Benedict-Saint Benedict 1921

The Cambridge History of Medieval Monasticism in the Latin West: Volume 2-Alison Beach 2020-01-31 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. Volume 2 of 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.

Monasticism in North-Western Europe, 800-1200-Tore Nyberg 2010-03-23 According to the received history, the Cistercian order was founded in Citeaux, France, in 1098 by a group of Benedictine monks who wished for a stricter community. They sought a monastic life that called for extreme asceticism, rejection of feudal revenues, and manual labor for monks. Their third leader, Stephen Harding, issued a constitution, the Carta Caritatis, that called for the uniformity of custom in all Cistercian monasteries and the establishment of an annual general chapter meeting at Citeaux. The Cistercian order grew phenomenally in the mid-twelfth century, reaching beyond France to Portugal in the west, Sweden in the north, and the eastern Mediterranean, ostensibly through a process of apostolic extension. Wherever members of a motherhouse went out to establish a new house. The abbey at Clairvaux, founded by Bernard in 1115, was alone responsible for founding 68 of the 338 Cistercian abbeys in existence by 1153. But this well-established view of a centrally organized order whose founders envisioned the shape and form of a religious order at its prime is not borne out in the historical record. Through an investigation of early Cistercian documents, Constance Hoffman Berman proves that no reliable reference to Stephen’s Carta Caritatis appears before the mid-twelfth century, revealing the central role that women played in male spiritual life, and thus moving beyond the reductionist assumption that celibacy defined male spirituality in the age of reform.

Magic in the Cloister-Sophie Page 2013-10-21 During the late thirteenth and early fourteenth centuries a group of monks with occult interests donated what became a remarkable collection of more than thirty magic texts to the library of the Benedictine abbey of St. Augustine’s in Canterbury. The monks collected texts that provided positive justifications for the practice of magic and books in which works of magic were copied side by side with works of more licit genres. In Magic in the Cloister, Sophie Page uses this collection to explore the gradual shift toward more positive attitudes to magic in medieval Europe. She examines what attracted monks to magic texts, in spite of the dangers involved in studying condemned works, and how the monks combined magic with their intellectual interests and monastic life. By showing how it was possible for religious insiders to integrate magical studies with their orthodox worldview, Magic in the Cloister contributes to a broader understanding of the role of magical texts and ideas and their acceptance in the late Middle Ages.

Nuns’ Priests’ Tales-Fiona J. Griffiths 2018-02-26 Nuns’ Priests Tales explores the spiritual ideas that motivated priestly service to nuns across Europe and throughout the medieval period, revealing the central role that women played in male spiritual life, and thus moving beyond the reductionist assumption that celibacy defined male spirituality in the age of reform.

The Cistercian Evolution-Constance Hoffman Berman 2010-03-23 According to the received history, the Cistercian order was founded in Citeaux, France, in 1098 by a group of Benedictine monks who wished for a stricter community. They sought a monastic life that called for extreme asceticism, rejection of feudal revenues, and manual labor for monks. Their third leader, Stephen Harding, issued a constitution, the Carta Cartitatis, that called for the uniformity of custom in all Cistercian monasteries and the establishment of an annual general chapter meeting at Citeaux. The Cistercian order grew phenomenally in the mid-twelfth century, reaching beyond France to Portugal in the west, Sweden in the north, and the eastern Mediterranean, ostensibly through a process of apostolic extension, whereby members of a motherhouse would go forth to establish a new house. The abbey at Clairvaux, founded by Bernard in 1115, was alone responsible for founding 68 of the 338 Cistercian abbeys in existence by 1153. But this well-established view of a centrally organized order whose founders envisioned the shape and form of a religious order at its prime is not borne out in the historical record. Through an investigation of early Cistercian documents, Constance Hoffman Berman proves that no reliable reference to Stephen’s Carta Cartitatis appears before the mid-twelfth century, revealing the central role that women played in male spiritual life, and thus moving beyond the reductionist assumption that celibacy defined male spirituality in the age of reform.

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order has been presented as a spontaneous spirituality that swept western Europe through the power of the first house at Cîteaux. Berman suggests instead that the creation of the religious order was a collaborative activity, less driven by centralized institutions, its formation was intended to solve practical problems about monastic administration. With the publication of The Cistercian Evolution, for the first time the mechanisms are revealed by which the monks of Cîteaux reshaped fact to build and administer one of the most powerful and influential religious orders of the Middle Ages.

Genealogies of Religion—Talal Asad 1993-08-18 He argues that “religion is a construction of European modernity, a construction that authorizes—for Westerners and non-Westerners alike—particular forms of “history making.”

Sacred Economies—Michael J. Walsh 2010-03-25 Buddhist monasteries in medieval China employed a variety of practices to ensure their ascendency and survival. Most successful was the exchange of material goods for salvation, as in the donation of land, which allowed monks to spread their teachings throughout China. By investigating a variety of socioeconomic spaces produced and perpetuated by Chinese monasteries, Michael J. Walsh reveals the “sacred economies” that shaped early Buddhism and its relationship with consumption and salvation. Centering his study on Tianlong, a Buddhist monastery that has thrived for close to seventeen centuries in southeast China, Walsh follows three main topics: the spaces monks produced, within and around which a community could pursue a meaningful existence; the social and economic avenues through which monasteries provided diverse sacred resources and secured the primacy of Buddhist teachings within an agrarian culture; and the nature of “transactional” participation within monastic spaces, which later became a fundamental component of a broader Chinese religiosity. Unpacking these sacred economies and repositioning them within the history of religion in China, Walsh encourages a different approach to the study of Chinese religion, emphasizing the critical link between religious exchange and the production of material culture.

The Monkhood of All Believers—Greg Peters 2018-11-06 Although the institution of monasticism has existed in the Christian church since the first century, it is often misunderstood. Greg Peters, an expert in monastic studies, reintroduces historic monasticism to the Protestant church, articulating a monastic spirituality for all believers. As Peters explains, what we have known as monasticism for the past 1,500 years is actually a modified version of the earliest monastic life, which was not necessarily characterized by poverty, chastity, and obedience but rather by one’s single-minded focus on God—a single-mindedness rooted in one’s baptismal vows and the priesthood of all believers. Peters argues that all monks are Christians, but all Christians are also monks. To be a monk, one must first and foremost be single-minded toward God. This book presents a theology of monasticism for the whole church, offering a vision of Christian spirituality that brings together important elements of history and practice. The author connects monasticism to movements in contemporary spiritual formation, helping readers understand how monastic practices can be a resource for exploring a robust spiritual life.

The Highest Poverty—Giorgio Agamben 2013-04-17 What is a rule, if it appears to become confused with life? And what is a human life, if, in every one of its gestures, of its words, and of its silences, it cannot be distinguished from the rule? It is to these questions that Agamben’s new book turns by means of an impassioned reading of the fascinating and massive phenomenon of Western monasticism from Pachomius to St. Francis. The book reconstructs in detail the life of the monks with their obsessive attention to temporal articulation and to the Rule, to ascetic techniques and to liturgy. But Agamben’s thesis is that the true novelty of monasticism lies not in the confusion between life and norm, but in the discovery of a new dimension, in which “life” as such, perhaps for the first time, is affirmed in its autonomy, and in which the claim of the “highest poverty” and “use” challenges the law in ways that we must still grapple with today. How can we think a form-of-life, that is, a human life released from the grip of law, and a use of bodies and of the world that never becomes an appropriation? How can we think life as something not subject to ownership but only for common use?