



# **Monks Hermits And Crusaders In Medieval Europe**

**Rosamond McKitterick, Paul  
Fouracre, Timothy Reuter, David  
Edward Luscombe, David  
Abulafia, Jonathan Riley-  
Smith, Christopher Allmand, Michael  
Jones**

## Monks Hermits And Crusaders In Medieval Europe:

*Monks, Hermits and Crusaders in Medieval Europe* Giles Constable, 1988  
**Monks, Hermits and Crusaders in Medieval Europe (Collected Studies CS 273).** Giles Constable, 1988  
*Perfection of Solitude* Andrew Jotischky, 2010-11-01  
*The Perfection of Solitude* Andrew Jotischky, 2008-01-31  
Crusaders were not the only Europeans drawn to the Holy Land during the twelfth century. Many lay people and followers of religious orders made pilgrimages to the East to visit the holy sites and many felt compelled to stay there settling as monks or hermits in established monasteries or founding hermitages of their own. So widespread was the exodus that Bernard of Clairvaux spoke out against Cistercian monks who were deserting the flock. *The Perfection of Solitude* is the first comprehensive study of the Latin monastic presence in the Holy Land at this time. Andrew Jotischky looks at the reasons why Latin monks were drawn to the Holy Land building upon the work of historical geographer J. K. Wright and what happened after they arrived there. Since very little is known about the history of western monastic settlement in the Holy Land, this book navigates mostly uncharted territory. Jotischky makes use of the recently discovered but little exploited writings of Gerard of Nazareth whose collection of brief lives of twelfth century Frankish hermits sheds new light on the nature of the Latin Church in the Crusader States. Jotischky's most important conclusions are that solitary and communal monastic practices overlapped each other in the East and that this was due in part to the influence of Eastern practice which was less structured than its counterpart in Europe.  
*The Crusades, Holy War and Canon Law* James A. Brundage, 2024-10-28  
This volume is concerned above all with the legal background and the juristic issues behind the ideology and practice of the medieval Crusades. This is an area that the author was the first to investigate systematically and there are two particular reasons for his approach: one, the conviction that the historical phenomenon of the Crusades can only be adequately understood within the context of the legal systems that permeated the age; the other, that so much of the documentary evidence be it charters, decrees, even chronicles, was produced by people whose perceptions had been shaped by the law. A number of articles focus on the roles of individual crusaders or address ideological questions including the very concept of Holy War. Others deal with practical issues and the nature of the obligations incurred by a crusader and examine the consequences these had both for the institutions of medieval Europe and for the crusader's own family relationships.  
Ce recueil s'attache avant tout au contexte lgal et aux questions juridiques qui se trouvent la base de l'idologie et de la pratique des Croisades au Moyen Age. L'auteur a t le premier entreprendre des recherches de faon systmatique dans ce domaine. Deux raisons prcises sont l'origine de cette dmarche: premiement la conviction que seule la connaissance du contexte des systmes lgaux dont l'poque tait imprgne permet de bien comprendre le phnomne historique des Croisades; deuxiement le fait que quantit de documents temoins chartes dcrets ou encore chroniques sont l'oeuvre de gens dont la perception tait grandement influenc e par la loi. Un nombre d'tudes se concentrent sur la rle individuel de certains crois s ou s'adressent des questions d'idologie y compris le concept mme de la Guerre.

Sainte D autre traitent de questions d ordre pratique ainsi que de la nature des engagements contract s par le crois ils en examinent le War and Violence in the Western Sources for the First Crusade Sini Kangas,2024-05-27 Medieval Westerners accepted killing for religion and praised the outcome of the First Crusade 1096 1099 At the same time their attitude to violence was ambivalent Theologians shunned the practical use of force while the warrior aristocracy valued the capacity for physical destruction In the absence of theological doctrine on the practicalities of holy warfare the first crusaders draw their ideas about killing from diverse and sometimes conflicting traditions This book answers questions about how religious violence was described justified and remembered in the sources of the First Crusade What was the relation between faith convention and action Crusaders and Heretics, Twelfth to Fourteenth Centuries Malcolm Barber,2024-10-28 These articles seek to understand the attitudes and reactions of medieval society to both external threat and internal dissension whether real or imagined The crusaders encompass the Templars and the Knights of St Lazarus members of military orders committed to the cause of perpetual battle for the faith more reluctant secular knights urged into the complicated conflicts of Latin Greece by the papacy and peasant enthusiasts from northern France ultimately turning their frustration on the clergy and the Jews Heretics range from Cathars real opponents of the Church to the lepers imaginary subverters of society allegedly in league with the two other perceived enemies of Western Christendom the Jews and the Muslims Medieval Monastic Preaching Carolyn Muessig,1998 This book demonstrates that monastic preaching was a diverse activity which included preaching by monks nuns and heretics The study offers a preliminary step in understanding how preaching shaped monastic identity in the Middle Ages **The Crusades** James F. McEaney,2002 Crusades A Bibliography With Indexes Culture and Spirituality in Medieval Europe Giles Constable,2024-10-28 The studies in the present selection of Giles Constable s work concentrate on culture and spirituality in the 11th and 12th centuries though they also touch on the early and late Middle Ages The cultural articles are concerned respectively with perceptions of time and the past forgery seen as a reflection of social and religious concerns entry to religious life preaching and letters and letter writing The articles on spirituality deal with the themes of suffering and attitudes towards the self especially the growing concentration on the individual in the religious life of the 12th century **The New Cambridge Medieval History: c. 1024-c. 1198. Pt. 1 and 2** Rosamond McKitterick,Paul Fouracre,Timothy Reuter,David Edward Luscombe,David Abulafia,Jonathan Riley-Smith,Christopher Allmand,Michael Jones,1995 **The Saints' Lives of Jocelin of Furness** Helen Birkett,2010 First comprehensive study of four important medieval saints lives setting them in their political and ecclesiastical context Jocelin of Furness fl 1175x1214 the Cistercian hagiographer composed four substantial and significant saints lives varying widely in both subject and patron they offer a rich corpus of medieval hagiographical writing Jocelin s Vita S Patricii and Vita S Kentegerni provide updated versions of each saint s legend and are carefully adapted to reflect the interests of their respective patrons in Ireland and Scotland The Vita S Helenae was probably commissioned by a

female community in England it represents an idealized narrative mirror of its early thirteenth century context In contrast the Vita S Waldevi was written to promote the formal canonization of a new saint Waltheof d 1159 abbot of the Cistercian house of Melrose in the Scottish borders This is the first full length study of the Lives It combines detailed analyses of the composition of the texts with study of their patronage audiences and contemporary contexts and it provides new insights into Jocelin s works and the writing of hagiography in the period Dr HELEN BIRKETT is Lecturer in Medieval History University of Exeter

The Cistercian Evolution Constance Hoffman Berman, 2010-08-03 According to the received history the Cistercian order was founded in C teaux 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 C teaux 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 gestation 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 Caritatis appears before the mid twelfth century and that the document is more likely to date from 1165 than from 1119 The implications of this fact are profound Instead of being a charter by which more than 300 Cistercian houses were set up by a central authority the document becomes a means of bringing under centralized administrative control a large number of loosely affiliated and already existing monastic houses of monks as well as nuns who shared Cistercian customs The likely reason for this administrative structuring was to check the influence of the overdominant house of Clairvaux which threatened the authority of C teaux through Bernard s highly successful creation of new monastic communities For centuries the growth of the Cistercian order has been presented as a spontaneous spirituality that swept western Europe through the power of the first house at C teaux 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 C teaux reshaped fact to build and administer one of the most powerful and influential religious orders of the Middle Ages

**Global Communication** Yahya R. Kamalipour, 2024-03-05 The fourth edition of Global Communication is the most comprehensive multidisciplinary multicultural authoritative and cutting edge book published in the fields of media culture journalism and communications Twenty four highly accomplished and prominent media scholars representing ten

countries provide a survey of international communication public relations and advertising implications of globalization international law and regulation global culture propaganda transnational media the shifting politics of media trends in communication and information technology and much more The fourth edition includes six new contributors Lee B Artz Daniela V Dimitrova Berna Ackali Gur Petros Iosifidis Perry Keller and Nicholas Nicoli who cover such issues as politics of global culture global theories global law implications of internet and politics Other chapters are fully updated to foreground contemporary examples and major events that have impacted our global communication environment Collectively new contributions and updated chapters reflect the rapid technological and communications changes that are taking place nationally and globally This eclectic book helps students to understand the emergence of globalization and its effects on a worldwide scale Contributors Lee B Artz George A Barnett Vibert C Cambridge Jane Campbell Theresa Carilli Benjamin A Davis Daniela V Dimitrova John D H Downing Richard A Gershon Berna Ackali Gur Cees Hamelink Petros Iosifidis Yahya Kamalipour Yesim Kaptan Perry Keller Dean Kruckeberg Lars Lundgren Vincent Mosco Nicholas Nicoli Allen Palmer Kuldip R Rampal Devan Rosen Harmeet Sawhney Richard Vincent and Marina Vujnovic Medieval Religion Constance H.

Berman,2005 Constance Hoffman Berman presents an indispensable collection of the most influential and revisionist work to be done on religion in the Middle Ages in the last two decades Bringing together an authoritative list of scholars from around the world this book is a comprehensive compilation of the most important work in this field Medieval Religion provides a valuable service for all those who study the Middle Ages church history or religion **Pilgrimage to Rome in the Middle**

**Ages** Debra Julie Birch,1998 Rome was one of the major pilgrim destinations in the middle ages The belief that certain objects and places were a focus of holiness where pilgrims could come closer to God had a long history in Christian tradition in the case of Rome the tradition developed around two of the city s most important martyrs Christ s apostles Peter and Paul So strong were the city s associations with these apostles that pilgrimage to Rome was often referred to as pilgrimage to the threshold of the apostles Debra Birch conveys a vivid picture of the world of the medieval pilgrim to Rome the Romipetae or Rome seekers covering all aspects of their journey and their life in the city itself Back cover **Saint Margaret, Queen of**

**the Scots** C. Keene,2013-11-19 Margaret saint and 11th century Queen of the Scots remains an often cited yet little understood historical figure Keene s analysis of sources in terms of both time and place including her Life of Saint Margaret translated for the first time allows for an informed understanding of the forces that shaped this captivating woman

Faithful Narratives Andrea Sterk,Nina Caputo,2014-01-24 Historians of religion face complex interpretive issues when examining religious texts practices and experiences Faithful Narratives presents the work of twelve eminent scholars whose research has exemplified compelling strategies for negotiating the difficulties inherent in this increasingly important area of historical inquiry The chapters range chronologically from Late Antiquity to modern America and thematically from the spirituality of near eastern monks to women s agency in religion considering familiar religious communities alongside those

on the margins and bringing a range of spiritual and religious practices into historical focus Focusing on Judaism Christianity and Islam the essays address matters central to the study of religion in history in particular texts and traditions of authority interreligious discourse and religious practice and experience Some examine mainstream communities and traditions others explore individuals who crossed religious or confessional boundaries and still others study the peripheries of what is considered orthodox religious tradition Encompassing a wide geographical as well as chronological scope Faithful Narratives illustrates the persistence of central themes and common analytical challenges for historians working in all periods

**Kings and Lords in the Latin Kingdom of Jerusalem** Hans Eberhard Mayer, 2024-10-28 In the present volume the third selection of his articles to be published Professor Mayer deals with questions of royal authority and power in the Crusader kingdom of Jerusalem He first examines the relationship between the monarchy and the Church questions of royal succession and aspects of the royal chancery but is also concerned to trace the king's efforts to create a new clientele of loyal vassals The second group of studies reverses the perspective and looks at the origins and development of the lordships of the kingdom notably at the important county of Jaffa and at the role of the Ibelin the most significant family in the land

Rediscovering Sainthood in Italy Edward M. Schoolman, 2016-08-31 Beginning with Saint Barbatianus a fifth century wonderworking monk and confessor to the Empress Galla Placidia this book focuses on the changes in the religious landscape of Ravenna a former capital of the Late Roman Empire through the Middle Ages During this period written stories about saints and their relics not only offered guidance and solace but were also used by those living among the ruins of a once great city particularly its archbishops monks and the urban aristocracy to reflect on its past glory This practice remained important to the citizens of Ravenna as they came to terms with the city's revival and renewed relevance in the tenth century under Ottonian rule In using the vita of Barbatianus as a central text Edward M Schoolman explores how saints and sanctity were created and ultimately came to influence complex political and social networks from the Late Roman Empire to the High Middle Ages

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