



Monks Hermits And Crusaders In Medieval Europe

Constance Hoffman Berman



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 *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 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 légal et aux questions juridiques qui se trouvent la base de l'idéologie et de la pratique des Croisades au Moyen Âge L'auteur a été le premier à entreprendre des recherches de façon systématique dans ce domaine deux raisons précises sont l'origine de cette démarche premièrement la conviction que seule la connaissance du contexte des systèmes légaux dont l'époque était imprégnée permet de bien comprendre le phénomène historique des Croisades deuxièmement le fait que quantité de documents témoins chartes, décrets ou encore chroniques sont l'œuvre de gens dont la perception était grandement influencée par la loi Un nombre d'études se concentrent sur la rôle individuel de certains croisés ou s'adressent des questions d'idéologie y compris le concept même de la Guerre Sainte D'autres traitent de questions d'ordre pratique ainsi que de la nature des engagements contractés par les croisés ils en examinent le [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

Medieval Monastic Preaching Carolyn A. Muessig, 1998-06-04 This study presents research by specialists of monastic history literature and spirituality Covering the period from 1150 to 1500 this volume demonstrates that monastic preaching was not only carried out in the cloister by monks but also in public arenas by monks and nuns The topics range from questioning if the sermons of Bernard of Clairvaux were ever preached to an analysis of Hildegard of Bingen's preaching against the Cathars Sermons addressed to monastic communities by secular preachers are also analysed The diversity of monastic preaching e.g. cloistered preaching preaching against heretics preaching by heretical monks preaching by nuns and a geographical range of monastic pastoral history is studied Medieval Monastic Preaching offers a preliminary step in understanding how sermons and preaching shaped monastic identity in the Middle Ages

The Crusades James F. McEaney, 2002 Crusades A Bibliography With Indexes

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

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. 1175-1214 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 **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

Augustine in the Italian Renaissance Meredith J. Gill, 2005-05-12 Examines facets of the relationship between Saint Augustine and the thinkers of the Italian Renaissance

Fifteenth-Century Carthusian Reform: The World of Nicholas Kempf Martin, 2021-11-01 Fifteenth Century Carthusian Reform argues that monastic theology offers a medieval Catholic paradigm distinct from the scholastic theology that has been the conventional source for medieval oriented interpretations of Renaissance and Reformation It is based on thorough study of the manuscript record Nicholas Kempf ca 1415 1497 taught at the University of Vienna before becoming the head of Carthusian monasteries in rural Austria and Slovenia Faced with calls for reform in church and society he placed his confidence in the patristic Christian idea of reform the reform of the image of God in the human person This contemplative monastic idea of reform depended on authoritative structures especially the monastic rule and rational yet divinely inspired discernment by a spiritual director What seemed like simpleminded submission to monastic structures was actually a way to avoid relying on human effort for salvation By returning to one's true self the image of God one opened oneself up for genuine social relationships To activist reformers whether adherents of medieval scholasticism Renaissance humanism or modern Enlightenment this monastic idea of reform has seemed escapist backward looking and womanish Monks accepted these labels but read them as signs of hidden strength This book attempts to read through monastic lenses

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