

# Papsttum, Kirche und Recht im Mittelalter

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Niemeyer

# Papsttum Kirche Und Recht Im Mittelalter

**Daniel F McAuley**



## **Papsttum Kirche Und Recht Im Mittelalter:**

Archaeology of Frankish Church Councils, AD 511-768 Gregory I. Halfond, 2010 Despite growing scepticism concerning the evidentiary value of normative legal sources scholars continue to mine the legislative acts of ecclesiastical councils for insight into political religious and quotidian life in Frankish Gaul Between the reigns of Clovis and Charlemagne AD 511 768 at least eighty councils assembled often on royal command to discuss issues of concern to the episcopal and clerical attendees Their published canons were intended to communicate ecclesiastical policy in the Frankish regnum However scholars have paid comparatively slight attention to the institution responsible for this body of legislation This book remedies this lacuna by delineating the functions and modus operandi of the Frankish church council as an administrative body

**Crusaders and Crusading in the Twelfth Century** Giles Constable, 2016-12-05 Crusading in the twelfth century was less a series of discrete events than a manifestation of an endemic phenomenon that touched almost every aspect of life at that time The defense of Christendom and the recovery of the Holy Land were widely shared objectives Thousands of men and not a few women participated in the crusades including not only those who took the cross but many others who shared the costs and losses as well as the triumphs of the crusaders This volume contains not a narrative account of the crusades in the twelfth century but a group of studies illustrating many aspects of crusading that are often passed over in narrative histories including the courses and historiography of the crusades their background ideology and finances and how they were seen in Europe Included are revised and updated versions of Giles Constable's classic essays on medieval crusading along with two major new studies on the cross of the crusaders and the Fourth Crusade and two excursions on the terminology of crusading and the numbering of the crusades They provide an opportunity to meet some individual crusaders such as Odo Arpinus whose remarkable career carried him from France to the east and back again and whose legendary exploits in the Holy Land were recorded in the Old French crusade cycle Other studies take the reader to the boundaries of Christendom in Spain and Portugal and in eastern Germany where the campaigns against the Wends formed part of the wider crusading movement Together they show the range and depth of crusading at that time and its influence on the broader history of the period

**An Empire of Memory** Matthew Gabriele, 2011-03-24 Beginning shortly after Charlemagne's death in 814 the inhabitants of his historical empire looked back upon his reign and saw in it an exemplar of Christian universality Christendom They mapped contemporary Christendom onto the past and so during the ninth tenth and eleventh centuries the borders of his empire grew with each retelling almost always including the Christian East Although the pull of Jerusalem on the West seems to have been strong during the eleventh century it had a more limited effect on the Charlemagne legend Instead the legend grew during this period because of a peculiar fusion of ideas carried forward from the ninth century but filtered through the social cultural and intellectual developments of the intervening years Paradoxically Charlemagne became less important to the Charlemagne legend The legend became a story about the Frankish people who believed they had held

God's favour under Charlemagne and held out hope that they could one day reclaim their special place in sacred history. Indeed, popular versions of the Last Emperor legend which spoke of a great ruler who would reunite Christendom in preparation for the last battle between good and evil promised just this to the Franks. Ideas of empire, identity and Christian religious violence were potent reagents. The mixture of these ideas could remind men of their Frankishness and move them, for example, to take up arms, march to the East and reclaim their place as defenders of the faith during the First Crusade. An Empire of Memory uses the legend of Charlemagne, an often overlooked current in early medieval thought, to look at how the contours of the relationship between East and West moved across centuries, particularly in the period leading up to the First Crusade.

**Encountering Islam on the First Crusade** Nicholas Morton, 2016-07-14 A fundamental reassessment of Christian-Islamic relations during the First Crusade, combating its representation as an inter-faith clash of civilizations.

**Crusading as an Act of Vengeance, 1095-1216** Susanna A. Throop, 2016-04-22 Only recently have historians of the crusades begun to seriously investigate the presence of the idea of crusading as an act of vengeance, despite its frequent appearance in crusading sources. Understandably, many historians have primarily concentrated on non-ecclesiastical phenomena such as feuding, purportedly a component of secular culture, and the interpersonal obligations inherent in medieval society. This has led scholars to several assumptions regarding the nature of medieval vengeance and the role that various cultures of vengeance played in the crusading movement. This monograph revises those assumptions and posits a new understanding of how crusading was conceived as an act of vengeance in the context of the twelfth and early thirteenth centuries. Through textual analysis of specific medieval vocabulary, it has been possible to clarify the changing course of the concept of vengeance in general, as well as the more specific idea of crusading as an act of vengeance. The concept of vengeance was intimately connected with the ideas of justice and punishment. It was perceived as an expression of power embedded in a series of commonly understood emotional responses and also as an expression of orthodox Christian values. There was furthermore a strong link between religious zeal, righteous anger and the vocabulary of vengeance. By looking at these concepts in detail and in the context of current crusading methodologies, fresh vistas are revealed that allow for a better understanding of the crusading movement and those who took the cross, with broader implications for the study of crusading ideology and twelfth-century spirituality in general. *Christian Attitudes Toward the Jews in the Middle Ages* Michael Frassetto, 2007 Publisher description *Emotions in a Crusading Context, 1095-1291* Stephen J.

Spencer, 2019-11-28 *Emotions in a Crusading Context* is the first book-length study of the emotional rhetoric of crusading. It investigates the ways in which a number of emotions and affective displays—primarily fear, anger, and weeping—were understood, represented, and utilized in twelfth and thirteenth-century western narratives of the crusades, making use of a broad range of comparative material to gauge the distinctiveness of those texts: crusader letters, papal encyclicals, model sermons, chansons de geste, lyrics, and an array of theological and philosophical treatises. In addition to charting continuities

and changes over time in the emotional landscape of crusading this study identifies the underlying influences which shaped how medieval authors represented and used emotions analyzes the passions crusade participants were expected to embrace and reject and assesses whether the idea of crusading created a profoundly new set of attitudes towards emotions Emotions in a Crusading Context calls on scholars of the crusades to reject the traditional methodological approach of taking the emotional descriptions embedded within historical narratives as straightforward reflections of protagonists lived feelings and in so doing challenges the long historiographical tradition of reconstructing participants beliefs and experiences from these texts Within the history of emotions Stephen J Spencer demonstrates that despite the ongoing drive to develop new methodologies for studying the emotional standards of the past typified by experiments in neurohistory the social constructionist or cultural historical approach still has much to offer the historian of medieval emotions Relics, Apocalypse, and the Deceits of History Richard Landes, Richard Allen Landes, 1995 Landes traces the life and career of Ademar of Chabannes a monk historian liturgist and hagiographer who lived at the turn of the first Christian millennium Using over 1 000 folios of autograph manuscript that Ademar left behind Landes has been able to reconstruct in great detail the development of Ademar s career and the events of his day *Cluny from the Tenth to the Twelfth Centuries* Giles Constable, 2024-10-28 The articles in this volume deal with the history of the abbey of Cluny both its relations with the outside world and its internal organisation and spirituality from its foundation in 910 until the end of the twelfth century After an opening article on the early history of Cluny relating it to previous monasticism and the monastic world of the tenth century there are a group of articles on how monks were admitted to Cluny how they were organised what they did and on the monastery s privileges Two articles are concerned with Cluny s relations with the abbey of Baume and another with Cluny and the First Crusade Finally there are a group of articles on Cluny in the twelfth century One deals with the relations between the abbots and the increasingly assertive townsmen of Cluny and another with the confused period following the death of Peter the Venerable when there were a series of relatively short term abbots and one apparent anti abbot

**Crusade and Jihad** Malcolm Lambert, 2016-04-21 Malcolm Lambert investigates the histories of Christianity and Islam to trace the origins and development of crusade and jihad In a narrative that brims with larger than life characters among them Richard Lionheart Nur al Din Saladin Baybars and Ghengiz Khan he describes the fiercely fought struggles to control the sacred places of the Middle East between the seventh and thirteenth centuries Crusade and jihad are often reckoned two sides of the same coin but this simple opposition the author shows conceals crucial differences and similarities From the outset jihad reflected tensions within as much as outside Islam Jihad also described the struggle between good and evil in the souls of believers Calls for crusade and jihad disguised ambitions for power and plunder but they also equally inspired acts of chivalry and heroism Malcolm Lambert then moves to the more recent history of jihad and crusade In nineteenth century France he finds imperialism configured as a crusade to enlighten the barbarians Meanwhile in Britain one of the crusading

orders transformed itself into the St John Ambulance Brigade More recently in the USA crusade has been evoked in the war on terror while jihad is now the rallying cry for Islamic extremists round the world Yet Dr Lambert notes it still retains its peaceful spiritual dimension Crusade and Jihad is a vivid balanced account of two of the most powerful forces of history

**Crusading Spirituality in the Holy Land and Iberia, C.1095-c.1187** William J. Purkis, 2008 Argues for a new context for the origins and development of crusading as an imitation of Christ For much of the twelfth century the ideals and activities of crusaders were often described in language more normally associated with a monastic rather than a military vocation like those who took religious vows crusaders were repeatedly depicted as being driven by a desire to imitate Christ and to live according to the values of the primitive Church This book argues that the significance of these descriptions has yet to be fully appreciated and suggests that the origins and early development of crusading should be studied within the context of the reformation of professed religious life in the twelfth century whose leading figures such as St Bernard of Clairvaux advocated the pursuit of devotional undertakings modelled on the lives of Christ and his apostles It also considers topics such as the importance of pilgrimage to early crusading ideology and the relationship between the spirituality of crusading and the activities of the Military Orders offering a revisionist assessment of how crusading ideas adapted and evolved when introduced to the Iberian peninsula in c 1120 In so doing the book situates crusading within a broader context of changes in the religious culture of the medieval West Dr WILLIAM PURKIS is Senior Lecturer in Medieval History at the University of Birmingham

The First Crusade Peter Frankopan, 2016-10-17 According to tradition the First Crusade began at the instigation of Pope Urban II and culminated in July 1099 when thousands of western European knights liberated Jerusalem from the rising menace of Islam But what if the First Crusade's real catalyst lay far to the east of Rome In this groundbreaking book countering nearly a millennium of scholarship Peter Frankopan reveals the untold history of the First Crusade Nearly all historians of the First Crusade focus on the papacy and its willing warriors in the West along with innumerable popular tales of bravery tragedy and resilience In sharp contrast Frankopan examines events from the East in particular from Constantinople seat of the Christian Byzantine Empire The result is revelatory The true instigator of the First Crusade we see was the Emperor Alexios I Komnenos who in 1095 with his realm under siege from the Turks and on the point of collapse begged the pope for military support Basing his account on long ignored eastern sources Frankopan also gives a provocative and highly original explanation of the world changing events that followed the First Crusade The Vatican's victory cemented papal power while Constantinople the heart of the still vital Byzantine Empire never recovered As a result both Alexios and Byzantium were consigned to the margins of history From Frankopan's revolutionary work we gain a more faithful understanding of the way the taking of Jerusalem set the stage for western Europe's dominance up to the present day and shaped the modern world

Liturgy and Society in Early Medieval Rome John F. Romano, 2016-05-06 The liturgy the public worship of the Catholic Church was a crucial factor in forging the society of early medieval Rome As the Roman

Empire dissolved a new world emerged as Christian bishops stepped into the power vacuum left by the dismantling of the Empire Among these potentates none was more important than the bishop of Rome the pope The documents archaeology and architecture that issued forth from papal Rome in the seventh and eighth centuries preserve a precious glimpse into novel societal patterns The underexploited liturgical sources in particular enrich and complicate our historical understanding of this period They show how liturgy was the social glue that held together the Christian society of early medieval Rome and excluded those who did not belong to it This study places the liturgy center stage filling a gap in research on early medieval Rome and demonstrating the utility of investigating how the liturgy functioned in medieval Europe It includes a detailed analysis of the papal Mass the central act of liturgy and the most obvious example of the close interaction of liturgy social relations and power The first extant Mass liturgy the First Roman Ordo is also given a new presentation in Latin here with an English translation and commentary Other grand liturgical events such as penitential processions are also examined as well as more mundane acts of worship Far from a pious business with limited influence the liturgy established an exchange between humans and the divine that oriented Roman society to God and fostered the dominance of the clergy **Infidels** Andrew Wheatcroft,2004-06-15 Here is the first panoptic history of the long struggle between the Christian West and Islam In this dazzlingly written acutely nuanced account Andrew Wheatcroft tracks a deep fault line of animosity between civilizations He begins with a stunning account of the Battle of Lepanto in 1571 then turns to the main zones of conflict Spain from which the descendants of the Moors were eventually expelled the Middle East where Crusaders and Muslims clashed for years and the Balkans where distant memories spurred atrocities even into the twentieth century Throughout Wheatcroft delves beneath stereotypes looking incisively at how images ideas language and technology from the printing press to the Internet as well as politics religion and conquest have allowed each side to demonize the other revive old grievances and fuel across centuries a seemingly unquenchable enmity Finally Wheatcroft tells how this fraught history led to our present maelstrom We cannot he argues come to terms with today s perplexing animosities without confronting this dark past

Warfare and the Miraculous in the Chronicles of the First Crusade Elizabeth Lapina,2015-08-13 In Warfare and the Miraculous in the Chronicles of the First Crusade Elizabeth Lapina examines a variety of these chronicles written both by participants in the crusade and by those who stayed behind Her goal is to understand the enterprise from the perspective of its contemporaries and near contemporaries Lapina analyzes the diversity of ways in which the chroniclers tried to justify the First Crusade as a holy war where physical violence could be not just sinless but salvific The book focuses on accounts of miracles reported to have happened in the course of the crusade especially the miracle of the intervention of saints in the Battle of Antioch Lapina shows why and how chroniclers used these miracles to provide historical precedent and to reconcile the messiness of history with the conviction that history was ordered by divine will In doing so she provides an important glimpse into the intellectual efforts of the chronicles and their authors illuminating their perspectives toward the concepts of

history salvation and the East Warfare and the Miraculous in the Chronicles of the First Crusade demonstrates how these narratives sought to position the crusade as an event in the time line of sacred history Lapina offers original insights into the effects of the crusade on the Western imaginary as well as how medieval authors thought about and represented history ,

**Canon Law in the Age of Reforms (c. 1000 to C. 1150)** Christof Rolker,2023-09-29 This monograph addresses the history of canon law in Western Europe between ca 1000 and ca 1150 specifically the collections compiled and the councils held in that time The main part consists of an analysis of all major collections taking into account their formal and material sources the social and political context of their origin the manuscript transmission and their reception more generally As most collections are not available in reliable editions a considerable part of the discussion involves the analysis of medieval manuscripts Specialized research is available for many but not all these works but tends to be scattered across miscellaneous publications in English German French Italian and Spanish one purpose of the book is thus to provide relatively uniform up to date accounts of all major collections of the period At the same time the book argues that the collections are much more directly influenced by the social milieux from which they emerged and that more groups were involved in the development of high medieval canon law than it has previously been thought In particular the book seeks to replace the still widely held belief that the development of canon law in the century before Gratian s *Decretum* ca 1140 was largely driven by the Reform papacy Instead it is crucial to take into account the contribution of bishops monks and other groups with often conflicting interests Put briefly local needs and conflicts played a considerably more important role than central papal reform on which older scholarship has largely focused

**Dominion of God** Brett Edward Whalen,2010-02-15 Whalen explores the belief that Christendom would spread to every corner of the earth before the end of time During the High Middle Ages the Western followers of Rome imagined the future conversion of Jews Muslims pagans and Eastern Christians into one fold of God s people assembled under the authority of the Roman Church

**The Papacy: Quietism-Zouaves, Pontifical** Philippe Levillain,John W. O'Malley,2002 *Readers, Texts and Compilers in the Earlier Middle Ages* Martin Brett,Kathleen G. Cushing,2017-05-15 Reflecting the focus but also range of their honorand s work in medieval canon law in the era before Gratian the essays in this volume explore the creation and transmission of canonical texts and the motives of their compilers but also address the issues of how the law was interpreted and used by diverse audiences in the earlier middle ages with especial focus on the eleventh and early twelfth centuries These issues have lain at the heart of Linda Fowler Magerl s distinguished body of scholarly work on judicial ordines and procedural literature on the transmission of canonical texts and their formal sources before Gratian and perhaps most especially her pioneering role in the creation of a database of canon law manuscripts before Gratian now published as *Clavis canonum* Linda Fowler Magerl s work has fundamentally transformed our understanding of canonistic activity in the era before Gratian and its reception across the Church throughout Europe Individually the scholars whose studies are included in this volume offer new viewpoints on several key

issues and questions relating to the creation of canonical texts the concerns of their compilers and the transmission of their work as well as the use of such texts by readers with the most various interests in the period As a whole the volume contributes to an understanding of the increasing importance of the written law for a far wider circle than Roman reformers and local advocates These issues are especially highlighted by the editors introduction

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