

The Trauma of Monastic Reform

This book opens a window on the lived experience of monastic reform in the twelfth century. Drawing on a variety of textual and material sources from the south German monastery of Petershausen, it begins with the local process of reform and moves out into the intertwined regional social, political, and ecclesiastical landscapes. Beach reveals how the shock of reform initiated decades of anxiety at Petershausen and raised doubts about the community's communal identity, its shifting internal contours and boundaries, and its place within the broader spiritual and social landscapes of Constance and Swabia. *The Trauma of Monastic Reform* goes beyond reading monastic narratives of reform as retrospective expressions of support for the deeds and ideals of a past generation of reformers to explore the real human impact that the process could have, both on the individuals who comprised the target community and on those who lived for generations in its aftermath.

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The Trauma of Monastic Reform

*Community and Conflict in
Twelfth-Century Germany*

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Acknowledgments

This book began with a dash to the library of the Historisches Seminar at the University of Bonn to check an exciting Latin reference that I had just found, namely a text that argued for the spiritual equality of women and men in the context of dual-sex monasticism. With the book in hand, I began to scour the text, the Chronicle of the Monastery of Petershausen, for further references to the community's women. Although I was baffled by the near total absence of women from the historical narrative of the Chronicle, I found myself being transported into the world of the medieval monk who composed the text. *The Trauma of Monastic Reform: Community and Conflict in Twelfth-Century Germany* is the result of my efforts to understand the dynamics of this complex and troubled community against the backdrop of local monastic and regional church reform.

My intellectual debts, in the USA and in Germany, are many. First, I would like to thank Sigrid Hirbodian for her seemingly unlimited hospitality, both at the University of Trier, where I spent three semesters in 2008 and 2009 as a guest professor supported by funding from the Deutscher Akademischer Austauschdienst (DAAD), and at the University of Tübingen, where I was the guest of the Sonderforschungsbereich 923 ("Bedrohte Ordnungen") in January and February of 2016. Sigrid and the colleagues in her *Lehrstuhl* introduced me to the literature and methods of the German tradition of *Landesgeschichte*, which has had a profound impact on the way in which I approach the religious communities that I study. I am also deeply grateful to my colleagues in AGFEM (Arbeitskreis geistliche Frauen im Europäischen Mittelalter/The Research Group for the Study of Religious Women in Medieval Europe), and especially to Gisela Muschiol, Letha Böhringer, and (again) Sigrid Hirbodian

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Abbreviations

The text of all English biblical citations is taken from the Douay-Rheims translation of the Bible. For medieval personal names I have, where possible, followed S. L. Uckelman, ed., The Dictionary of Medieval Names from European Sources (2016).

| | |
|--------|---|
| CC:CM | <i>Corpus Christianorum – Continuatio Mediaevalis</i> |
| CCM | <i>Corpus consuetudinum monasticarum</i> |
| CP | Chronicle of Petershausen |
| J-L | Jaffé-Lowenfeld, <i>Regesta pontificum Romanorum</i> |
| MGH | <i>Monumenta Germaniae Historica</i> |
| MGH SS | <i>Monumenta Germaniae Historica, Scriptores</i> (in folio) |
| PL | <i>Patrologia cursus completus, series Latina</i> |