

nological scope of Theoderic's stay there. And as other scholars started to investigate the relationship of the customary to the production of such texts in late tenth- and early eleventh-century Germany, the exact purpose of the *Consuetudines Floriacenses antiquiores* became an even greater mystery.

An Inconsequential Piece of Propaganda?

In the opening paragraphs of the customary, Theoderic states with hardly concealed pride that he is "educated in the customs and ... disciplines of French monasteries". He also implies that his training there is the reason why Bishop Bernward had asked him to compose a succinct account of customs and observances in that part of the world, and especially at Fleury, "of which Gaul has no (monastery) that is more outstanding"³³. Davril estimated that these statements were enough to explain the "why" of the text, finding the answer in Bernward of Hildesheim's agency as a patron of Benedictine monasticism, more specifically his foundation of the abbey of Sankt Michael in Hildesheim between 1010 and 1015³⁴. Bernward had previously visited religious communities at Laterans and Monte Cassino, and may likewise have visited Fleury when he travelled to Saint-Denis and Tours in the mid-990s. However, he had no personal background in monasticism and was only directly familiar with the communal life for canons³⁵. In Davril's view this compelled him to look for inspiration when he set out to organize the Hildesheim monks' lifestyle and routines, inspiration that he presumably found in the person of Theoderic.

33) Theoderic of Fleury/Trier/Amorbach, *Consuetudines Floriacenses antiquiores*, in: CCM 7,3 (as in n. 23) p. 7: *Gallicorum monasteriorum consuetudines atque monasticas disciplinas, quibus innutritum me profiteor*, and p. 7f.: *consuetudines atque monasticas disciplinas ... Ffloriacensis monasterii, quod quasi caput et archisterium quodammodo ceterorum videtur monasteriorum, quoque Gallia nichil excellentius habet*. A similar statement can be found at p. 9f.: *Generosus Floriacensis monasterii locus pro genere habeatur et cetera monasteria quasi eius species complectentur, ut eo facilius in capite membrorum validudo pervestigetur ... Hinc est, quod per totas citeriores Gallias quicquid monastice dignitatis ordo exigit, nisi apud eiusdem loci prius abbatem discutiatur, effectum non capit*.

34) DAVRIL, *Un moine* (as in n. 23) p. 101.

35) CCM 7,1 (as in n. 5) p. 335f.; also DAVRIL, *Un moine* (as in n. 23) p. 110 n. 32, and DONNAT, *Recherches* (as in n. 26) p. 173 n. 56.