

the Gorze milieu either through his connection with Sankt Maximin (which again would not be surprising based on what we know about the monastery's networks at the time) or through some other channel. In addition to acquiring manuscripts from Mainz, Abbot Ogo and his successors had also obtained new volumes from religious institutions in the Metz area⁷². Potentially Theoderic was aware of these exchanges as part of his own (admittedly hypothetical) involvement with the Mainz milieu, and perhaps through this had the opportunity to engage directly with individuals from the Gorze scene. But even if it were to be revealed that this hypothesis is too farfetched, we can still tell from elements in the *Vita sancti Deicoli* that Theoderic was aware of Gorze's significance and of the distinguishing elements of its outlook on monastic identity and observance.

Instrumental in shaping Theoderic's later attitudes and interests as a commentator of monastic morals and practices was the fact that during his early life Gorze and Sankt Maximin had emerged as (to use Joachim Angerer's expression) "centres of gravity" in an informal network of Lotharingian institutions that nurtured a culture of intense reflection and debate on excellence in monastic observance⁷³. Both abbeys were also in the process of building extensive library collections in which a notable place was reserved for monastic rules, commentaries, and ascetic florilegia⁷⁴, and several of the manuscripts that the Sankt Maximin community acquired from its contacts in the Metz area belonged to that category⁷⁵. Except for the *Regula Benedicti*, none of these acquisitions took place with a normative aim in mind. Rather, the idea was that these works would become part of a balanced

relocate to Sankt Maximin is described in the 980s *Miracula sancti Gorgonii* ch. 10, ed. Peter Christian JACOBSEN, *Miracula s. Gorgonii. Studien und Texte zur Gorgonius-Verehrung im 10. Jahrhundert* (MGH Studien und Texte 46, 2009) p. 116.

72) KNOBLICH, *Bibliothek* (as in n. 68) p. 84f., 117–119.

73) Joachim F. ANGERER, *Consuetudo und Reform*, in: *Monastische Reformen* (as in n. 51) p. 107–116, at p. 115.

74) For Gorze, cf. John of Saint-Arnoul, *Vita Johannis Gorziensis abbatis* ch. 18, ed. Peter Christian JACOBSEN (MGH SS rer. Germ. 81, 2016) p. 196–199, and WAGNER, *L'abbaye* (as in n. 55). And for Sankt Maximin, cf. KNOBLICH, *Bibliothek* (as in n. 68) p. 81–85.

75) KNOBLICH, *Bibliothek* (as in n. 68) p. 59, established that the Trier monks acquired a copy of the Benedict of Aniane's *Codex regularum* (from Kornelimünster), two anonymous commentaries on the *Regula Benedicti* and a set of Greek-Latin glosses on the *Regula* (the latter from Saint-Amand; *ibid.* p. 102f., 113), and a copy of Charlemagne's *Admonitio generalis* along with Abbot Theodemar of Monte Cassino's letter to the ruler (from Mainz; *ibid.* p. 72f.).