

for the miserable”, whose members reject the world and its desires whilst “steadfastly break(ing) a wedge in the devil’s battle line”<sup>78</sup>.

Parallel to this focus on contemporary Fleury, the interest in monastic literary tradition had also triggered a fascination with the *lieux de mémoire* and founding fathers of monasticism in Gaul. At late tenth-century Reichenau and St Gall (two institutions that were linked through various personal connections to the Gorze–Sankt Maximin milieu) the monks invested considerable energies in putting together collections of hagiographies that celebrated the achievements of St Columbanus and several of his disciples<sup>79</sup>. Meanwhile the monks of Gorze and Bishop Adalbero of Metz had links to Columbanus’s foundation of Luxeuil: besides evidence for the exchange of scribes we know of one member of the Luxeuil community who travelled to Gorze to join the monastic community there in the mid-tenth century<sup>80</sup>. And we have already seen that Fleury, where the remains of St Benedict were famously kept, was also a prime destination for pilgrims, including from Germany. In the above-mentioned *Illatio sancti Benedicti*, which Theoderic produced for Richard of Amorbach some two decades later, he would write his own account of this East Frankish fascination with the Loire abbey, a fascination that viewed that institution as a Benedictine *lieu de mémoire* of the first order<sup>81</sup>.

Because it has been posited in part from circumstantial evidence, this reconstruction of Theoderic’s early life, his influences, and his interests cannot be anything other than hypothetical. However, it does contain enough reliable clues to infer with certainty that he ended up latching onto this triple fascination (with inspirational accounts of monastic best practice, high places of monastic observance, and prominent *lieux*

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78) Theoderic of Fleury/Trier/Amorbach, *Vita sancti Deicoli* (as in n. 64) p. 201: *Ibi quippe gymnasium invenitur spiritale monachorum, atque inexpugnabile semper patens azylum miseris ... diabolicas acies viriliter cuneati infringunt ... incessanter pugnant, incessanter triumphant.*

79) Ernst TREMP, Saint Coloman dans les manuscrits hagiographiques et liturgiques de l’abbaye de Saint-Gall, in: *L’eredità di san Colombano. Memoria e culto attraverso il medioevo / L’héritage de saint Colomban. Mémoire et culte au Moyen Âge / Saint Columbanus’ Legacy. Memory and Cult in the Middle Ages*, sous la direction d’Eleonora Destefanis (Art & Société, 2017) p. 217–228.

80) VANDERPUTTEN, Columbanus (as in n. 64) p. 178f. Another Luxeuil alumnus, Adso, travelled to Toul to become a schoolmaster (most likely at Saint-Evre) before he became abbot of Montier-en-Der in 968, cf. Adonis Dervensis opera hagiographica, ed. Monique GOULET (CC Cont. Med. 198, 2003) esp. p. VIII–XII.

81) Theoderic of Fleury/Trier/Amorbach, *Illatio sancti Benedicti Floriacum* (as in n. 57).