

de mémoire of the monastic past) to embark on what one might call a part-pilgrimage and part fact-finding mission. Such journeys were not uncommon at the time⁸². It appears that Theoderic set for himself several destinations that he had encountered as part of his reading – a sort of monastic must-see bucket list. First, he travelled to the Vosges, where he was hosted by the monks of the small abbey of Lure and apparently managed to establish some kind of connection with the nearby community of Luxeuil. In the *Vita sancti Deicoli*, which he wrote at the request of Abbot Werdolph of Lure, he stated that the monks of Luxeuil excelled in the “exercise of numerous virtues”, and mentioned their institution as a centre of monastic excellence alongside Sankt Maximin and Fleury⁸³. But evidently, his admiration did not tempt him to enter the monastic life at this relatively impoverished institution, which at the time was only just beginning to re-emerge as a regional centre of some resonance. By the late 980s he had travelled on to Fleury, where he joined the monastic community, no doubt relishing the opportunity to observe the inspirational quality of the Fleury customs first hand and to study the abbey’s extensive book collection⁸⁴. Theoderic’s journey of discovery was not over yet, for in the following decade he visited the abbey of Monte Cassino (that other major Benedictine *lieu de mémoire*) at least once⁸⁵. And after he left Fleury (for reasons that remain unclear, in or shortly before 1002) he spent time in Rome, where he observed the customs of the clerics at

82) Eleonora DESTEFANIS, *Mobilità monastica, monasteri e ospitalità nell’Italia altomedievale*, in: *Nach Rom gehen. Monastische Reisekultur von der Spätantike bis in die Neuzeit*, hg. von Peter Erhart / Jakob Kuratli Hüebli (Itinera monastica 3, 2021) p. 41–87, at p. 41–47, and Peter ERHART, *Monastische Reisewege durch das frühmittelalterliche Italien*, *ibid.* p. 89–120.

83) Theoderic of Fleury/Trier/Amorbach, *Vita sancti Deicoli* (as in n. 65) p. 201: *ob experimentum plurimarum virtutum aptissimum est indutum vocabulum; appellatur quippe spiritaliter lux ovium*.

84) Marco MOSTERT, *La bibliothèque de Fleury-sur-Loire*, in: *Religion et culture autour de l’an Mil* (as in n. 1) p. 119–123, and Charles VULLIEZ, *Les centres de culture de l’Orléanais. Fleury, Micy-Saint-Mesmin, Orléans et leur rayonnement aux alentours de l’an Mil*, *ibid.* p. 125–132.

85) In the *c.* 1005 *Passio sanctorum Tryphoni et Respicii*, Theoderic indicates that he had travelled at least once to Monte Cassino prior to leaving Fleury before or in 1002; cf. the discussion in VANDERPUTTEN / DE GUSSEM, *Monachus* (as in n. 17) p. 43f. On the connection between Fleury and Monte Cassino cf. Amalia GALDI, *S. Benedetto tra Montecassino e Fleury (VII–XII secolo)*, *Mélanges de l’École française de Rome – Moyen Âge* 126,2 (2014), <http://mefrm.revues.org/2047> (accessed on 10 October 2024). In 1005 he would return there, after spending time in Rome, cf. VANDERPUTTEN / DE GUSSEM, *Monachus* (as in n. 17) p. 46.