

Laterans, and again also at Monte Cassino. He then crossed the Alps in 1006 to live quasi-permanently at Sankt Eucharius in Trier, from where he travelled at least once to Amorbach in c. 1010⁸⁶.

Theoderic's move to Trier marked the start of the final and presumably also the most sedentary phase of his life⁸⁷. In the extant works that he wrote from that point onwards (the *Illatio sancti Benedicti Floriacum*, *Commentaria in epistolas catholicas*, and *Consuetudines Floriacenses antiquiores*), he took stock of the fact that his theoretical and practical encounters with various iterations of the Benedictine ideal had profoundly shaped his understanding of self as an observer and commentator of monastic morals at the turn of the first millennium⁸⁸. These encounters, firstly, had given him the opportunity to thoroughly study and compare the practices and morals of different religious communities – several of which were located in famous *lieux de mémoire* of the monastic past – and to speak authoritatively on their qualitative differences. Secondly, they had also given him an authoritative voice on the “imitable” (*imitabilis*) nature of the Fleury monks' customs; the abbey's status as a “monarchic institution” (*archisterium*) that towered above all other Benedictine houses in “Gaul”; and finally, also the monks' ideology and its relevance to his German readership. While none of the three works Theoderic composed in the later part of his life was written with a normative purpose in mind, each contains passages that clearly allude to his threefold (but non-normative) claim to authority, as he expressed it in his last years.

86) VANDERPUTTEN / DE GUSSEM, *Monachus* (as in n. 17) p. 46.

87) Several scholars have suggested that at some point between 1010 and 1018 Theoderic permanently relocated to Amorbach. However, this cannot be reliably inferred from the evidence, cf. HOFFMANN, Theoderich (as in n. 17) p. 504.

88) Theoderic of Fleury/Trier/Amorbach, *Illatio sancti Benedicti Floriacum* (as in n. 57). And for the *Commentaria in litteras apostolicas*, the full text of which remains unedited, cf. the commentary and extracts in DÜMMLER, *Über Leben* (as in n. 23), and Tina ORTH-MÜLLER, *Si ad plenum apostolica verba nequaquam valeam explanare: Theoderich von Fleury (Theoderich von Amorbach) und sein Kommentar zu den Katholischen Briefen*, in: *Medialatinitas. Ausgewählte Beiträge zum 8. Internationalen Mittellateinerkongress, Wien 17.–21.9.2017*, hg. von Christine Ratkowitsch (Wiener Studien. Beiheft 40 / Arbeiten zur mittel- und neulateinischen Philologie 11, 2020) p. 75–90. Regarding the possibility that Theoderic wrote a further work on Fleury's liturgical practices, cf. the discussion in VANDERPUTTEN / DE GUSSEM, *Monachus* (as in n. 17) p. 20f. n. 7 and p. 49f.