

These passages suggest that, for him, it was not his physical presence at Fleury or his obedience to its abbot that made him a member of the community and enabled him to be a spokesman for its customs and ideology. Instead, it was the fact that his training in monastic life there had permanently turned him into someone who acted and thought like one. As such, these passages give us a revealing insight into Theoderic's self-fashioning as someone who embodied the Loire community's way of doing things and looking at the world, regardless of his station – that is, someone who thought as a member of that community and acted as one, regardless of his whereabouts and affiliation. It seems one could take the monk out of Fleury, but could not take Fleury out of the monk.

No doubt Theoderic's claims to authority were of a very personal nature. And perhaps his suggestions that they were only somewhat begrudgingly tolerated by his German patrons (Richard of Amorbach in particular) do contain an element of truth. This becomes obvious if we briefly look at the *Commentaria in epistolas catholicas*, which he wrote for Richard after the latter became abbot of Fulda in 1018. Conceived as something akin to a moral sermon, it squarely addresses a monastic audience, telling readers that their cohort is superior to all others on account of its rigorous obedience to the *Regula Benedicti*⁹⁷. In a discourse that is no doubt influenced by Abbo of Fleury's controversial viewpoints, throughout the text Theoderic presents trenchant criticisms of clerical simony (a feature that it shares with Abbo's writings and with Theoderic's *Vita sancti Severi*), avaricious, ostentatious,

n. 23) p. 25f. (*quod nequaquam pauperes et peregrini apud nos communibus servitorum reficiuntur victualibus*), p. 30 (*Nunquam enim solet puer aliquis nostrum solus alicubi incedere sed semper bini*), and p. 58 (*Audivimus interdum in monasterio nostro a quibusdam perfectioribus fratribus*). When it comes to discussing monastic customs, Theoderic identifies with the Fleury monks: but when it comes to explaining the differences between the West and East Frankish monastic vocabularies, he identifies as a German monk, cf. *ibid.* p. 22 (*Est autem tritum apud eos proverbium unde se defendere solent, ne vilioribus cogantur uti vestimentis. Si inquirunt iuxta regule decretum ... necesse est aiunt ...*), p. 24 (*Horrea et granaria que apud nos spicaria vocantur*), p. 26 (*conchas quas mallias vocant ad corradenda legumina*), p. 28 (*vinum purum sive pigmentum quod clarum dicunt vel herbolatium vel hysopatum necnon et mellitum quod uuasledam vocant*), and p. 34 (*Sunt autem et in choro sedilia posita, tornatili politione compta que et dunigera vocant*). On this cf. also DAVRIL, Un moine (as in n. 23) p. 102.

97) On this cf. DÜMMLER, Über Leben (as in n. 24), and ORTH-MÜLLER, *Si ad plenum apostolica verba nequaquam valeam explanare* (as in n. 88).