

The Monastic Order In England A History Of Its Development From The Times Of St Dunstan To The Fourth

A comprehensive survey of the origins, development, and influence of the most important monastic order in the middle ages. This fascinating account of daily life in Westminster Abbey, one of medieval England's most important monastic communities is also a broad exploration of some major themes in the social history of the Middle Ages, by one of its most distinguished historians. - ;This is an authoritative account of daily life in Westminster Abbey, one of medieval England's greatest monastic communities. It is also a wide-ranging exploration of some major themes in the social history of the Middle Ages and early sixteenth century, by one of its most distinguished historians. Barbara Harvey exploits the exceptionally rich archives of the Benedictine foundation of Westminster to the full, offering numerous vivid insights into the lives of the Westminster monks, their dependants, and their benefactors. She examines the charitable practices of the monks, their food and drink, their illnesses and their deaths, the number and conditions of employment of their servants, and their controversial practice of granting corrodies (pensions made up in large measure of benefits in kind). All these topics Miss Harvey considers in the context both of religious institutions in general, and of the secular world. Full of colour and interest, *Living and Dying in England* is an original and highly readable contribution to medieval history, and that of the early sixteenth century. - ;By one of the greatest authorities on the subject -

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The study of monasteries has come a long way since late the late 19th century. The emphasis has shifted away from reconstructing the layouts of monastic buildings to a better understanding of the wider monastic environment. The papers in this volume, partly based on a conference held in Oxford in 1994, are written by some of today's foremost scholars and reflect the diversity of research now being carried out.

This book covers a period (1336-1485) neglected by historians, when many features of the modern world were germinating under the surface of medieval institutions: the age of Chaucer, Langland, Bradwardine and Wyclif, of the new Nominalism and the Conciliar Movement. David Knowles devotes part of his book to narrative, and part to analysis. The great abbeys are at their height of outward splendour, we see the building schemes of Ely and Gloucester, the impact of the Black Death, and the recovery from it; we see the monks and friars in controversy at Oxford, the attacks of Wyclif and the Lollards, helped by the satire of the poets; the conservative reaction, and the foundations and reforms of Henry V, followed by the Indian summer of the feudal aristocracy.

This book is a comprehensive study of the constitutional developments of the monastic orders in Britain between 1000 and 1300. This is the first of a series of volumes which have become recognised as one of the great monuments of English historical scholarship. The late Dom David Knowles began work on the subject in 1929; *The Monastic Order in England* appeared in 1948, 1955 and 1959. This volume begins the account of a whole way of Christian life and a unique element of English civilisation, from Anglo-Saxon times to the mid-sixteenth century. It opens with a survey of monastic life and activities of the old orders to 1340; goes on to record the impact of the Friars, and concludes with a general survey of the monasteries and their world.

The monastic life was of central importance in the Middle Ages. In one sense, monasteries were cut off from the world; in another, they forged vital links with it. This is a study of the regional growth of monasticism between 1069 and 1215, in what was the largest county in England. It studies those who entered monastic communities, and the impact of the growth of monasticism on the aristocracy (who founded and patronized monasteries) and the local community, on the landscape and economy of the county, and on regional identity.

The importance of the medieval abbot needs no particular emphasis. The monastic superiors of late medieval England ruled over thousands of monks and canons, who swore to them vows of obedience; they were prominent figures in royal and church government; and collectively they controlled properties worth around double the Crown's annual ordinary income. Moreover, as guardians of regular observance and the primary interface between their monastery and the wider world, abbots and priors were pivotal to the effective functioning and well-being of the monastic order. *The Abbots and Priors of Late Medieval and Reformation England* provides the first detailed study of English male monastic superiors, exploring their evolving role and reputation between the fourteenth and sixteenth centuries. Individual chapters examine the election and selection of late medieval monastic heads; the internal functions of the superior as the father of the community; the head of house as administrator; abbatial living standards and modes of display; monastic superiors' public role in service of the Church and Crown; their external relations and reputation; the interaction between monastic heads and the government in Henry VIII's England; the Dissolution of the monasteries; and the afterlives of abbots and priors following the suppression of their houses. This study of monastic leadership sheds much valuable light on the religious houses of late medieval and early Tudor England, including their spiritual life, administration, spending priorities, and their multi-faceted relations with the outside world. *The Abbots and Priors of Late Medieval and Reformation England* also elucidates the crucial part played by monastic superiors in the dramatic events of the 1530s, when many heads surrendered their monasteries into the hands of Henry VIII.

A major new history of English monasticism between the sixth and tenth centuries.

How guests were cared for in medieval monasteries, exploring the administrative, financial, spiritual and other implications.

This book was originally published in 1940 and was quickly recognised as a scholarly classic and masterpiece of historical literature. It covers the period from about 940, when St Dunstan inaugurated the monastic reform by becoming abbot of Glastonbury, to the early thirteenth century.

The first account of the dissolution of the monasteries for fifty years—exploring its profound impact on the people of Tudor England Shortly before Easter, 1540 saw the end of almost a millennium of monastic life in England. Until then religious houses had acted as a focus for education, literary, and artistic expression and even the creation of regional and national identity. Their closure, carried out in just four years between 1536 and 1540, caused a dislocation of people and a disruption of life not seen in England since the Norman Conquest. Drawing on the records of national and regional archives as well as archaeological remains, James Clark explores the little-known lives of the last men

and women who lived in England's monasteries before the Reformation. Clark challenges received wisdom, showing that buildings were not immediately demolished and Henry VIII's subjects were so attached to the religious houses that they kept fixtures and fittings as souvenirs. This rich, vivid history brings back into focus the prominent place of abbeys, priories, and friaries in the lives of the English people. Dom David Knowles surveys the monastic life and activities in the early Tudor period. He examines different abbots, bishops and others that shed new light on the fortunes of the Cistercian abbeys and on the influence upon the monks of the new humanist education. Monasteries are among the most intriguing and enduring symbols of Britain's medieval heritage. Simultaneously places of prayer and spirituality, power and charity, learning and invention, they survive today as haunting ruins, great houses and as some of our most important cathedrals and churches. This book examines the growth of monasticism and the different orders of monks; the architecture and administration of monasteries; the daily life of monks and nuns; the art of monasteries and their libraries; their role in caring for the poor and sick; their power and wealth; their decline and suppression; and their ruin and rescue. With beautiful photographs, it illustrates some of Britain's finest surviving monastic buildings such as the cloisters of Gloucester Cathedral and the awe-inspiring ruins of Rievaulx Abbey in North Yorkshire.

The Monastic Order in England by Dom David Knowles was originally published in 1940 and was quickly recognised as a scholarly classic and masterpiece of historical literature. It covers the period from about 940, when St Dunstan inaugurated the monastic reform by becoming abbot of Glastonbury, to the early thirteenth century. Its core is a marvellous narrative and detailed analysis of monasticism in twelfth-century England, brilliantly set in the continental background of all the monastic movements of the day - with a vivid evocation of Anselm, Ailred, Henry of Blois and a host of other central figures. Dom David himself brought this second edition up to date in 1963.

In 1960, five young men arrived at the imposing gates of Parkminster, the largest center of the most rigorous and ascetic monastic order in the Western world: the Carthusians. This is the story of their five-year journey into a society virtually unchanged in its behavior and lifestyle since its foundation in 1084. An Infinity of Little Hours is a uniquely intimate portrait of the customs and practices of a monastic order almost entirely unknown until now. It is also a drama of the men's struggle as they avoid the 1960s—the decade of hedonism, music, fashion, and amorality—and enter an entirely different era and a spiritual world of their own making. After five years each must face a choice: to make "solemn profession" and never leave Parkminster; or to turn his back on his life's ambition to find God in solitude. A remarkable investigative work, the book combines first-hand testimony with unique source material to describe the Carthusian life. And in the final chapter, which recounts a reunion forty years after the events described elsewhere in the book, Nancy Klein Maguire reveals which of the five succeeded in their quest, and which did not.

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