This is a very interesting book on the life and work of St. Æthelwold, a major figure in the ecclesiastical and political life of 10th-century England. The book provides a much-needed appraisal of his life and work, featuring a previously unprinted Middle English poem on the saint. 

The Life of St. Æthelwold is one of the most important and interesting sources for the history of Anglo-Saxon England and for the religious life of the time. The book is a valuable edition of a major source, which has been thoroughly researched and edited.

In this volume, George Molyneaux places the formation of the English kingdom in a European context, highlighting the development of the relatively standardised administrative apparatus of the so-called 'Anglo-Saxon state'. This substantially transformed the social structure of the whole island, but even in their Wessex heartlands they probably had few means to routinely regulate the conduct of the general populace. Detailed analysis of coins, shires, hundreds, and wapentakes suggests that it was only around the time of Edgar (957/9-975) that the Cerdicing kings developed the administrative system that would eventually define the English kingdom.

The central argument of The Formation of the English Kingdom in the Tenth Century is that the English kingdom which existed at the time of the Norman Conquest was defined by the geographical parameters of a set of administrative reforms implemented in the mid- to late 10th century, not by a vision of English unity going back to Alfred the Great (871-899). In the first half of the tenth century, successive Cerdicing kings established a loose domination over the other great potentates in Britain. They were celebrated as kings of the whole island, but even in their Wessex heartlands they probably had few means to routinely regulate the conduct of the general populace. 

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Read PDF Life Of St Aethelwold Oxford Medieval Texts

A sweeping and original history of the Anglo-Saxons by national bestselling author Marc Morris. Sixteen hundred years ago Britain left the

Roman Empire and swiftly fell into ruin. Grand cities and luxurious villas were deserted and left to crumble, and civil society collapsed into

chaos. Into this violent and unstable world came foreign invaders from across the sea, and established themselves as its new masters. The

Anglo-Saxons traces the turbulent history of these people across the next six centuries. It explains how their earliest rulers fought

relentlessly against each other for glory and supremacy, and then were almost destroyed by the onslaught of the vikings. It explores how

they abandoned their old gods for Christianity, established hundreds of churches and created dazzlingly intricate works of art. It charts the

extraordinary story of how the foundations of England were laid.

This book illuminates a period of history that is only dimly understood, separates the truth from the legend, and tells the

story of how a divided nation came into being. Drawing on a vast range of original evidence - chronicles, letters, archaeology and artefacts - renowned

historian Marc Morris offers a vivid portrayal of the English Saxon kings and other powerful figures of the time, including Some of the

most famous names in English history: Offa, Alfred the Great and Edward the Confessor, but also features a host of lesser known characters - ambitious queens, revolutionary

monks, fanatical bishops, saints, intolerant monks and grasping nobles. Through their remarkable careers we see how a new society, a new culture and a single

nation of free Englishmen was shaped from the ashes of the Roman Empire.

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The life of St Aethelwold, bishop of the monastic order of Benedictine in the eleventh century, is the focus of this book. A leading

figure of his time, he was a learned scholar, a prolific writer and a renowned spiritual leader. His life and work offer a fascinating

window into the world of the Anglo-Saxon church, and the book explores the unique way in which Anglo-Saxon kings understood the source and nature of their power, and of their own

wielding power (the king). Demonstrating how Anglo-Saxon kings were able to manipulate political ideologies to increase their own

royal power from a divine source, which led to conflicts between the interpreters of the divine will (the episcopate) and the individual

however, explores what it means to be a king, and how kings defined their own kingship in opposition to other powers. Kings derived their

identity.

Stealing Obedience brings a highly original approach to the study of Anglo-Saxon narratives of obedience in the adoption of religious

works on Anglo-Saxon kingship often take as their starting point the line from Beowulf: 'that was a good king'. This monograph,

Katherine O'Brien explores how a Christian notion of agent action – where freedom incurs responsibility – was a component of identity in the last hundred

years of Anglo-Saxon England, and investigates where agency (in the modern sense) might be sought in these narratives. Stealing Obedience

explores what it means to be a king, and how kings defined their own kingship in opposition to other powers. Kings derived their

identity.

O'Keeffe looks at Benedictine monasticism through the writings of Ælfric, Anselm, Osbern of Canterbury, and Goscelin of Saint-Bertin, as

well as liturgy, canon and civil law, chronicle, dialogue, and hagiography, to analyse the practice of obedience in the monastic context.

The volume also includes the first English translations of the Life and the miracle stories. Depending on their current needs and perceptions. The hagiography relating to St Benedict, which had been believed to cover more years than any other collection in Europe. Dr Wilson uses

different hagiographers, and how the saint was continually re-created in the image which the hagiographers or his community required,

In the eleventh-thirteenth centuries, and a number of miracles recorded in the fourteenth and fifteenth centuries. This span is greater even than

the day of St John's translation. The hagiographic works on John extend over nearly six hundred years from that written by Bede c. 731, the

extent that Henry V raised him to the status of a patron saint of England following the battle of Agincourt, which was fought on the feast

Saint-Jean-Brévelay, which is named after him. The great economic wealth of Beverley in the Middle Ages was largely due to it being a

major ecclesiastical centre focused around John's relics. His reputation as a powerful saint was harnessed not only to protect Beverley and

the economic growth of the town, but also to establish a powerful and influential house of Benedictine monks there. This is an

extensive study of the veneration of the English saint John the Evangelist, which explores the development of his cult from its origins to current manifestations. Peters recovers the riches of the monastic tradition for contemporary spiritual formation and

some evangelicals perceive monasticism as a relic from the past, a retreat from the world, or a shirking of the call to the Great Commission.

Comparing works by the two most prolific authors of the era, Byrhtferth of Ramsey and AElfric of Eynsham, Rebecca Stephenson explains

devotional practice, explaining why the monastic impulse is a valid and necessary manifestation of the Christian faith for today's church.

book Greg Peters, an expert in monastic studies who is a Benedictine oblate and spiritual director, offers a historical survey of monasticism

At the same time, contemporary evangelical spirituality desires historical Christian manifestations of the faith. In this accessibly written

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