John Cassian And The Reading Of Egyptian Monastic Culture

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Routledge Revivals Richard K Emmerson 2017-07-05 First published in 2006, Key Figures in Medieval Europe, brings together in one volume the most important people who lived in medieval Europe between 500 and 1500. Gathered from the biographical entries from the series, Routledge Encyclopedias of the Middle Ages, these A-Z biographical entries discuss the lives of over 575 individuals who have had a historical impact in such areas as politics, religion, and the arts. It includes individuals from places such as medieval England, France, Germany, Iberia, Italy, and Scandinavia, as well as those from the Jewish and Islamic worlds. In one convenient volume, students, scholars, and interested readers will find the biographies of the people whose actions, beliefs, creations, and writings shaped the Middle Ages, one of the most fascinating periods of world history.

Contextualizing Cassian Richard J. Goodrich 2007-08-02 A study of how John Cassian, a fifth-century Gallic author, tried to direct and reshape the development of Western monasticism. Richard J. Goodrich focuses on how Cassian's ascetic treatises were tailored to persuade a wealthy, aristocratic audience to adopt a more stringent, Christ-centred monastic life.

The SCM Dictionary of Christian Spirituality Gordon S. Wakefield 2003 This dictionary attempts to give direct access to the development of Christian Spirituality. It is a series of pieces written by experts to provide instant, accurate and thought-provoking information of high scholarship.

To what End Exegesis? Gordon D. Fee 2001 This insightful work amply demonstrates Fee's mastery of the exegetical task and illustrates the goal of exegesis in the service of both academy and church. He explores a wide range of concerns for readers and interpreters of the New Testament.

Lectio Divina Duncan Robertson 2011 During the Middle Ages the act of reading was experienced intensively in the monastic exercise of lectio divina 'the prayerful scrutiny of passages of Scripture, savored in meditation, memorized, recited, and rediscovered in the reader's own religious life. The rich literary tradition that arose from this culture includes theoretical writings from the Conferences of John Cassian (fifth century) through the twelfth-century treatises of Hugh of St. Victor and the Carthusian Guigo II; it also includes compilations, literary meditations, and scriptural commentary, notably on the Song of Songs. This study brings medievalist research together with modern theoretical reflections on the act of reading in a consolidation of historical scholarship,

**Desert Christians** William Harmless 2004-06-17 In this book, William Harmless provides an accessible introduction to early Christian monastic literature from Egypt and beyond. He introduces the reader to the major figures and literary texts, as well as offering an up-to-date survey of current questions and scholarship in the field. The text is enhanced by the inclusion of chronologies, maps, outlines, illustrations, and bibliographies. The book will not only serve as a text for graduate and advanced undergraduate courses on early Christianity, the Desert Fathers, and Christian asceticism, but it should stimulate further research by making the fruits of recent scholarship more readily and widely available.

**Tradition and Theology in St John Cassian** A. M. C. Casiday 2007 John Cassian (d. c.435) brought the teachings of the Egyptian desert fathers to the Latin West. A. M. C. Casiday offers a revisionist account of his work, restoring the stories he tells to a position of importance as an integral part of his monastic theology.

**The Least of These** Eric R. Severson 2007-06-01 This collection of primary documents from Christian history spans the second to eighteenth centuries (Irenaeus to George Whitefield). Severson has chosen writings that all deal with the interpretation of the Parable of the Sheep and Goats (Matthew 25:31-46).

**The Institutes** John Cassian 2021-02-18 After travelling to Egypt from Rome during the fourth century, known as the golden age of Christian Monasticism in the east, St John Cassian wrote two books for the benefit of those who were curious of the monastic life. This book is one of those two. The Institutes first describes the dress of the monks and their prayer life before writing about the 'eight vices' which any monk must struggle against. The Institutes is a classic monastic writing and essential reading for anyone who wants to benefit spiritually in overcoming their weaknesses or temptations. All the writings in this book are inspired either by the life or advices of the saintly monks whom St John encountered.

**Visions of Christ** Paul A. Patterson 2012 “In the late fourth century, tales began to circulate of 'anthropomorphites' dwelling in the Egyptian desert -- uneducated monks who crudely believed God to have a body. This characterization was accepted until the nineteenth-century discovery of "The Life of Apa Aphou of Pemdje". Although clearly defending the 'anthropomorphites,' this text does not promote any sort of anthropomorphism. Further analysis led many scholars to conclude that what the anthropomorphites were actually defending was the legitimacy of forming images of the Incarnate Christ in prayer. However, this view fails to fully explain numerous anti-anthropomorphite writings (those of Theophilus, Jerome, Cassian, Cyril and Augustine). Taking these into account, as well as certain Nag Hammadi texts and the works of Philo, Paul A. Patterson shows that the anthropomorphites were bearers of an ancient tradition, seeking in prayer the vision of the eternal, divine body of Christ."-- Publisher description.

**From the Nile to the Rhone and Beyond** Mark Sheridan 2012


**Reading Renunciation** Elizabeth A. Clark 1999-07-19 A study of how asceticism was promoted through Biblical interpretation, Reading Renunciation uses contemporary
literary theory to unravel the writing strategies of the early Christian authors. Not a general discussion of early Christian teachings on celibacy and marriage, the book is a close examination, in the author's words, of how "the Fathers' axiology of abstinence informed their interpretation of Scriptural texts and incited the production of ascetic meaning." Elizabeth Clark begins with a survey of scholarship concerning early Christian asceticism that is designed to orient the nonspecialist. Section Two is organized around potentially troubling issues posed by Old Testament texts that demanded skillful handling by ascetically inclined Christian exegetes. The third section, "Reading Paul," focuses on the hermeneutical problems raised by I Corinthians 7, and the Deutero-Pauline and Pastoral Epistles. Elizabeth Clark's remarkable work will be of interest to scholars of late antiquity, religion, literary theory, and history.

Saint John Cassian on Prayer
Augustine Casiday
Fairacres Publications 148

John Cassian is considered by the Church in the East and West to be one of the greatest of the early monastic writers. The breadth of his experience of eremitical life in the Egyptian desert, his distinction as a theologian and churchman, and his veneration for the Desert Fathers are conveyed in the ‘Institutes’ and ‘Conferences’. Augustine Casiday provides a new translation of the two classic conferences on 'Prayer', together with a critical introduction.

Foundations of Power and Conflicts of Authority in Late-antique Monasticism
Alberto Camplani 2007

The volume offers the acts of a meeting held at the University of Turin on the foundations of power and the conflicts of authority as documented by the monastic sources of East and West in Late Antiquity, with special reference to Max Weber's analysis of these notions. The issue is here examined from a variety of perspectives: the different meanings of power and authority in ancient monastic sources; the criteria by which authority is established within the monastic organizations; the kind of power and authority exercised towards outsiders; the relationship between monks and other authorities, especially the Church; the monks and their economic activity; the strategies for the solution of conflicts. The wide range of historical and cultural problems raised by these questions is what the present volume tries to illuminate through individual studies of a number of specific phenomena, events, and figures (from Shenute to John Cassian, from Abraham of Kashkar to Maxim the Confessor), paying particular attention to monasticism in Egypt, Palestine, Africa, and Persia.

Quakers Reading Mystics
Michael Birkel
2018-05-09
This study explores the reception of mystical texts among Quakers, looking at Robert Barclay and John Cassian, Sarah L. Grubb and Jeanne Guyon, Caroline Stephen and Johannes Tauler, Rufus Jones and Jacob Boehme, and Teresina Havens and Buddhist texts.

The American Benedictine Review
2016

The Blue Sapphire of the Mind
Douglas E. Christie 2012-12-20
Drawing on insights from the early Christian monastics as well as the ecological writings of such figures as Henry David Thoreau, Aldo Leopold, Annie Dillard, and others, Christie forges a distinctively contemplative vision of ecological spirituality that could, he contends, serve to ground the work of ecological restoration.

Out of Egypt: Biblical Theology and Biblical Interpretation
Zondervan, 2011-03-01
Biblical theology attempts to explore the theological coherence of the canonical witnesses; no serious Christian theology can overlook this issue. The essays in the present volume illustrate the complexity and richness of the conversation that results from attentive consideration of the question. In a time when some voices are calling for a moratorium on biblical theology or pronouncing its concerns obsolete, this collection of meaty essays demonstrates the continuing vitality and necessity of the enterprise. Richard B. Hays, George Washington Ivey Professor of
New Testament, The Divinity School, Duke University, USA This volume on biblical theology jumps into the fray and poses the right kind of questions. It does not offer a single way forward. Several of the essays are quite fresh and provocative, breaking new ground (Bray, Reno); others set out the issues with clarity and grace (Bartholomew); others offer programmatic analysis (Webster; Bauckham); others offer a fresh angle of view (Chapman, Martin). The success of this series is in facing the challenge of disarray in biblical studies head-on and then modeling a variety of approaches to stimulate our reflection. Christopher Seitz, Professor of Old Testament and Theological Studies, St. Andrews University, UK

Ascetics, Society, and the Desert James E. Goehring 1999-05-01 Through rigorous examination of papyrological documentary sources, archaeology, and traditional literary sources, James Goehring gradually forces a new direction in understanding the evolution of monasticism. He ably transforms these sources into a clear narrative, thereby infusing the history of Egyptian monasticism with renewed energy.

Inquiry about the Monks in Egypt Rufinus (of Aquileia) 2019 From September 394 to early January 395, seven monks from Rufinus of Aquileia’s monastery on the Mount of Olives made a pilgrimage to Egypt to visit locally renowned monks and monastic communities. Shortly after their return to Jerusalem, one of the party, whose identity remains a mystery, wrote an engaging account of this trip. Although he cast it in the form of a first-person travelogue, it reads more like a book of miracles that depicts the great fourth-century Egyptian monks as prophets and apostles similar to those in the Bible. This work was composed in Greek, yet it is best known today as Historia monachorum in Aegypto (Inquiry about the Monks in Egypt), the title of the Latin translation of this work made by Rufinus, the pilgrim-monks’ abbot. The Historia monachorum is one of the most fascinating, fantastical, and enigmatic pieces of literature to survive from the patristic period. In both its Greek original and Rufinus’s Latin translation it was one of the most popular and widely disseminated works of monastic hagiography during Late Antiquity and the Middle Ages. Modern scholars value it not only for its intrinsic literary merits but also for its status, alongside Athanasius’s Life of Antony, the Pachomian dossier, and other texts of this ilk, as one of the most important primary sources for monasticism in fourth-century Egypt. Rufinus’s Historia monachorum is presented here in English translation in its entirety. The introduction and annotations situate the work in its literary, historical, religious, and theological contexts.

The Slow Fall of Babel Yuliya Minets 2021-12-31 Explores how early Christianity sought to define its relationship to speakers of foreign languages.

Oasis of Wisdom David G. R. Keller 2005 "Introduces readers to the wisdom of the desert elders in the context of their daily lives, presenting their background (historical, cultural, and religious) and describing the environment of solitude, ascetic disciplines, labor, and interactions with other people that was the source of their wisdom"--Provided by publisher.

Tradition and Theology in St John Cassian A. M. C. Casiday 2006-11-30 Though the monastic writings of St John Cassian have been enduringly popular, his reputation (not least as a theological author) has been seriously compromised. A. M. C. Casiday begins with an evaluation of conventional ideas about Cassian and, finding them seriously flawed, offers the uirst sustained attempt at re-reading Cassian's works for their theological significance. Specific attention is called to the Christological aspects of Cassian's monastic anthropology. Throughout, reference is made to Cassian’s contemporaries - both well-known figures like Augustine of Hippo, Evagrius Ponticus, Vincent of Lérins, and Nestorius, and lesser-known figures such as Prosper of Aquitaine, Valerian of Cimiez, and Paul of Tamma - in order to offer an analysis of
Cassian's writings and their significance that is unencumbered by anachronism.

**John Cassian and the Reading of Egyptian Monastic Culture**

Steven D. Driver 2013-11-05 This book examines the method of meditative reading encouraged by John Cassian (c. 360-435) in his ascetic writings, the bulk of which are fictive dialogues that purportedly record the instruction he had received from Egyptian Christian monks. This instruction was at its core an interactive experience, depending upon both the discernment of the master and diligent application of instruction by the student. Driver examines Cassian's understanding of the act of reading and suggests the implications of this for Cassian's monastic teaching and it interprets Cassian's method of reading in light of contemporary discussions of reading and the self.

**The Reading of Egyptian Monastic Culture in John Cassian**

1995

**Medieval Monks and Their World: Ideas and Realities**

David Blanks 2006-10-13 These essays examine the ideas that were important to monks and the intersections between the monks and the secular world. The volume explores the ideas and realities that shaped the lives of monks over the medieval millennium.

**The Conferences of John Cassian**

John Cassian THE obligation, which was promised to the blessed Pope Castor in the preface to those volumes which with God's help I composed in twelve books on the Institutes of the Coenobia, and the remedies for the eight principal faults, has now been, as far as my feeble ability permitted, satisfied. I should certainly like to see what was the opinion fairly arrived at on this work both by his judgment and yours, whether, on a matter so profound and so lofty, and one which has never yet been made the subject of a treatise, we have produced anything worthy of your notice, and of the eager desire of all the holy brethren. But now as the aforesaid Bishop has left us and departed to Christ, meanwhile these ten Conferences of the grandest of the Fathers, viz., the Anchorites who dwelt in the desert of Scete, which he, fired with an incomparable desire for saintliness, had bidden me write for him in the same style (not considering in the greatness of his affection, what a burden he placed on shoulders too weak to bear it)--these Conferences I have thought good to dedicate to you in particular, O blessed Pope, Leontius, and holy brother Helladius.

**Aeterna Press**

**The Company of Preachers**


**Thought, Culture, and Historiography in Christian Egypt, 284-641 AD**

Tarek M. Muhammad 2021-03-01 This book contains
15 papers which were presented by specialists from Europe and Egypt at two conferences held at Ain Shams University, Egypt, in 2014 and 2015. Eight of the articles deal with the history of Late Antique Egypt in its manifold aspects, from monasticism and Coptic manuscripts, to the organization of the Arab conquest. The other seven contributions provide new writings from that historical period published here for the first time, or give new readings of texts earlier known as inscriptions, papyri and ostraca, and offer a close-up look at the historical setting outlined in the first part of this book.

**John Cassian and the Reading of Egyptian Monastic Culture** Steven D. Driver 2013-11-05 This book examines the method of meditative reading encouraged by John Cassian (c. 360-435) in his ascetic writings, the bulk of which are fictive dialogues that purportedly record the instruction he had received from Egyptian Christian monks. This instruction was at its core an interactive experience, depending upon both the discernment of the master and diligent application of instruction by the student. Driver examines Cassian's understanding of the act of reading and suggests the implications of this for Cassian's monastic teaching and it interprets Cassian's method of reading in light of contemporary discussions of reading and the self.

**Intrepid Lover of Perfect Grace** Alexander Y. Hwang 2009-05-01 Intrepid Lover of Perfect Grace provides students and scholars with the first biography of Prosper of Aquitaine (388-455) and the first book-length study in English of this important figure in the history of Christianity.

**Cassian's Conferences** Dr Christopher J Kelly 2013-06-28 This book explores Cassian's use of scripture in the Conferences, especially its biblical models to convey his understanding of the desert ideal to the monastic communities of Gaul. Cassian intended the scriptures and, implicitly, the Conferences to be the voices of authority and orthodoxy in the Gallic environment. He interprets familiar biblical characters in unfamiliar ways that exemplify his ideal. By imitating their actions the monk enters a seamless lineage of authority stretching back to Abraham. This book demonstrates how the scriptures functioned as a dynamic force in the lives of Christian monks in the fourth and fifth centuries, emphasizes the importance of Cassian in the development of the western monastic tradition, and offers an alternative to the sometimes problematic descriptions of patristic exegesis as "allegory" or "typology". Cassian has been described as little more than a provider of information about Egyptian monasticism, but a careful reading of his work reveals a sophisticated agenda to define and institutionalize orthodox monasticism in the Latin West.

**Death of the Desert** Christine Luckritz Marquis 2022-02-04 Death of the Desert offers a fresh examination of Archbishop Theophilus of Alexandria's banishment of the so-called Tall Brothers, four Origenist monks who led monastic communities in the western Egyptian desert, and brings into dialogue narrative strands that have largely been separated in the scholarly tradition.

**Sites of the Ascetic Self** Niki Kasumi Clements 2020-05-31 Sites of the Ascetic Self reconsiders contemporary debates about ethics and subjectivity in an extended engagement with the works of John Cassian (ca. 360–ca. 435), whose stories of extreme asceticism and transformative religious experience by desert elders helped to establish Christian monastic forms of life. Cassian’s late ancient texts, written in the context of social, cultural, political, doctrinal, and environmental change, contribute to an ethics for fractured selves in uncertain times. In response to this environment, Cassian’s practical asceticism provides a uniquely frank picture of human struggle in a world of contingency while also affiriming human agency in ways that signaled a challenge to followers of his contemporary, Augustine of Hippo. Niki Kasumi Clements brings these historical and textual analyses of Cassian’s monastic works into conversation with contemporary
debates at the intersection of the philosophy of religion and queer and feminist theories. Rather than focusing on interiority and renunciation of self, as scholars such as Michel Foucault read Cassian, Clements analyzes Cassian’s texts by foregrounding practices of the body, the emotions, and the community. By focusing on lived experience in the practical ethics of Cassian, Clements demonstrates the importance of analyzing constructions of ethics in terms of cultivation alongside critical constructions of power. By challenging modern assumptions about Cassian’s asceticism, Sites of the Ascetic Self contributes to questions of ethics, subjectivity, and agency in the study of religion today.

Conferences

John Cassian 1985 Drawing on his early experience as a monk in Bethlehem and Egypt, John Cassian (c. 365-c. 435) journeyed to the West to found monasteries in Marseilles and the region of Provence. Conferences is his masterpiece, a study of the Egyptian ideal of the monk.

Key Figures in Medieval Europe

Richard K. Emmerson 2013-10-18 From emperors and queens to artists and world travelers, from popes and scholars to saints and heretics, Key Figures in Medieval Europe brings together in one volume the most important people who lived in medieval Europe between 500 and 1500. Gathered from the biographical entries from the on-going series, the Routledge Encyclopedias of the Middle Ages, these A-Z biographical entries discuss the lives of over 575 individuals who have had a historical impact in such areas as politics, religion, or the arts. Individuals from places such as medieval England, France, Germany, Iberia, Italy, and Scandinavia are included as well as those from the Jewish and Islamic worlds. A thematic outline is included that lists people not only by categories, but also by regions. For a full list of entries, contributors, and more, visit the Routledge Encyclopedias of the Middle Ages website.

Ascetic Pneumatology from John Cassian to Gregory the Great

Thomas L. Humphries 2013-10 A study of how Christians understood the Holy Spirit in the 5th and 6th centuries. Humphries argues that we can see various schools of thought within Christianity in this period, but that many of them are occupied with similar questions about how to understand human life and how to understand divine life.

Dressing Judeans and Christians in Antiquity

Kristi Upson-Saia 2016-05-13 The past two decades have witnessed a proliferation of scholarship on dress in the ancient world. These recent studies have established the extent to which Greece and Rome were vestimentary cultures, and they have demonstrated the critical role dress played in communicating individuals’ identities, status, and authority. Despite this emerging interest in ancient dress, little work has been done to understand religious aspects and uses of dress. This volume aims to fill this gap by examining a diverse range of religious sources, including literature, art, performance, coinage, economic markets, and memories. Employing theoretical frames from a range of disciplines, contributors to the volume demonstrate how dress developed as a topos within Judean and Christian rhetoric, symbolism, and performance from the first century BCE to the fifth century CE. Specifically, they demonstrate how religious meanings were entangled with other social logics, revealing the many layers of meaning attached to ancient dress, as well as the extent to which dress was implicated in numerous domains of ancient religious life.

The Monastic Landscape of Late Antique Egypt

Darlene L. Brooks Hedstrom 2017 Darlene L. Brooks Hedstrom offers a new history of the field of Egyptian monastic archaeology. It is the first study in English to trace how scholars identified a space or site as monastic within the Egyptian landscape and how such identifications impacted perceptions of monasticism. Brooks Hedstrom then provides an ecohistory of Egypt's tripartite landscape to offer a reorientation of the perception of the physical landscape. She analyzes late-antique documentary evidence, early
monastic literature, and ecclesiastical history before turning to the extensive archaeological evidence of Christian monastic settlements. In doing so, she illustrates the stark differences between idealized monastic landscape and the actual monastic landscape that was urbanized through monastic constructions. Drawing upon critical theories in landscape studies, materiality and phenomenology, Brooks Hedstrom looks at domestic settlements of non-monastic and monastic settlements to posit what features makes monastic settlements unique, thus offering a new history of monasticism in Egypt.