

The Lives Of The Desert Fathers The Historia Monachorum In Aegypto Cistercian Studies No 34

Balance of the HeartMetaphrasis:A Byzantine Concept of Rewriting and Its Hagiographical ProductsThe Library of ParadiseEcospiritualityCistercian StudiesCorpus scriptorum Christianorum OrientaliumSt. Vladimir's Theological QuarterlyCistercian Studies QuarterlyHomiletica from the Pierpont Morgan LibraryMonographic SeriesStudies and Texts - Pontifical Institute of Mediaeval StudiesGreetings in the LordLibrary of Congress CatalogsDiscoveries: Coptic EgyptByzantine StudiesGaude Virgo GloriosaPractice in LearningThe American Benedictine ReviewSubject Guide to Books in PrintThe Lives of the Desert Fathers Lois Farag David Allen Michelson Rachel Wheeler Cistercians Bernard Carra de Vaux Library of Congress Pontifical Institute of Mediaeval Studies AnneMarie Luijendijk Library of Congress Christian Cannuyer Juan Carlos Conde Rolf H. Bremmer (jr.)

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desert spirituality speaks to the mind and heart it is a spirituality that helps us balance our work and daily obligations and figure out our priorities and the place of god in our lives desert spirituality addresses our most intimate thoughts and helps us analyze the roots of our spiritual setbacks its essence is to love the lord with all our heart soul and mind matt 22 37 starting in fourth century egypt desert spirituality has become a global phenomenon it has endured through the centuries because it is practical and simple it tells us how to live out scripture in our daily lives it is also profound it is deeply rooted in the theology of the incarnation and the renewal of creation by the resurrection the desert fathers and mothers left us short wisdom sayings revealing their inner experience in their long journey toward being with god they speak about scripture and prayer but also about how to love our neighbors discern our thoughts and evaluate our daily activities come learn from these desert

dwellers as they teach us about the examination of thoughts the discernment of the soul and the balance of the heart

metaphrasis a byzantine concept of rewriting and its hagiographical products represents a first and authoritative discussion of rewriting in byzantium it brings together a rich variety of articles that treat the topic of hagiographical rewriting from various angles the contributors discuss and comment on different kinds of texts in greek and other languages including apophthegmata patrum passions saints lives enkomia miracle collections synaxaria and menologia which date from late antiquity to late byzantium the volume offers a series of case studies examining how the same legends evolved through time by the process of rewriting it is shown that the main driving force behind such rewriting was adaptation to different audiences and contexts this work argues that rewriting is central to christian cultures in the middle ages contributors are andria andreou anne alwis stavroula constantinou koen de temmerman kristoffel demoen marina detoraki bernard flusin laura franco martin hinterberger christian høgel daria dresh klazina staat julie van pelt robert wiśniewski and john wortley

contemplative reading is a spiritual practice developed by christian monks in sixth and seventh century mesopotamia the library of paradise tells the story of this syriac tradition in three phases its establishment as an ascetic practice the articulation of its theology and its maturation and spread

ecospirituality for the first time comprehensively introduces and lays the foundation for further individual growth in the burgeoning field of ecospirituality rachel wheeler covers the background for environmentally oriented spirituality in the christian tradition beginning with expressions of creation care and creation degradation in the judeo christian scriptures and moving through important moments and figures in the history of christian spirituality with this foundation in place she reveals how expressions of renewed interest in creation care are showing up amid our compromised living habitats today and shows what ideas laid the groundwork for beginning to speak of god human identity and human responsibility in certain ways turning to ecospiritual practice wheeler presents specific practices from a variety of global religious traditions paying particular attention to indigenous spiritual traditions she also explores interdisciplinary areas that have combined some essential aspects of their own focus of engagement with ecology and furthermore with ecospirituality such areas as ecojustice ecofeminism ecowomanism and eco poetics all provide points of contact with the work that ecospirituality makes possible and have important implications for personal and social transformation wheeler s concise introduction to ecospirituality is not only a foundation laying tool for educators but also a concise thorough way for individuals and students to gain a comprehensive understanding of ecospirituality and why it matters

investigates private letters and official documents found at the ancient egyptian city of oxyrhynchus pertaining to christians in the pre constantinian era taking the reader to the marketplace church and court room analyzes scribal habits discovers the city s first known bishop and examines his work and finds evidence of christian resistance during times of persecution provided by publisher

egypt land of the bible has been home since the time of christ to an ancient sect of christians called the copts according to legend mark the evangelist founded their church in alexandria in the 1st century ad when egypt was under roman rule and practiced polytheistic religions though egypt long ago became a muslim nation the copts maintained their traditions and rites at monasteries and villages throughout the Nile valley the river delta and the mediterranean coast and still do so today

throughout the early middle ages education and learning in western europe underwent a substantial development from Italy across the alps from latin to the vernacular and from secular to although not exclusively religious with latin as its prime medium developments in education and learning were genuinely international and allowed for a steady exchange of teachers and texts across borders and institutions members of the fifth century gallo roman senatorial classes such as eucherius of Lyons and cassiodorus became bishops abbots or founders of monasteries and thereby catalysts in the transformation from secular to religious education then as now intellectuals travelled taking both their learning and their books with them theodore of tarsus travelled from the extreme end of the mediterranean to Italy and across the alps John Scottus Eriugena migrated from Ireland to France Boniface from England to Germany while Abbo later made a journey from Fleury to Abingdon and back to name only a few examples with the mobility of intellectuals comes the movement of texts and books ranging from Pliny's *Historia Naturalis* and Isidore's *Etymologiae* or the works of Bede to many of the smaller texts and fragments which have been the subject of study in the Storehouses project although almost all of the precise details of classroom practice in the early middle ages remain hidden to the modern eye and identifiable students copy books or note pads are rare some of the texts and books that have survived still recall the monastic auditorium or *schola* because of their potential use in the classroom or in view of the texts found in these books often these texts and manuscripts testify to the international developments outlined above and to the international nature of the world of early medieval learning the articles in this second volume of Storehouses of Wholesome Learning emanate from the second workshop in the project this time held at Leiden in June 2005 they focus on illuminating the multifaceted practice of learning by laying bare the exchanges of scholarship between the British Isles and the continent from the development of the *foetus* found in Bremmer's contribution to the fifteen signs of doomsday the encyclopaedic knowledge that was disseminated all over western Europe in written texts and in all likelihood through oral transmission featured strongly in the practice of early medieval learning the subject of that learning was nothing less than life itself both in the physical and in the spiritual sense of the word

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