

Dorotheos Of Gaza Discourses And Sayings Cistercian Studies

This volume deals with the role of saints and exemplary persons in Judaism and Christianity throughout history to the present time in an interdisciplinary perspective.

The book deals with the history of the monastic community in the region of Gaza in Late antiquity. It examines the monastic career and teachings of central figures such as Abba Isaiah, Peter the Iberian, Barsanuphius and John, and Dorotheus. The social, religious and material aspects of this community are discussed in comparison with other contemporary monastic centers.

Pastor of a bilingual, multicultural church for more than a decade, Gary Commins knows that “diversity” is a spiritual exercise that can be as charged with anxiety as it is laced with hope. In *Becoming Bridges*, Commins lays the groundwork for diversity as an intrinsic part of the life of faith and calls us to become “bridge people”: people who are willing to traverse gaps of ignorance and bridge the things that separate us—religion, race, culture, class, gender, and sexual orientation.

The *Ladder of Divine Ascent*, the work of an otherwise shadowy figure, John Climacus (meaning of the Ladder), abbot of St. Catherine's, Sinai (ca. 579-649 CE), is one of the most popular and enduring classics of Greek ascetic spiritual direction. Hailed as the great synthesis of early ascetic writings, the Ladder presents a spirituality self-consciously rooted in the literary and theological tradition of the Desert Fathers and the Great Old Men of Gaza. Despite its

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incredible popularity among monastic and lay readers, the Ladder is virtually unknown in scholarship. In this work, Jonathan L. Zecher offers a sustained study of the Ladder's spiritual vision, which is contextualized within an equally sustained genealogical survey of Climacus' own tradition. The Ladder is built up through the 'memory of death', a term referring to admonitions of early authors to remember one's inevitable but unknowable death and to contemplate the divine judgment which would follow to cultivate particular ascetic, Christian, lifestyles in their readers. In the literature that formed Climacus, every aspect of the 'memory of death' varied considerably, but Climacus draws these together in the Ladder so that death and the judgment which follows defines a symbolic framework within which monks reflect on their past and approach the future. Climacus also took up metaphorical practices of dying to oneself and others to craft an idea of spiritual progress in the imitation of Christ taking into account failure and frailty. At the heart of this study is the abiding question of how tradition forms, and in the Ladder is an outstanding example of how unflinching fidelity to tradition results in a creative, synthetic achievement.

Liturgical theologian Don Saliers published an essay in 1979 challenging both the Church's and the theological academy's understanding of the relationship of liturgy and ethics. "Liturgy and the Moral Self" features Saliers' provocative essay, an introductory chapter, and sections on liturgical theology, the formation of character, and words and music--each with a single-page introduction to the chapters that follow.

This volume provides an anthology of about 40 primary source documents that describe the work of religious communities that took care of pilgrims and the sick in the late antique and early medieval world. The project identifies letters, diary accounts, instructions, sermons,

travelogues, and community records and rules that give us a window into a world of early communities that saw it as their duty and their privilege to care for the sick, to safeguard the pilgrim, and to host the stranger. Each document is placed in historical, geographical, and social context as it contributes to an emerging picture of these communities. The volume addresses the motivations and practices of communities that risked extending hospitality. Why did these communities take great risks for the socially vulnerable? What stake did they have in pilgrims and the sick? What communal experiences supported and sustained both the communities and their audiences? How was hospitality cultivated?

The spirituality and lives of the desert fathers and mothers are often seen as the beginning and end of Christian monastic life. Their stories and messages inspire not only the most devout Christians but also the “nones” and the “dones.” In *Desert Dangers and Delights* John Michael Talbot reflects on his experience as a spiritual father and a popularizer of Catholic Christian spirituality through his music and teaching. He uses his own stories, Scripture, and the stories and sayings of the desert fathers and mothers to show a radically alternative way of living and thinking in Christ. With questions for reflection at the end of each chapter, this book will aid all readers, from experienced monastics to those just beginning a spiritual journey with Christ.

Liturgical Subjects examines the history of the self in the Byzantine Empire, challenging narratives of Christian subjectivity that focus only on classical antiquity and the Western Middle Ages. As Derek Krueger demonstrates, Orthodox Christian interior life was profoundly shaped by patterns of worship introduced and disseminated by Byzantine

clergy. Hymns, prayers, and sermons transmitted complex emotional responses to biblical stories, particularly during Lent. Religious services and religious art taught congregants who they were in relation to God and each other. Focusing on Christian practice in Constantinople from the sixth to eleventh centuries, Krueger charts the impact of the liturgical calendar, the eucharistic rite, hymns for vigils and festivals, and scenes from the life of Christ on the making of Christian selves. Exploring the verse of great Byzantine liturgical poets, including Romanos the Melodist, Andrew of Crete, Theodore the Stoudite, and Symeon the New Theologian, he demonstrates how their compositions offered templates for Christian self-regard and self-criticism, defining the Christian "I." Cantors, choirs, and congregations sang in the first person singular expressing guilt and repentance, while prayers and sermons defined the collective identity of the Christian community as sinners in need of salvation. By examining the way models of selfhood were formed, performed, and transmitted in the Byzantine Empire, *Liturgical Subjects* adds a vital dimension to the history of the self in Western culture.

"In *Flannery O'Connor, Hermit Novelist*, Richard Giannone explores O'Connor's identification with these early Christian monastics, a bond that stemmed from her faith as well as her own isolation and physical suffering from lupus, and the ways in which their strange, still voices illuminate her fiction.

Another classic from the foremost Trappist scholar writing today. Fr. Michael Casey, in

his usual compelling style, covers many aspects of spirituality, including discernment, spiritual direction, pastoral care, and living in community— applicable to religious and lay people alike. His reflections on Benedictine spirituality are vividly presented and filled with remarkable insights and advice.

To read and visualize the transfiguration of Christ is to enter its mystery and encounter its hope. Like the Gospel writers and the disciples who climbed the mountain with Jesus, we struggle to tell the story and explain its meaning. Yet this astounding event reveals God's ultimate purpose in sending his Son--the complete restoration of humanity and all creation--our transfiguration in Christ. The light and glory of that moment reveal a destiny that is infinite and eternal, made possible by the power of grace. Transfiguration is the trajectory and goal of our spiritual journey. Across time and space, Christians have reflected on the mystery and hope epitomized in the transfiguration, yet their voices have been heard primarily within their own cultural and ecclesiastical contexts. This study gathers many of those voices from the panorama of Scripture and church history and finds in them the common theme of radical transformation in Christ. The point of this theological conversation is spiritual transfiguration and hope for each of us as we reach toward the future Christ has shown us in himself.

Explaining the Cosmos analyzes the writings of three thinkers associated with Gaza: Aeneas, Zacharias and Procopius. Together, they offer a case study for the

appropriation, adaptation, and transformation of classical philosophy in late antiquity, and for cultural transitions more generally in Gaza. Aeneas claimed that the "Academy and Lyceum" had been transferred to Gaza. This book asks what the cultural and intellectual characteristics of the Gazan "Academies" were, and how members of the schools mixed with local cultures of Christians, philosophers, rhetoricians and monks from the local monasteries. Aeneas, Zacharias and Procopius each contributed to debates about the creation and eternity of the world, which ran from the Neoplatonist Proclus into the sixth-century disputes between Philoponus, Simplicius and Cosmas Indicopleustes. The Gazan contribution is significant in its own right, highlighting distinctive aspects of late-antique Christianity, and it throws the later philosophical debates into sharper relief. Focusing on the creation debates also allows for exploration of the local cultures that constituted Gazan society in the late-fifth and early-sixth centuries. Explaining the Cosmos further explores cultural dynamics in the Gazan schools and monasteries and the wider cultural history of the city. The Gazans adapt and transform aspects of Classical and Neoplatonic culture while rejecting Neoplatonic religious claims. The study also analyses the Gazans' intellectual contributions in the context of Neoplatonism and early Christianity. The Gaza which emerges from this study is a set of cultures in transition, mutually constituting and transforming each other through a fugal pattern of exchange, adaptation, conflict and collaboration. Exegesis, as theologians and historians of art, religion, and literature, have come

increasingly to acknowledge, has traditionally utilized visual devices of all kinds. This volume examines the many ways in which images functioned as instruments of scriptural hermeneutics in early modern Europe.

This analytical, polemical, and personal book creates a lively interaction between mysticism and activism. Looking beyond superficial links between spirituality and justice, it creates an in-depth engagement of mysticism as an inner revolution and activism as a mirroring socioeconomic transfiguration. Based on the twin premises of the mystical tradition and Social Gospel-liberation theology that those who experience God in prayer or engage in social action ought to be our primary theologians, it examines what these two traditions say about theology, to each other, and to us. The broad synthesis that results from this fascinating dialogue brings new insights into mysticism, activism, theology, and ethics, and casts a unique light on how we pray and live. *If Only We Could See* brings together a wealth of spiritual material from the early Desert, medieval mystics, and modern spiritual writers alongside an equally rich resource of abolitionists, anti-apartheid activists, civil rights leaders, nonviolent change agents, and peacemakers. The results yield valuable insights for a theology that challenges every personal and political status quo.

These pastoral notes concern an effort to provide a pastoral input to my congregations in a way that is not sermonic in nature. The “Letters to Anna” deal with reflections on spiritual matters addressed to a young girl asking about

matters of faith. The “Occasional Pamphlets” represent various other writings of a largely pastoral nature.

The joyful news (Ev-angelia) that Jesus not only brought to humanity but mostly experienced for her sake, was spread out of necessity through symbolisms difficult to understand. So the New Testament might now seem to us (and indeed is) a seven-sealed book which is cautious in revealing its treasures. Yet, this shouldn't discourage us but on the contrary should urge us in finally developing a living relationship with it; knowing with certainty that if we begin penetrating even a little into its mysteries, they will constitute for us invigorating waters which will quench our spirit's thirst.

A deeply personal take on the mystery of what lies beyond death When he was 23 years old, Dale Allison almost died in a car accident. As a result of this experience, his ideas about death and the hereafter changed dramatically. In *Night Comes* Allison wrestles with big questions concerning the last things -- What happens to us after we die? Why does death so often terrify us? Armed with his acknowledged expertise in historical, theological, and biblical scholarship, Allison offers an engaging, personal exploration of such themes as death and fear, resurrection and judgment, and hell and heaven, discussing all these in light of modern science, Scripture, the history of doctrine, and his own

experience. As he ponders, explains, criticizes, and creatively imagines -- engaging throughout with biblical texts, church fathers, rabbinic scholars, poets, and philosophers -- Allison offers fascinating fare that will captivate many a reader's heart and soul.

History is strewn with examples of failed leadership. The book ends for these stories, we contend, are abusive power and control (tyranny) on one hand and "me" (narcissism) on the other. Tyranny gives us such notables as Hitler, Stalin, Pol Pot, Nero and Ivan the Terrible. Narcissism gives us Bernard Maddoff, Enron, Jim Bakker, Henry the 8th, and Louis the 14th. With so many examples of failed leadership, why have we not learned our lesson? Why do we keep repeating our mistakes? The answer lies in human nature. Some people lust for power and control over others, and if the truth be told, others prefer being "told what to do" because then they don't have to think or take responsibility for their actions: being controlled gives them someone to blame. Others crave attention and seek the adulation of those around them and, like the victims of tyranny, those ruled by narcissists prefer a hero figure to adore in good times, and blame in bad times. Christianity is both belief and practice. Therefore it is both critical, and the authors argue, necessary, that the leadership practices of Christians be consistent with the faith. What do you do when you've tried the theories and they

aren't working? You move beyond tyranny and narcissism. Where do you go? You go to historic Christianity. At the heart of the Christian revelation you will discover a timeless organizational model that is founded upon the Holy Trinity, and a leadership model incarnated in Jesus Christ both of which are relevant for daily living and decision making, no matter what your organization. It's time to stop acquiescing to tyranny and narcissism as if things cannot be better. It's time to claim the higher ground. This takes leadership born of courage, strength, character, discipline and faith. It also takes knowing where you want to go. The authors provide a well-grounded blueprint. Beginning with a Trinitarian vision of a communion of persons, McKibben and Williams outline in many practical ways how it is possible to make hierarchy and conciliarity complementary aspects of a leadership based on mutual service and accountability. If you are disillusioned with organizational church life, or simply frustrated at the gap between theology and administration, then this book will be a source of hope. If you are disillusioned with organizational church life, or simply frustrated at the gap between theology and administration, then this book will be a source of hope....this is a pioneering work. Fr. John A. Jillions Associate Professor, Saint Paul University, Ottawa, Canada; Vice-President of the Canadian Council of Churches Beyond Tyranny and Narcissism addresses organizational realities that all churches and

businesses struggle with, and does so from the perspective of the historic Christian faith by drawing on the doctrine of the Holy Trinity and Christ's leadership style. It is the best single practical treatment on the Holy Trinity I have read. Dr Richard J. Mouw President, Fuller Theological Seminary

The Oxford Handbook of Christian Monasticism addresses, for the first time in one volume, multiple strands of Christian monastic practice. Forty-four essays consider historical and thematic aspects of the Catholic, Eastern Orthodox, Oriental Orthodox, Protestant, and Anglican traditions, as well as contemporary 'new monasticism'.

John Moschos' *Spiritual Meadow* is one of the most important sources for late sixth-early seventh century Palestinian, Syrian and Egyptian monasticism. Introducing appropriate historical and theological background to the tales, Ihssen demonstrates how Moschos' tales address issues of the autonomy of individual ascetics and lay persons in relationship with authority figures. Whilst teaching us about the complicated relationships between personal agency and divine intercession, Moschos' tales can also be seen to reveal liminal boundaries we know existed between the secular and the religious.

Drawing on the Eastern Orthodox tradition of asceticism and integrating it with recent Western thought on liturgy, David W. Fagerberg examines the interaction

between the two and presents a powerful argument that asceticism is necessary for understanding liturgy as the foundation of theology

Daily readings from Christian spiritual masters -- from Basil the Great to Evelyn Underhill -- for devotional use all year long.

The wisdom of the desert fathers and mothers lies in their experiences of solitude, prayer, community life, work, and care for their neighbors. Their goal was transformation of their lives through openness to the presence and energy of God in Christ. They taught by example and by sharing narratives and sayings that reflect the deep human psychological and spiritual aspects of their journey toward authentic human life. The venue for their transformation was the whole person 'body, mind, and spirit. They emphasized self-knowledge, humility, purity of heart, and love of God and neighbor. Far from being naïve, their sayings and narratives reflect honest struggles, temptations, and failures. They also demonstrate the disciplines of prayer and meditation that kept them centered in God as their only source of strength. The daily reflections in *Desert Banquet* introduce readers to a variety of these early Christian mentors and offer reflections on the significance of their wisdom for life in the twenty-first century. David G. R.Keller, an Episcopal priest, is adjunct professor of ascetical theology at the General Theological Seminary in New York City. He is co-steward, with his

wife, Emily Wilmer, of Oasis of Wisdom: An Institute for Contemplative Study, Practice, and Living based in Asheville, North Carolina (www.oasisofwisdom.net). He is the author of *Oasis of Wisdom: The Worlds of the Desert Fathers and Mothers* (Liturgical Press) and *Come and See: The Transformation of Personal Prayer* (Morehouse Publishing).

Publisher Description

In *The Capacity to be Displaced* Clemens Sedmak develops the idea that missionaries and development workers experiencing displacement have to be resilient; it is “resilience from within,” nourished by beliefs and hopes that makes a person flourish in adverse circumstances.

"As the Roman Empire broke down in western Europe, its stability and prosperity moved decisively to the east, producing history's first truly affluent, multi-faceted Christian society, in what is now known as the Byzantine Empire. What united the twenty-four million people living in this vast realm--Roman citizens all, but as diverse as the landscape itself--was a shared conviction in the Christian ideal of philanthropia. In this sweeping cultural and social history of Christian philanthropy, Daniel Caner shows this practice involved more than simply a love of humanity; it required living up to Jesus's injunction to 'Give to all who ask of you' by offering mercy and material aid to every human being, whatever their

origin or status. Yet this commitment to the common good arose in an aristocratic society marked by sharp gradations of rank and privilege and dominated by an official church experiencing explosive growth and unprecedented affluence. In tracking the evolution of distinctive ideals and modes of Christian giving over three centuries, Caner brings to the fore the people of Byzantium, from the countryside to the lower levels of urban society to the elites, and the complex, hierarchical relationships that these gifts fostered among them. Drawing on an immense range of evidence, *The Rich and the Pure* offers nothing less than a portrait of the whole of early Byzantine society"--

Using refreshingly unconventional prose, rising theologian Wendy Farley has written a theological account of the human condition that delves into the deepest dimensions of the soul. Considering human life from the perspective of the wounding and healing of desire, with desire being that within us which longs for connection, home, and beauty, Farley presents a passionate, moving account of the human condition that draws strongly upon the Christian meditative and mystical spiritual traditions. In doing so, Farley shifts the traditional images of sin and redemption into images of healing and power. The result is a theological memoir that reaches into the human depths and draws forth a response of the soul--in courage, compassion, and delight.

Bringing together an international team of historians, classicists, and scholars of religion, this volume provides the first comprehensive overview of the extant Greek and Latin letter collections of late antiquity (ca. 300–600 c.e.). Each chapter addresses a major collection of Greek or Latin literary letters, introducing the social and textual histories of each collection and examining its assembly, publication, and transmission. Contributions also reveal how collections operated as discrete literary genres, with their own conventions and self-presentational agendas. This book will fundamentally change how people both read these texts and use letters to reconstruct the social history of the fourth, fifth, and sixth centuries.

An anthology of commentary by the Church Fathers of meditations relating to the Psalms and scriptural odes. Extracts from Orthodox Christian festal and lenten services have been included as heuristic aides, as well as Old Testament passages from the Book of Kings. Also included is The Psalter According to the Seventy, a Septuagint version translated by Holy Transfiguration Monastery. Two appendices and glossary.

The writings of the Fathers of the Church have never been more widely available, yet obtaining an exhaustive and user-friendly volume of patristics can still be a daunting task. Without realizing it, many priests, seminarians, members of religious communities, and even laity already own a patristic library—their Liturgy of the Hours. In the four volumes of the Liturgy of the Hours, the official daily prayer of the Catholic Church, there are nearly 600 selections from

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the writings of Fathers and saints. Seeing the potential of this vast collection as a theological resource, Milton Walsh has organized these selections by topics according to the four pillars of the Catechism of the Catholic Church. This topical concordance allows the reader to compare what the various authors have written on the same themes, while a chronological timeline of the readings shows their relationship to each other in time. Walsh has also provided background on the liturgical celebrations of the Church, as well as historical information on each author. In addition, there is a chapter on how patristic readings can assist in understanding the Bible. This fresh and original presentation of material that is literally at the fingertips of anyone praying the Liturgy of the Hours can be a tremendous aid to both religious devotion and theological study.

An accessible guide to the lives and teaching of the earliest Christian monks, largely using their own words.

Discourses and Sayings of Dorotheos of Gaza
Discourses and Sayings of Dorotheos of Gaza
Discourses and Sayings : Translated, with an Introduction, by Eric P. Wheeler
The Monastic School of Gaza
BRILL

These ten holy women, whose vitae range from the tenth to the thirteenth centuries, represent a wide variety of Byzantine female saints. From nuns disguised as monks to desert harlots, these holy women exemplify some of the divergent paths to sanctification in Byzantium. These vitae are also notable for their details of Byzantine life, providing information on family life and household management, monastic routines, and even a smallpox epidemic.
Life of St. Mary/Marinos
Life of St. Matrona of Perge
Life of St. Mary of Egypt
Life of St. Theoktiste of Lesbos
Life of St. Elisabeth the Wonderworker
Life of St. Athanasia of Aegina
Life of St.

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Theodora of Thessalonike Life of St. Mary the Younger Life of St. Thomaïs of Lesbos Life of St. Theodora of Arta

Steeped in wisdom and humility, these are letters of a true contemplative and spiritual guide, able to rejoice and trust God in the face of an increasingly materialistic world, discerning in all circumstances meaning and a dimension of eternity.

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