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SHENOUTE

and the

WOMEN

of the

WHITE

MONASTERY

Egyptian Monasticism in Late Antiquity

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Rebecca Krawiec

Shenoute And The Women Of The White Monastery

Darlene L. Brooks Hedstrom



Shenoute And The Women Of The White Monastery:

Shenoute and the Women of the White Monastery Rebecca Krawiec, 2002-01-24 This book depicts the lives of female monks within a monastery located in upper Egypt in the period 385-464 CE. During this period the monastery was headed by a monk named Shenoute; thirteen of his letters to the women under his care survive. These writings are fragmentary, only partially translated, little studied, and written in difficult-to-decipher Coptic. Despite these problems, Krawiec has used the letters to reconstruct a series of quarrels and events in the life of the White Monastery and to discern some of the key patterns in the participants' relationships to one another within the world as they perceived it. *Shenoute & the Women of the White Monastery* Rebecca Krawiec, 2002. This book depicts the lives of female monks within a monastery located in upper Egypt in the period 385-464 CE. *Shenoute & the Women of the White Monastery*, 2002. Print. begr. nsninger Der kan printes 1 side ad gangen. **The Monastic Origins of the Nag Hammadi Codices** Hugo Lundhaug, Lance

Jenott, 2015-10-19 Hugo Lundhaug and Lance Jenott offer a sustained argument for the monastic provenance of the Nag Hammadi Codices. They examine the arguments for and against a monastic *Sitz im Leben* and defend the view that the Codices were produced and read by Christian monks, most likely Pachomians, in the fourth and fifth-century monasteries of Upper Egypt. Eschewing the modern classification of the Nag Hammadi texts as Gnostic, the authors approach the codices and their ancient owners from the perspective of the diverse monastic culture of late antique Egypt and situate them in the context of the ongoing controversies over extra-canonical literature and the theological legacy of Origen. Through a combination of sources including idealized hagiographies, travelogues, monastic rules and exhortations, and the more quotidian details revealed in documentary papyri, manuscript collections, and archaeology, monasticism in the Thebaid is brought to life, and the Nag Hammadi codices situated within it. The cartonnage papyri from the leather covers of the codices, which bear witness to the monastic culture of the region, are closely examined, while scribal and codicological features of the codices are analyzed and compared with contemporary manuscripts from Egypt. Special attention is given to the codices' scribal notes and colophons, which offer direct evidence of their producers and users. The study ultimately reveals the Nag Hammadi Codices as a collection of books completely at home in the monastic manuscript culture of late antique Egypt.

Mystery and Secrecy in the Nag Hammadi Collection and Other Ancient Literature: Ideas and Practices Christian H. Bull, Liv Lied, John D. Turner, 2011-10-28 Mystery and secrecy were central concepts in the ritual rhetoric and sociological stratification of antique Mediterranean religions. That the ultimate nature and workings of the divine were secret and either could not or should not be revealed except as a mystery for the initiated was widely accepted among Pagans, Jews, and then Christians, both Gnostic and otherwise. The similarities and differences in the language of mystery and secrecy across religious and cultural borders are thus crucial for understanding this important period of the history of religions. The present anthology aims to present and analyze a wide selection of sources elucidating this theme, reflecting the correspondingly wide

scholarly interests of Professor Einar Thomassen in honor of his 60th birthday

Women's Religions in the Greco-Roman World Ross Shepard Kraemer, 2004-03-04 This is a substantially expanded and completely revised edition of a book originally published in 1988 as *Maenads Martyrs Matrons Monastics*. The book is a collection of translations of primary texts relevant to women's religion in Western antiquity from the fourth century BCE to the fifth century CE. The selections are taken from the plethora of ancient religions including Judaism and Christianity and are translated from the six major languages of the Greco-Roman world: Greek, Latin, Aramaic, Hebrew, Syriac, and Coptic. The texts are grouped thematically in six sections: Observances, Rituals and Festivals, Researching Real Women, Documents to and from Women, Religious Office, New Religious Affiliation and Conversion, Holy Pious and Exemplary Women, and The Feminine Divine. Women's Religions in the Greco-Roman World provides a unique and invaluable resource for scholars of classical antiquity, early Christianity, and Judaism, and women's religion more generally.

Christianity and Monasticism in Upper Egypt: Volume 1 Gawdat Gabra, Hany N. Takla, 2025-08-19 Studies in Christianity in the Sohag region of Upper Egypt by some of the world's leading Coptic Studies scholars. Christianity and monasticism have flourished along the Nile Valley in the Sohag region of Upper Egypt from as early as the fourth century until the present day. The contributors to this volume, international specialists in Coptology from around the world, examine various aspects of Coptic civilization in the Upper Egyptian governorate of Sohag over the past seventeen hundred years. Many of the studies center on the person and legacy of the great Coptic saint Shenoute the Archimandrite (348-466 CE), looking at his preserved writings, his life, his place in Pachomian monasticism, his relations with the patriarchs in Alexandria, and the life in his monastic system. Other studies deal with the art, architecture, and archaeology of the two great monasteries that he founded and the archaeological and artistic heritage of the region.

Contributors: Heike Behlmer, University of Göttingen, Germany; Elizabeth Bolman, Case Western Reserve University, Ohio, USA; Anne Boudhors, Institut de Recherche et d'Histoire des Textes, Paris, France; Andrew Crislip, Virginia Commonwealth University, Virginia, USA; Stephen Emmel, University of Münster, Germany; Cecilia Fluck, Museum of Byzantine Art, Berlin, Germany; James Goehring, University of Mary, Washington, Virginia, USA; Suzana Hodak, University of Münster, Germany; Dale Kinney, Bryn Mawr College, Pennsylvania, USA; Rebecca Krawiec, Canisius University, New York State, USA; Bentley Layton, Yale University, Connecticut, USA; Catherine Louis, UMR 7044 Etude des civilisations de l'antiquité, Strasbourg, France; Nina Lubomierski, Evangelisch-Lutherische Landeskirche, Bavaria, Germany; Nashaat Mekhaieel, Samuel Moawad Institute of Egyptology and Coptology, Münster, Germany; Siegfried G. Richter, University of Münster, Germany; Ashraf Alexandre Sadek, University of Limoges, France; Sofia Schaten, independent scholar, Germany; Zuzana Sklová, independent scholar, Bigoulal, Suriany, Syrian Monastery, Wadi al Natrun, Egypt; Mark Swanson, Lutheran School of Theology at Chicago, USA; Hany N. Takla, Claremont Graduate University, California, USA; Janet Timbie, The Catholic University of America, Washington DC, USA; Jacques Van der Vliet, Leiden University, The Netherlands; Youhanna Nessim Youssef, University College, Stockholm, Sweden; Ugo

Zanetti Chevetogne Benedictine Monastery Belgium *Dressing Judeans and Christians in Antiquity* Kristi Upson-Saia, Carly Daniel-Hughes, Alicia J. Batten, 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 Cambridge Companion to the Age of Attila** Michael Maas, 2014-09-29 This book examines the age of Attila roughly the fifth century CE an era in which western Eurasia experienced significant geopolitical and cultural changes The Roman Empire collapsed in western Europe replaced by new barbarian kingdoms but it continued in Christian Byzantine guise in the eastern Mediterranean New states and peoples changed the face of northern Europe while in Iran the Sasanian Empire developed new theories of power and government At the same time the great Eurasian steppe became a permanent presence in the European world This book treats Attila the notorious king of the Huns as both an agent of change and a symbol of the wreck of the old world order Children and Family in Late Antique Egyptian Monasticism Caroline T. Schroeder, 2020-09-17 Early Christian asceticism emphasized renunciation of family while Egyptian monks in late antiquity cared for children *Digital Humanities and Research Methods in Religious Studies* Christopher D. Cantwell, Kristian Petersen, 2021-02-22 This volume provides practical but provocative case studies of exemplary projects that apply digital technology or methods to the study of religion An introduction and 16 essays are organized by the kinds of sources digital humanities scholars use texts images and places with a final section on the professional and pedagogical issues digital scholarship raises for the study of religion Education and Religion in Late Antique Christianity Peter Gemeinhardt, Lieve Van Hoof, Peter Van Nuffelen, 2016-03-31 This book studies the complex attitude of late ancient Christians towards classical education In recent years the different theoretical positions that can be found among the Church Fathers have received particular attention their statements ranged from enthusiastic assimilation to outright rejection the latter sometimes masking implicit adoption Shifting attention away from such explicit statements this volume focuses on a series of lesser known texts in order to study the impact of specific literary and social contexts on late ancient educational views and practices By moving attention from statements to strategies this volume wishes to enrich our understanding of the creative engagement with classical ideals of education The multi faceted approach adopted here

illuminates the close connection between specific educational purposes on the one hand and the possibilities and limitations offered by specific genres and contexts on the other. Instead of seeing attitudes towards education in late antique texts as applications of theoretical positions, it reads them as complex negotiations between authorial intent, the limitations of genre, and the context of performance.

Clothes and Monasticism in Ancient Christian Egypt Ingvild Sælid Gilhus, 2021-03-08. This book is an exploration of the ideals and values of the ascetic and monastic life as expressed through clothes. Clothes are often seen as an extension of us as humans, a determinant of who we are and how we experience and interact with the world. In this way, they can play a significant role in the embodied and material aspects of religious practice. The focus of this book is on clothing and garments among ancient monastics and ascetics in Egypt, but with a broader outlook to the general meaning and function of clothes in religion. The garments of the Egyptian ascetics and monastics are important because they belong to a period of transition in the history of Christianity and very much represent this way of living. This study combines a cognitive perspective on clothes with an attempt to grasp the embodied experiences of being clothed, as well as viewing clothes as potential actors. Using sources such as travelogues, biographies, letters, contracts, images, and garments from monastic burials, the role of clothes is brought into conversation with material religion more generally. This unique study builds links between ancient and contemporary uses of religious clothing. It will therefore be of interest to any scholar of religious studies, religious history, religion in antiquity, and material religion.

The Cross in the Visual Culture of Late Antique Egypt Gillian Spalding-Stracey, 2020-04-28. In *The Cross in the Visual Culture of Late Antique Egypt*, Gillian Spalding Stracey brings the design of crosses in monastic and ecclesiastical settings to the fore. Visual representations of the Holy Cross are often so ubiquitous in Christian art that they are often overlooked as artistic devices themselves. This volume offers an exploration of the variety of designs and associated imagery by which the Cross was expressed across the Egyptian landscape in late antiquity. A survey of locations and images leads to an analysis of artistic influences, possible symbolism, variance across time and place, and the contextual use of the motif. Gillian Spalding Stracey provides the reader with an art historical perspective of the socio-cultural situation in Egypt at the time.

The Desert Movement Alexander Ryrie, 2011. An exciting new history for anyone interested in the Early Church. Drawing on recent research and newly translated texts, it sheds significant new light on the influence of Desert spirituality, introducing us to the lives of previously unknown monastic figures.

Writing and Communication in Early Egyptian Monasticism Malcolm Choat, Mariachiara Giorda, 2017-02-06. As senders of letters, copyists of literary texts, compilers of accounts, readers, and teachers, the monks of late antique Egypt articulated their interactions with their ascetic and secular environments via their role as authors, scribes, and owners of written text. This volume, edited by Malcolm Choat and Maria Chiara Giorda, examines the presence and practice of writing modes of written communication and the symbolic and spiritual value of the written word in monastic communities. Contributions cover evidence from papyri and inscriptions to literature transmitted in manuscripts, positioned within the shift in recent

scholarship away from literature such as hagiography as a source of positivistic history towards evidence that derives more directly from the monk or period in focus *Asceticism and Christological Controversy in Fifth-Century Palestine* Cornelia B. Horn, 2006-03-09 The Life of Peter the Iberian by John Rufus records the ascetic struggle of a fifth century anti Chalcedonian bishop of Mayyuma Palestine Cornelia Horn presents a historical critical study of the only substantial anti Chalcedonian witness to the history of the conflict in Palestine and analyses the formative period of fifth century anti Chalcedonian hierarchy theology and its ascetic expression Important themes are pilgrimage as an ascetic ideal and asceticism as source of theological authority Archaeological data on many places in the Levant and textual sources in Syriac Coptic Greek Armenian and Georgian are examined This book contributes to our understanding of the origins of anti Chalcedonian theology and the influence of asceticism on its development the Christian topography of the Levant and the history of the anti Chalcedonian movement in Palestine *The Monastic Landscape of Late Antique Egypt* Darlene L. Brooks Hedstrom, 2017-11-23 This book traces changing perceptions of Egypt s monastic landscape through an analysis of archaeological and documentary evidence from late antiquity **The Early Christian World** Philip Esler, 2017-07-20 Since its publication in 2000 The Early Christian World has come to be regarded by scholars students and the general reader as one of the most informative and accessible works in English on the origins development character and major figures of early Christianity In this new edition the strengths of the first edition are retained These include the book s attractive architecture that initially takes a reader through the context and historical development of early Christianity the essays in critical areas such as community formation everyday experience the intellectual and artistic heritage and external and internal challenges and the profiles on the most influential early Christian figures The book also preserves its strong stress on the social reality of early Christianity and continues its distinctive use of hundreds of illustrations and maps to bring that world to life Yet the years that have passed since the first edition was published have seen great advances made in our understanding of early Christianity in its world This new edition fully reflects these developments and provides the reader with authoritative lively and up to date access to the early Christian world A quarter of the text is entirely new and the remaining essays have all been carefully revised and updated by their authors Some of the new material relates to Christian culture including book culture canonical and non canonical scriptures saints and hagiography and translation across cultures But there are also new essays on Jewish and Christian interaction in the early centuries ritual the New Testament in Roman Britain Manichaeism Pachomius the Great and Gregory of Nyssa This new edition will serve its readers for many years to come *Angels in Late Ancient Christianity* Ellen Muehlberger, 2013-02-07 Ellen Muehlberger explores the diverse and inventive ideas Christians held about angels in late antiquity During the fourth and fifth centuries Christians began experimenting with new modes of piety adapting longstanding forms of public authority to Christian leadership and advancing novel ways of cultivating body and mind to further the progress of individual Christians Muehlberger argues that in practicing these new modes of piety

Christians developed new ways of thinking about angels. The book begins with a detailed examination of the two most popular discourses about angels that developed in late antiquity. In the first, delineated by Christians cultivating certain kinds of ascetic practices, angels were one type of being among many in a shifting universe and their primary purpose was to guard and to guide Christians. In the other, articulated by urban Christian leaders in contest with one another, angels were morally stable characters described in the emerging canon of Scripture available to enable readers to render Scripture coherent with emerging theological positions. Muehlberger goes on to show how these two discourses did not remain isolated in separate spheres of cultivation and contestation but influenced one another and the wider Christian culture. She offers in depth analysis of popular biographies written in late antiquity of the community standards of emerging monastic communities and of the training programs developed to prepare Christians to participate in ritual, demonstrating that new ideas about angels shaped and directed the formation of the definitive institutions of late antiquity. *Angels in Late Ancient Christianity* is a meticulous and thorough study of early Christian ideas about angels but it also offers a different perspective on late ancient Christian history, arguing that angels were central rather than peripheral to the emergence of Christian institutions and Christian culture in late antiquity.

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Table of Contents Shenoute And The Women Of The White Monastery

1. Understanding the eBook Shenoute And The Women Of The White Monastery
 - The Rise of Digital Reading Shenoute And The Women Of The White Monastery
 - Advantages of eBooks Over Traditional Books
2. Identifying Shenoute And The Women Of The White Monastery
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an Shenoute And The Women Of The White Monastery
 - User-Friendly Interface
4. Exploring eBook Recommendations from Shenoute And The Women Of The White Monastery
 - Personalized Recommendations
 - Shenoute And The Women Of The White Monastery User Reviews and Ratings
 - Shenoute And The Women Of The White Monastery and Bestseller Lists
5. Accessing Shenoute And The Women Of The White Monastery Free and Paid eBooks
 - Shenoute And The Women Of The White Monastery Public Domain eBooks
 - Shenoute And The Women Of The White Monastery eBook Subscription Services

- Shenoute And The Women Of The White Monastery Budget-Friendly Options
- 6. Navigating Shenoute And The Women Of The White Monastery eBook Formats
 - ePub, PDF, MOBI, and More
 - Shenoute And The Women Of The White Monastery Compatibility with Devices
 - Shenoute And The Women Of The White Monastery Enhanced eBook Features
- 7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of Shenoute And The Women Of The White Monastery
 - Highlighting and Note-Taking Shenoute And The Women Of The White Monastery
 - Interactive Elements Shenoute And The Women Of The White Monastery
- 8. Staying Engaged with Shenoute And The Women Of The White Monastery
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers Shenoute And The Women Of The White Monastery
- 9. Balancing eBooks and Physical Books Shenoute And The Women Of The White Monastery
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection Shenoute And The Women Of The White Monastery
- 10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
- 11. Cultivating a Reading Routine Shenoute And The Women Of The White Monastery
 - Setting Reading Goals Shenoute And The Women Of The White Monastery
 - Carving Out Dedicated Reading Time
- 12. Sourcing Reliable Information of Shenoute And The Women Of The White Monastery
 - Fact-Checking eBook Content of Shenoute And The Women Of The White Monastery
 - Distinguishing Credible Sources
- 13. Promoting Lifelong Learning
 - Utilizing eBooks for Skill Development
 - Exploring Educational eBooks
- 14. Embracing eBook Trends

- Integration of Multimedia Elements
- Interactive and Gamified eBooks

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