



THE
LOVE OF
LEARNING
AND THE
DESIRE
FOR
GOD

A Study of Monastic Culture

JEAN LECLERCQ, O.S.B.

Love Of Learning And Desire For God A Study Of Monastic Culture

Kevin Maddy



Love Of Learning And Desire For God A Study Of Monastic Culture:

The Love of Learning and The Desire God Jean Leclercq O.S.B., 2024-10-22 Available in a new digital edition with reflowable text suitable for e readers The Love of Learning and the Desire for God is composed of a series of lectures given to young monks at the Institute of Monastic Studies at Sant Anselmo in Rome during the winter of 1955 56 **The Love of Learning and the Desire for God** Jean Leclercq (O.S.B.), 1962 The Love of Learning and the Desire for God. A Study of Monastic Culture. Translated by Catharine Misrahi Jean Leclercq, 1961 **The Library of Paradise** David Allen Michelson, 2023-01-13 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 The Culture of Medieval English Monasticism James G. Clark, 2007 Examinations of the culture artistic material musical of English monasteries in the six centuries between the Conquest and the Dissolution The cultural remains of England s abbeys and priories have always attracted scholarly attention but too often they have been studied in isolation appreciated only for their artistic codicological or intellectual features and not for the insights they offer into the patterns of life and thought the underlying norms values and mentalities of the communities of men and women which made them Indeed the distinguished monastic historian David Knowles doubted there would ever be sufficient evidence to recover the mentality of the ordinary cloister monk These twelve essays challenge this view They exploit newly catalogued and newly discovered evidence manuscript books wall paintings and even the traces of original monastic music to recover the cultural dynamics of a cross section of male and female communities It is often claimed that over time the cultural traditions of the monasteries were suffocated by secular trends but here it is suggested that many houses remained a major cultural force even on the verge of the Reformation James G Clark is Professor of History at the University of Exeter Contributors DAVID BELL ROGER BOWERS JAMES CLARK BARRIE COLLETT MARY ERLER G R EVANS MIRIAM GILL JOAN GREATREX JULIAN HASELDINE J D NORTH ALAN PIPER AND R M THOMSON **War and the Making of Medieval Monastic Culture** Katherine Allen Smith, 2013-09-19 Finalist for AAH First Book Prize The monastic life traditionally considered as an area of withdrawal from the world is here shown to be shaped by metaphors of war and to be actively engaged with battle in the world outside An extremely interesting and important book makes an important contribution to the history of medieval monastic spirituality in a formative period whilst also fitting into wider debates on the origins development and impact of ideas on crusading and holy war Dr William Purkis University of Birmingham Monastic culture has generally been seen as set apart from the medieval battlefield as those who prayed were set apart from those who fought However in this first study of the place of war within medieval monastic culture the author shows the limitations of this division Through a wide reading of Latin sermons letters and hagiography she identifies a monastic language of war that presented the monk as the archetypal soldier of Christ and his life of prayer as a

continuous combat with the devil indeed monks claims to supremacy on the spiritual battlefield grew even louder as Church leaders extended the title of soldier of Christ to lay knights and crusaders So while medieval monasteries have traditionally been portrayed as peaceful sanctuaries in a violent world here the author demonstrates that monastic identity was negotiated through real and imaginary encounters with war and that the concept of spiritual warfare informed virtually every aspect of life in the cloister It thus breaks new ground in the history of European attitudes toward warfare and warriors in the age of the papal reform movement and the early crusades Katherine Allen Smith is Assistant Professor of History University of Puget Sound

Approaches to Monasticism in the Context of Christian Responses to Modern Culture Kevin Maddy, 2022 Approaches to Monasticism in the Context of Christian Responses to Modern Culture is a study of how the values and practices of monasticism are being shaped by the shift to a cultural understanding of Christianity in modern times The values and practices of traditional monasticism are contrasted with those of various expressions of new monasticism against the background of a multicultural and fluid social environment in an effort to find some reciprocal illumination The study aims to describe monasticism in terms of authenticity and lived religion

Reading Families Rebecca L. Krug, 2018-09-05 Rebecca Krug argues that in the later Middle Ages people defined themselves in terms of family relationships but increasingly saw their social circumstances as being connected to the written word Complex family dynamics and social configurations motivated women to engage in text based activities Although not all or even the majority of women could read and write it became natural for women to think of writing as a part of everyday life Reading Families looks at the literate practice of two individual women Margaret Paston and Margaret Beaufort and of two communities in which women were central the Norwich Lollards and the Bridgettines at Syon Abbey The book begins with Paston's letters which were written at her husband's request and ends with devotional texts that describe the spiritual daughterhood of the Bridgettine readers Scholars often assume that medieval women's participation in literate culture constituted a rejection of patriarchal authority Krug maintains however that for most women learning to engage with the written word served as a practical response to social changes and was not necessarily a revolutionary act

Thomas Merton—Evil and Why We Suffer David E. Orbertson, 2018-06-18 Thomas Merton is one of the most important spiritual voices of the last century He has never been more relevant as new generations look to him for guidance in addressing some of life's biggest questions how can we find God how should we engage with other faiths and how can we oppose violence and injustice Looking carefully one can find tucked away in Merton's prodigious writings his response to another timeless question Why do we suffer Why does an all powerful and all loving God permit evil and suffering By carefully examining all of Merton's work we find that he repeatedly confronted this question throughout most of his adult life Intriguingly Merton's approach to this question changed dramatically a few years before he died in 1968 An examination of all aspects of his life yields evidence that Merton's immersion in Zen during this time contributed most to that change

Constructing History Across the Norman

Conquest Francesca Tinti, David A. Woodman, 2022 An investigation into the hugely significant works produced by the Worcester foundation at a period of turmoil and change From the mid eleventh to the mid twelfth century Worcester was a monastic community of unparalleled importance Not only was it home to many of the most famous bishops and monks of the period including Bishop Wulfstan II it was also a centre of notable and ambitious scholarly production Under Wulfstan's guidance a number of Worcester brethren undertook historical research that resulted in the writing of such renowned texts as Hemming's Cartulary and the Worcester Chronica Chronicarum Significantly these historical endeavours spanned the political chasm of the Norman Conquest The essays collected here aim to shed new light on different aspects of the Worcester historical workshop whose literary output was in several respects pioneering in contemporary European scholarship Several chapters address the different ways in which the monks organised and updated their archives of documents both via their sequence of cartularies with a special focus on the narrative parts of Hemming's Cartulary and via an interesting and previously unedited prose account of the foundation of the see Others focus on the famous Worcester Chronica Chronicarum attributed both to Florence and to John investigating the major model for its composition and structure the work of Marianus Scotus the stages in which it was completed and its connections with Welsh chronicles as well as the related and fascinating abbreviated version written mostly in the hand of John himself and known as the Chronicula The volume thus elucidates how the Worcester monks navigated the period across the Conquest through the composition of different genres of texts and how these texts shaped their own institutional memory

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