

Athanasius and Asceticism

David
Brakke



Athanasius And Asceticism

Hans-Ulrich Weidemann



Athanasius And Asceticism:

Athanasius and Asceticism David Brakke, 1998-12-10 It is often assumed that early Christian asceticism drew its followers completely away from worldly concerns into the realm of pure spirituality But the life and thought of Athanasius Bishop of Alexandria AD 328-73 shows just how worldly and deeply political ascetic theology could be David Brakke examines this important church leader's efforts to reconcile asceticism's compelling intensity with the more conventional needs of the families and everyday believers on whom the Church relied for support and stability Brakke describes how Athanasius joined with other fourth century bishops to create a strongly unified Christian church in Egypt bringing both the solitary monks of the desert and the female ascetics in the cities under church authority by organizing them into auxiliaries of the emerging local parishes By carefully integrating ascetic values and practices into a comprehensive vision of the church as a heavenly commonwealth Brakke argues Athanasius unified a community of Christians practicing diverse versions of their faith and helped to establish the lines of administrative and pastoral authority that would be essential to the church's future success This illuminating study of the turmoil of fourth century Christianity also includes the first English translations of many of Athanasius's ascetic and pastoral writings

Athanasius and the Politics of Asceticism David Brakke, 1995 It is often assumed that early Christian asceticism drew its devotees completely away from worldly interests into the etherial realms of spirituality This book which focuses on the life and thought of Athanasius Bishop of Alexandria AD 328-73 one of the key figures of the church in his time shows on the contrary just how deeply political ascetic theology could be Dr Brakke examines how Athanasius joined with other fourth century bishops in determining to create a unified and dominant church of Egypt in the Roman Empire and organized both the monks of the desert and female ascetics based in the cities into auxiliaries of the emerging local parishes He integrated ascetic values into a comprehensive vision of the church as a heavenly commonwealth made up of people practising diverse versions of a single discipline This new and illuminating study of the turmoils and vicissitudes of fourth century Christianity also includes an invaluable appendix with the first English translations of many of Athanasius's ascetic and pastoral writings

Asceticism and Exegesis in Early Christianity Hans-Ulrich Weidemann, 2013-03-13 From the beginning many of the early Christian communities led an ascetic lifestyle although a good number of New Testament texts do not seem suitable for justifying radical ascetic and encratite practice The question thus arises how the different forms of asceticism could be justified on the basis of those scriptures The articles of the volume focus on the interpretation and application of New Testament texts in various ascetic milieus and in the works of several early Christian authors and on the reception history of New Testament texts either supporting or resisting an ascetic relecture

Asceticism and Its Critics Oliver Freiberger, 2006-10-19 Scholars of religion have always been fascinated by asceticism Some have even regarded this radical way of life the withdrawal from the world combined with practices that seriously affect basic bodily needs up to extreme forms of self mortification as the ultimate form of a true religious quest This

view is rooted in hagiographic descriptions of prominent ascetics and in other literary accounts that praise the ascetic life style. Scholars have often overlooked however that in the history of religions ascetic beliefs and practices have also been strongly criticized by followers of the same religious tradition as well as by outsiders. The respective sources provide sufficient evidence of such critical strands but surprisingly as yet no attempt has been made to analyze this criticism of asceticism systematically. This book is a first attempt of filling this gap. Ten studies present cases from both Asian and European traditions: classical and medieval Hinduism; early and contemporary Buddhism in South and East Asia; European antiquity; early and medieval Christianity; and 19th-20th century Aryan religion. Focusing on the critics of asceticism, their motives, their arguments, and the targets of their critique, these studies provide a broad range of issues for comparison. They suggest that the critique of asceticism is based on a worldview differing from and competing with the ascetic worldview, often in one and the same historical context. The book demonstrates that examining the critics of asceticism helps understand better the complexity of religious traditions and their cultural contexts. The comparative analysis moreover shows that the criticism of asceticism reflects a religious worldview as significant and widespread in the history of religions as asceticism itself is.

Asceticism in the Graeco-Roman World Richard Finn, 2009-07-02. Asceticism deploys abstention, self control and self denial to order oneself or a community in relation to the divine. Both its practices and the cultural ideals they expressed were important to pagans, Jews, Christians of different kinds, and Manichees. Richard Finn presents for the first time a combined study of the major ascetic traditions which have been previously misunderstood by being studied separately. He examines how people abstained from food, drink, sexual relations, sleep, and wealth, what they meant by their behaviour, and how they influenced others in the Graeco-Roman world. Against this background, the book charts the rise of monasticism in Egypt, Asia Minor, Syria, and North Africa, assessing the crucial role played by the third-century exegete Origen and asks why monasticism developed so variously in different regions.

'Virgins of God': The Making of Asceticism in Late Antiquity Susanna Elm, 1994-09-15. Many of the institutions fundamental to the role of men and women in society today were formed in late antiquity. This path-breaking study offers a comprehensive look at how Christian women of this time initiated alternative ascetic ways of living, both with and without men. The author studies how these practices were institutionalized and why later they were either eliminated or transformed by a new Christian Roman elite of men, we now think of as the founding fathers of monasticism. Situated in a period that witnessed the genesis of institutions fundamental to this day, this path-breaking study offers a comprehensive look at how ancient Christian women initiated ascetic ways of living and how these practices were then institutionalized. Using the organization of female asceticism in Asia Minor and Egypt as a lever, the author demonstrates that in direct contrast to later conceptions, asceticism began primarily as an urban movement. Crucially, it also originated with men and women living together, varying the model of the family. The book then traces how in the course of the fourth century these early organizational forms underwent a transformation. Concurrent with the doctrinal struggles to redefine the Trinity

and with the formation of a new Christian elite men such as Basil of Caesarea changed the institutional configuration of ascetic life in common they emphasized the segregation of the sexes and the supremacy of the rural over urban models At the same time ascetics became clerics who increasingly used female saints as symbols for the role of the new ecclesiastical elite Earlier more varied models of ascetic life were either silenced or condemned as heretical and those who had been in fact their reformers became known as the founding fathers of monasticism

The Bride of Christ Goes to Hell Dyan Elliott, 2011-11-16 The early Christian writer Tertullian first applied the epithet bride of Christ to the uppity virgins of Carthage as a means of enforcing female obedience Henceforth the virgin as Christ's spouse was expected to manifest matronly modesty and due submission hobbling virginity's ancient capacity to destabilize gender roles In the early Middle Ages the focus on virginity and the attendant anxiety over its possible loss reinforced the emphasis on claustration in female religious communities while also profoundly disparaging the nonvirginal members of a given community With the rising importance of intentionality in determining a person's spiritual profile in the high Middle Ages the title of bride could be applied and appropriated to laywomen who were nonvirgins as well Such instances of democratization coincided with the rise of bridal mysticism and a progressive somatization of female spirituality These factors helped cultivate an increasingly literal and eroticized discourse women began to undergo mystical enactments of their union with Christ including ecstatic consummations and vivid phantom pregnancies Female mystics also became increasingly intimate with their confessors and other clerical confidants who were sometimes represented as stand-ins for the celestial bridegroom The dramatic merging of the spiritual and physical in female expressions of religiosity made church authorities fearful an anxiety that would coalesce around the figure of the witch and her carnal induction into the Sabbath

Asceticism Vincent L. Wimbush, Richard Valantasis, 2002-05-23 From meditation and fasting to celibacy and anchoritism the ascetic impulse has been an enduring and complex phenomenon throughout history Offering a sweeping view of this elusive and controversial aspect of religious life and culture Asceticism looks at the ascetic impulse from a unique vantage point Cross cultural cross religious and multidisciplinary in nature these essays provide a broad historical and comparative perspective on asceticism a subject rarely studied outside the context of individual religious traditions The work represents the input of more than forty preeminent scholars in a wide range of fields and disciplines and analyzes asceticism from antiquity to the present in European Near Eastern African Asian and North American settings Asceticism is organized around four major themes that cut across religious traditions origins and meanings of asceticism which explores the motivations and impulses behind ascetic behaviors hermeneutics of asceticism which looks at texts and rhetorics and their presuppositions aesthetics of asceticism which documents responses evoked by ascetic impulses and practices as well as the arts of ascetic practices themselves and politics of asceticism which analyzes the power dynamics of asceticism especially as regards gender cultural and ethnic differences Critical responses to the major papers ensure the focus upon the themes and unify the discussion Two general addresses on

broad philosophical and historical interpretive issues suggest the importance of the subject of asceticism for wide ranging but serious cultural critical discussions An Appendix Ascetica Miscellanea includes six short papers on provocative topics not related to the four major themes and a panel discussion on the practices and meanings of asceticism in contemporary religious life and culture A selected bibliography and an index are also included The only comprehensive reference work on asceticism with a multicultural multireligious and multidisciplinary perspective Asceticism offers a model not only for an understanding of a most important dimension of religious life but also for future interdisciplinary study in general

Primordial Landscapes, Incorruptible Bodies Dag Øistein Endsjø,2008 As the first monk in the desert Antony became an early Christian superstar eclipsing his many ascetic predecessors The introduction of asceticism into the wilderness also represented an encounter between Christian and Hellenistic ideas For centuries Greeks had considered the uncultivated geography intrinsically primordial a chaotic place where man struggled to remain human The wilderness represented an eternal ordeal where man always faced fierce beasts disorder and death but also where simultaneously he could attain boundless wealth wisdom and even physical immortality Through Athanasius of Alexandria s fourth century biography of Antony we learn how the Christian appropriation of Greek ideas on geography bodies and immortality raised asceticism to an entirely new level Placed in his uncultivated landscape Antony became a true martyr an athlete of God and a holy man able to retrieve the bodily incorruptibility lost in the Fall which all Christians could look forward to at the end of times In this way Athanasius employed a traditional Greek worldview to demonstrate the superiority of Christianity over Paganism which never promised ordinary people anything but an eternal existence as dead and disembodied souls **Athanasius of Alexandria** David M. Gwynn,2012-02-16 A bishop and theologian an ascetic and a pastoral father Athanasius of Alexandria c 295 373 is one of the greatest and most controversial figures of early Christian history This book draws together these diverse yet inseparable roles that defined Athanasius life and the influence that he exerted on subsequent Christian tradition *The Emergence of Monasticism* Marilyn Dunn,2008-04-15 The Emergence of Monasticism offers a new approach to the subject placing its development against the dynamic of both social and religious change First study in any language to cover the formative period of medieval monasticism Gives particular attention to the contribution of women to ascetic and monastic life

Nicaea and the Future of Christianity George E. Demacopoulos,Aristotle Papanikolaou,2025-07-01 Commemorating the 1700th anniversary of the Council of Nicaea this volume offers an original examination of the enduring impact of the single most famous gathering of Christians since the apostolic age Despite the longstanding historical and theological study of the Council of Nicaea several central questions remain Was Nicaea a theological event or a political one What does it mean if it was both Was Constantine s intervention without precedent or was he simply continuing a long standing role of a Roman emperor who was responsible for leading a religious cult albeit now for a different faith tradition And what about the actual theological debates of Nicaea and our ability to understand them Scholars might never exhaust this avenue of inquiry despite

the numerous studies in recent decades For many scholars and Christian activists today the significance of Nicaea centers around the idea of conciliarity and what this has meant both historically and theologically for the Christian community Why and how did Nicaea become foundational for thinking that the church operates in a conciliar manner How did that work historically in different parts of the Christian world And how should it work today Nicaea and the Future of Christianity offers a fresh globally diverse ecumenically minded approach to these questions with an impressive collection of both senior and junior scholars reflecting a diversity of views within the Orthodox Catholic and Protestant traditions The great benefit of this wide ranging approach lies precisely in its ability to see the many ways in which Nicaea continues to speak to the future of Christianity *Athanasius of Alexandria* ,2010 *Five Models of Spiritual Direction in the Early Church* George E. Demacopoulos,2007-11-15 In late antiquity the rising number of ascetics who joined the priesthood faced a pastoral dilemma Should they follow a traditional demonstrably administrative approach to pastoral care emphasizing doctrinal instruction the care of the poor and the celebration of the sacraments Or should they bring to the parish the ascetic models of spiritual direction characterized by a more personal spiritual father spiritual disciple relationship *Five Models of Spiritual Direction in the Early Church* explores the struggles of five clerics Athanasius Gregory Nazianzen Augustine of Hippo John Cassian and Pope Gregory I to reconcile their ascetic idealism with the reality of pastoral responsibility Through a close reading of Greek and Latin texts George E Demacopoulos explores each pastor s criteria for ordination his supervision of subordinate clergy and his methods of spiritual direction He argues that the evolution in spiritual direction that occurred during this period reflected and informed broader developments in religious practices Demacopoulos describes the way in which these authors shaped the medieval pastoral traditions of the East and the West Each of the five struggled to balance the tension between his ascetic idealism and the realities of the lay church Each offered distinct and at times very different solutions to that tension The diversity among their models of spiritual direction demonstrates both the complexity of the problem and the variable nature of early Christianity Scholars and students of late antiquity the history of Christianity and historical theology will find a great deal of interest in *Five Models of Spiritual Direction in the Early Church* The book will also appeal to those who are actively engaged in Christian ministry **Writing and Holiness** Derek Krueger,2013-04-03 Drawing on comparative literature ritual and performance studies and the history of asceticism Derek Krueger explores how early Christian writers came to view writing as salvific as worship through the production of art Exploring the emergence of new and distinctly Christian ideas about authorship in late antiquity *Writing and Holiness* probes saints lives and hymns produced in the Greek East to reveal how the ascetic call to imitate Christ s humility rendered artistic and literary creativity problematic In claiming authority and power hagiographers appeared to violate the saintly practices that they sought to promote Christian writers meditated within their texts on these tensions and ultimately developed a new set of answers to the question What is an author Each of the texts examined here used writing as a technique for the representation of holiness

Some are narrative representations of saints that facilitate veneration others are collections of accounts of miracles composed to publicize a shrine Rather than viewing an author's piety as a barrier to historical inquiry Krueger argues that consideration of writing as a form of piety opens windows onto new modes of practice He interprets Christian authors as participants in the religious system they described as devotees monastics and faithful emulators of the saints and he shows how their literary practice integrated authorship into other Christian practices such as asceticism devotion pilgrimage liturgy and sacrifice In considering the distinctly literary contributions to the formation of Christian piety in late antiquity Writing and Holiness uncovers Christian literary theories with implications for both Eastern and Western medieval literatures

Chasing Methuselah Todd T. W. Daly, 2021-02-04 The quest to live much longer has moved from legend to the laboratory Recent breakthroughs in genetics and pharmacology have put humanity on the precipice of slowing down human aging to extend the healthy life span The promise of longer healthier life is enormously attractive and poses several challenging questions for Christians Who wouldn't want to live 120 years or more before dying quickly How do we make sense of human aging in light of Jesus' invitation to daily take up our crosses with the promise of the resurrection to come Is there anything wrong with manipulating our bodies technologically to live longer If so how long is too long Should aging itself be treated as a disease In *Chasing Methuselah* Todd Daly examines the modern biomedical anti aging project from a Christian perspective drawing on the ancient wisdom of the Desert Fathers who believed that the incarnation opened a way for human life to regain the longevity of Adam and the biblical patriarchs through prayer and fasting Daly balances these insights with the christological anthropology of Karl Barth discussing the implications for human finitude fear of death and the use of anti aging technology weaving a path between outright condemnation and uncritical enthusiasm

An Age of Saints? , 2013-02-06 The papers collected in this volume explore the strategies through which Christian authorities throughout the early medieval world both established and expressed their social position while at the same time drawing attention to the moments when those same processes were resisted and challenged Where previous studies of Christianisation have for the most part approached the issue of dissent through the continued existence of paganism and the various Christian heresies this volume suggests that the experience of doubt towards and articulation of resistance to the claims of Christian leaders extended far outside the circles of pagan intellectuals and dissident theologians The result is a view of Christianisation as far more piecemeal complex and incomplete than has often been acknowledged Contributors include Peter Turner Peter Kritzingar Collin Garbarino Philip Wood Ralph Lee Richard Payne Mike Humphreys Giorgia Vocino and Gerda Heydemann

The Early Coptic Papacy Stephen J. Davis, 2017-09-12 The Copts adherents of the Egyptian Orthodox Church today represent the largest Christian community in the Middle East and their presiding bishops have been accorded the title of pope since the third century AD This study analyzes the development of the Egyptian papacy from its origins to the rise of Islam How did the papal office in Egypt evolve as a social and religious institution during the

first six and a half centuries AD How do the developments in the Alexandrian patriarchate reflect larger developments in the Egyptian church as a whole in its structures of authority and lines of communication as well as in its social and religious practices In addressing such questions Stephen J Davis examines a wide range of evidence letters sermons theological treatises and church histories as well as art artifacts and archaeological remains to discover what the patriarchs did as leaders how their leadership was represented in public discourses and how those representations definitively shaped Egyptian Christian identity in late antiquity The Early Coptic Papacy is Volume 1 of The Popes of Egypt A History of the Coptic Church and Its Patriarchs Also available Volume 2 The Coptic Papacy in Islamic Egypt 641 1517 Mark N Swanson and Volume 3 The Emergence of the Modern Coptic Papacy Magdi Girgis Nelly van Doorn Harder 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 **Dictionary of World Biography** Frank Northen Magill, Alison Aves, 2003-01-23 Containing 250 entries each volume of the Dictionary of World Biography contains examines the lives of the individuals who shaped their times and left their mark on world history Much more than a Who's Who each entry provides an in depth essay on the life and career of the individual concerned Essays commence with a quick reference section that provides basic facts on the individual's life and achievements and conclude with a fully annotated bibliography The extended biography places the life and works of the individual within an historical context and the summary at the end of each essay provides a synopsis of the individual's place in history Any student in the field will want to have one of these as a handy reference companion

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