

1: Near East Tours Gabriel Monastery Travel, Turkey Tours - Near East Tours

French art expert Jules Leroy spent several months touring the Near East in search of Early Christian remains. During this time he visited most of the monasteries in Egypt, Syria, the Lebanon, Palestine, and Iraq, some of them in ruins, some of them still flourishing.

Origin The first home of Christian monasticism is the Egyptian desert. Hither during persecution men fled the world and the danger of apostasy, to serve God in solitude. Anthony is counted the father of all monks. His fame attracted many others, so that under Diocletian and Constantine there were large colonies of monks in Egypt, the first laurai. The monks lived each in his own hut, providing for their simple needs with their own hands, united by a bond of willing submission to the direction of some older and more experienced hermit, coming together on Saturday and Sunday for common prayer, otherwise spending their time in private contemplation and works of penance. Celibacy was from the beginning an essential note of monasticism. A wife and family were part of the "world" they had left. Poverty and obedience were to some extent relative, though the ideal of both was developing. The monk of the desert was not necessarily a priest; he formed a different class from the clergy who stayed in the world and assisted the bishops. For a long time this difference between monks and clergy remained; the monk fled all intercourse with other people to save his soul away from temptation. Later some monks were ordained priests in order to administer sacraments to their brethren. But even now in the East the priest-monk *leromonachos* is a special person distinct from the usual monk *monachos*, who is a layman. Monasticism was still a manner of life rather than affiliation to an organized body; anyone who left wife and family and the "world" to seek peace away from men was a monk. Two codified "Rules" are attributed to Pachomius; of these the longer is translated into Latin by St. Jerome, a second and shorter one is in Palladius, "Hist. Sozomenos gives a compendium of the "Rule of Pachomius" H. Neither of these rules is authentic, but they may well contain maxims and principles that go back to his time, mixed with later ones. They are already considerably advanced towards a regulated monastic life. They order uniformity in dress, obedience to a superior, prayers and meals at fixed times in common; they regulate both ascetic practices and handwork. About the same time as St. Jerome, "Life of St. He stands at the head of West Syrian monasticism. In the middle of the fourth century, Aphraates speaks of monks in East Syria. At the same time we hear of them in Armenia, Pontus, and Cappadocia. Epiphanius, for instance, who in became Bishop of Salamis in Cyprus, had been for thirty years a monk in Palestine. At the time of St. Basil, therefore, there were already monks all over the East. As soon as he was baptized he determined to be a monk himself; he spent two years travelling "to Alexandria, through Egypt, in Palestine, Syria, and Mesopotamia" Ep. Then in he formed the community at Annesos in Pontus that was to be in some sort a new point of departure for Eastern monasticism. He describes the life at Anesos in a letter to St. Its principles are codified in various ascetic works by him, of which the chief are the two "Rules, the longer *Horoi kata platos*, P. Their inner organization evolved a hierarchy of officials among whom the various offices were distributed; the prayers, meals, work, punishments were portioned out according to the ascetic works of St. Basil, and so the whole monastery arrived at a working order. That order obtains still. In its inner life Eastern monasticism has been extraordinarily stationary. There is practically no development to describe. Its history from the fourth century down to our own time is only a chronicle of the founding and endowment of new monasteries, of the part taken by monks in the great religious controversies and in one or two controversies of their own, of the emperors, empresses, patriarchs, and other great persons who, freely or under compulsion, ended their career in the world by retiring to a monastery. Two ideas that constantly recur in Eastern theology are that the monastic state is that of Christian perfection and also a state of penance, Eusebius d. The idea recurs continually. Monks lead the "angelic life", their dress is the "angelic habit"; like the angels they neither marry nor give in marriage, and like them the chief object of their existence is to sing the praises of God in the Divine Office. Not incompatible with this is the other idea, found in St. Basil and many others, that their state is one of penance *metanoia*. Symeon of Thessalonica d. The most perfect life on earth, namely, is that of a man who obeys the command to "do penance, for the Kingdom of Heaven is nigh". The organization and life

of a Byzantine monastery before the schism is known to us by the decrees affecting it made by various councils, laws in the "Corpus iuris" in the "Codex" and the "Novellae", the lives of eminent monks, of which the "Synaxarion" has preserved not a few, and especially by the ascetic writings of monks, letters, sermons, and so on, in which they give advice to their colleagues. Of such monastic writers St. Theodore of Studion d. At the head of each independent monastery laura is the common name in Greek was the superior. Later the common name is hegoumenos only. The archimandrite has become a person of superior rank and takes precedence of a hegoumenos. Some think that archimandrite meant the superior of a patriarchal monastery, that is, one immediately subject to the patriarch and independent of the jurisdiction of the ordinary. The title then would correspond to that of the Western "Abbas nullius". There was an intermediate period from about the sixth to the ninth centuries during which the title archimandrite was given as a purely personal honour to certain hegumenoi without involving any exemption from the monastery. A further precedence belonged to a "great archimandrite". The election and rights of the hegoumenos are described by St. Basil in his two Rules, by Justinian Novel. He was elected by the monks by majority of votes; in cases of dispute the patriarch or ordinary decided; sometimes lots were cast. He was to be chosen for his merit, not according to the time he had already spent in the monastery, and should be sufficiently learned to know the canons. The patriarch or bishop must confirm the election and institute the hegoumenos. But the emperor received him in audience and gave him a pastoral staff the hradbos. The ceremony of induction is given in the "Euchologion". He then remained abbot for life, except in the event of his being deposed, after trial, for some canonical offence. The hegoumenos had absolute authority over all his monks, could receive novices and inflict punishments; but he was bound always by the rule of St. Basil and the canons, and he had to consult a committee of the more experienced monks in all cases of difficulty. This committee was the synaxis that in many ways limited the autocracy of the superior St. The hegoumenos in the Byzantine time, after Justinian, was generally, but not quite always, a priest. He received the confessions of his monks [there are instances of those who were not priests usurping this office Marin, op. Under the abbot there was a hierarchy of other officials, more or less numerous according to the size of the laura. The deutereuontook his place in case of his absence or sickness, the oikonomos had charge of all the property, the kellarios looked after the food, the hepistemonarchos saw to the regular performance of services in the church, the kanonarches guided the singers during the Divine office. These officials, who usually formed the synaxis, acted as a restraint on the authority of the hegoumenos. Numerous lesser offices, as those of infirmarian, guest-master, porter, cook, and so on, were divided among the community. The monks were divided into three orders, novices, those who bear the lesser habit and those who have the great habit. Children the Council of Trullo of admits profession as valid after the age of ten years, married men if their wives are willing, even slaves who are badly treated by their masters or are in danger of losing their faith, could be receive as novices. Justinian ordered novices to wear lay clothes Novel. The service for this first clothing is in the "Euchologion". He is again tonsured in the form of a cross, receives a new tunic, belt, cap, sandals, and the monastic cloak mandyas. The mandyas is the "angelic habit" that makes him a true monk; it is at this service that he makes his vows. An older form of the "sacrament of monastic perfection" mystegion monachikes teleioseos, that is, of the profession and reception of a monk, is given by Dionysius Areopagita c. The monk is "ordained" by a priest lereous; he always calls bishops lerarchai, presumably the abbot. Standing he recites the "monastic invocation" ten monastiken epiklesin, evidently a prayer for the grace he needs. The priest then asks him if he renounces everything, explains to him the duties of his state, signs him with the cross, tonsures him and clothes him in the habit, finally celebrates the holy Liturgy, and gives him Communion. From the time of his profession the monk remains inseparately attached to the monastery. Besides the vows of poverty, chastity, and obedience he makes a vow of perseverance in the religious exercises of the particular laura he has chosen. Normally he can no more change to another than go back to the world. He should moreover never go out at all. In theory all monks are "emclosed" St. Monks travelled about, with the consent of their superiors and with the excuse that they were engaged in business of the laura or of the Church in general. But there still remained a further step. After having proved their perseverance for some years monks were accustomed to ask, as a reward for their advancement in the ascetic life, for the "great habit" to mega kai allelikon schema. This was simply a larger and more dignified cloak,

suitable for the veterans of the monastery. Gradually its reception became a regular ceremony and the wearers of the great habit began to form a superior class, the aristocracy of the laura. Theodore of Studion objected strongly to this distinction: It is true that there is no real place for such a higher rank in the monastic system. At the reception of the first habit the monk makes his solemn vows for life and becomes a full monk in every sense. However, in spite of the opposition, the custom grew. The imposition of the great habit repeats very much the ceremony of the lesser one and forms a kind of renewal of vows ; it is from the older monks who have gone through this rite and are honourably distinguished by their long cloaks that the dignitaries of the laura are chosen. Another gradual development was the formation of a class of priest-monks. At first no monks received any ordination ; then one or two were made priests to administer sacraments to the others, then later it became common to ordain a monk priest. But it has never become the rule that all choir-monks should be ordained , as it became in the West.

2: Monastery - New World Encyclopedia

Jules Leroy, the French art expert, spent several months touring the Near East in search of Early Christian remains. During this time he visited most of the monasteries in Egypt, Syria, the Lebanon, Palestine, and Iraq, some of them in ruins, some of them still flourishing.

Benedict states concisely that a monk is a man who obeys and serves God and his fellow monks in the context of: The three vows that St. Benedict formulated for monks may be said to correspond to the above three points: To read more about the relationship the monk has to the community, to the Rule teachings and regulations of St. Benedict, and to the abbot, see below: How a Benedictine monastery can lead a man to God -- Essential Practical Elements

Apart from the hours necessary for sleeping and eating, the "Rule" of St. Benedict divides the daily schedule of monastic life among three activities. These are liturgical worship in common, work and private prayerful spiritual reading. The daily hours of liturgical service in common are composed of the various Divine Offices throughout the day. The several hours of private prayer and reading are devoted especially to Sacred Scripture, but also may include other writings of spiritual, religious and theological importance. Most Benedictine monasteries take up some sort of work relatively "outside" the immediate orbit of monastic life. These "outside" works often include parish ministry, schools or retreat centers. However, Benedictine life as specifically monastic requires the monks to be responsible for a rather domestic form of living: The Community Liturgical Office of Vigils, in church, lasting roughly forty-five minutes. Followed by a silent period of prayer and reading in private until the Office of Lauds. The Community Liturgical Office of Lauds, in church, lasting about a half hour. This is followed by breakfast in silence. The morning work period begins. On Sundays and the most important feastdays, this whole period is used instead for prayerful retreat and reading. On Sundays but at Lunch is followed immediately by the community liturgical office of Sext. On Sundays, Wednesdays and some more important feastdays, the afternoons are unstructured free time until Vespers at 5: On regular weekdays, the afternoon work period begins. On regular weekdays, another period of private prayer and reading begins, lasting until Vespers at 5: The Community Liturgical Office of Vespers, in church, lasting a half hour. This is followed by private prayer or reading in silence until supper. The meals in silence weekdays usually last a half hour. The meals with conversation Sundays and feastdays may last about forty minutes. Supper is followed by the evening recreation period lasting until Compline at 8: Four times a week Sunday, Tuesday, Thursday and Saturday, the whole community spends the first half hour of this recreation period together. The Community Liturgical Office of Compline, in church, lasting about twenty minutes. After Compline, the monks retire for the night. The monks of Prince of Peace Abbey have not committed themselves to other apostolates or ministries such as running a school or staffing a parish. Though Prince of Peace Abbey ranks among the more contemplative of the Benedictine monasteries in the United States, the life of its monastic enclosure has an immediate impact on many persons. The daily Mass and liturgical services of worship that the monks celebrate in the monastery church are open to the public. The monks have a reverent liturgical life, and simply offer participation in this as their most visible contribution and witness to the public. These three stages are the postulancy or candidacy, the novitiate and the juniorate temporary vows. During these three stages he is placed under the guidance of a formation director appointed by the abbot. Once a Benedictine monk professes perpetual vows of stability, conversion and obedience, he becomes a life member of his monastic community, serving God and his monastic brothers under the guidance of the abbot and the "Rule for Monks" written by St. We expect them to believe and live the teaching and traditions of Catholic faith. Whether adult converts or lifelong Catholics, they should have been active in parish life. We receive new candidates into the monastery in August. However, before entering, candidates must be in contact with our monastery and our vocation director for at least a year. During that year we interview them and provide direction. Once a man receives permission to apply for admission to our monastery, the formation director and the abbot also interview him.

3: 15th Century Monk Built This Stone House to Find Solitude | Ancient Origins

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He was responsible for acquiring several unimportant and late Biblical manuscripts from Eastern Orthodox monasteries. National Portrait Gallery Curzon was the son of the Hon. The Bishopp Baronetcy was inherited by a cousin. Curzon was educated at Charterhouse and Christ Church, Oxford. In he succeeded his father as Member of Parliament for Clitheroe, a seat he only held until the following year. In his *Visits to Monasteries in the Levant*, he described and justified his takings. Lord Zouche succeeded his mother in the barony in In he brought some manuscripts from Palestine codices, and in from the Athos peninsula among them codices, , After his death they were deposited in the British Museum. This is available to read on-line at <http://> But nor is its author any sort of Raffles, no down-on-his-luck aristocrat preying on the follies of an idle rich brethren. The book, despite a plea to have been written for his own pleasure, was a runaway success when first published, adding immoral profit to hoodwinks and larceny. His claims to legitimacy include cash payments and donations made to the monks in occupation, assertions that he was looking principally for lost non-religious works, and that he rescued many books from destruction. The work went through three printings in its first year, then several editions. What merit does the book have besides the achievement of popular success? Curzon, still only twenty-three years of age when he first sailed for the East, had come down from Oxford without a degree in order to succeed his father as member of parliament for Clitheroe. He promptly lost this seat, as a result of the Great Reform Bill, and so embarked on his own version of what was still called *The Grand Tour*. From the Peloponnese, Curzon and his companion would embark for Egypt, and so the scene shift to the streets of Alexandria and their first vision of life in the Orient. There was something like Humanism in the man, too. Firstly, we see the human touch in his challenge to the prevalent Protestant belief that all monks were fat and lazy. He asserts that the majority of Orthodox monks he encountered in the Levant were pious, hard-working and worthy individuals. Secondly, he parodies European attitudes towards Islam in a jocular passage his contemporary Edward Lear might have penned. A Persian " i. On seeing the organ pipes then hearing it played, he starts at its ugliness and guesses it to be the incarnation of a monster. When, service being over, the congregation stream headlong out of the church, the Persian naturally assumes it is in flight from the said beast. There are in fact many anecdotes in the book, mostly second hand as the above, that illustrate, for example, the honesty of Turkish porters or the guile of Armenian dealers. I suspect many a national stereotype has its origins in the tales told to Victorian travellers. But enough apologies already! Will these two wrongs make a right? The Coptic monasteries of Egypt were plundered by the Victorians for their priceless early manuscripts. Now the texts are being restored and reunited " as a virtual collection. There were palimpsest fragments too: Some pieces of vellum had been used and reused three or four times, and the traces of original texts could still be detected. Curzon, and later British bibliophiles, bought up as much as he could and arranged for his purchases to be collected and sent to London. Even before he unearthed the ancient treasures in that dusty cellar, Curzon had agreed prices with the monks for other ancient Christian books he wanted to take back to London. These included superb illuminated gospels, often in parallel texts of Coptic and Arabic, now kept at the British Library at St Pancras. One of these was a superb manuscript of the Gospels, with commentaries by the early fathers of the church; two others were doing duty as coverings to a couple of large open pots or jars. I was allowed to purchase these as they were considered to be useless by the monks, principally, I believe, because there were no more preserves in the jars. Related This entry was posted on January 4, at 2: You can follow any responses to this entry through the RSS 2. You can leave a response, or trackback from your own site.

4: Monks and monasteries of the Near East. (Book,) [www.enganchecubano.com]

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Manasija monastery in central Serbia In the Eastern Orthodox Church and Eastern Catholic Church , both monks and nuns follow a similar ascetic discipline, and even their religious habit is the same though nuns wear an extra veil, called the apostolnik. Unlike Roman Catholic monasticism, the Orthodox do not have separate religious orders, but a single monastic form throughout the Orthodox Church. Monastics, male or female, live away from the world, in order to pray for the world. Monasteries vary from the very large to the very small. There are three types of monastic houses in the Orthodox Church: A cenobium is a monastic community where monks live together, work together, and pray together, following the directions of an abbot and the elder monks. The concept of the cenobitic life is that when many men or women live together in a monastic context, like rocks with sharp edges, their "sharpness" becomes worn away and they become smooth and polished. The largest monasteries can hold many thousands of monks and are called lavras. In the cenobium the daily office , work and meals are all done in common. A skete is a small monastic establishment that usually consist of one elder and two or three disciples. In the skete most prayer and work are done in private, coming together on Sundays and feast days. Thus, skete life has elements of both solitude and community, and for this reason is called the "middle way". A hermit is a monk who practises asceticism but lives in solitude rather than in a monastic community. One of the great centres of Orthodox monasticism is Mount Athos in Greece , which, like the Vatican State , is self-governing. Today the population of the Holy Mountain is around 2, men only and can only be visited by men with special permission granted by both the Greek government and the government of the Holy Mountain itself. The now extinct Church of Caucasian Albania also fell under this group. The monasteries of St. Macarius Deir Abu Makaria and St. Anthony Deir Mar Antonios are the oldest monasteries in the world and under the patronage of the Patriarch of the Coptic Orthodox Church. The center of this movement was in the United States and Canada beginning with the Shaker Church, which was founded in England and then moved to the United States. Aside from the Shakers, there were the Amanna , the Anabaptists , and others. Many did allow marriage but most had a policy of celibacy and communal life in which members shared all things communally and disavowed personal ownership. Other Protestant Christian denominations also engage in monasticism, particularly Lutherans in Europe and North America. In the s, experimental monastic groups were formed in which both men and women were members of the same house and also were permitted to be married and have children—these were operated on a communal form. Buckfast Abbey , Devon, England, and its surrounding monastery, were rebuilt in the 20th century. There is a growing Christian neo-monasticism , particularly among evangelical Christians. In what is now called Hinduism, monks have existed for a long time, and with them, their respective monasteries, called mathas. Important among them are the chatur-amnaya mathas established by Adi Shankara which formed the nodal centres of under whose guidance the ancient Order of Advaitin monks were re-organised under ten names of the Dashanami Sampradaya. Sri Vaishnava[edit] Parakala Mutt - as it stands today Ramanuja heralded a new era in the world of Hinduism by reviving the lost faith in it and gave a firm doctrinal basis to the Vishishtadvaita philosophy which had existed since time immemorial. He ensured the establishment of a number of mathas of his Sri Vaishnava creed at different important centres of pilgrimage.

5: Monks and monasteries of the Near East (Book,) [www.enganchecubano.com]

Teeny, tiny, beautiful books the world of miniature books is one that involves a lot of imagination and craftsmanship. Dive in and see! Collecting Nebula Award Winners of the s The Nebula Award has been awarded to stories in the Science Fiction and Fantasy genre every year since Learn.

However, today Christian Monastics have updated and adapted themselves to modern society by offering computer services, accounting services, management as well as modern hospital administration in addition to running schools, colleges and universities. Terminology A monastery may be an abbey i. It may be a community of men monks or of women nuns. A charterhouse is any monastery belonging to the Carthusian order. In Eastern Christianity a very small monastic community can be called a skete, and a very large or important monastery can be given the dignity of a lavra. The communal life of a Christian monastery is called cenobitic, as opposed to the ascetic or anchoritic life of an anchorite and the eremitic life of a hermit. Buddhist monasteries are generally called vihara Pali language. Viharas may be occupied by males or females. In Tibetan Buddhism , monasteries are often called gompa or lamaseries. The monks are sometimes mistakenly known as lamas. In Thailand , Laos and Cambodia , a monastery is called a wat. Jains use the term vihara. In Hinduism monasteries are called matha, mandir or koil. History The remains of Nalanda monastery in India. The history of monasticism predates Christianity by a considerable period of time. When the first Christian cenobites banded together in the desert in the fourth century C. In order to prevent wandering monks from disturbing new plant growth or becoming stranded in inclement weather, Buddhist monks and nuns were instructed to remain in a fixed location for the roughly three month period typically beginning in mid-July. Outside of the vassa period, monks and nuns both lived a migratory existence, wandering from town to town begging for food. These early fixed vassa retreats were held in pavilions and parks that had been donated to the sangha by wealthy supporters. Over the years, the custom of staying on property held in common by the sangha as a whole during the vassa retreat evolved into a more cenobitic lifestyle, in which monks and nuns resided year round in monasteries. Such communities followed the precedents already established in the region. Eventually, organization was introduced in the groups of huts. They were arranged in lines like the tents in an encampment, or the houses in a street. From this arrangement these lines of single cells came to be known as Laurae, Laurai, "streets" or "lanes. Increasing religious fervor, aided by persecution, drove them farther and farther away from the civilization into mountain solitudes or lonely deserts. The deserts of Egypt swarmed with the "cells" or huts of these anchorites. Anthony the Great , who had retired to the Egyptian desert during the persecution of Maximian, C. His fame resulted in many followers collecting around him who imitating his asceticism in an attempt to imitate his sanctity. The deeper he withdrew into the wilderness, the more numerous his disciples became. They refused to be separated from him, and built their cells round that of their spiritual father. Thus arose the first monastic community, consisting of monks living each in his own little dwelling, united together under one superior. Anthony, as Johann August Wilhelm Neander remarks, [5] "without any conscious design of his own, had become the founder of a new mode of living in common, Coenobitism. The first community established by him was at Tabennae, an island of the Nile in Upper Egypt. Eight others were founded in the region during his lifetime, numbering monks. Within 50 years of his death his societies could claim 50, members. These coenobia resembled villages, peopled by a hard-working religious community, all of one gender. The buildings were detached, small and of the humblest character. Each cell or hut, according to Sozomen H. They took their chief meal in a common refectory or dining hall at 3 P. They ate in silence, with hoods so drawn over their faces that they could see nothing but what was on the table before them. The monks spent any time not devoted to religious services or study in manual labor. Palladius, who visited the Egyptian monasteries about the close of the fourth century, found among the members of the coenobium of Panopolis, under the Pachomian rule, 15 tailors, seven smiths, gour carpenters, 12 camel drivers and 15 tanners. Each separate community had its own steward, who was subject to a chief steward stationed at the head establishment. The money raised by the sale was expended in the purchase of stores for the support of the communities, and what was over was devoted to charity. Twice in the year the

superiors of the several coenobia met at the chief monastery, under the presidency of an archimandrite "the chief of the fold," from miandra, a sheepfold, and at the last meeting gave in reports of their administration for the year. The coenobia of Syria belonged to the Pachomian institution. The monks lived in separate huts, kalbbia, forming a religious hamlet on the mountain side. They were subject to an abbot, and observed a common rule. Four times in the day they joined in prayers and psalms. The necessity for defense from hostile attacks for monastic houses tended to accumulate rich gifts, economy of space and convenience of access from one part of the community to another, by degrees dictated a more compact and orderly arrangement of the buildings of a monastic cenobium. Large piles of building were erected, with strong outside walls, capable of resisting the assaults of an enemy, within which all the necessary edifices were ranged round one or more open courtyards, usually surrounded with cloisters. The usual Eastern arrangement is exemplified in the plan of the convent of the Holy Laura, Mount Athos. His rule was diffused with miraculous rapidity from the original Benedictine monastery at Monte Cassino through the whole of Western Europe, and every country witnessed the erection of monasteries far exceeding anything that had yet been seen in spaciousness and splendour. Few great towns in Italy were without their Benedictine convent, and they quickly rose in all the great centres of population in England, France and Spain. The number of these monasteries founded between C. Before the Council of Constance, C. The buildings of a Benedictine abbey were uniformly arranged after one plan, modified where necessary as at Durham and Worcester, where the monasteries stand close to the steep bank of a river to accommodate the arrangement to local circumstances. We have no existing examples of the earlier monasteries of the Benedictine order. They have all yielded to the ravages of time and the violence of man. However, we have preserved to us an elaborate plan of the great Swiss monastery of Saint Gall, erected about C. Benedictine rule enjoined that, if possible, the monastery should contain within itself every necessary of life, as well as the buildings more intimately connected with the religious and social life of its monks. It should comprise a mill, a bakehouse, stables, and cow-houses, together with accommodation for carrying on all necessary mechanical arts within the walls, so as to obviate the necessity of the monks going outside its limits. With growth in popular esteem came increase in material wealth, leading to luxury and worldliness. The first religious ardor cooled, the strictness of the rule was relaxed, until by the tenth century the decay of discipline was so complete in France that the monks are said to have been frequently unacquainted with the rule of Saint Benedict, and even ignorant that they were bound by any rule at all. Cluny, France The reformation of abuses generally took the form of the establishment of new monastic orders, with new and more stringent rules, requiring a modification of the architectural arrangements. One of the earliest of these reformed orders was the Cluniac. This order took its name from the little village of Cluny, 12 miles N. He was succeeded by Odo, who is often regarded as the founder of the order. The fame of Cluny spread far and wide. Its rigid rule was adopted by a vast number of the old Benedictine abbeys, who placed themselves in affiliation to the mother society, while new foundations sprang up in large numbers, all owing allegiance to the "archabbot," established at Cluny. By the end of the twelfth century the number of monasteries affiliated to Cluny in the various countries of western Europe amounted to The monastic establishment of Cluny was one of the most extensive and magnificent in France. We may form some idea of its enormous dimensions from the fact recorded, that when, in C. Nearly the whole of the abbey buildings, including the magnificent church, were swept away at the close of the eighteenth century. When the annexed ground-plan was taken, shortly before its destruction, nearly all the monastery, with the exception of the church, had been rebuilt. The first English house of the Cluniac order was that of Lewes, founded by the earl of Warren, c. All Cluniac houses in England were French colonies, governed by priors of that nation. They did not secure their independence nor become "abbeys" till the reign of Henry VI. The Cluniac revival, with all its brilliancy, was but short-lived. The celebrity of this, as of other orders, worked its moral ruin. With their growth in wealth and dignity the Cluniac foundations became as worldly in life and as relaxed in discipline as their predecessors, and a fresh reform was needed. Cistercian Revival Cistercian Abbey of Senanque The next great monastic revival, the Cistercian, arising in the last years of the eleventh century, had a wider diffusion, and a longer existence. Owing its real origin as a distinct foundation of reformed Benedictines to Stephen Harding a native of Dorset, educated in the monastery of Sherborne, in the year, it derives its name from

Citeaux Cistercium , a desolate and almost inaccessible forest solitude, on the borders of Champagne and Burgundy. The rapid growth and wide celebrity of the order are undoubtedly to be attributed to the enthusiastic piety of St Bernard , abbot of the first of the monastic colonies, subsequently sent forth in such quick succession by the first Cistercian houses, the far-famed abbey of Clairvaux de Clara Valle , C. The rigid self-abnegation, which was the ruling principle of this reformed congregation of the Benedictine order, extended itself to the churches and other buildings erected by them. The characteristic of the Cistercian abbeys was the extremest simplicity and a studied plainness. Only one tower—a central one—was permitted, and that was to be very low. Unnecessary pinnacles and turrets were prohibited. The triforium was omitted. The windows were to be plain and undivided, and it was forbidden to decorate them with stained glass. All needless ornament was proscribed. The crosses must be of wood; the candlesticks of iron. The renunciation of the world was to be evidenced in all that met the eye. The same spirit manifested itself in the choice of the sites of their monasteries. The more dismal, the more savage, the more hopeless a spot appeared, the more did it please their rigid mood. Yet they came not merely as ascetics, but as improvers. The Cistercian monasteries are, as a rule, found placed in deep well-watered valleys. They always stand on the border of a stream; not rarely, as at fountains , the buildings extend over it. These valleys, now so rich and productive, wore a very different aspect when the brethren first chose them as the place of their retirement.

6: A tour of the Island of Ireland's historic monastic sites, including Glendalough.

The monastery contains several wings including a church with several alters, a burial site for saints and patriarchs (Baith Sahdeh), a library currently containing manuscripts as old as , 'Baith Sahdeh' or 'house of martyrs', 'Baith U'matha' or 'house of baptism', and over 40 small caves used by monks scattered all over the Alqush mountain.

The first monasteries in the British Isles were in Ireland, where St. Patrick was sent to spread the Christian gospel around AD, the earliest monasteries in Ireland predate his arrival. After the seeds of Christianity were planted in the fifth century, the sixth and seventh centuries saw monks setting up monasteries all over the country. Many monasteries grew in size and importance, establishing a unique way of life and exhibiting special political and cultural influence in Ireland right up until the Anglo-Norman invasions of the twelfth century. In the absence of a centralized authority, these large monasteries became powerful urban centres of population, learning, trade, and craftsmanship, as well as of religion. Offaly Clonmacnoise is one of the most well-preserved monasteries in Ireland. Founded by St Ciaran in the sixth century, the monastery holds a prominent position on the banks of the river Shannon. The monastery is famed for its High Crosses, particularly the Cross of the Scriptures, which gets its name from the many biblical scenes carved on its face, including the Crucifixion and the Last Judgement. It also has two round towers and the ruins of six churches. Although attacked and plundered on numerous occasions, the monastery played a vital part in Christian Ireland from until despoiled in . The history can be reviewed in the modern Interpretive Centre by the many pilgrims who still make the journey to Clonmacnoise in County Offaly. Castle Durock of Cashel, Co. Tipperary One of the first relics of the True Cross, physical remains traditionally believed to be from the cross upon which Jesus was crucified, to have reached Ireland was presented to the abbey in Co. Tipperary in the twelfth century. Having been preserved elsewhere for centuries after the abbey was dissolved around , it has now been returned to its old home, to be joined by a second similar relic. The relic of the True Cross made Holy Cross one of the most famous places of pilgrimage in Ireland during the Middle Ages. The old monastic cloister has once more become a centre of devotion, continuing the veneration of the True Cross. Castle Durock Jerpoint Abbey, Co. Kilkenny The Cistercian Abbey of Jerpoint was founded in . Although what is left is now fragmentary, it still preserves the stout Romanesque pillars of the original twelfth century structure, and a fine medieval chancel, the space around the altar often enclosed for use by the clergy. There are also a number of interesting grave monuments from the thirteenth to sixteenth centuries to be seen. The abbey is distinguished by having the most decorated cloister arcade of any Irish church; it bears a number of largely secular, carved figures showing details of the clothing and armour worn in Ireland in the fifteenth and sixteenth centuries. The church and cloister still retain a peaceful and prayerful atmosphere. Kildare In Moone, Co. Kildare stands the second tallest High Cross in Ireland. The shape of which is quite unique, and consists of three parts, the upper part and base were discovered in the graveyard of the abbey in and re-erected as a complete cross, but in the middle section of the shaft was discovered and the cross was finally reconstructed to its original size. Now standing at . The monastery is believed to have been founded by St. Palladius in the fifth century, dedicated to St. Columcille in the sixth century and the cross constructed from granite during the eighth century. Rathfriland House Grey Abbey, Co. Down The splendid ruins of this Cistercian Abbey are among the finest examples of Anglo-Norman ecclesiastical architecture in Northern Ireland. The abbey was colonised by Cistercian monks from Cumbria. The French background of the Cistercian Order and the English origins of the builders of Grey Abbey resulted in a Gothic building with tall pointed lancet windows, the first truly Gothic structure in Ireland. Down Patrick Cathedral and St. Down Saint Patrick visited the area many times, preaching at Saul, taking the waters at the baths at Struell Wells and, as the story has it, dying and receiving the last rites from Saint Tassach in Raholp. It is said that Saint Patrick is buried in the graveyard of Down Cathedral. The cathedral had been built on the ancient hill of Down in by John de Courcy for Benedictine monks from Chester. He believed that if Saint Patrick and indeed relics of Saint Brigid and Saint Columba were also buried in the graveyard, that Downpatrick would become a place of pilgrimage. Newforge House Croagh Patrick, Co. It was regarded by the one of the principal site for the harvest of Lughnasa and

women visited the summit to encourage fertility. Early Christian stories had Saint Patrick spending forty days and nights on the summit, banishing snakes, dragons and pagan demons. Currently, it is estimated that almost one million pilgrims make the climb to the summit each year with as many as 40, making the trek on the last Sunday in July, often barefoot as penance. B Yeats is dominated by the warm sandstone high cross which has fascinating animals in high relief on both shafts and head of the cross. The sides, with holes to attach a no longer extant arm support, are decorated with spirals and interlace patterns. The Virgin and Child make their only solo Irish high cross appearance on the end of the south arm. The cross is often dated to the eleventh century, but may well be earlier. Coopershill House Glendalough, Co. It is acknowledged as the burial ground for the Kings of Leinster. Kevin lived there as a hermit in isolation. However, his fame and holiness attracted so many followers that it was necessary to construct a monastic city to house them. Much of this still remains including; the cathedral, the round tower and a church which became known as St. Wexford Cistercian Abbey founded c. The remains consist of a nave, a chancel, a tower, a chapel and a cloister. It was partly converted into living quarters after and further adapted over the centuries. It is the larger of the two Skellig Islands. For years the island was an important centre of monastic life for Irish Christian monks. The very sparse conditions inside the monastery illustrate the ascetic lifestyle practiced by early Irish Christians.

7: Middle Ages, Monks and Monasticism

On the way he met three monks of the Church of the East monastery of Bar Idta who urged him to become an inmate of their monastery, and he did so. He lived a hard, stern life. Hormizd lived in and near the Monastery of Bar Idta for thirty-nine years and in the monastery of Abba Abraham of Risha for six or seven years.

A monastery was a building, or buildings, where people lived and worshiped, devoting their time and life to God. The people who lived in the monastery were called monks. The monastery was self contained, meaning everything the monks needed was provided by the monastery community. They made their own clothes and grew their own food. They had no need for the outside world. This way they could be somewhat isolated and could focus on God. There were monasteries spread throughout Europe during the Middle Ages. Why were they important? The monks in the monasteries were some of the only people in the Middle Ages who knew how to read and write. They provided education to the rest of the world. The monks also wrote books and recorded events. Monasteries were a place where travelers could stay during the Middle Ages as there were very few inns during that time. They also helped to feed the poor, take care of the sick, and provided education to boys in the local community. The rest of the day was spent working hard on chores around the Monastery. The monks would have different jobs depending on their talents and interests. Some worked the land farming food for the other monks to eat. Others washed the clothes, cooked the food, or did repairs around the monastery. Some monks were scribes and would spend their day copying manuscripts and making books. Jobs at the Monastery There were some specific jobs that were present in most monasteries in the Middle Ages. Here are some of the main jobs and titles: Abbot - The Abbot was the head of the monastery or abbey. Prior - The monk that was second in charge. Sort of the deputy to the abbot. Lector - The monk in charge of reading the lessons in church. Sacrist - The monk in charge of the books. The Monks Vows Monks generally took vows when they entered the order. A part of this vow was that they were dedicating their life to the monastery and the order of monks they were entering. They were to give up worldly goods and devote their lives to God and discipline. They also took vows of poverty, chastity, and obedience. They differed on how strict they were and in some details on their rules. Each monastery had a center open area called a cloister. Monks and nuns were generally the most educated people during the Middle Ages. They spent much of their day in silence. Sometimes monasteries owned a lot of land and were very wealthy due to the tithes of the local people. A scribe may spend over a year copying a long book like the Bible. Activities Take a ten question quiz about this page. Listen to a recorded reading of this page: Your browser does not support the audio element. More subjects on the Middle Ages:

8: - Monks and Monasteries of the Near East by J. Leroy

DAILY LIFE IN THE MIXED AND DOUBLE MONASTERIES OF THE LATE ANTIQUE NEAR EAST by Andra JugĂfnaru (Romania) Thesis submitted to the Department of Medieval Studies, Central European University, Budapest, in partial fulfillment of the requirements of the Master of Arts degree in Medieval Studies. Accepted in conformance with the standards of the CEU.

The monastic life has but one Rule, the Gospel of Jesus the Christ, and one goal: We endeavor to achieve this by embracing the evangelical virtues of poverty, chastity and obedience in stability and fidelity. As Orthodox Christians, it is our passionate desire to live the monastic life and to worship authentically and intensely. This has entailed pursuing the knowledge needed to foster a spirit of healthy simplicity. We achieve this by studying Sacred Scripture, Monastic and Liturgical History and by being open to the difficulties and yearnings of our contemporaries. Reciting the Psalms, spending time in prayer and quiet, together with our physical labor and study, are intended to help us follow the Gospel rule of love and compassion. By our mutual love and understanding as children of the same God, we hope to demonstrate the possibilities open to everyone: We hope that all who come our way will find in us a source of generous hospitality, inspiration and encouragement to seek the will of God and to respond to the grace of our Lord Jesus Christ. Monks of New Skete In the near half-century we have lived together as the Monks of New Skete the two poles of our life have remained fixed: In the early years, the latter included the physical work of erecting the buildings where we would live, worship and care for the farm animals who provided us with food. Moving to Cambridge, on the eastern edge of the low but beautiful Taconic Mountains, we settled in a very agrarian community and learned farming skills, including smoking meats and cheese, from our rural neighbors. As the economy shifted so did our skills: The basic structure of our worship remains anchored in a daily cycle of matins and vespers with Divine Liturgy on Sundays and feast days for our prayer life is the measure of our relationships with God and with each other. We have always believed in ecumenical outreach as an aspect of putting the Gospel into practice. Beginning locally, we often host visiting social, school and church groups, and we participate in the Cambridge association of clergy and take our turn providing a free meal with a brief devotion during Advent and Lent. We are also supportive of inter-Orthodox unity on many levels including retreats offered here and in various parishes across the country. Two of our members have been invited to Greece and to China to make presentations on aspects of our monastic life. We have a small guesthouse available for retreatants. We consider ourselves ecumenical in terms of our religious backgrounds, experience, and understanding. Our ongoing prayer is that the division between the churches may one day truly be healed. Our primary focus is to work continually to transform ourselves in the light of the Gospel. To follow the path that leads us to become the person God wants us to be, we have chosen to live this life together. We strive for a balance in common and private prayer, and work that is simply the work of daily living. The work of producing the cheesecakes in our bakery helps to support us and the upkeep of our monastery and grounds. Life in the monastery allows for reflection, relaxation, and ongoing growth. Our monastery, outside of a small village in eastern New York State, is situated on a rolling hillside that offers a sense of solitude without enclosed cloister. Hospitality is an important expression of our monastic life and women of diverse Christian faiths find time with us to be restorative and renewing in their journeys. Spiritual companionship, both formally and informally through our ongoing relationships, is an essential expression of the fruit of our contemplative life. Creative artistic expression finds outlets in our gardening, icon painting, vestment making, writing, and cooking. With all these elements, we find it is a rich and fulfilling life. Today this is a delicate line to walk which requires ongoing discernment. We strive to retain those pieces of the earliest tradition which we feel are essential to supporting our spiritual growth and to let go of other pieces which have long tied monastics to the culture of medieval Europe and near eastern cultures. We have a rich liturgy with services shared with the monks, which are sung and chanted in English and inclusive language. Rather than using a strict translation of ancient texts, we work at making the language of our prayers and hymns accessible to contemporary American understanding while maintaining a sense of reverence and dignity.

9: Rabban Hormizd - Wikipedia

A monastery is a building or complex of buildings comprising the domestic quarters and workplaces of monastics, monks or nuns, whether living in communities or alone. A monastery generally includes a place reserved for prayer which may be a chapel, church, or temple, and may also serve as an oratory.

It flourished until the 10th century. Already, before the end of the 15th century, the Rabban Hormizd Monastery served as the patriarchal burial site. Nine patriarchal graves, from to , are still located in the corridor that leads to the cell of Rabban Hormizd. In , the Assyrian Gabriel Dambo revived the abandoned monastery, rebuilt it, collected a number of pupils vowed to poverty and celibacy, and installed there a seminary. Patriarch Joseph Audo , before he was appointed the bishop of Mosul , was himself a monk of Rabban Hormizd monastery. In , the monastery of Rabban Hormizd and the town of Alqosh were attacked by the Kurds of Soran and hundreds of Assyrians died [4]: In , many of these manuscripts were looted and broken up by Moussa Pasha, who had imitated the emir of Rawandouz in revolting against the Turks. In , volumes, manuscripts and prints, suffered the same treatment from Ismael Pasha, the successor of Moussa Pasha. The monks went on anyway to buy and copy manuscripts , thus forming an important library. Description of the Monastery in [edit] E. Wallis Budge , who visited Rabban Hormizd Monastery in , describes the monastery with these words: XXI-XXII Rabban Hormizd Monastery is built half about half way up the range of mountains which encloses the plain of Mosul on the north, and stands in a sort of amphitheatre , which is approached by a rocky path that leads through a narrow defile; this path has been paved by generations of monks. In the hills round about the church and buildings of the monastery are rows of caves hewn out of the solid rock, in which the stern ascetics of former generations lived and died. They have neither doors nor any protection from the inclemency of the weather, and the chill which they strike into the visitor gives an idea of what those who lived in them must have suffered from the frosts of winter and the drifting rain. Some of them have niches hewn in their sides or backs in which the monks probably slept, but many lack even these means of comfort. The cells are separate one from the other, and are approached by narrow terraces, but some of them are perched in almost inaccessible places, and, unless other means of entrance existed in former days, could only have been approached by the monks crawling down from the crest of the mountain and swinging themselves into them. I saw no marks of fire in any of the cells. Some cells have a second small cave hewn out behind the larger one which is entered through an opening just large enough for a man of average size to crawl through. The monks eat meat on Easter Day and Christmas Day only, and their usual food consists of boiled wheat and lentils , and dark coloured, heavy bread cakes. They drink neither wine nor spirits, and they have neither light nor fire. They drink rain water which they preserve in rock cisterns. They are called to prayer by the ringing of a bell at sunset, midnight, day-break, and at certain times of the day. The number of the monks in was about fifty; in it was thirty-nine; in 1880 it was sixteen, and in it was about ten. The new monastery[edit] The monastery of Rabban Hormizd was too exposed to attack to remain a functioning monastery, and was also a symbol of a turbulent time. Patriarch Joseph Audo decided to replace it, and in , with financial assistance from the Vatican , built a new monastery of Notre Dame des Semences Our Lady of the Seeds in a safer plain site near Alqosh , about one mile from the ancient monastery. The new monastery quickly replaced Rabban Hormizd as the principal monastery of the Chaldean Church, and most of the monks moved to the new location.

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