

## **Interaction and text courses (Holy Scriptures, Cosmology and Eschatology, Asceticism and Monasticism)**

### **Interaction: Holy Scriptures, Judaism, Christianity, Islam (10 ECTS)**

#### **Course content**

The course covers the following topics:

- The contents and the composition of the Bible and the Qur'an
- The Christian, Jewish and Muslim views regarding the nature of their respective sacred books
- The historical process of canonisation in Judaism, Christianity and Islam
- The various uses and functions of the scriptures in Judaism, Christianity and Islam
- Hermeneutical strategies with respect to the scriptures in each of the three religions

#### **Time period**

Teaching from week 35 to 49 with break for the long compact seminar in Rome; compact seminar 26<sup>th</sup> to 29<sup>th</sup> of October; deadline for paper: 31<sup>st</sup> of January

#### **Responsible teacher and institution**

Einar Thomassen (einar.thomassen@ahkr.uib.no), University of Bergen

#### **Learning outcome**

On completion of the course the student will have attained the following:

##### *Knowledge*

Good familiarity with the Bible and the Qur'an and the roles played by holy scripture in Judaism, Christianity and Islam as well as with critical scholarship on the processes and the nature of canonization in the three religions.

##### *Skills*

The ability to analyse a religious theme on a comparative basis. The ability to distinguish between a faith-based and a scholarly approach to the study of religious phenomena. The ability to do an in-depth study of a specific topic in the area covered by the course and to present this study in a written paper.

##### *General qualifications*

The ability to work independently in the comparative study of Judaism, Christianity and Islam. The ability to communicate one's knowledge in written and oral form.

## Prerequisites

The same as for admission to the programme as such.

## Course activities

- Compact seminar, including student presentations in groups and teacher-guided dialogue and/or lectures.
- Tutorials.
- Distance learning, with written assignments.

## Examination form

If the student has participated regularly, actively and satisfactorily in a course (this includes participation in the compact seminar and response to at least 80 % of the in-term assignments), she or he may choose between a free and a fixed written examination. A student failing to fulfil these requirements must sit a fixed written exam.

In the free written examination, the student writes a paper of between eight and ten pages on a subject, question or material chosen by the student and approved by the responsible teacher.

In the fixed written examination, the student is given a week to write a paper of between eight and ten pages on a subject, question or material provided by the responsible teacher.

The paper will be graded according to the scale A-F, as applied at Norwegian universities.

If the examination paper is found unacceptable (grade F), the candidate is allowed to make two further attempts by sitting a fixed written exam at a date decided by the teacher.

The deadline for submitting both the free and the fixed written exam is 31 January, 2011.

## Required reading

Wilfred Cantwell Smith, *What is Scripture? A Comparative Approach* (Minneapolis: Fortress 1993; repr. 2005). Chapters 1–5, 9–10. (Ca. 240 pp.)

William A. Graham, *Beyond the Written Word* (Cambridge: Cambridge University Press 1987). (Ca. 240 pp.)

Philip R. Davies, "The Jewish Scriptural Canon in Cultural Perspective." In L. M. McDonald and J.A. Sanders (eds.), *The Canon Debate* (Peabody, Mass.: Hendrickson 2002), 36–52.

Steve Mason, "Josephus and his Twenty-Two Book Canon." *Ibid.*, 110–127.

Harry Y. Gamble, "The New Testament Canon: Recent Research and the Status Quaestionis." *Ibid.*, 267–294.

Everett R. Kalin, "The New Testament Canon of Eusebius." *Ibid.*, 386–404.

John Barton, *Holy Writings, Sacred Text: The Canon in Early Christianity* (Louisville, Kentucky: Westminster John Knox 1997). (Ca 200 pp.)

Einar Thomassen, "Some Notes on the Development of Christian Ideas about a Canon." In E. Thomassen (ed.), *Canon and Canonicity: The Formation and Use of Scripture* (Copenhagen: Museum Tusulanum Press 2010), 9–28.

Dimitris J. Kyrtatas, "Historical Aspects of the Formation of the New Testament Canon." *Ibid.* 29–44.

Robert M. Grant with David Tracy, *A Short History of the Interpretation of the Bible* (Minneapolis: Fortress 2005; orig. publ. 1984). (Ca. 200 pp.)

Andrew Rippin (ed.), *The Blackwell Companion to the Qur'ān* (Oxford: Blackwell 2009). (Ca 500 pp.)

### **Registration**

On Aula at the first tutorial, no later than the first week of September. The students will also be registered at the University of Bergen, The Faculty of Humanities, where the course is given the code RRE302.

Please also sign up for the compact seminar if you intend to take part by writing to Einar Thomassen (einar.thomassen@ahkr.uib.no)

# Cosmology and Eschatology in the Formation of Judaism and Christianity (Interaction course)

Autumn 2010. Helge S. Kvanvig & Gitte Buch-Hansen

## Course Content

“We are dealing, in the fourth century, with a sensibility that was at once more somber and yet more stable in its expectations where the locus of the supernatural was to be found. The Christian bishop, the Christian 'holy man', the physical remains of the Christian martyr, stands out all the more clearly because the upward ceiling of human contact with the divine has come to be drawn more firmly. For the Christians of the fourth and fifth centuries, the power that came from contact with the supernatural was not for everyone to use.”

(Peter Brown, 1978. *The Making of Late Antiquity*. p.98)

In his seminal book, *The Making of Late Antiquity*, Peter Brown describes the political and social revolution that the centralization of power in the late Empire occasioned. According to Brown, this development was accompanied by a corresponding revolution in religion and cosmology; heaven was closed and became a spatially and temporally distant place. Religiously, this meant that the ordinary and intimate access to the divine was now concentrated with the clergy; cosmologically, the intermediary space between heaven and earth was emptied of the prolific life of intermediary being and beings. Before the closure of heaven, angels could incarnate, and human beings – or at least their soul – could assume an angelic or astral mode of being. The life of the intermediary sphere was reflected in apocalyptic mythology and in Greek philosophical cosmology. The apocalyptic worldview had its origin in Early Judaism and was especially connected to the Enoch tradition. The world view of the Enoch literature differed from the Mosaic traditions that shaped the Hebrew Bible and the branch of Judaism in dialogue with Hellenistic philosophy. The Enoch literature adopted a mythic image of the world and gave this image an eschatological horizon. Both worldviews, the apocalyptic and the philosophical, appear in New Testament writings. The Gospel of Matthew belongs to the apocalyptic tradition, whereas the Gospel of John is more philosophically inspired. Paul blends the two traditions. Thus, the early Christians formed their cosmology and theology in dialogue with both Hellenistic philosophy and Jewish apocalyptic eschatology. The aim of the course is to reflect on how human life and experiences are portrayed in these differing cosmologies in Early Judaism and Christianity.

## Time period:

The instruction begins September 1<sup>st</sup>. Compact seminar: Aarhus, 29<sup>th</sup> & 30<sup>th</sup> of November.

## Examination:

Term paper (free or fixed) must be handed in before January 31st 2011. The paper must be between 8 and 10 pages (2400 characters pr. page).

If the student has participated regularly, actively and satisfactorily in the course (see below), she or he may choose between a free and a fixed written examination. A student failing to fulfil these requirements must sit a fixed written exam.

- In the free written examination, the student writes a paper of between eight and ten pages on a subject, question or material chosen by the student and approved by the responsible teacher.
- In the fixed written examination, the student is given a week to write a paper of between eight and ten pages on a subject, question or material provided by the responsible teacher.
- In the case of a free written examination: The title of the paper and the suggestion for additional syllabus must be submitted at the latest December 10th to be approved by the teachers.
- In the case of a fixed paper: Suggestion for additional syllabus must be submitted at the latest December 10th to be approved by the teachers.

## Responsible teacher and institution:

- Responsible teacher: Helge S. Kvanvig ([h.s.kvanvig@teologi.uio.no](mailto:h.s.kvanvig@teologi.uio.no)) Faculty of Theology, University of Oslo.
- Co-teacher: Gitte Buch-Hansen ([gitte.buch-hansen@teologi.uio.no](mailto:gitte.buch-hansen@teologi.uio.no)) Faculty of Theology, University of Oslo.

## Learning outcomes:

Through the course the student will acquire:

- comprehensive knowledge about the various world views that shaped Early Judaism and Christianity,
- insights into the scholarly discussions related to the sources and influence that made the New testament writings,
- skills in reading and reflection on a material representing world views different from those that became mainstream Christianity and Judaism,
- ability to communicate such knowledge and demonstrate such skills in writing.

## Teaching:

The course is based on e-learning.

- The teachers will provide guided readings electronically.
- The teachers will give 6 exercises during the term; the student has to respond to at least 5 of these by a small essay and must participate in the compact seminar in order to qualify for the free examination. The 6 essays will be commented individually by the teachers.

## Prerequisites:

The same as for the programme in general, i.e. no particular language specified. But there will be references to texts where the primary language is in Greek or Hebrew.

## Bibliography

**Books marked with an asterisk must be bought. The rest of the literature will be provided through compendium (either in a paper version or electronically).**

### Primary sources:

\*1 *Enoch. A New Translation* by G. W. E. Nickelsburg and J. C. VanderKam. 2004. Minneapolis.

*The Works of Philo. Complete and Unabridged.* Translated by C. D. Yonge. Peabody, Massachusetts: Hendrickson Publishers.

*The Nag Hammadi Library. The Definitive Translation of the Gnostic Scriptures.* Edited by J. M. Robinson. New York, N.Y.:

HaperSanFrancisco. HaperCollinsPublishers.

Origen. *Commentary on the Gospel According to John. The Fathers of the Church.* Translated by Ronald E. Heine. Washington, D.C. The Catholic University of America Press.

### Secondary literature:

Brown, Peter. 1978. *The Making of Late Antiquity* (Jackson Lectures). Cambridge Massachusetts. Harvard University Press.

Buch-Hansen, Gitte. 2010. *It is the Spirit That Gives Life. A Stoic Understanding of Pneuma in John.* Berlin: De Gruyter.

Carr, D. M. 1996. *Reading the Fractures of Genesis. Historical and Literary Approaches.* Louisville, Kentucky.

Collins, J. J. 1997. *Apocalypticism in the Dead Sea Scrolls.* London.

\*Engberg-Pedersen, Troels. 2010. *Cosmology and the Self in the Apostle Paul. The Material Spirit.* Oxford: Oxford University Press.

Kvanvig, H. S. 2007. "Cosmic Laws and Cosmic Imbalance: Wisdom, Myth and Apocalyptic in Early Enochic Writings." In *The Early Enoch Literature*, edited by G. Boccaccini and J. J. Collins, 139-58. Leiden.

\_\_\_\_\_. 2009. "Enochic Judaism - a Judaism without the Torah and the Temple?" In *Enoch and the Mosaic Torah. The Evidence of Jubilees*, edited by G. Boccaccini and G. Ibba, 163-77. Grand Rapids, Michigan.

Levison, John R. 1995. "The Prophetic Spirit as an Angel According to Philo". *HTR* 88, 2.

Lundhaug, Hugo. 2008. "Fødsel, transformation og opstandelse som en Kristus. Filipevangeliets rituelle fortolkning af Johannesevangeliet". In *Mellem venner og fjender. En folkebog om Judasevangeliet, tidlig kristendom og gnosis*. Eds. Anders Klostergaard, Jesper Hyldahl & Einar Thomassen. Copenhagen: Anis.

\*Nickelsburg, G. W. E. 2003. "Apocalyptic Construction of Reality " In *1 Enoch, George W. E. Nickelsburg in Perspective*, edited by J. Neusner and A. J. Avery-Peck, 29-43. Leiden, 2003.

- \_\_\_\_\_. "Enochic Wisdom and Its Relationship to the Mosaic Torah." In *The Early Enoch Literature*, edited by G. Boccaccini and J. J. Collins, 81-94. Leiden.
- Reed, A. Y. 2005. *Fallen Angels and the History of Judaism and Christianity. The Reception of Enochic Literature*. Cambridge.
- \*Segal, Alan. 2004. *Life after Death. A History of the Afterlife in the religions of the West*. New York: Doubleday.
- Tronier, Henrik. 2001. The Corinthian Correspondence between Philosophical Idealism and Apocalypticism. In *Beyond the Judaism/Hellenism Divide*. Ed. Troels Engberg-Pedersen. Louisville, Kentucky. Westminster John Knox Press. 165-196 (32p.).
- \*VanderKam, J. C. 2008. *Enoch. A Man for All Generations*. Paperback ed. Colombia, South Carolina.
- \*\_\_\_\_\_ 2001. *An Introduction to Early Judaism*. Grand Rapids, Michigan 2001
- Scott, Alan. 1991. *Origen and the Life of the Stars*. Oxford: Oxford University Press

## Recommended reading sequence

Material marked with an asterisk are recommended as part of the student's syllabel. Those without an asterisk belong to the fixed syllabel.

### Background:

#### Introduction to Early Judaism:

\*VanderKam J. C. 2001. *An Introduction to Early Judaism*. Grand Rapids, Michigan. 1-127, 138-146, 147-192. (172 p.)

#### Introduction to the idea of afterlife:

\*Alan Segal. 2004. *Life after Death. A History of the Afterlife in the religions of the West*. 1-248 (248 p.)

Introduction.

- The Undiscovered Country.

#### Part One

- The Climate of Immortality.
- Egypt.
- Mesopotamia and Canaan.
- The First Temple Period in Israel.

#### Part Two.

- From Climate to the Self.
- Iranian Views of the Afterlife and the Ascent to the Heavens
- Greek and Classical Views of Life After Death and Ascent to the Heavens
- Second Temple Judaism: The Rise of a Beatific Afterlife in the Bible.

### Enoch tradition:

#### Text to 1 Enoch:

Nickelsburg, G. W. E., and J. C. VanderKam. 2004. *1 Enoch. A New Translation*. Minneapolis (170 p.)

### Mosaic and Enochic Judaism: Cosmology, Torah and Eschatology

Carr, D. M. 1996. *Reading the Fractures of Genesis. Historical and Literary Approaches*. Louisville, Kentucky. 43-47, 114-140. (30 p.)

Nickelsburg, G. W. E. 2007. "Enochic Wisdom and Its Relationship to the Mosaic Torah." In *The Early Enoch Literature*, edited by G. Boccaccini and J. J. Collins. Leiden. , 81-94. (13 p.)

Kvanvig, H. S. 2009. "Enochic Judaism - a Judaism without the Torah and the Temple?" In *Enoch and the Mosaic Torah. The Evidence of Jubilees*, edited by G. Boccaccini and G. Ibba. Grand Rapids, Michigan. 163-77. (14 p.)

### Cosmology and Eschatology in Enochic Writings:

VanderKam, J. C. 2008. *Enoch. A Man for All Generations*. Paperback ed. Colombia, South Carolina. 1-101. (101 p.)

Kvanvig, H. S. 2007. "Cosmic Laws and Cosmic Imbalance: Wisdom, Myth and Apocalyptic in Early Enochic Writings." In *The Early Enoch Literature*, edited by G. Boccaccini and J. J. Collins. Leiden. 139-58. ( 20 p.)

Nickelsburg, G. W. E. 2003. "Apocalyptic Construction of Reality " In *1 Enoch, George W. E. Nickelsburg in Perspective*, edited by J. Neusner and A. J. Avery-Peck. Leiden. 29-43. (22 p.)

Collins, J. J. 1997. *Apocalypticism in the Dead Sea Scrolls*. London. 30-51, 110-129. (40 p.)

### Enochic Traditions in Christianity and Rabbinic Judaism:

VanderKam, J. C. 2008. *Enoch. A Man for All Generations*. Paperback ed. Colombia, South Carolina. 169-182. (13 p.)

Reed, A. Y. 2005. *Fallen Angels and the History of Judaism and Christianity. The Reception of Enochic Literature*. Cambridge. 122-159. (37 p.)

### Philosophical Judaism/Christianity:

#### Philo:

Source Text:

Philo. De gigantibus. *The Works of Philo. Complete and Unabridged*. Translated by C. D. Yonge. Peabody, Massachusetts: Hendrickson Publishers. 152-157

Alan Scott. 1991. *Origen and the Life of the Stars*. Part II. 53-103 (51 p.)

- The Hellenistic Schoolroom
- Philo
- The heavenly Powers

John R. Levison. 1995. "The Prophetic Spirit as an Angel According to Philo". *HTR* 88, 2. 189-207 (19 p.)

#### **Paul:**

Source Text:

Paul. First Corinthians (extract from)

\*Alan Segal. 2004. *Life after Death. A History of the Afterlife in the religions of the West*. 399-440 (42 p.)

- Paul's Vision of the Afterlife

Troels Engberg-Pedersen. 2010. *Cosmology and the Self in the Apostle Paul. The Material Spirit*. 8-105 (98 p.)

- A Stoic Understanding of Pneuma and the Resurrection in 1 Corinthian 15
- The Bodily Pneuma in Paul
- Physics, Cognition and Superhuman Persons

Henrik Tronier. 2001. The Corinthian Correspondence between Philosophical Idealism and Apocalypticism. In *Beyond the Judaism/Hellenism Divide*. Ed. Troels Engberg-Pedersen. Louisville, Kentucky. Westminster John Knox Press. 165-196 (32p.)

#### **Gospel of John:**

Source Texts:

The Gospel of John (extract from)

The Gospel of Philip. *The Nag Hammadi Library. The Definitive Translation of the Gnostic Scriptures*. Edited by J. M. Robinson. New York, N.Y.: HarperSanFrancisco. HarperCollinsPublishers. (extract from) 139-160.

Gitte Buch-Hansen. 2010. *It is the Spirit That Gives Life. A Stoic Understanding of Pneuma in John*. 59-88; 347-404 (88 p.)

- Cosmology in Stoicism. The Discourse of Physics.
- The Penultimate Pneumatic Event: 'It is the Spirit That gives Life. Jesus' Ascent and Translation into the Father

\*Hugo Lundhaug. 2008 (recommended reading) . "Fødsel, transformation og opstandelse som en Kristus. Filipevangeliets rituelle fortolkning af Johannesevangeliet". In *Mellem venner og fjender. En folkebog om Judasevangeliet, tidlig kristendom og gnosis*. Eds. Anders Klostergaard, Jesper Hyldahl & Einar Thomassen. Copenhagen: Anis. 267-297 (31 p.)

#### **Origen:**

Source Text:

Origen. *Commentary on the Gospel According to John*. Book 1. In *The Fathers of the Church*. Translated by Ronald E. Heine (extract from). 31-94.

Alan Scott. 1991. *Origen and the Life of the Stars*. Part III. 113-168 (56 p.)

- Origen and the Stars
- Stars and the resurrection Body

\*Alan Segal: *Life after Death. A History of the Afterlife in the religions of the West*. 532-595 (64 p.)

- The Church Fathers and their Opponents

## Course descriptions RRE Lund 2010, Text course

### The Roots of Asceticism and Monasticism

#### Course content

Christian monasticism has had a major influence on the development of European culture. It was mainly through the monastic tradition that the philosophical and scientific heritage as well as the practical knowledge of the Greek and Roman world was transmitted to the high Middle Ages and the establishment of universities. Although a totally new institution monasticism has its roots in the ascetic traditions of the Graeco-Roman world mainly developed within various schools of philosophy as an essential element within the search for wisdom. Socially the emergence of the ascetic has been seen as related to the disintegration of traditional societies as a result of Roman military conquest of the Near East. Major questions about the emergence of Christian ascetic tradition and the formation of monasticism are intensely debated in recent scholarship. In addition to the most pertinent scholarly literature the course has its focus on the most important texts related to Christian ascetic and monastic traditions. An elementary knowledge of Greek is required for this course.

#### Time period

teaching: September 1 – December 10, 2010 (week 35-49)  
paper to be handed in by January 31, 2011

#### Responsible teacher and institution

Professor Samuel Rubenson ([samuel.rubenson@teol.lu.se](mailto:samuel.rubenson@teol.lu.se))  
PhD candidate Andreas Westergren ([andreas.westergren@teol.lu.se](mailto:andreas.westergren@teol.lu.se))  
*Centre for Theology and Religious Studies, Lund University*

#### Learning outcome

Through the course the student will acquire

- Comprehensive knowledge of the ascetic traditions in Early Christianity from the New Testament period until the seventh century C.E.
- Insights into the current state of research and ability to discuss relevant theories and to relate Christian ascetic traditions to ascetic traditions in early Judaism and Islam.
- Skills in reading source material in the original language and to analyse, discuss and interpret historical texts.
- The ability to demonstrate such skills and communicate such knowledge in writing.

#### Prerequisites

In addition to the general requirements for the program, a minimum of 10 ECTS of Greek.

#### Course activities

The course is taught through a system of e-learning and a compact seminar. Students are provided with a bibliography to be worked through independently, but discussed through an e-forum. They will further be provided with the relevant texts in Greek and in modern translation. Their reading of these texts will be aided by material on internet. For the compact seminar they will be asked to prepare certain textmaterial and present their analyses to other participants in the seminar.

#### Examination form

If the student has participated regularly, actively and satisfactorily in the course, by taking part in the compact seminar in Copenhagen, October 26-29 and handed in a minimum of 80% of the assignments, she or he may choose between a free and a fixed written examination. A student failing to fulfil these requirements must sit a fixed written exam. In the free written examination, the student writes a paper of between eight and ten pages on a subject, question or material chosen by the student and approved by the responsible teacher. In the fixed written examination, the student is given a week to write a paper of between eight and ten pages on a subject, question or material provided by the responsible teacher. A failure to hand in the exam paper in time is counted as a failed exam. Students who fail are entitled to new opportunities in mid-term and in the summer vacation.

#### Required reading

a) TEXTS (30 pages in Greek, 25 pages in translation)

Athanasius, *Vita Antonii*, chs. 1–15. Greek text with French translation in *Athanase d'Alexandrie. Vie d'Antoine. Sources Chretiennes 400* (Paris: Cerf 2004) ISBN 9-782204-076760 (pp 124-176). English translation in Athanasius. *the Life of Antony and the Letter to Marcellinus* (New York: Paulist Press 1980), ISBN0-8091-2295-2 (pp 29–43)

*Apophthegmata Patrum*, Antonios. Greek text in Migne, *Patrologia Graeca*. English translation in *The Sayings of the Desert Fathers. The Alphabetical Collection*, ed. B. Ward (London: Mowbrays 1975) ISBN 0-264-66124-9 (pp. 1–9).

b) SECONDARY LITERATURE (600 pages)

Alison, Keith & Vaage, Leif E., "Imperial Asceticism: Discipline of Domination", in *Asceticism and the New Testament*, ed. Leif E. Vaage & Vincent L. Wimbush (New York: Routledge, 1999), ISBN: 0-415-92195-3, pp. 411–420.

Castelli, Elizabeth A., "Disciplines of Difference: Asceticism and History in Paul", in *Asceticism and the New Testament*, ed. Leif E. Vaage & Vincent L. Wimbush (New York: Routledge, 1999), ISBN: 0-415-92195-3 (pp. 171–186).

Clark, Gillian, "Women and Asceticism in Late Antiquity: The Refusal of Status and Gender", in *Asceticism*, ed. Vincent Wimbush and Richard Valantasis (Oxford/New York: Oxford University Press, 1998), ISBN: 0-19-508535-3 (pp 33–48).

Dunn, Marilyn, "Asceticism and monasticism, II Western", in *Cambridge History of Christianity*, vol II (Cambridge: Cambridge University Press, 2008), ISBN: 13-978-0-521-81244-3 (pp 669–690).

Flood, Gavin, *The Ascetic Self. Subjectivity, Memory and Tradition* (Cambridge: Cambridge University Press 2004) ISBN 9-780521-604017 (pp. 1–34, 144–174, 211–234).

Griffith, Sidney H., "Asceticism in the Church of Syria: The Hermeneutics of Early Syrian Monasticism," in *Asceticism*, ed. Vincent Wimbush and Richard Valantasis (Oxford/New York: Oxford University Press, 1998), ISBN: 0-19-508535-3 (pp 220–45).

Hadot, Pierre, "Ancient Spiritual Exercises and 'Christian Philosophy'", in *Philosophy as a Way of Life* (Oxford: Blackwell Publishing, 1995), pp. 126-144.

Harmless, William, *Desert Christians. An Introduction to the Literature of Early Monasticism* (New York: Oxford University Press, 2004), ISBN 0-19-516223-4 (pp. 57–104, 115–163, 227–273, 417–469).

*Late Ancient Christianity. A People's History of Christianity*, vol II, ed. Virginia Burrus (Minneapolis: Fortress Press 2005) ISBN 0-8006-3412-8 (pp. 1–92, 165–187, 255–283).

Patterson, Stephen J., "Askesis and the Early Jesus Tradition", in *Asceticism and the New Testament*, ed. Leif E. Vaage & Vincent L. Wimbush (New York: Routledge, 1999), ISBN: 0-415-92195-3 (pp 49–70).

Rubenson, Samuel, "Asceticism and monasticism, I Eastern", in *Cambridge History of Christianity*, vol II (Cambridge: Cambridge University Press, 2008), ISBN: 13-978-0-521-81244-3 (pp 637–668).

*Additional reading (ca. 350p.) in relation to individual papers to be approved by teacher responsible for the examination. This includes some 50 pages of sources in translation and 300 pages of secondary literature. The additional syllabus is to be handed in at the latest two week before the exam date.*

### **Registration**

Registration for the course takes place on AULA at the first tutorial and no later than the first week of September. Registration for the compact seminar in Copenhagen takes place at the same time.

Monasticism emerged in the late 3rd century and had become an established institution in the Christian church by the 4th century. The first Christian monks, who had developed an enthusiasm for asceticism, appeared in Egypt and Syria. The pious lifestyle of these earliest holy men attracted numerous imitators and admirers. Certain writings that captured the spirit of monasticism were essential for the development of this way of life in the church. The Rule of Basil has preserved the Orthodox combination of asceticism and mysticism into the 21st century. Western monasticism, which has been shaped by the rule of Benedict of Nursia, has been characterized by two distinct developments. The first consists of its clericalization. The article approaches asceticism as a contextual phenomenon, and the main aim of the article is to highlight the importance of city life in order to clarify what Christian asceticism was in its very early stages. The first article of the collection, "From City to Desert, and back again: the Social Function of Early Christian Asceticism," discusses early Christian city life with respect to the later ascetic tradition. By comparing two works, the *Paedagogus* of Clement of Alexandria and the *Vita Antonii* of Athanasius of Alexandria, the article illustrates that early Christian. by Moe Moe Nyunt. "Asceticism and Monasticism. Daniel Albrecht, Katharina Waldner (Hrsg.), "Zu Tisch bei den Heiligen... Askese, Nahrung und Individualisierung im spätantiken Mönchtum." This is a study of three literary sources from the late fourth and early fifth centuries CE that depict the rise of monasticism, the anonymous *History of the Monks of Egypt*, the *History of the Monks of Syria* by Theodoret of Cyrrhus, and more. This is a study of three literary sources from the late fourth and early fifth centuries CE that depict the rise of monasticism, the anonymous *History of the Monks of Egypt*, the *History of the Monks of Syria* by Theodoret of Cyrrhus, and Sozomen's *Church History*.

The "idea of monasticism" invites a misconception, because monasticism is not an idea but a practice. It is a discipline of life, encapsulated in a vow to obey a rule. An institution of ancient and medieval origins, establishing and regulating the ascetical and social conditions of the manner of religious life lived in common or in contemplative solitude.

1. Early Christian (to 600). In describing the rise and development of Christian monasticism, this article deals with its background—the work of St. Anthony and the origin of Anchoritism, the contribution of Pachomius and the rise of Cenobitism; the life of the Desert Fathers—developments in Syria, Palestine, and Cappadocia; Constantinople; and the West. Asceticism had deep roots in ancient society, both in the various religious traditions of the Eastern Mediterranean and in the Greek philosophical tradition. However, the emergence of monasticism constitutes a strikingly rapid and radical change of social, political and religious culture. This chapter discusses asceticism and monasticism in the East during the fourth and fifth centuries. It presents a discussion of some general characteristic features that precedes a typological description of the main varieties and a sketch of the tradition's emergence in the five major areas: Egypt, Palestine, Syria, Asia Minor and Constantinople. Asceticism and monasticism are almost synonymous terms as the origins of the ascetical life are the origins of monasticism. Asceticism (from Greek: askesis — practice, training or exercise) describes a system of spiritual practices designed to encourage interior vigilance so as to combat vices and develop virtues by means of self discipline and self knowledge in the context of seeking God. Its chief preoccupation is the desire to master the lower nature and gain freedom from the disordered passions through renunciation of the world and the flesh as part of the great struggle against the devil. The religious practice of renouncing worldly pursuits in... Answer. Asceticism and monasticism are two religious disciplines designed to de-emphasize the pleasures of the world so the practitioner can concentrate on the spiritual life. Both asceticism and monasticism have been adopted by worshipers of various faiths. In general, asceticism is the practice of strict self-denial as a means of attaining a higher spiritual plane. Monasticism is the state of being secluded from the world in order to fulfill religious vows. While most monks are ascetic, ascetics do not have to be monks. Asceticism comes from the Greek word askesis, meaning "exercise, training, practice.". Ascetics renounce worldly pleasures that distract from spiritual growth and enlightenment and live a life of abstinence, austerity, and extreme self-denial. Eschatology. Hesychasm. Holy Spirit. Asceticism, and the toils that go with it, was devised simply in order to ward off deception, which established itself through sensory perception, it is not [as if] the virtues have been newly introduced from the outside, for they inhere in us from creation, as hath already been said. Therefore, when deception is completely expelled, the soul immediately exhibits the splendor of its natural virtue.