

from monastery to hospital christian monasticism and the transformation of health care in late antiq

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This exploration delves into the crucial role of Christian monasticism in the profound transformation of health care during late antiquity. It traces the journey from humble monasteries, which initially offered basic care, to the emergence of more structured hospital systems, highlighting how religious communities fundamentally shaped the development and delivery of medical services in the ancient world.

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From Monastery to Hospital

Brings to light for the first time the innovative healing practices of monasteries and their role in the development of Western medical tradition

The Monastic Health Care System and the Development of the Hospital in Late Antiquity

This book explores the personal practices and group rituals for monitoring and training the thoughts of ancient Christian monks. It focuses on the earliest sources for communal monasticism, many translated into English for the first time, while drawing on cognitive studies to understand key disciplines like prayer and collective repentance.

Monasteries and the Care of Souls in Late Antique Christianity

Shifting Genres in Late Antiquity examines the transformations that took place in a wide range of genres, both literary and non-literary, in this dynamic period. The Christianisation of the Roman empire and the successor kingdoms had a profound impact on the evolution of Greek and Roman literature, and many aspects of this are discussed in this volume - the composition of church history, the collection of papal letters, heresiology, homiletics and apologetic. Contributors discuss authors such as John Chrysostom, Ambrose of Milan, Cassiodorus, Jerome, Liberatus of Carthage, Victor of Vita, and Epiphanius of Salamis as well as the Collectio Avellana. Secular literature too, however, underwent important changes, notably in Constantinople in the sixth century. Several chapters accordingly reassess the work of Procopius of Caesarea and literature of this period; attention is also given to the evolution of the chronicle genre. Technical writing, such as military manuals and legal texts, are the focus of

other chapters; further genres considered include monody, epigraphy and epistolography. Changes in visual representation are also considered in chapters devoted to diptychs, monuments and coins. A common theme that emerges from the chapters is the flexibility and adaptability of genres in the period: late antique authors, whether orators or historians, were not slavish followers of their classical predecessors. They were capable of engaging with their models, adapting them to their own purposes, and producing work that deserves to be considered on its own merits. It is necessary to examine their texts and genres closely to grasp what they set out to do; on occasion, attention must also be paid to the transmission of these texts. The volume as a whole represents a significant contribution to the reassessment of late antique culture in general.

Shifting Genres in Late Antiquity

Redefines the role assigned education in the history of monasticism, by re-situating monasticism in the history of education.

Monastic Education in Late Antiquity

This book situates discussions of Christian monasticism in Egypt and Palestine within the socio-economic world of the long Late Antiquity, from the golden age of monasticism into and well beyond the Arab conquest (fifth to tenth century). Its thirteen chapters present new research into the rich corpus of textual sources and archaeological remains and move beyond traditional studies that have treated monastic communities as religious entities in physical seclusion from society. The volume brings together scholars working across traditional boundaries of subject and geography and explores a diverse range of topics from the production of food and wine to networks of scribes, patronage, and monastic visitation. As such, it paints a vivid picture of busy monastic lives dependent on and led in tandem with the non-monastic world.

Monastic Economies in Late Antique Egypt and Palestine

Early Christian asceticism emphasized renunciation of family, while Egyptian monks in late antiquity cared for children.

Children and Family in Late Antique Egyptian Monasticism

Using contemporary theories drawn from health humanities, this volume analyses the nature and effects of disability, medicine, and health discourse in a variety of early Christian literature. In recent years, the "medical turn" in early Christian studies has developed a robust literature around health, disability, and medicine, and the health humanities have made critical interventions in modern conversations around the aims of health and the nature of healthcare. Considering these developments, it has become clear that early Christian texts and ideas have much to offer modern conversations, and that these texts are illuminated using theoretical lenses drawn from modern medicine and public health. The chapters in this book explore different facets of early Christian engagement with medicine, either in itself or as metaphor and material for theological reflections on human impairment, restoration, and flourishing. Through its focus on late antique religious texts, the book raises questions around the social, rather than biological, aspects of illness and diminishment as a human experience, as well as the strategies by which that experience is navigated. The result is an innovative and timely intervention in the study of health and healthcare that bridges current divides between historical studies and contemporary issues. Taken together, the book offers a prismatic conversation of perspectives on aspects of care at the heart of societal and individual "wellness" today, inviting readers to meet or revisit patristic texts as tracings across a map of embodied identity, dissonance, and corporal care. It is a fascinating resource for anyone working on ancient medicine and health, or the social worlds of early Christianity.

Disability, Medicine, and Healing Discourse in Early Christianity

Shenoute the Great (c.347–465) led one of the largest Christian monastic communities in late antique Egypt and was the greatest native writer of Coptic in history. For approximately eight decades, Shenoute led a federation of three monasteries and emerged as a Christian leader. His public sermons attracted crowds of clergy, monks, and lay people; he advised military and government officials; he worked to ensure that his followers would be faithful to orthodox Christian teaching; and he vigorously and violently opposed paganism and the oppressive treatment of the poor by the rich. This volume presents in translation a selection of his sermons and other orations. These works grant us access to the theology,

rhetoric, moral teachings, spirituality, and social agenda of a powerful Christian leader during a period of great religious and social change in the later Roman Empire.

Selected Discourses of Shenoute the Great

This volume explores key approaches to the method and study of biblical ethics of the Hebrew Bible and New Testament with an interdisciplinary focus.

Key Approaches to Biblical Ethics

This volume in the ongoing Late Antique Archaeology series draws on material and textual evidence to explore the diverse religious world of Late Antiquity. Subjects include Jews and Samaritans, orthodoxy and heresy, pilgrimage, stylites, magic, the sacred and the secular.

Religious Diversity in Late Antiquity

What expectations did the women and men living in early monastic communities carry into relationships of obedience and advice? What did they hope to achieve through confession and discipline? To explore these questions, this study shows how several early Christian writers applied the logic, knowledge, and practices of Galenic medicine to develop their own practices of spiritual direction. Evagrius reads dream images as diagnostic indicators of the soul's state. John Cassian crafts a nosology of the soul using lists of passions while diagnosing the causes of wet dreams. Basil of Caesarea pits the spiritual director against the physician in a competition over diagnostic expertise. John Climacus crafts pathologies of passions through demonic family trees, while equipping his spiritual director with a physician's toolkit and imagining the monastic space as a vast clinic. These different appropriations of medical logic and metaphors not only show us the thought-world of late antique monasticism, but they would also have decisive consequences for generations of Christian subjects who would learn to see themselves as sick or well, patients or healers, within monastic communities.

Spiritual Direction As a Medical Art in Early Christian Monasticism

Travel and pilgrimage have become central research topics in recent years. Some archaeologists and historians have applied globalization theories to ancient intercultural connections. Classicists have rediscovered travel as a literary topic in Greek and Roman writing. Scholars of early Judaism, Christianity, and Islam have been rethinking long-familiar pilgrimage practices in new interdisciplinary contexts. This volume contributes to this flourishing field of study in two ways. First, the focus of its contributions is on experiences of travel. Our main question is: How did travelers in the ancient world experience and make sense of their journeys, real or imaginary, and of the places they visited? Second, by treating Jewish, Christian, and Islamic experiences together, this volume develops a *longue durée* perspective on the ways in which travel experiences across these three traditions resembled each other. By focusing on "experiences of travel," we hope to foster interaction between the study of ancient travel in the humanities and that of broader human experience in the social sciences.

Jewish, Christian, and Muslim Travel Experiences

Medieval Healthcare and the Rise of Charitable Institutions: The History of the Municipal Hospital examines the development of medieval institutions of care, beginning with a survey of the earliest known hospitals in ancient times to the classical period, to the early Middle Ages, and finally to the explosion of hospitals in the twelfth and thirteenth centuries. For Western Christian medieval societies, institutional charity was a necessity set forth by the religion's dictums—care for the needy and sick was a tenant of the faith, leading to a unique partnership between Christianity and institutional care that would expand into the fledgling hospitals of the early Modern period. In this study, the hospital of Saint John in Brussels serves as an example of the developments. The institution followed the pattern of the establishment of medieval charitable institutions in the high Middle Ages, but diverged to become an archetype for later Christian hospitals.

Medieval Healthcare and the Rise of Charitable Institutions

Examines how the apostles' manual labour, simplicity, and humility affected the worldviews of upper-class Christians in Late Antiquity.

Simplicity and Humility in Late Antique Christian Thought

Dorotheus of Gaza and Ascetic Education approaches fundamental questions about the role and function of education in late antiquity through a detailed study of the thought of Dorotheus of Gaza, a sixth-century Palestinian monk. It illuminates the thought of a significant figure in Palestinian monasticism, clarifies relationships between ascetic and classical education, and contributes to debates about how different educational projects related to late-antique cultural change. Dorotheus appropriates and reconfigures classical discourses of rhetoric, philosophy, and medicine and builds on earlier ascetic traditions. Education is a powerful site for the reconfiguration and reproduction of culture, and Dorotheus' educational programme can be read as a microcosm of the wider culture he aims to construct partly through his adaptation and representation of classical and ascetic discourses. Key features of his educational programme include the role of the notion of godlikeness, the governing role of humility as an epistemic virtue intended to organize affective and ethical development, and his notion of education as life-long habituation. For Dorotheus, education is irreducibly affective and transformative rather than merely informative at the individual and communal scales. His epistemology and ethics are set within an account of the divine plan of salvation which is intended to provide a narrative framework through which his students come to understand the world and their place in it. His account of ways of knowing and ordering knowledge, ethics and moral development, emotions of education, and relationships between affect, cognition, and ethical action aims towards transformation of his students and their communities.

Dorotheus of Gaza and Ascetic Education

The nucleus of society is situated at the local level: in the village, the neighborhood, the city district. This is where a community first develops collective rules that are intended to ensure its continued existence. The contributors look at such configurations in geographical areas and time periods that lie outside of the modern Western world with its particular development of society and statehood: in Antiquity and in the Global South of the present. Here states tend to be weak, with obvious challenges and opportunities for local communities. How does governance in this context work? Scholars from various disciplines (Classics, Theology, Political Science, Sociology, Social Anthropology, Human Geography, Sinology) analyze different kinds of local arrangements in case studies, and they do so with a comparative approach. The sixteen papers examine the scope and spatial contingency of forms of self-governance; its legitimization and the collective identity of the groups behind them; the relations to different levels of state governance as well as to other local groups. Overall, this volume makes an interdisciplinary contribution to a better understanding of fundamental elements of local governance and statehood.

The Monastic Landscape of Late Antique Egypt

This book introduces readers to lived experience in the Late Roman Empire, from c.250-600 CE.

Local Self-Governance in Antiquity and in the Global South

Epiphanius, Bishop of Constantia on Cyprus from 367 to 403 CE, was incredibly influential in the last decades of the fourth century. Whereas his major surviving text—the *Panarion*, an encyclopedia of heresies—is studied for lost sources, Epiphanius himself is often dismissed as an anti-intellectual eccentric, a marginal figure of late antiquity. In this book, Andrew S. Jacobs moves Epiphanius from the margin back toward the center and proposes we view major cultural themes of late antiquity in a new light altogether. Through an examination of the key cultural concepts of celebrity, conversion, discipline, scripture, and salvation, Jacobs shifts our understanding of late antiquity from a transformational period open to new ideas and peoples toward a Christian Empire that posited a troubling, but ever-present, otherness at the center of its cultural production.

Daily Life in Late Antiquity

Late antiquity extends from the accession of the Christian emperor Constantine to the rise of Muhammad and early Islam (ca. 300-700 AD). This volume takes account of the scholarship published in the last 30 years and provide a foundational synthesis for students of late antiquity.

Epiphanius of Cyprus

The volume is the result of a Lecture Series on The Levant, Cradle of Abrahamic Religions, which engaged scholars on topics related to the cultural and religious diversity of the historical Levant. Like a jigsaw, the studies contained within showcase interlock fragments of the historical encounters between

faiths, religions and societies in a rich Levantine and Oriental space, in an attempt to render them more accessible to readers today by focusing both on broader religious phenomena as well as on the practical, liturgical and social interaction between traditions and mentalities, features representative of both faith and society at large.

The Oxford Handbook of Late Antiquity

A revelatory account of how Christian monks identified distraction as a fundamental challenge—and how their efforts to defeat it can inform ours, more than a millennium later. The digital era is beset by distraction, and it feels like things are only getting worse. At times like these, the distant past beckons as a golden age of attention. We fantasize about escaping our screens. We dream of recapturing the quiet of a world with less noise. We imagine retreating into solitude and singlemindedness, almost like latter-day monks. But although we think of early monks as master concentrators, a life of mindfulness did not, in fact, come to them easily. As historian Jamie Kreiner demonstrates in *The Wandering Mind*, their attempts to stretch the mind out to God—to continuously contemplate the divine order and its ethical requirements—were all-consuming, and their battles against distraction were never-ending. Delving into the experiences of early Christian monks living in the Middle East, around the Mediterranean, and throughout Europe from 300 to 900 CE, Kreiner shows that these men and women were obsessed with distraction in ways that seem remarkably modern. At the same time, she suggests that our own obsession is remarkably medieval. Ancient Greek and Roman intellectuals had sometimes complained about distraction, but it was early Christian monks who waged an all-out war against it. The stakes could not have been higher: they saw distraction as a matter of life and death. Even though the world today is vastly different from the world of the early Middle Ages, we can still learn something about our own distractedness by looking closely at monks' strenuous efforts to concentrate. Drawing on a trove of sources that the monks left behind, Kreiner reconstructs the techniques they devised in their lifelong quest to master their minds—from regimented work schedules and elaborate metacognitive exercises to physical regimens for hygiene, sleep, sex, and diet. She captures the fleeting moments of pure attentiveness that some monks managed to grasp, and the many times when monks struggled and failed and went back to the drawing board. Blending history and psychology, *The Wandering Mind* is a witty, illuminating account of human fallibility and ingenuity that bridges a distant era and our own.

Levant, Cradle of Abrahamic Religions

An ecumenical roster of leading specialists approach wealth and poverty through the theology, social practices, and institutions of early Christianity.

The Wandering Mind: What Medieval Monks Tell Us About Distraction

Brings a balanced perspective to a controversial scholar of heresies

Wealth and Poverty in Early Church and Society

Children and Everyday Life in the Roman and Late Antique World explores what it meant to be a child in the Roman world - what were children's concerns, interests and beliefs - and whether we can find traces of children's own cultures. By combining different theoretical approaches and source materials, the contributors explore the environments in which children lived, their experience of everyday life, and what the limits were for their agency. The volume brings together scholars of archaeology and material culture, classicists, ancient historians, theologians, and scholars of early Christianity and Judaism, all of whom have long been involved in the study of the social and cultural history of children. The topics discussed include children's living environments; clothing; childhood care; social relations; leisure and play; health and disability; upbringing and schooling; and children's experiences of death. While the main focus of the volume is on Late Antiquity its coverage begins with the early Roman Empire, and extends to the early ninth century CE. The result is the first book-length scrutiny of the agency and experience of pre-modern children.

Epiphanius of Cyprus

The classicist and historian Alan Cameron (1938-2017) was one of the scholars who most contributed to the refoundation of late-antique studies. In this tribute fourteen new studies, which range from the first century AD to the ninth, pay him homage.

Children and Everyday Life in the Roman and Late Antique World

An exhaustive treatment of ritual brotherhood in Byzantium, this book challenges the 'Boswell Thesis' and argues that the ecclesiastical ritual to bless a relationship between two men bears no resemblance to marriage, but has its origins in early monasticism.

Late-Antique Studies in Memory of Alan Cameron

What does it mean to identify oneself as pagan or Christian in Late Antiquity and the Early Middle Ages? How are religious identities constructed, negotiated, and represented in oral and written discourse? How is identity performed in rituals, how is it visible in material remains? Antiquity and the Middle Ages are usually regarded as two separate fields of scholarship. However, the period between the fourth and tenth centuries remains a time of transformations in which the process of religious change and identity building reached beyond the chronological boundary and the Roman, the Christian and 'the barbarian' traditions were merged in multiple ways. *Being Pagan, Being Christian in Late Antiquity and Early Middle Ages* brings together researchers from various fields, including archaeology, history, classical studies, and theology, to enhance discussion of this period of change as one continuum across the artificial borders of the different scholarly disciplines. With new archaeological data and contributions from scholars specializing on both textual and material remains, these different fields of study shed light on how religious identities of the people of the past are defined and identified. The contributions reassess the interplay of diversity and homogenising tendencies in a shifting religious landscape. Beyond the diversity of traditions, this book highlights the growing capacity of Christianity to hold together, under its control, the different dimensions – identity, cultural, ethical and emotional – of individual and collective religious experience.

Brother-making in Late Antiquity and Byzantium

The economic practices and theory of the Roman Empire, as seen through the lens of the estate of the Flavii Apiones

Being Pagan, Being Christian in Late Antiquity and Early Middle Ages

This collection of papers, arising from the conference series Late Antique Archaeology, examines material spatiality in late antiquity. Synthetic papers drawing on archaeological, art-historical and textual sources, are complemented by case-studies of sites, an introductory essay, and several bibliographic essays.

Wine, Wealth, and the State in Late Antique Egypt

Explores single men and women in the Roman world, their ways of life and their reasons for remaining unmarried.

Objects in Context, Objects in Use

A comprehensive review of the development, geographic spread, and cultural influence of religion in Late Antiquity *A Companion to Religion in Late Antiquity* offers an authoritative and comprehensive survey of religion in Late Antiquity. This historical era spanned from the second century to the eighth century of the Common Era. With contributions from leading scholars in the field, the Companion explores the evolution and development of religion and the role various religions played in the cultural, political, and social transformations of the late antique period. The authors examine the theories and methods used in the study of religion during this period, consider the most notable historical developments, and reveal how religions spread geographically. The authors also review the major religious traditions that emerged in Late Antiquity and include reflections on the interaction of these religions within their particular societies and cultures. This important Companion: Brings together in one volume the work of a notable team of international scholars Explores the principal geographical divisions of the late antique world Offers a deep examination of the predominant religions of Late Antiquity Examines established views in the scholarly assessment of the religions of Late Antiquity Includes information on the current trends in late-antique scholarship on religion Written for scholars and students of religion, *A Companion to Religion in Late Antiquity* offers a comprehensive survey of religion and the influence religion played in the culture, politics, and social change during the late antique period.

The Single Life in the Roman and Later Roman World

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.

A Companion to Religion in Late Antiquity

The study of salt from an anthropological perspective provides a holistic view of its role in the evolution of human communities. Studies from around the world, ranging from prehistory to modern times, are here organized into 6 sections: theory, archaeology, history, ethnography/ ethnoarchaeology/ethnohistory, linguistics, and literature.

Asceticism and Its Critics

Byzantinists entered the study of emotion with Henry Maguire's ground-breaking article on sorrow, published in 1977. Since then, classicists and western medievalists have developed new ways of understanding how emotional communities work and where the ancients' concepts of emotion differ from our own, and Byzantinists have begun to consider emotions other than sorrow. It is time to look at what is distinctive about Byzantine emotion. This volume is the first to look at the constellation of Byzantine emotions. Originating at an international colloquium at Dumbarton Oaks, these papers address issues such as power, gender, rhetoric, or asceticism in Byzantine society through the lens of a single emotion or cluster of emotions. Contributors focus not only on the construction of emotions with respect to perception and cognition but also explore how emotions were communicated and exchanged across broad (multi)linguistic, political and social boundaries. Priorities are twofold: to arrive at an understanding of what the Byzantines thought of as emotions and to comprehend how theory shaped their appraisal of reality. *Managing Emotion in Byzantium* will appeal to researchers and students alike interested in Byzantine perceptions of emotion, Byzantine Culture, and medieval perceptions of emotion.

Mirrors of Salt: Proceedings of the First International Congress on the Anthropology of Salt

What did pain and illness mean to early Christians? And how did their approaches to health care compare to those of the ancient Greco-Roman world? In this wide-ranging interdisciplinary study, Helen Rhee examines how early Christians viewed illness, pain, and health care and how their perspective was influenced both by Judeo-Christian tradition and by the milieu of the larger ancient world. Throughout her analysis, Rhee places the history of medicine, Greco-Roman literature, and ancient philosophy in constructive dialogue with early Christian literature to elucidate early Christians' understanding, appropriation, and reformulation of Roman and Byzantine conceptions of health and wholeness from the second through the sixth centuries CE. Utilizing the contemporary field of medical anthropology, Rhee engages illness, pain, and health care as sociocultural matters. Through this and other methodologies, she explores the theological meanings attributed to illness and pain; the religious status of those suffering from these and other afflictions; and the methods, systems, and rituals that Christian individuals, churches, and monasteries devised to care for those who suffered. Rhee's findings ultimately provide an illuminating glimpse into how Christians began forming a distinct identity—both as part of and apart from their Greco-Roman world.

Managing Emotion in Byzantium

In this book Olga Druzhinina analyzes St. Basil's understanding of the church, paying special attention to his Trinitarian approach to its life. Although the role of God the Trinity in the life of the church occupies a considerable place in St. Basil's thought, as Druzhinina demonstrates, it is a subject that has not previously been addressed by scholars. The analysis offered here of the life of the church as grounded in Trinitarian philanthropy provides fresh insights into St. Basil's understanding of the worldwide fellowship of believers. Druzhinina also brings into focus another neglected aspect of St. Basil's ecclesiology--his perception of the church as a two-dimensional, heaven-and-earth mystical reality with a strong bond between both parts (the heavenly and the earthly).

Illness, Pain, and Health Care in Early Christianity

Demons and Illness from Antiquity to the Early-Modern Period explores the relationship between demons and illness from the ancient world to the early modern period. Its twenty chapters range from Mesopotamia and ancient Egypt to seventeenth-century England and Spain, and include studies of Judaism, Christianity and Islam.

The Ecclesiology of St. Basil the Great

This is the first book entirely devoted to Byzantine science, with essays by distinguished scholars offering the most comprehensive and up-to-date history of the field currently available, and aiming to position the field in broader scholarly conversations.

Demons and Illness from Antiquity to the Early-Modern Period

A Companion to Byzantine Science