



Benedictines The

Jiyuan Zhang



Benedictines The:

The Benedictine Tradition Laura Swan, 2007 When St Benedict wrote his little rule for beginners in the fifth century he could not have known it would shape the lives of religious men and women for more than fifteen hundred years Offering instruction on prayer and community life Benedict's Rule espouses the values of humility prayer and hospitality that have marked the lives of Benedictines throughout the ages Benedictines are those persons who commit themselves to the Rule of Benedict and have been popes and widows scholars and mystics and lay people from many religious traditions including Catholics Anglicans Methodists and Lutherans They have lived in monasteries and ashrams in busy urban centers and in desert hermitages Dedicated to God and the practices of the Liturgy of the Hours and monastic life Benedictines have made significant contributions to chant theology and the preservation of spiritual works of literature and scholarship Represented here is the work of major Benedictine figures throughout the ages beginning with Pope Gregory's account of the life of Benedict and arriving at recent statements by the Conference of Benedictine Prioresses on conflict in the world Along with the Rule the writing of these Benedictines remains as relevant today as in any age Laura Swan OSB writer and spiritual director holds graduate degrees in theology and spirituality She is a member and former prioress of Saint Placid Priory in Lacey Washington and is the author of *Engaging Benedict What the Rule Can Teach Us Today* Christian Classics 2005

English Benedictine nuns in exile in the seventeenth century Laurence Lux-Sterritt, 2017-03-24 This study of English Benedictine nuns is based upon a wide variety of original manuscripts including chronicles death notices clerical instructions texts of spiritual guidance but also the nuns own collections of notes It highlights the tensions between the contemplative ideal and the nuns personal experiences illustrating the tensions between theory and practice in the ideal of being dead to the world It shows how Benedictine convents were both cut off and enclosed yet very much in touch with the religious and political developments at home but also proposes a different approach to the history of nuns with a study of emotions and the senses in the cloister delving into the textual analysis of the nuns personal and communal documents to explore aspect of a lived spirituality when the body which so often hindered the spirit at times enabled spiritual experience

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