

1. Record Nr.	UNINA9910787540803321
Autore	Schroeder Caroline T. <1971->
Titolo	Monastic bodies [[electronic resource]] : discipline and salvation in Shenoute of Atripe / / Caroline T. Schroeder
Pubbl/distr/stampa	Philadelphia, : University of Pennsylvania Press, c2007
ISBN	0-8122-0338-0
Descrizione fisica	1 online resource (248 p.)
Collana	Divinations: Rereading Late Ancient Religion
Disciplina	271.0092 B
Soggetti	Monasticism and religious orders - History - Early church, ca. 30-600 Monasticism and religious orders - Egypt - History
Lingua di pubblicazione	Inglese
Formato	Materiale a stampa
Livello bibliografico	Monografia
Note generali	Description based upon print version of record.
Nota di bibliografia	Includes bibliographical references (p. [215]-228) and index.
Nota di contenuto	Front matter -- Contents -- Introduction Shenoute in the Landscape of Early Christian Asceticism -- 1. Bodily Discipline and Monastic Authority: Shenoute's Earliest Letters to the Monastery -- 2. The Ritualization of the Monastic Body: Shenoute's Rules -- 3. The Church Building as Symbol of Ascetic Renunciation -- 4. Defending the Sanctity of the Body: Shenoute on the Resurrection -- Conclusion -- Notes -- Abbreviations -- Bibliography -- Index -- Acknowledgments
Sommario/riassunto	Shenoute of Atripe led the White Monastery, a community of several thousand male and female Coptic monks in Upper Egypt, between approximately 395 and 465 C.E. Shenoute's letters, sermons, and treatises-one of the most detailed bodies of writing to survive from any early monastery-provide an unparalleled resource for the study of early Christian monasticism and asceticism. In Monastic Bodies, Caroline Schroeder offers an in-depth examination of the asceticism practiced at the White Monastery using diverse sources, including monastic rules, theological treatises, sermons, and material culture. Schroeder details Shenoute's arduous disciplinary code and philosophical structure, including the belief that individual sin corrupted not only the individual body but the entire "corporate body" of the community. Thus the purity of the community ultimately depended upon the integrity of each individual monk. Shenoute's ascetic discourse focused on purity of the body, but he categorized as impure not only activities such as sex but

any disobedience and other more general transgressions. Shenoute emphasized the important practices of discipline, or askesis, in achieving this purity. Contextualizing Shenoute within the wider debates about asceticism, sexuality, and heresy that characterized late antiquity, Schroeder compares his views on bodily discipline, monastic punishments, the resurrection of the body, the incarnation of Christ, and monastic authority with those of figures such as Cyril of Alexandria, Paulinus of Nola, and Pachomius.
