



The New Monastery

John Stevens

The New Monastery:

The New Monastery Ellen Rozanne Elder,1998 Selected medieval documents includes reflections by Cistercians and scholars on the motives and the ideals of the first founders of Citeaux Page 4 of cover Maps on p 2 3 of cover Includes bibliographical references p 238 **Reforming the Monastery** Greg Peters,2013-11-12 Richard Froude wrote in 1833 to John Henry Newman that the present state of things in England makes an opening for reviving the monastic system Seemingly original words at the time Yet monasticism is one of the most ancient and enduring institutions of the Christian church reaching its zenith during the High Middle Ages Although medieval monasteries were regularly suppressed during the Reformation and the magisterial Reformers rejected monastic vows the existence of monasticism has remained within the Reformation churches both as an institution and in its theology This volume is an examination of Protestant theologies of monasticism examining the thought of select Protestant authors who have argued for the existence of monasticism in the Reformation churches beginning with Martin Luther and John Calvin and including Conrad Hoyer John Henry Newman Karl Barth and Donald Bloesch Looking at the contemporary church the current movement known as the New Monasticism is discussed and evaluated in light of Protestant monastic history

Exploring New Monastic Communities

Stefania Palmisano,2016-04-15 Examining the recent radical re invention of monastic tradition in the everyday life of New Monastic Communities Exploring New Monastic Communities considers how growing up in the wake of Vatican II new Catholic communities are renewing monastic life by emphasizing the most innovative and disruptive theological aspects which they identify in the Council Despite freely adopting and adapting their Rule of Life the new communities do not belong to pre existing orders or congregations they are gender mixed with monks and nuns living under the same roof they accept lay members whether single married or as families they reject enclosure they often limit collective prayer time in order to increase time for labour evangelization and voluntary social work and are actively involved in oecumenical and interreligious dialogue harbouring thinly veiled sympathy with oriental religions from which they sometimes adopt beliefs and practices Offering unique sociological insights into New Monastic Communities and shedding light on questions surrounding New Religious Movements more generally the book asks what monastic means today and whether these communities can still be described as monastic

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