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The Sayings of the Desert Fathers **Stories of the Desert Fathers** **The World of the Desert Fathers** *The Desert Fathers* **The Desert Fathers** The Desert Fathers **Desert Fathers and Mothers** **The Sayings and Stories of the Desert Fathers and Mothers** *The World of the Desert Fathers: Stories and Sayings from the Anonymous Series of the Apophthegmata Patrum* **The Sayings and Stories of the Desert Fathers and Mothers** **WORLD OF THE DESERT FATHERS** **The Book of the Elders** **Becoming Fire** **Daily Readings with the Desert Fathers** **Seeking a Purer Christian Life** *The Forgotten Desert Mothers* **The Wisdom of the Desert** **The Anonymous Sayings of the Desert Fathers** **Stories from the Egyptian Desert** **Desert Father** *An Introduction to the Desert Fathers* **Journey Back to Eden** *Desert Daughters, Desert Sons* THE WISDOM OF THE DESERT FATHERS SYSTEMATIC SAYINGS from the ANONYMOUS SERIES OF THE APOPTHHEGMATA PATRUM **Desert Banquet** **The Sayings and Stories of the Desert Fathers and Mothers: I-Z (zeta)** Practical Spirituality According to the Desert Fathers **Working the Earth of the Heart** **The Wisdom of the Desert Fathers and Mothers** *Desert Fathers, Uranium Daughters* *Streams in the Wasteland* **Desert Wisdom** Heaven Begins Within You **Four Desert Fathers** **The Desert Fathers** *Oasis of Wisdom* *The Confernces of John Cassian* *Wisdom of the Desert Fathers and Mothers* **Desert Notebooks Lent with the Desert Fathers**

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As word of the wisdom and purity of the Desert Fathers and Mothers spread throughout the Roman Empire, Christians streamed to the caves of these hermits, seeking counsel on the interior life. The hermits' ascetic practices and teachings were a shining witness to a living faith – offering wisdom for both monastic and lay Christians. Encouraging humility, patience, prayer, introspection, and love, the Desert Fathers and Mothers have influenced centuries of believers, showing how contemplative practice can reveal the true meaning of everyday life. “Let Christians care for nothing that they cannot take away with them. We ought rather to seek after that which will lead us to heaven, namely wisdom, chastity, justice, virtue, an ever watchful mind, care of the poor, firm faith in Christ, a mind that can control anger, and hospitality. Striving after these things, we shall prepare for ourselves a dwelling in the land of the peaceful.” (from the book) *The Tales and Sayings of the Desert Fathers (Apophthegmata Patrum)* are a key source of evidence for the practice and theory respectively of eremitic monasticism, a significant phenomenon within the early history of Christianity. The publication of this book finally ensures the availability of all three major collections which constitute the work, edited and translated into English. Richer in Tales than the 'Alphabetic' collection to which this is an appendix (both to be dated c.AD 500), the 'Anonymous' collection presented in this volume furnishes almost as much material for the study of the late antique world from which the monk sought to escape as it does for the monastic endeavour itself. More material continued to be added well into the seventh century and so the spread and gradual evolution of monasticism are illustrated here over a period of about two and a half centuries. In *Desert Daughters, Desert Sons*, professor Rachel Wheeler argues that a new reading of the texts of the Christian desert tradition is needed to present the (often) anonymous women who inhabit the texts. Though these women may have been included by storytellers to provide a foil to the exemplary men in the stories' foreground, Wheeler demonstrates how women's persistence in places they were not welcome witnesses to truths about where wisdom may be sought and found. In this book, Wheeler allows these women's stories to critique the desert impulse that can create a spiritual life devoid of social relationships and responsibility. "The four desert Fathers who give their names to this volume - Pambo, Evagrius, Macarius of Egypt, and Macarius of Alexandria - were well known some 1600 years ago in Alexandria and the monastic communities of Lower Egypt. They were most famous, perhaps, because the monk (and later bishop) Palladius recounted their Lives - preserved in the Coptic Palladiana - in his *Lausiac History*. The introduction describes the relationships among Palladius and Evagrius, Origenism, the spiritual and theological ramifications of the Anthropomorphite controversy, and subsequent effects on the *Lausiac History* and the four Coptic Lives of this volume."--BOOK JACKET. Title Summary field provided by Blackwell North America, Inc. All Rights Reserved Presents the wisdom of many early women Christian leaders, discussing the meanings of their teachings and the spirituality of their lives, and also providing a time line, glossary, selected bibliography, calendar of feasts, and ordination rite. Although the Bible tells what people need to do to reach perfection and earn eternal life, it does not tell how. Fr. Iskander borrowed methods and techniques from the Holy Fathers and provided wise instructions on how to practically apply them to the struggles faced by young Orthodox people living in the 21st century. The spiritual exploits of Saint Anthony the Great—the prototype of the Christian "Desert Father"—have been immortalized in stories and art since the fourth century. Here is the stunning account of a modern seeker's quest to get beneath the legends that surround Anthony and to determine whether his extreme way of life has something to offer people in today's world. James Cowan's quest takes him to Egypt, to the monastery that still exists near the site of Anthony's hermitage, where he meets the monk who becomes his guide and mentor on the journey. He comes to regard Anthony and the colorful men and women who shared his lifestyle in the fourth through seventh centuries with affection and awe—their departure to the desert a flight from the status quo of the newly Christian empire in order to preserve the radical path to liberation they saw in Christian teaching. Our modern efforts toward liberation may look different from theirs, he concludes, but the ultimate goal is no different, and Anthony remains a luminous model for anyone who passionately seeks to know God. The wisdom of the desert fathers and mothers lies in their experiences of solitude, prayer, community life, work, and care for their neighbors. Their goal was transformation of their lives through openness to the presence and energy of God in Christ. They taught by example and by sharing narratives and sayings that reflect the deep human psychological and spiritual aspects of their journey toward authentic human life. The venue for their transformation was the whole person 'body, mind, and spirit. They emphasized self-knowledge, humility, purity of heart, and love of God and neighbor. Far from being naïve, their sayings and narratives reflect honest struggles, temptations, and failures. They also demonstrate the disciplines of prayer and meditation that kept them centered in God as their only source of strength. The daily reflections in *Desert Banquet* introduce readers to a variety of these early Christian mentors and offer reflections on the significance of their wisdom for life in the twenty-first century. David G. R. Keller, an Episcopal priest, is adjunct professor of ascetical theology at the General Theological Seminary in New York City. He is co-steward, with his wife, Emily Wilmer, of *Oasis of Wisdom: An Institute for Contemplative Study, Practice, and Living* based in Asheville, North Carolina (www.oasisofwisdom.net). He is the author of *Oasis of Wisdom: The Worlds of the Desert Fathers and Mothers* (Liturgical Press) and *Come and See: The Transformation of Personal Prayer* (Morehouse Publishing). Sister Benedicta notes in her Introduction that 'the virtues and obligations inherent in the gospel for all are presented in the literature of the desert in stark and vivid colours, like a poster in their clarity'. In this collection of Sayings from the desert tradition arranged under subject headings, the monks and nuns of fourth-century Egypt show us that the spirituality of the desert is for everyone. Their teaching speaks to any who follow the way of Christ; it is concerned more with action and behaviour than with mystical experience, with compassion, forbearance, self-knowledge and facing inner conflict. Be inspired by the writings of ordinary Christians who chose to renounce the world in order to individually follow God's call. Insightful commentary and historical background illustrates how you can use this wisdom in your own spiritual quest. Offers a poetic meditation on the legacy of the atomic bomb and how those who played a minor role in its creation can come to terms with the past Layering climate science, mythologies, nature writing, and personal experiences, this *New York Times* Notable Book presents a stunning reckoning with our current moment and with the literal and figurative end of time. *Desert Notebooks* examines how the unprecedented pace of destruction to our environment and an increasingly unstable geopolitical landscape have led us to the brink of a calamity greater than any humankind has confronted before. As inhabitants of the Anthropocene, what might some of our own histories tell us about how to

confront apocalypse? And how might the geologies and ecologies of desert spaces inform how we see and act toward time—the pasts we have erased and paved over, this anxious present, the future we have no choice but to build? Ehrenreich draws on the stark grandeur of the desert to ask how we might reckon with the uncertainty that surrounds us and fight off the crises that have already begun. In the canyons and oases of the Mojave and in Las Vegas's neon apocalypse, Ehrenreich finds beauty, and even hope, surging up in the most unlikely places, from the most barren rocks, and the apparent emptiness of the sky. Desert Notebooks is a vital and necessary chronicle of our past and our present—unflinching, urgent—yet timeless and profound. 'Give me a word, Father', visitors to early desert monks asked. The responses of these pioneer ascetics were remembered and in the fourth century written down in Coptic, Syriac, Greek, and later Latin. Their Sayings were collected, in this case in the alphabetical order of the monks and nuns who uttered them, and read by generations of Christians as life-giving words that would help readers along the path to salvation. THE obligation, which was promised to the blessed Pope Castor in the preface to those volumes which with God's help I composed in twelve books on the Institutes of the Coenobia, and the remedies for the eight principal faults, has now been, as far as my feeble ability permitted, satisfied. I should certainly like to see what was the opinion fairly arrived at on this work both by his judgment and yours, whether, on a matter so profound and so lofty, and one which has never yet been made the subject of a treatise, we have produced anything worthy of your notice, and of the eager desire of all the holy brethren. But now as the aforesaid Bishop has left us and departed to Christ, meanwhile these ten Conferences of the grandest of the Fathers, viz., the Anchorites who dwelt in the desert of Scete, which he, fired with an incomparable desire for saintliness, had bidden me write for him in the same style (not considering in the greatness of his affection, what a burden he placed on shoulders too weak to bear it)--these Conferences I have thought good to dedicate to you in particular, O blessed Pope, Leontius, and holy brother Helladius. Aeterna Press These stories and sayings of the Desert Fathers, in a translation by Columba Stewart, give insights into a tradition where words have a resonance beyond their surface meaning. They are intended to lead the reader further along the way of Christ. Columba Stewart provides an introduction to each section to help us understand the world of the early monks. These stories from the desert become stories for all of us who seek God with a sincere heart.--from the Introduction by Henri Nouwen This delightful meeting of East and West introduces the sayings of the desert fathers and mothers, simple peasants of the fourth and fifth centuries whose spiritual progress was marked by inner peace, self-control, poverty, patience, humility, and hospitality. Translated and decorated by the brushwork of Yushi Nomura, their insights into the human condition and our relationship with God remain as fresh to Christians today as they were all those centuries ago. 2022 Catholic Media Association second place award in theology: history of theology, church fathers and mothers The Sayings and Stories of the Desert Fathers and Mothers offers a new translation of the Greek alphabetical Apophthegmata Patrum, The Sayings of the Desert Fathers. For the first time in an English translation, this volume provides: extensive background and contextual notes significant variant readings in the alphabetical manuscripts and textual differences vis-à-vis the systematic and anonymous Apophthegmata reference notes to both quotations from Scriptures and the many allusions to Scripture in the sayings and stories. In addition, there is an extensive glossary that offers information and further resources on people, places, and significant monastic vocabulary. Perfect for students and enthusiasts of the desert tradition. It is widely known that the monks of early Christian history, called the desert fathers, held an abounding wisdom of the nature and aspirations of the human person. Drawing on their own experience in the cloisters of the desert they became sought after mentors, teachers and spiritual guides. This book is filled with poignant wisdom stories relating their message to modern daily life. An accessible guide to the lives and teaching of the earliest Christian monks, largely using their own words. The Desert Fathers were the first Christian monks, living in solitude in the deserts of Egypt, Palestine, and Syria. In contrast to the formalised and official theology of the "founding fathers" of the church, the Desert Fathers were ordinary Christians who chose to renounce the world and live lives of celibacy, fasting, vigil, prayer and poverty in direct and simple response to the gospel. Their sayings were first recorded in the 4th century and consist of spiritual advice, anecdotes and parables. The Desert Fathers' teachings and lives have inspired poetry, opera and art, as well as providing spiritual nourishment and a template for monastic life. This is a group of spiritual short stories. Some of them are true, others are true in part, the rest are fiction. Each story contains a certain idea to deliver a spiritual lesson. In these short stories we tried to convey some of the fathers' philosophy in asceticism, dying to the world and how they rejected the pleasures of life, to be filled from Christ and ultimately unite with Him This is an opportunity for the reader who could not visit the monasteries to learn about the monastic life, the struggle of the fathers and the wars of the devil. This study provides a complete reassessment of the Messalian controversy of the fourth and fifth centuries. The Messalians were a ascetic group whose extraordinary claims and graphic spiritual vocabulary were considered heretical by the early Christian church and the group was condemned at the Council of Ephesus in 431. Stewart reconstructs the history of the controversy from its beginnings and shows for the first time that the pseudo-Macarian vocabulary can be traced to a Syriac milieu, thus demonstrating that the controversy was not a question of heresy, but simply a misperceived cultural difference. In the early part of the fourth century, a few Christians, mostly men and some women, began to withdraw from "the world" to retreat into the desert, there to practice their new religion more seriously. The person who aspired to "renounce the world" first had to find an "elder," a person who would accept him as a disciple and apprentice. To his elder (whom he would address as abba—father) the neophyte owed complete obedience; from his abba, he would receive provisions (as it were) for the road to virtue. In addition to the abba's own example of living, there was the verbal teaching of the elders in sayings and tales, setting out the theory and practice of the eremitic life. In due course, these sayings (or apophthegmata) were written down and, later, collected and codified. The earliest attempts to codify tales and sayings are now lost. As the collection grew, they were first organized alphabetically, according to the name of the abba who spoke them, in a major collection known as the Apophthegmata Patrum Alphabetica. A supplementary collection, the Anonymous Apophthegmata, followed. Later, both collections were combined and arranged systematically rather than alphabetically. This collection was created sometime between 500 and 575 and later went through a couple of major revisions, the second of which appeared sometime before 970. This second revision was published in an excellent new critical edition, with a French translation, in 1993. Now, in The Book of the Elders, John Wortley offers an English translation of this collection, based entirely on the Greek of that text. The Desert Fathers were the first Christian monks, living in solitude in the deserts of Egypt, Palestine, and Syria. In contrast to the formalised and official theology of the "founding fathers" of the church, the Desert Fathers were ordinary Christians who chose to renounce the world and live lives of celibacy, fasting, vigil, prayer and poverty in direct and simple response to the gospel. Their sayings were first recorded in the 4th century and consist of spiritual advice, anecdotes and parables. The Desert Fathers' teachings and lives have inspired poetry, opera and art, as well as

providing spiritual nourishment and a template for monastic life. In the late third century, more and more people withdrew to the radical seclusion of the desert so as to live entirely for God under the direction of a spiritual father. Among these Desert Fathers one figure is especially preeminent: Saint Anthony the Hermit. This book takes the reader back to the hour when monasticism was born and describes the life of those revolutionary Christians who sought God in the Egyptian desert. The focus of the book is the life and work of Saint Anthony, whose experiences of the spiritual life have a timeless beauty and validity, even for those not called to live as a monk. The second half of the book presents other Desert Fathers, such as Paul of Thebes, Pachomius, and Simeon Stylites, as well as the great founders of the monastic communities in Western Europe who were inspired by them: John Cassian, Columban, and Benedict, for example. "A new translation of the Greek alphabetical Apophthegmata Patrum, The Sayings of the Desert Fathers. Includes expansive notes and glossary texts"-- In the early centuries of Christianity, thousands sought new insights away from cities and towns. They sought simplicity, solitude and community in the deserts of Egypt and Syria. Although these desert dwellers rarely wrote anything, sayings and stories about them began to circulate. Here is a collection of rare wisdom and pointed advice refreshing in its simplicity. Book jacket. The Sayings and Stories of the Desert Fathers and Mothers offers a new translation of the Greek alphabetical Apophthegmata Patrum, The Sayings of the Desert Fathers. For the first time in an English translation, this volume provides: • extensive background and contextual notes • significant variant readings in the alphabetical manuscripts and textual differences vis-à-vis the systematic and anonymous Apophthegmata • reference notes to both quotations from Scriptures and the many allusions to Scripture in the sayings and stories. In addition, there is an extensive glossary that offers information and further resources on people, places, and significant monastic vocabulary. Perfect for students and enthusiasts of the desert tradition. In the fourth century, the wildernesses of Egypt and Palestine were inhabited by a strange breed of spiritual nonconformists: the first Christian hermits. Thomas Merton's affection for these "Desert Fathers" shines in this much-loved treasury of their acts and words of wisdom. His free translation from the Latin source *Verba Seniorum* illuminates their radical lives with insight and humor and sets them in close relation to Zen recluses, Hindu renunciants, and all those who have ever fled conventional life in search of higher wisdom. It may seem unlikely that ascetics and monks have much to say that can be of relevance to us, living in our digitized, relativistic, consumer culture. We are far removed from their odd lives of extreme devotion. Most striking in our age on constant entertainment is what comes across as the deprived and aspects of their lives. They did not sleep much, rarely bathed, had poor diets, owned little by way of material possessions, enjoyed little company, abstained from sexual relationships, and in many cases, did not even attend church! Truth be told, the average modern suburban church-goer would hardly recognize them as Christians! These stories of the Desert Fathers, however, speak to universal human relationships and spiritual struggles. These ascetics struggled with the same challenges and foibles as do modern disciples who seek to sincerely practice the Christian faith and live lives worthy of their calling. The stories speak to struggles with pride, impulses, anger, temptations. They speak of our often confusing relationship with our Self, and our occasional prickly relationships with others in community. On loftier matters they speak about the will of God in our lives, the attainment of salvation, and obedience. Despite their oddness, or perhaps because of them, these ancient stories have a universal appeal. Their simplicity in addressing basic human issues touches a chord, and their narrative structure provides an entertaining vessel for deep insights for today's bewildering world. In a world demanding productivity, the stories speak to simplicity in living. In an age that worships the vanity of youthful celebrities, the stories speak to wisdom and respect for sages. In a culture that celebrates violence and war, the stories urge transformation through silence and compassion. For a fractured world seeking meaning amidst the cacophony of media and trivial entertainment, the Desert Fathers point to a different path, that of obedience to the God who creates and calls us to a life of meaning and joy. Fairacres Publications 95 These stories and sayings of the Desert Fathers, in a translation by Columba Stewart, give insights into a tradition where words have a resonance beyond their surface meaning. They are intended to lead the reader further along the way of Christ. Columba Stewart provides an introduction to each section to help us understand the world of the early monks. What if our exhaustion, burnout, and pain are an invitation into a more vibrant faith? Christianity is fighting for its soul. We've enjoyed the benefits of power and privilege for so long that many of us have forgotten the radical way of Jesus. But we have been here before. And there is a way through. Within a few hundred years after the death and resurrection of Jesus, Christianity emerged as the dominant religion of the Roman Empire. Where it once took courage to be a Christian, suddenly it was easy, and the radical way of Jesus was being lost. Toward the end of the fourth century, a group of men and women began to withdraw from the halls of privilege and power into the desert to rediscover the essence of Jesus Christ. The stories and examples of these desert fathers and mothers are recorded for us. And their lives still speak by as they teach us: To embrace the disciplines of solitude, silence, and prayer; To pursue humility, generosity, and unity in rich relationship with others; To develop a keen eye for wisdom; and To lay down our rights for the good of others. The desert fathers and mothers found a way to live radically, humanly, and beautifully in a spiritually desolate and confusing time. So can we. *Streams in the Wasteland* is for all those who thirst for a better way—the radical way of Jesus amid the desert of our age. A devotional guide to Lent. By the fourth century A.D., devout Christians--men and women alike--had begun to retreat from cities and villages to the deserts of North Africa and Asia Minor, where they sought liberation from their corrupt society and the confining shell of the social self. The Desert Fathers is the perfect introduction to the stories and sayings of these heroic pioneers of the contemplative tradition. Selected and translated by Helen Waddell, The Desert Fathers opens a window onto early Christianity while presenting us with touchingly human models of faith, humility, and compassion. With a new Preface by the Cistercian monk, writer, and revered teacher of contemplative prayer M. Basil Pennington, author of *O Holy Mountain* and *Challenges in Prayer*. "God is our home but many of us have strayed from our native land. The venerable authors of these Spiritual Classics are expert guides--may we follow their directions home." --Archbishop Desmond Tutu The insights of the desert monks of the fifth and sixth centuries amaze, and startle, readers by their wisdom. Among other things, they teach that the first step in overcoming our sinfulness is an honest perception of things as they are." By arranging these "words" in short Daily readings, Tim Vivian invites modern readers to savor the monks' advice, as did those who collected these sayings, rather than dismiss them as a fascinating but irrelevant bit of history. Tim Vivian is an Assistant Professor of Religious Studies at California State University, Bakersfield. He is the author of numerous books and articles on early Christian monasticism, including *The Life of Antony* (with Apostolos N. Athanassakis) and *Words to Live By: Journeys in Ancient and Modern Egyptian Monasticism*, both published by Cistercian Publications. "Seek for meetings with holy men and women." These words from fifth-century bishop Palladius ring as true today as they did 1600 years ago. Palladius wrote of his visit to the deserts of Egypt where he spent a decade in conversation with some of the many men and

women who lived in caves, huts and monasteries, seeking solitude for prayer and a life "alone with God alone." And now you can visit those same holy mystics and hermit. Through their own words, you will learn: how they were able to make a complete offering of themselves to God acquire great wisdom and insight into the spiritual life, spread this great wisdom across the desert...and the world and how you can bring their holiness and wisdom to bear in a busy world Even in their own time, the greatest and wisest of these monks and nuns were recognized as abbas ("fathers") and ammas ("mothers"), and their life stories and their sayings were collected and widely, but through the years we have unfortunately lost connection to these holy ones. Like the monks themselves, the teachings of the desert are characterized by their simplicity, their practicality, and their timelessness. Although they were developed amid circumstances quite different from modern urban life, you will find them readily adaptable and applicable to your own daily circumstances. "Introduces readers to the wisdom of the desert elders in the context of their daily lives, presenting their background (historical, cultural, and religious) and describing the environment of solitude, ascetic disciplines, labor, and interactions with other people that was the source of their wisdom"--Provided by publisher. In their austere desert monasteries Coptic monks maintain a tradition of Christianity that extends back to St. Anthony and the ancient Desert Fathers. Father Gruber's journey began almost accidentally as part of his doctoral research, but it became much more. His account of his year's sojourn - entertaining, poignant, and spiritually challenging - opens a window on a mysterious world, saturated in prayer and silence, that functions as it always has to awaken hearts to the mercy and power of God.

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