

DOWNLOAD PDF MANICHAEAN TIME-MANAGEMENT: LAYMEN BETWEEN RELIGIOUS AND SECULAR DUTIES IRIS COLDITZ

Chapter 1 : New Light on Manichaeism : Jason Beduhn :

connect to download. Get pdf. Manichaean Time-Management: Laymen Between Religious And Secular Duties.

He has spoken through the Prophets. It speaks of the Holy Spirit "proceeding from the Father" – a phrase based on John 14:26. Moreover, the more generic Latin term, *procedere*, does not have "the added implication of the starting-point of that movement; thus it is used to translate a number of other Greek theological terms. Council of Ephesus The third ecumenical council, Ephesus I, it quoted the creed in its form, not in that of [56] decreed in Ephesus I canon 7 that: Webb in his book *Jesus Christ, Eternal God*. The form of this creed that the West adopted had two additions: Furthermore, another recension that is preserved in the East Syriac sources of the Church of the East, contains only wording: The *Fides Damasi* or 5th century, a profession of faith attributed to Pseudo-Damasus or Jerome, includes a formula of the doctrine. Gregory of Nazianzus wrote: Among the Church leaders in Frankish Kingdom of that time a notion was developing that Filioque clause was in fact an authentic part of the original Creed. Popes of that time, Hadrian I and Leo III, had to face various challenges while trying to find solutions that would preserve the unity of the Church. Pope Hadrian rejected those accusations and tried to explain to the Frankish king that pneumatology of Tarasios was in accordance with the teachings of the holy Fathers. True scale of the problem became evident during the following years. The Frankish view of the Filioque was emphasized again in the *Libri Carolini*, composed around 792. Frankish theologians reaffirmed the notion that the Spirit proceeds from the Father and the Son, and rejected as inadequate the teaching that the Spirit proceeds from the Father through the Son. In those days, another theological problem appeared to be closely connected with the use of Filioque in the West. Elipandus was supported by Bishop Felix of Urgel. In 810, Pope Hadrian I condemned the teaching of Elipandus. In 811, Felix appealed to Charlemagne in defense of the Spanish Adoptionist teaching, sending him a tract outlining it. He was condemned at the Synod of Regensburg and was sent to Pope Hadrian in Rome, where he made a profession of orthodox faith, but returned to Spain and there reaffirmed Adoptionism. Elipandus wrote to the bishops of the territories controlled by Charlemagne in defence of his teaching, which was condemned at the Council of Frankfurt and at the Synod of Friuli. The controversy encouraged those who rejected Adoptionism to introduce into the liturgy the use of the Creed, with the Filioque, to profess belief that Christ was the Son from eternity, not adopted as a son at his baptism.

DOWNLOAD PDF MANICHAEAN TIME-MANAGEMENT: LAYMEN BETWEEN RELIGIOUS AND SECULAR DUTIES IRIS COLDITZ

Chapter 2 : New Light on Manichaeism (Nag Hammadi and Manichaean Studies) - PDF Free Download

Manichaean Time-Management: Laymen Between Religious And Secular Duties /eji Brill's MyBook program is exclusively available on BrillOnline Books and Journals.

There are 65 award-winning resorts worldwide, so you may choose between Founded in , StepStone is one of the most successful online job board businesses in Europe today. With over 37 million visits and more than , job listings each month, we opera ACI Worldwide, the Universal Payments company, powers electronicpayments and banking for more than 5, financial institutions, retailers,billers Its ground-breaking automation platform leverages the power of dynamic maps to provide CIOs and network teams with end-to-end network visibility while enabling adaptive automation across the organizations physical, virtual and software-defined networks. Today, over 2, of the worlds largest enterprises and managed services providers leverage NetBrains platform to automate network documentation, Wir sind ein internationales Netzwerk aus Du suchst einen herausfordernden, spannenden Job. Wir bieten dir als weltweit fhrende Wirtschaftsprfungs- und Beratungsgesellschaft ein Maximum an Mglichkeiten fr einen Karriereweg nach deinen Vorstellungen. Du mchtest Verantwortung fr deine Ergebnisse bernehmen, Lsungen gemeinsam mit dem Kunden entwickeln und einen Arbeitgeber mit Bei TV Rheinland kann man sein Wissen eigenverantwortlich einbringen und sich dabei persnlich immer weiter entwickeln. Wir sind ein Team aus hochqualifizierten Experten, die sich verantwortungsvollen Herausforderungen stellen, um das Leben mit wertvollen Leistungen zu bereichern. Und wir alle lieben, was wir tun. Wenn auch Sie Ihre Talente sinnstiftend Our success is built on constant innovation and people who strive for excellence. Working at Henkel is much more than just a job. Have you got what it takes? Changes in business strategies and objectives as well as new technology trends, innovations, services and digitalization drive Internship in Strategic Business Development, Duration: ZEISS develops and distributes lithography optics, measuring technology, microscopes, ETAS provides innovative solutions for the development of embedded systems for the automotive industry and other sectors of the embedded industry. You will work in temporary

DOWNLOAD PDF MANICHAEAN TIME-MANAGEMENT: LAYMEN BETWEEN RELIGIOUS AND SECULAR DUTIES IRIS COLDITZ

Chapter 3 : theinnatdunvilla.com: Sitemap

Publications of Dr. Iris Colditz. Proceedings of the 5th International Conference on Manichaean Studies, Laymen between Religious and Secular Duties." In J.D.

In fact, Manichaeism is a multishaped phenomenon and an intentional synthesis made on purpose to spread a message of novelty, with an ecumenical character and a Gnostic mark easily recognizable³ in the opposition of the two principles spirit and matter, good and evil, light and darkness , and consequently in the antithesis between the spiritual and material world, with 1. For this reason, to avoid the label of a vague syncretism, untenable by the heuristic point of view, it is better to speak of an amount of elements of older religions which were consciously employed in shaping a new message with a strong universalistic mark and a missionary strategy. Such a multi- confessional structure obviously made a broad use of popular divinities or mythological figures to reach the target of its predication at the best. And this is the case of the Christian facets of Manichaeism, especially of Manichaean Christology and of Jesus, one of the most popular figures in Manichaean writings, attested at least under six different aspects, as has been summarized by Werner Sundermann For and updated study about Jesus in Manichaeism, cf. A worth mentioning datum is also the recent revised edition of Parthian Crucifixion hymns by Morano , Further writings of high popularity can also be cited: A special attention among several texts has to be paid to the Hymn of the Pearl, included in the Acta Thomae, because of its plot, topics and imagery dealing with a composite intercultural structure, very apt for didactic and missionary purposes⁶. In general it must be observed a Manichaean tinge and reinterpretation of christological matter. Furthermore, Parpola , with regard to the Mesopotamian background of the text; Beyer , Poirier , Couliano Notwithstanding a multishaped composition, and a Judeo-Christian or Gnostic inspiration, such a prominent Zoroastrian style has rightly been stressed by Colditz I was hungry and thirsty [and] you gave me food. I was naked and you clothed me: I was ill and you cured me: I was bound and you loosed me. I was a captive and you set me free: And I was an exile and a wanderer and you gathered me to your house s. This is the shift of accent, as Manfred Hutter rightly pointed out: Anyway, the main focus of this paper is not only limited to a survey of the historical research about Christian heritage and subjects, based on the main achievements of our illustrious colleagues. But in advance, to give an examination of some textual items for clarifying the relationship of Christianity and Manichaeism in their history of literature. My starting point is a well-known article of Sebastian Brock about the clothing ⁸. Besides, for other translations and studies, see Hutter , Cereti , Colditz and Colditz in www. In this essay Brock stated that when one reads Syriac writers of the golden age of Syriac literature 4th-7th centuries one cannot fail to notice that two sets of imagery are especially beloved among these authors: The end of the hymn contains an additional text after the blank space of two unwritten lines, a short ⁹. Moreover, for the imagery of dress and body in the thought of Church Fathers in late Antiquity, cf. Such a text M I runs as follows, in its translation and original Parthian language: We will request him [lit. The use of letters is broadly attested in Manichaeism and in its literary history as a distinctive mark of the founder himself, who was greatly inspired by the example of the apostle Paul and his epistolary activity, dealing with pastoral and missionary zeal: Paul is the reference personality and the model of imitation, for the pity and the merciful feeling which prompted many generations of scribes to write and to send letters, all over the world of spread of the Manichaean community, a situation that is witnessed by different kind of languages and documents, from west Coptic to east Middle Persian, Parthian, Sogdian, Uighur, Chinese. As Werner Sundermann Translation in Klimkeit I take this verbal form as a subj. But without going into details of such a literary production and its Aramaic prototypes, I would just like to draw your attention on this particular text and its way of asking by means of a letter a specific benefit from God: But it is enough to match with one Syriac passage reported by Brock See Piras for a general survey of the matter related to the Iranian culture, and Sims-Williams with regard to Mesopotamian epistolary formulae in Iranian documents of Central Asia, transmitted via Aramaic. Fales for their competent advice in

DOWNLOAD PDF MANICHAEAN TIME-MANAGEMENT: LAYMEN BETWEEN RELIGIOUS AND SECULAR DUTIES IRIS COLDITZ

Assyriological data. But we have also to distinguish the opposite way of communication: This is the preliminary level of further developments in a multi-faceted literary production of the Christian, Manichaean and Gnostic milieu with their strong cultural interrelationships, especially in symbolism and metaphorical language related to the specific situation of a correspondence from gods to human beings. Within this kind of imagery the letter serves the same purpose as the Call in Mandeism and Manichaeism in Manichaeism the Call is a divine hypostasis described as a letter of peace and greetings. The samples given by Brock Herewith I consider the Italian translation Jonas For a bold commentary on the Hymn of the Pearl see the edition of Poirier Furthermore, moving from the before quoted twofold set of metaphors, the letter imagery and clothing imagery, I would like to suggest another point of criticism, with the aim to put together both typologies in a kind of cross-relationship: There are well-grounded reasons to prove that the link between these objects is suggested by their physical appearance and quality of being a surface for writing. But this conclusion will arise after some considerations. Let us start again with Manichaean topics: The parable symbolizes the Nous, the Apostles and the negligent Auditor, a disciple with good intentions but lacking of generosity towards the Manichaean Church. In my opinion Mary Boyce rightly pointed out the chiasmic structure of this imagery Translation of Asmussen a: For a recent translation and commentary of these two texts, see Cereti Edition and translation in Sundermann According to this cross-scheme we have two sets of objects, disposed on two cross-axes: One text matches the wisdom with a good painter, and a good tailor making a robe of brocade: So, the evidences show a certain metaphorical nexus between the clothes and writing materials script or illustrations. In the beginning of this hymn the passing away and the glorification of Mani are meant by a well-attested clothing metaphor: Another sample is quoted by Boyce About the chiasmus in Old Avestan see Humbach At the end of the hymn we find again the garment of his mortal remains consigned as a relic to his disciple together with his pastoral staff, the holy writing of his Gospel and his Illustration book, the rdahang. This last reference does not report a chiasmic structure, even if we have a similar list with two writing materials the Living Gospel and the rdahang , the clothing and the staff an insignia of authority. Anyway, notwithstanding some discrepancies in order to trace a perfect symmetry there are convincing hints for drawing a sketch of related topics: Contrariwise, the new immortal life is characterized by an appropriation of royal dress to be put on as an honored and venerable sign of a paradisiac condition. Turning back to a Syriac Christian context, we can recognize a very similar framework of terminologies, items and literary symbolism, with the strong advantage of a high frequency of textual passages which testify to a broader imagery and creativity in the cultural transmission of genres, themes, stereotyped expressions and formulae belonging to the fertile poetical heritage of Syriac writers, from 4th to 7th century and ongoing. The Manichaean texts are surely not of lower rank in lyric and poetical imagination also given their multifarious shape and heritage: Christian, Gnostic, Zoroastrian and Buddhist but in this specific realm the Syriac matters show a massive quantity of thematic parallels. About the diadem and the royal insignia as a token of heavenly apotheosis, see Piras I am very grateful to Sebastian Brock for having sent me a draft of this article. The context in which one encounters the letter imagery most frequently is the Annunciation. Other passages describe Gabriel as an official messenger or ambassador izgadda. The body is like a clean paper for writing and to accept the Word, the Son is the Word and the Virgin is the Letter by which forgiveness has been sent to the entire world: So, the act of writing and the act of painting are both used with the aim to mean the power of the Word, the Logos, to impress its mark and then in giving an holy imprinting to the material world. It is easy to discover a lot of samples of this metaphorical language of theology and religious knowledge making a large employ of this kind of artistic imagery. The Syriac dialogue poem of disputation between the Cherub and the Thief Brock For the genre of the Syriac disputation poems sogyth , their Sumerian-Akkadian origin and diffusion in Jewish Aramaic, Middle Persian, Greek and Latin literatures, see Brock , , Hidden are the soul and reason, which proceeds from it, from viewers; but ink and tablet show it to the eyes of the senses. Hidden from all was the Word of the Father with His hidden Nature and He depicted His good pleasure on the tablet of our body; and we have seen His glory. Likewise and to complete this frame, the Manichaean art of writing and

DOWNLOAD PDF MANICHAEAN TIME-MANAGEMENT: LAYMEN BETWEEN RELIGIOUS AND SECULAR DUTIES IRIS COLDITZ

illustration deserves some remarkable parallels of the same metaphorical pattern: In his essay on the nature of Manichaean art, about the holy books with their illustrations, he remarked on inner attitude of the scribe and painter, determined by constant reference to the World of Light, to which belongs the inner spark of the human person and the pure and well-arranged soul trained in asceticism and spiritual achievements: If I should have been lazy in the art of writing, disliking it or neglecting it, holding a brush, a slate? Mani himself was a writer and a painter, as it is testified by a well-known and huge tradition of documents: Edition, translation and commentary of the Sogdian text in Henning In this case, the text prescribes: Then, a lot of spiritual benefits are connected to the letter and the writing, like the yearning for salvation and forgiveness, the hope for peace and redemption: We have seen that the Mesopotamian background of such an epistolary imagery, split in two parts of Manichaeism and Christianity, is thus very appropriate to clarify some Middle Eastern habits and practices of one anthropology of writing, not only of writing but also of painting or: In short, we deal with a mentality as a reflex of various experiences, a synthesis of knowledge, technics, skilfulness and tools, of dexterous abilities and handicrafts with their metaphorical and symbolical implications, centered on educational needs and religious concerns for soteriology, making use of suitable media to convey any due message. In conclusion, a mutual thorough examination of Christianity and Manichaeism by the point of view of letter imagery and clothing imagery This is particularly true for the heritage of Christian and Gnostic aspects inside Manichaeism – I leave aside other influences and the Buddhist ingredient of the Manichaean well-balanced religious system: I only quote the clothing metaphors in the salvation imagery of the Chinese Manichaean Hymnscroll, recently studied by Johann Ferreira , as an attempt to identify the migration of this literary symbolism from the Hymn of the Pearl and Middle Eastern hymn cycles – via the Middle Iranian languages – to the Central Asian Manichaean documents in Buddhist garb, written in Chinese language. Just a final remark as an Iranologist: As we have seen in fact, the saqra is a royal and sealed missive. In fact, in the communication process of the epistolographical genre the pivotal role is very frequently due to the king: Within the Christian side, the Syriac Fenqitho of Annunciation shows the theological perspective of such a royal imagery: Bibliographical References Andreas, F. Journal of Syriac Studies, 5, 2, pp. Exegese und Hermeneutik in Antike und Christentum, pp. Old and Middle Iranian Studies, pp. The Continuity of Shared Terminologies between Piras, Il Manicheismo vol. Edition der parthischen und soghdischen Version, Berliner Turfantexte 17, Berlin.

DOWNLOAD PDF MANICHAEAN TIME-MANAGEMENT: LAYMEN BETWEEN RELIGIOUS AND SECULAR DUTIES IRIS COLDITZ

Chapter 4 : Shared Terminologies between Christianity and Manichaeism | Andrea Piras - theinnatdunvilla.

Manichaean time-management: laymen between religious and secular duties / Iris Colditz. Characteristics of Manichaeism in Roman Africa / J. Kevin Coyle. Mani's account of other religions according to the Coptic synaxeis codex / Wolf-Peter Funk.

Background[edit] The ongoing debates about the nature of Christ caused controversy within the Christian Church for centuries. During the 5th century, some regions of the Christian Church were thrown into confusion because of the debates that erupted over the nature of Jesus Christ. Although the Church had already determined that Christ is the son of God, just what his exact nature is remained open to debate. The Church had declared heretical the notion that Jesus is not fully divine in the 4th century see First Council of Nicaea , during the debates over Arianism and had declared that he is God the Son become human. However, in arguing that he is both God and man, there now emerged a dispute over exactly how the human and divine natures of Christ actually exist within the person of Christ. The Christological definition of Chalcedon , as accepted by the Eastern Orthodox , Catholic , Anglican , Lutheran , and Reformed churches , is that Christ remains in two distinct natures, yet these two natures come together within his one hypostasis. More simply, Christ is known as "both fully human and fully Divine, one in being with the Father". This position was opposed by the Monophysites who held that Christ possesses one nature only. The term Monophysitism of which Eutychianism is one type, held that the human and divine natures of Christ were fused into one new single mono- nature. As described by Eutyches , his human nature was "dissolved like a drop of honey in the sea", and therefore his nature is really divine. The two are thus united without separation, without confusion, and without alteration, and with each having a particularity. Miaphysitism is the christological doctrine of the Oriental Orthodox churches. Meanwhile, the non-Chalcedonians accused the Chalcedonians of espousing a form of Nestorianism , a rejected doctrine that held that Jesus Christ was two distinct subsistences. This internal division was dangerous for the Byzantine Empire , which was under constant threat from external enemies, especially as many of the areas most likely to be lost to the empire were the regions that were in favour of Monophysitism, and who considered the religious hierarchy at Constantinople to be heretics only interested in crushing their faith. In Egypt for instance, some 30,000 Greeks of Chalcedonian persuasion were ranged against some five million Coptic non-Chalcedonians. Consequently, the Monothelite teaching emerged as a compromise position. The Byzantine emperor Heraclius tried to unite all of the various factions within the empire with this new formula that was more inclusive and more elastic. This approach was needed to win over the non-Chalcedonians, since they, already believing Christ possesses a single nature, necessarily also believed that he holds a single will. A ruling in favour of this new doctrine would provide common ground for the non-Chalcedonians and the Chalcedonians to come together, as the non-Chalcedonians could agree that Jesus has two natures if he only had one will, and some Chalcedonians could agree that Jesus has one will if he has two natures. His desire to secure internal harmony within the empire saw him adopt the doctrine of Monothelitism. Patriarch Sergius I of Constantinople was the driving force behind this doctrine, with the full blessing of the Emperor Heraclius. This doctrine of Monoenergism was the precursor of Monothelitism. Over the next few years Heraclius was preoccupied with his prosecution of the war against the Sassanids , but by he had issued a decree to Arcadius, Bishop of Cyprus , requesting that he teach the doctrine of "one hegemonic energy". By all accounts this was met with notable success, particularly as there was a large colony of Armenians on the island at that time, [1] and this encouraged Heraclius to attempt to seek a wider approval of his compromise. With the successful conclusion to the Persian war, Heraclius could devote more time to promoting his compromise, which was now more urgent due to the administration of the recovered Monophysite also referred to as "non-Chalcedonian" due to their rejection of that particular council provinces of Syria and Egypt. So in 630, a meeting took place between the emperor and Athanasius the Jacobite at Hierapolis. An agreement was struck whereby the Jacobites were to return to the Imperial Church on the basis

DOWNLOAD PDF MANICHAEAN TIME-MANAGEMENT: LAYMEN BETWEEN RELIGIOUS AND SECULAR DUTIES IRIS COLDITZ

of the single energy doctrine, and Athanasius was to be made Patriarch of Antioch. Because of this, he became the champion of Dyothelitism – the doctrine of the two wills of Christ. He was concerned that for the sake of ecclesiastical unity, doctrinal expressions were being compromised. Sergius added that the doctrine of two energies could lead to the erroneous belief that Jesus has two conflicting wills. He declared that it was nothing more than a bastardized form of Monophysitism, and consequently it went against the hard fought achievements at Chalcedon. Suddenly, support for the doctrine began to subside and soon former supporters were busy finding flaws and inconsistencies in the proposal. Doctrine of one will[edit] Main article: Ecthesis Yet Sergius and the emperor refused to give up. Three years later the patriarch came up with a slightly modified formula, which Heraclius released as the Ecthesis in This approach seemed to be a more acceptable compromise, and once again it secured widespread support throughout the East. Sophronius had died before the release of the new doctrine, and his replacement Bishop Sergius of Jaffa as Patriarch Abraham I of Jerusalem approved the modified formula. Patriarch Sergius died by the end of , and his replacement Pyrrhus was also a devoted Monothelite and a close friend of Heraclius. The two remaining patriarchs in the East also gave their approval to the doctrine now referred to as Monothelitism, and so it looked as if Heraclius would finally heal the divisions in the imperial church. During that same year of , Pope Honorius I too had died. His successor Pope Severinus condemned the Ecthesis outright, and so was forbidden his seat until His successor Pope John IV –42 also rejected the doctrine completely, leading to a major schism between the eastern and western halves of the Chalcedonian Church. This state of schism remained for the next few years. The death of Heraclius in had thrown the political situation in Constantinople into chaos, and his young grandson Constans II – succeeded him. Meanwhile, in Africa, a monk named Maximus the Confessor carried on a furious campaign against Monothelitism, and in he convinced the African councils to draw up a manifesto against the doctrine. This they forwarded to the new pope, Theodore I – , who in turn wrote to Patriarch Paul II of Constantinople , outlining the heretical nature of the doctrine. Paul, another devoted Monothelite, replied in a letter directing the pope to adhere to the doctrine of one will. Theodore in turn excommunicated the patriarch in , declaring Paul a heretic. This edict made it illegal to discuss in any manner the topic of Christ possessing either one or two wills, or one or two energies. He declared that the whole controversy was to be forgotten – "the scheme which existed before the strife arose shall be maintained, as it would have been if no such disputation had arisen". In Rome and the West, the opposition to Monothelitism was reaching fever pitch, and the Type of Constans did nothing to defuse the situation; indeed it made it worse by implying that either doctrine was as good as the other. Not only did the Council condemn the Ecthesis, it also condemned the Type as well. After the synod, Pope Martin wrote to Constans, informing the emperor of its conclusions and requiring him to condemn both the Monothelite doctrine and his own Type. Unfortunately, Constans was not the sort of emperor to take such a rebuke of imperial authority lightly. Here he was imprisoned and tortured before being condemned for breaking the imperial commands and was banished before dying from his treatment at the hands of the emperor. Condemnation of Monothelitism[edit] See also: He convened the Sixth Ecumenical Council in Pope Vitalian – , who had hosted the visit of Constans II to Rome in , almost immediately declared himself in favor of the doctrine of the two wills of Christ. In response Patriarch Theodore I of Constantinople and Macarius, Patriarch of Antioch, both pressed Constantine to take some measures against the pope. Constantine, however, decided to let the Monothelite question be decided entirely by a church council. Pope Agatho agreed, but first held a preliminary synod at Rome in order to obtain the opinion of the western theologians. Other synods were also held at Milan and at the Council of Hatfield in , convoked by Archbishop Theodore of Canterbury. This council met from to Apart from the Roman representatives, it also hosted representatives from the Patriarchs of Alexandria and Jerusalem, while the Patriarchs of Constantinople and Antioch were present in person. The churches condemned at Constantinople included the Oriental Orthodox churches and the Maronite church, although the Oriental Orthodox deny that they ever held the Monothelite view describing their own Christology as Miaphysite , and the Maronites accept the Chalcedonian formula being in communion with the Roman Catholic Church. This brought to an

DOWNLOAD PDF MANICHAEAN TIME-MANAGEMENT: LAYMEN BETWEEN RELIGIOUS AND SECULAR DUTIES IRIS COLDITZ

end the controversy over Monothelitism. Controversy over Pope Honorius I[edit] Pope Honorius I A side issue over the statements of Pope Honorius I and his condemnation by the council arose in discussions concerning papal infallibility. In the view of historians such as John Bagnell Bury , Honorius, with a traditional Latin dislike for dialectics , did not fully comprehend the issues. Though he used the expression "one will", he was no Monothelite, for he placed "one energy" and "two energies" on exactly the same footing. Further, in his second letter to Sergius, what he wrote was by and large orthodox. The Third Council of Constantinople posthumously anathematized Honorius as a heretic:

DOWNLOAD PDF MANICHAEAN TIME-MANAGEMENT: LAYMEN BETWEEN RELIGIOUS AND SECULAR DUTIES IRIS COLDITZ

Chapter 5 : Iris Colditz | Berlin-Brandenburg Academy of Sciences and Humanities - theinnatdunvilla.com

The volume includes contributions from the leading scholars in the field, offering new reconstructions of Manichaean literary and artistic productions, and innovative analyses of the religious, social, and political dynamics that shaped the rise and fall of this world religion.

New light on Manichaeism: No part of this publication may be reproduced, translated, stored in a retrieval system, or transmitted in any form or by any means, electronic, mechanical, photocopying, recording or otherwise, without prior written permission from the publisher. Fees are subject to change. Byard Bennett 29 The Mani Logion: Luigi Cirillo 45 Manichaeism Among the Uygurs: The Uygur Khan of the Bokug Clan Larry Clark 61 Manichaean Time-Management: Laymen between Religious and Secular Duties Gunner Mikkelsen ymyn hynd: Werner Sundermann Plates Index The Work of the Religion Scene. Division of Image into Sections to be Reconstructed. Reconstruction of Section 1 Footed Bowl with Figs. Reconstruction of Section 2 Laymen Holding Books. Reconstruction of Section 3a Heads of Male Elects. Reconstruction of Section 3b Body of Male Elects. Reconstruction of Section 5 Vessels of Light. Reconstruction of Section 6 Hand of God. Photograph taken by Ms. Michelle Wilson, official photographer, Macquarie University. The statue of Mani the Buddha of Light inside the shrine. M â€”M Photo: The IAMS has organized a number of conferences and symposia over the last two decades, including five previous international congresses in Lund, Bonn, Rende-Amantea, Berlin, and Naples. At the latter meeting, held in , the Executive Board of the association brought forward a recommendation that the next international congress be held in North America in . The recommendation was enthusiastically endorsed by the membership of the association and I, just elected as the first North American member of the Executive Board, was given the portfolio of congress convener, an assignment I imagine was in mind when I was nominated for election. For those of us laboring in Manichaean studies in North America, this development was received as an acknowledgment of our place in the larger field, in which European scholars have unquestionably played the predominant role. The roll call of honor of those who have preceded us in this area of research includes only one major American figure: Abraham Valentine Williams Jackson. Otherwise, Manichaean studies in North America is very much an endeavor of the current generation. My flight back from Naples with this charge was marred by the events of September 11th, , which diverted the plane back to Europe for several days. Some of the lesser consequences of that tragedy still burdened travel to the United States in , along with the inevitable expense of travel much further for European scholars than that to which they had been accustomed by the closer venues of prior meetings. The result was a somewhat smaller gathering in Flagstaff compared to previous congresses; but this only fostered the more intimate environment of a symposium, enjoyed not only in the relaxed and xii preface lengthy exchanges that followed each paper, but also in the handful of excursions that punctuated the proceedings. Kurt Rudolph, was among those in attendance at the meeting. It was in pursuit of the Iranian side of this subject in which Prof. Frye gave me my start that I entered into a world of scholarship of which one man was the master, and the rest of us mere pupils. I am speaking, of course, of Prof. Werner Sundermann, who brings to his own superlative erudition a profound humility and untiring nurturance of younger researchers. It has been my great privilege over the last decade and a half to experience first-hand the pleasure of his insight, his patience, and his friendship, extended without hesitation to me when I must have presented to many the appearance of a brash upstart. It is my conviction that his constant endeavor to bridge philological analysis and historical study of religion shows the necessary way forward for the caravan of Manichaean studies. As philologists, we have not always been attuned to the peculiarities of the religious use of language where words are subordinated to the practices in which they are employed; and, as historians of religion, we have not always permitted texts to defy our expectations or prior assumptions of what a religion stands for or takes as important. But we are learning, as I think the contributions to this volume show. Sitting around a table one afternoon amid the red rocks of Sedona, Prof. Sundermann asked me what I would call this volume,

DOWNLOAD PDF MANICHAEAN TIME-MANAGEMENT: LAYMEN BETWEEN RELIGIOUS AND SECULAR DUTIES IRIS COLDITZ

noting the common theme running through the titles of my previous editorial efforts for the Nag Hammadi and Manichaean Studies series those prior projects co-edited with Prof. Emerging from Darkness and The Light and the Darkness. On the spot, an almost too-easy answer came to me: New Light on Manichaeism. I thought it an appropriate title for a collection of the very latest discoveries and insights into this vital and growing field of research, which was what I was hearing at the congress sessions, and which is what you hold in your hands. I am grateful to Brill Publishers for their willingness to include this volume in the NHMS series, and wish to particularly thank Prof. A variety of circumstances prevented the proceedings of the congress from being fully represented in this volume. I wish to thank all those who participated, in whatever form, in the undertaking. Everyone pitched in with the mundane tasks that accompany such a meeting, making my work as organizer easier, and more of an excuse for spending time with my colleagues beyond the limits of scholarly exchange. The young Augustine, enthralled by Manichaeism but having difficulty with some of its apparent contradictions with the science of the time, is told to await Faustus, who will solve everything for him. When Faustus finally does arrive, Augustine finds that he does not measure up to expectations. Despite a sharp mind, a ready rhetorical wit, and an affable nature, he simply is not intellectually equipped to mentor Augustine in the technical questions that plagued him. Ironically, it is Faustus who turns to Augustine for mentoring in literature. Finally disabused by this experience from his trust in Manichaeism, Augustine starts down the path that will bring him to Catholicism, with Faustus playing an unwitting role in helping to bring about his ultimate salvation Conf. This tidy little tale from book 5 of the Confessions marks a key turning point in the plot, and is an important part of what makes the Confessions a literary classic. But the story is also misleading in a number of respects. As is often the case in such situations, the original author is only partly to blame. What is missing from these readings is context: No one should be forced to assent to teaching merely because someone in authority says so. Augustine says that he withheld total assent to its teachings while he awaited full disclosure of the system. He had taken up Manichaeism because it taught by an open-minded, progressive instruction, rather than command faith as an all-or-nothing, once-and-for-all commitment prior to having the system explained Beat. It seems that quite early in the Manichaean mission in the Roman Empire its rhetoric was informed by the sceptical-dogmatic debate in Hellenistic philosophy. Manichaean texts from the region always employ the term *dogmata* pejoratively, to refer to the false views of other sects and schools. The latter schools set themselves apart from all other philosophies where opinions the original meaning of *dogmata* are asserted. Of course, Manichaeism is by no means a sceptical system, asserting as it does absolute truths, and making direct appeal to the authority of Mani and Jesus. Rather, it employed sceptical techniques as a tactic in polemics, while in establishing the foundations of its own system it used other forms of reason alongside of arguments from authority. So we need to understand exactly what shape the Manichaean appeal to reason took as Augustine encountered and “for a time” appreciated it. From texts as far afield as China, we know that Manichaeism everywhere instructed its missionaries to begin with an argument for dualism. Without a foundation in the two principles of good and evil, there could be no conviction in the other Manichaean teachings, and consequently no rootedness for the practice of the religion. One reasons to the existence of the two principles from observations about oppositions within the material world and ourselves. He was able to dust off antimaterialist criticisms formerly employed against Stoicism, and use them to good effect against the similarly-oriented Manichaean world view. A critique of inductivism is also involved in his contention that Manichaean dualism is a projection onto the cosmos of mere personal preference, since the process of proving dualism starts with the reactions of the individual to human experience C. Reason can provide the necessary dualistic foundation for belief, they believed, but it cannot supply all the revealed details of the faith. Faustus explains that some types of knowledge are not discoverable by reason per se. Reason cannot tell us what Jesus could or could not have said or done. Reason only applies to such matters in so far as one is assessing the validity of sources “whether they are in a good position to know whereof they speak” not what they contain. Mani has been established as a reliable authority by his correctness about those things accessible to reason and proof. For matters beyond such means of proof, one has little choice but to adhere to some such

DOWNLOAD PDF MANICHAEAN TIME-MANAGEMENT: LAYMEN BETWEEN RELIGIOUS AND SECULAR DUTIES IRIS COLDITZ

authority whose reliability has been established in those areas where proofs by observation and experience are possible. The term scepticism, therefore, may only be used with qualification in connection with Manichaeism generally, or even North African Manichaeism specifically. While employing sceptical rhetoric and even occasional argument against the dogmata of their opponents, Manichaeans were by no means strict adherents of any sceptical philosophy. Scepticism was for them not a general epistemological position, despite deep reservations about the reliability of the senses. Rather, it was primarily a tool to be used against other religions that relied upon authority to hold positions that, from the Manichaean point of view, contradicted direct observations about the nature of the world. He was in scepticism in the manichaeism of faustus and augustine 5 many respects the embodiment of the rational values that characterized the self-presentation of North African Manichaeism. On the one hand, this test of truth is based in the certain inductive truth of dualism. Manichaeism is set apart from all other religions by its recognition of the dualist nature of reality, he argues, so objective confirmation of that latter reality identifies Manichaeism as the only religion rooted in truth. On the other hand, the test of truth is for Faustus a practical one, involving assessing whether a concept serves to build up an authentically Christianâ€”and that means Manichaeanâ€”way of life. In his *Capitula*, Faustus sets forth the thesis that religion is defined primarily by practice, rather than belief. Commitment to a particular religion entails enactment of its precepts and living the life its teachings dictateâ€”nothing more and nothing less. To believe is to do. Anything else is hypocrisy. The Catholics are hypocrites, he asserts, for laying claim to the Old Testament while not even trying to live according to its precepts. The Old Testament makes its promises to those who act in accordance with its commands C. By the same principle, Faustus lays claim to the legacy of Christ not by believing certain things but by acting according to his precepts. Do I believe the gospel? You ask me if I believe it, though my obedience to its commands shows that I do. I should rather ask you if you believe it, since you give no proof of your belief. I have left my father, mother, wife, and children, and all else that the gospel requires; and do you ask if I believe the gospel?

DOWNLOAD PDF MANICHAEAN TIME-MANAGEMENT: LAYMEN BETWEEN RELIGIOUS AND SECULAR DUTIES IRIS COLDITZ

Chapter 6 : Monothelitism - WikiVisually

Offers discoveries and insights into the Manichaean religion throughout its more than one thousand year history, ranging from glimpses into the life and thought of Mani himself, to developments in doctrine and practice in the religion's North African, Iranian, Central Asian, and Chinese settings.

Religious commandments regulate the ethical conditions of his life and call upon him to perform religious services. As a superior, he is responsible for his subordinates and has to ensure their maintenance; as an inferior, he has to act with respect and services towards his master. Moreover, of course, the believer is to earn his own living and that of his family members by following an occupation. For that reason, every religion develops its own instructions to enable its followers to meet all their commitments. They consisted in purity of thoughts and words, food instructions, avoidance of any activities that could harm the Living Soul, which is the divine Light fettered in every part of the material world, and chastity. Standing in the Gnostic tradition, the Manichaean mission was directed at the urban educated classes, but it must have had also its numerous followers among the common people to enable the Manichaean religion an existence across the world and through the centuries. The Manichaean parishes had therefore a hierarchical structure, and there existed a clear division of tasks between the two main groups of this community: Both of them had to observe several religious commandments which differed in intensity. Several times of the year the Elect also performed fasts of varying duration and the confession of sins. For this reason they are forbidden to carry out an occupation. I am ardent, by day and by night. Secondly, they constantly rejoice to read and to recite, and they encourage their hearts in not becoming lazy. If those who study with them give instructions, they are attentive and grateful to them, and as a result of the instructions their hearts will not cause any anger. Their constant efforts also encourage the others. Thirdly, they are always glad to explain the pure and righteous law. Fourthly, they recite the hymns according to the rites, and what they have recited they write down and repeat in their minds. In this way, there is no moment at any time which would be empty. Fifthly, they hold on to the commandments and do not stumble. Like the Elect, the Manichaean Hearers ought to observe a number of religious rules. Their behavior as a Manichaean believer was laid down in ten commandments, which were less restrictive than those of the clerics. These rules contained the renunciation of idolatry, lying, greed, killing, fornication, theft, teaching of pretences and sorcery, of standing in two opinions concerning the religion and of slackness and negligence of work. While the laymen were allowed to eat meat if they had not killed the animal by themselves, and to have sexual intercourse with their wives or husbands respectively but to prevent procreation and conception, the clerics lived an abstemious life. This enabled the latter to devote their whole time and attention to ceremonies of religious worship for the redemption of Light without any distraction by worldly obligations. The clerics for their part assured the laymen the salvation of their souls by doing all liturgical practice. Sims-Williams b, 49 with further references. So he reports on these precepts, as well as on the negative Manichaean position towards agriculture and cattle breeding. They could also do social work, i. Among these were the four daily prayers, devoted to the four aspects of the Father of Greatness, God-Light-Power-Wisdom, and held before the sun following its course over the sky during the day and before the moon or the Pole Star during the night, or to the North direction on moonless nights. The Fihrist lists them as: Moreover, the enumerating of the prayers starts here with the noon-prayer as is usual for the Muslim liturgical day. They coincide with four of the seven prayers of the Elect who held their additional prayers at mid-afternoon, half an hour after nightfall and at midnight. The Manichaean liturgical day may have begun originally with nightfall. For a comparison of both, and further considerations on the times of the Manichaean prayers, see de Blois , 49 with an overview on the sources, *ibid.* Some information we owe also to Augustine, discussed by van der Lof Every prayer started with a preparatory ablution, and consisted of several blessings to the apostle and to the gods. It was to be performed while prostrating oneself to the ground and rising again twelve times during every prayer. Other obligations of the Manichaean laymen consisted in

DOWNLOAD PDF MANICHAEAN TIME-MANAGEMENT: LAYMEN BETWEEN RELIGIOUS AND SECULAR DUTIES IRIS COLDITZ

the regular fasts and the confession of sins. Therefore, the laymen had to keep about 90 days of fasting a year, which entailed not only restraining from food and drink but also sexual abstinence and resting from worldly activities. The institution of the confession of sins was to inform the believer about his status regarding Gnosis and redemption. For a discussion of the problems, see Reck , 7â€”10; for a differentiation between Eastern and Western Manichaean traditions, see Wurst On Gnosis and following the commandments as preconditions for redemption see Polotsky , Joining the clergy, the Manichaean believer enjoyed general absolution So. But from then onwards, heavy sins would lead him to banishment from absolution and from the Manichaean community, losing every hope for redemption Henning a, 12â€”13, Reck , ; , supposes that this fragment reports on the Elect. But trading reminds one also of a common profession among the laity. For the social background of Manichaean adherents and the target groups of Manichaean mission see Sundermann b, , n. Read the strict commandment and the scripture, and teach wisdom, proper behavior, and precept on this day. All believers, the clergy as well as the laity, saw themselves exposed to a permanent seduction by the powers of Darkness. Negligence of the religious commandments could have drastic consequences for their status within the Manichaean community and especially for the future fate of the soul: The sources differ in their statements concerning length and course of the feast. Reck , 85 no. The Manichaeans ought to restrain themselves from bad thoughts, bad words and bad deeds, and especially from laziness in their religious duties. Parables, for example, use the image of the man of low birth who reaches great honor through an extraordinary gift. The Hearer who gives alms to the Elect is like a man of low birth, who presents his daughter to the king. He reaches a position of great honor. In every case, the Manichaean had to ask for forgiveness, as it is clear from the confession formulas, for which see below. For the inscription see Hansen ; Radloff , â€” ; Schlegel , Several Manichaean texts give an insight into the idea of punishment of the sinners, which appear to originate in Sasanian criminal law. The described penalty methods correspond to those applied to apostates by Sasanian authorities as well as to the demons in the Manichaean myth. Taxes, Services, Livelihood So far, we have been considering the religious sphere. But on the other side, the Manichaean Hearers were also heavily obliged to the secular sphere. The parable in Mf and M quoted above describes just this ideal of the subject loyal to the king, which has a Manichaean reinterpretation as the generous Hearer. Another obligation consisted in the poll tax Aram. Additional burdens were made for the provision of material, equipment, and supply for state projects, the civil servants, or the armed forces. Delay or unwillingness of payment resulted in the seizure of their assets. He had no or only limited legal competence, needing 42 From Manichaean point of view, it seems more useful to be a money-lender than a farmer. Augustine, Enarratio in psalmum , c. It is not clear what kind of tax this term referred to in Sasanian time. Macuch ; part I: For an overview on the sources of Sasanian legal literature see *ibid.* A Manichaean parable gives an impression of this state. In this, the debtors Pa. It distinguishes also between debtors with much and those with small debt. A man who entered the community as a Hearer should ruminate upon his soul, although he continued to be concerned with his worldly affairs, like family, property, 48 PhlRivDd Bartholomae , 53â€”54; Colditz , â€” The epimythion of the parable is in Ma Colditz , â€” , text 1. But the differentiation in the amount of debt is interpreted here in a religious way referring to the grade of Gnosis. The reverse of the fragment contains instructions according to Manichaean ethics and mentions the warrior and the peasant. And also the one [who] more truly the affairs [] and does and [] house and [] truly []. Like the warrior and worker⁵⁴ and also [] and the soul, but [] is. But alms-giving appeared to be an additional charge for the laity. Both professions are otherwise metaphorically used, for example in parables. Besides, we have a number of confession prayers in several languages. The following references concern the Hearers. IX B, Turkish 63 Concerning prayers: If for frailty and lack of fear of God, or [because I thought it more important to] plant and sow [I neglected my prayers. If we, either because of distress, or being miserly about giving alms, should not have been able to give the sevenfold alms to its full extent to religion, if we should have tied the light of the Fivefold God, which goes up to Heaven and is liberated, to house and property. XI B, Turkish 65 Concerning fasts: And if we, as we, in order to maintain house and property, worried about were occupied by cattle and

DOWNLOAD PDF MANICHAEAN TIME-MANAGEMENT: LAYMEN BETWEEN RELIGIOUS AND SECULAR DUTIES IRIS COLDITZ

goods, or because our need and our distress supervened,. But these texts give mainly instructions on the course of the liturgies. And should we not, voluntarily or invol- untarily, as we were lazy and indolent negligent , or as we mentioned business or another undertaking as a pretext, have gone to obtain for- giveness for be liberated from sin. Do we have any statement within the extant Manichaean sources with regard to this problem? Did there exist any practical regulations regarding how the Manichaean laymen should organize the course of their day and divide their time between their religious and worldly tasks â€” a kind of Manichaean time-management? But if he is unable to do all of these things, he shall not enter the religion. If, however, he loves the religion, but is unable to subdue greed and covetousness, let him seize upon guarding the religion and the Elect i. That will defend him during his transitory life and at his appointed time, so that his status will be the second status in the life to come. However, the text does not indicate an exact period. The Cop- tic psalm 15 gives more concrete advice. Although this passage may primarily concern the Elect,70 it is an allusion to existing regulations for a Manichaean time-management.

Chapter 7 : [Manichaean Time-Management: Laymen between Religious and Secular Duties Iris Colditz Characteristics of Manichaeism in Roman Africa J. Kevin Coyle](#) / Biblical Studies Blog: 29 [Manichaean Time-Management: Laymen between Religious and Secular Duties Iris Colditz](#)...

Manichaean Time-Management: Laymen between Religious and Secular Duties Iris Colditz Characteristics of Manichaeism in Roman Africa J. Kevin Coyle.

Chapter 8 : [Jobs search - Germany | Expatica Germany](#)

This article firstly deals with a preliminary sketch of topics concerning the interrelationships between Christianity and Manichaeism, giving an outlook on the major achievements of the history of research (Manichaean christology, Gospels quotations).

Chapter 9 : [New Light on Manichaeism](#)

New Light on Manichaeism provides the latest discoveries and insights into the Manichaean religion throughout its more than one thousand year history, ranging from glimpses into the life and thought of Mani himself, to developments in doctrine and practice in the religion's North African, Iranian, Central Asian, and Chinese settings.