

Inner Monasticism

[Father John] Meyendorff makes clear the concept of an “inner monasticism” in addition to tonsured monastics. But I just love how this view of monasticism, of men and women single-mindedly pursuing purity of heart/the Face of God “balances” the “magesterium” of the hierarchy within [Eastern] Orthodoxy.

From: A Vow of Conversation

<http://avowofconversation.wordpress.com/2010/09/21/inner-authority/>

Plain [Quaker-like plainness] was a major heart-change for me. I prayed over it. I was moved to change my life drastically, including how I appeared to the world. I knew that I was being called to a different place in my spirit, a place of calm, peace and resting in God. It was a call to an inner monasticism, even if my body had to move in the World to serve the Light of Christ. I wanted a way to take that monasticism with me, an expression of the sanctuary.

From: Anglican, Plain: Recovering the Quaker Ethos for Anglicans

<http://magdalenaperks.wordpress.com/2008/10/>

There are two kinds of monasticism: outward and inward. The outward one is easy to acquire, but it is difficult to become a monk inside. Outward monasticism includes the practice of external

asceticism, such as fasting and vigils; it also includes orderly attendance at the Divine services and sobriety. One cannot dispense with outward monasticism, but one must never be satisfied with it alone. Outward monasticism without the inner may even be harmful.

Elder Barsanuphius of Optina ... speak[s] about the Prayer of Jesus as an important factor in the formation of the inner monk:

The Prayer of Jesus sanctifies the entire interior life of the monk; it gives him strength in combat. Inner monasticism is the purification of the heart from passions and the struggle with thoughts. Outward monasticism on its own does not bring spiritual profit; interior fire is required.¹¹

So, a person may spend his entire life in a monastery without making any progress on the path of interior purification. One may even lead a worse life in a monastery than in the world. True monasticism is very difficult; it is the university of spiritual life.

From: Celtic Christian Spirituality

<http://anglolatins.com/cgi-bin/showtitle.cgi?threadid=12528&title=Celtic%20Christian%20Spirituality&forum=xtian>

In the past such isolated learning communities as Iona and Monte Cassino, and such isolated scholars as Jerome and Augustine, left the West with a heritage to which it still must respond. If all else fails, an

"inner monasticism" and the rigorous tutoring of a handful of serious students must be our task-and it is not without some genuine joy.

From: The Libertarian Forum

http://mises.org/journals/lf/1977/1977_09.pdf

To understand how humane studies became inhumane in our time, begin by considering important aspects of the larger culture they've embraced. The humanities could, as I suggest in the post just below, have tried to get in touch with a bit of their inner monasticism (something like this was the model of the university for centuries), and this would have been a good idea. They could at the very least have attempted to maintain a certain quiet distance from the blare and glut of contemporary America. But instead they went the other way -- all the way out to the world beyond the college walls.

University Diaries (Margaret Soltan)

http://www.margaretsoltan.com/archives/2004_01_01_archive.html

The silent retreat entitled "The Inner Monastic" explored the question: Without outwardly abandoning a good lay life, is there a way for the householder to tap his or her "inner renunciate" and attain stages of enlightenment?

Buddhadharma: The Practitioner's Quarterly Online

<http://www.shambhalasun.com/news/?p=7395>

St. Jerome, in his hagiography, *Life of Malchus*, wrote about the “inner monk” that needs to find expression in daily living (Sellner, 2008). Malchus speaks of finding the “monk” in the desert after nearly losing that self while he was held captive in his own country. Later, he speaks of sobbing for the “monk” that he was on the point of losing. This particular phrase has great meaning to me as I attend to contemplative living while meeting work, home, church, and community obligations. Among these relationships and activities, I try not to lose my inner monk.

Spiritual Direction: Listening with our hearts to the Sacred in our lives (Michael W. Johnston, Ed.D.)

From: http://www.innermonk.com/Home_Page.html