

The Spiritual Paternity in the Syro-Oriental monachism (7th c. – 8th c.): the case of Dadisho' Qatraya

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Abstract

For the anchorite at the beginning of his way, the most important thing is the practice of virtue, which means that he has to stay in quiet in the 'oven of his keel', an expression repeated by Dadisho' exactly for highlight the fact that the keel is the one which contributes most to the hardening of the monk. We rediscover here once again the influence of the Egyptian spirituality, which left its mark upon the ascetical life of Dadisho'.

In these years of noviciate, the young anchorite, living in cenobium, he strengthens within the monastic life through vigils, the reading of the Bible, prayer, and also through the humbleness of his behaviour. Well tested at the end of some years – usually for three years – the young searches to renounce at the communitarian life or he is asked to do this thing for accomplish a progressive experience of the solitude.

In this new phase in which the anchorite is found, the necessity to have a Father or a spiritual guide comes.