



Bodleian Libraries

UNIVERSITY OF OXFORD

This book is part of the collection held by the Bodleian Libraries and scanned by Google, Inc. for the Google Books Library Project.

For more information see:

<http://www.bodleian.ox.ac.uk/dbooks>



This work is licensed under a Creative Commons Attribution-NonCommercial-ShareAlike 2.0 UK: England & Wales (CC BY-NC-SA 2.0) licence.

The Holy Rule
of
S^t Benedict



600088892+

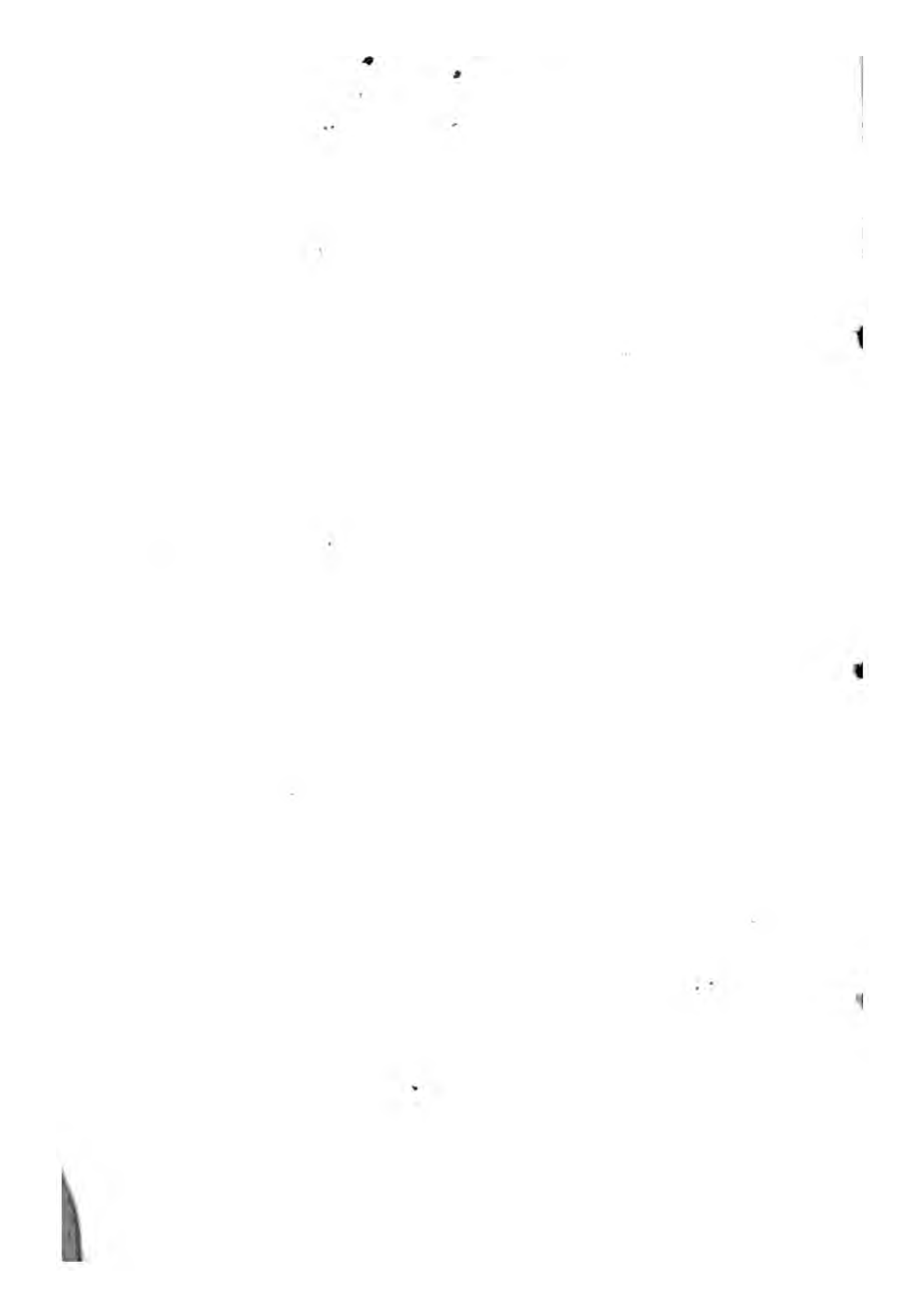






**THE
HOLY RULE
OF
ST. BENEDICT.**

(The Copyright is reserved.)



THE
HOLY RULE
OF
ST. BENEDICT.

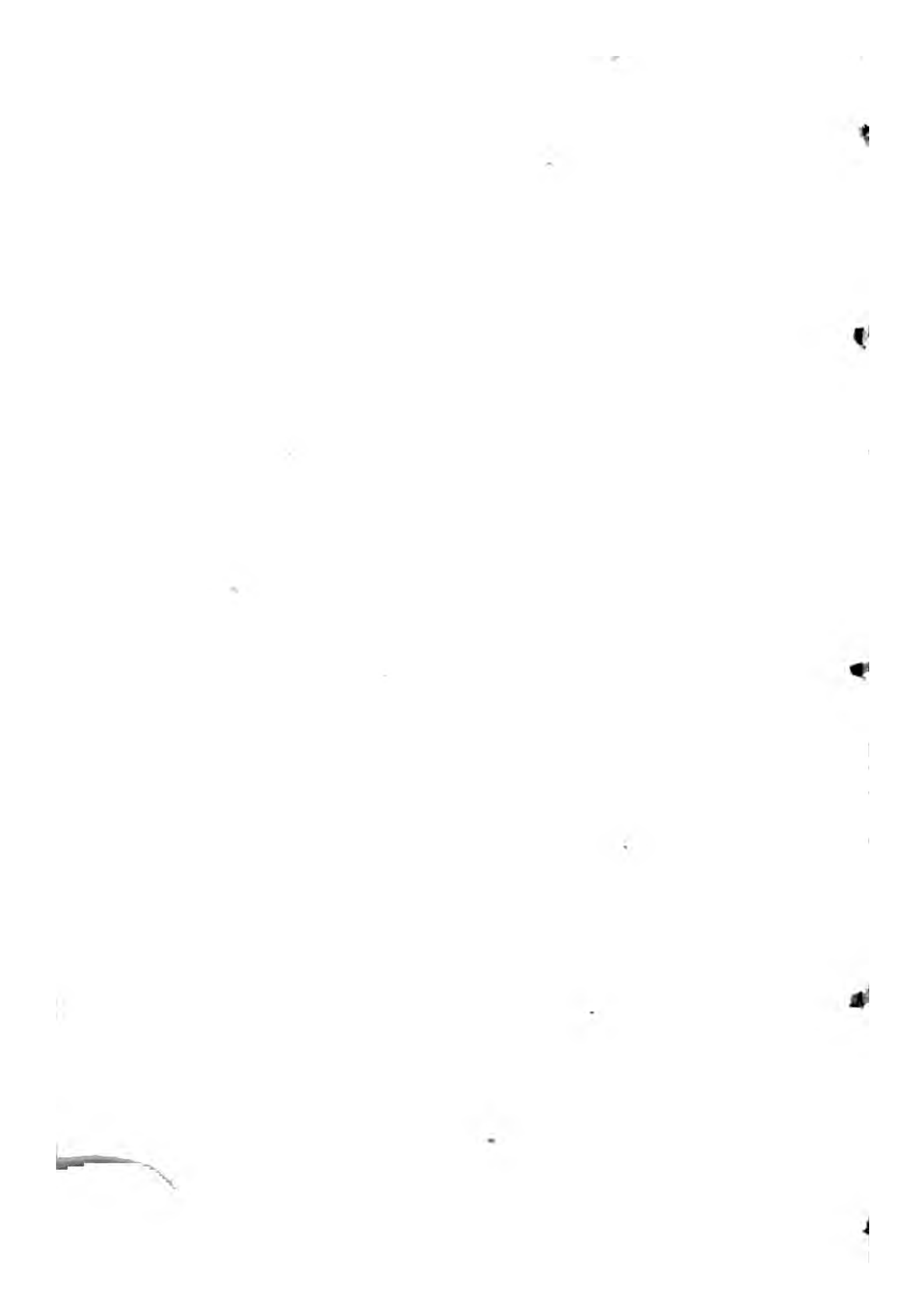
TRANSLATED BY A
PRIEST OF MOUNT MELLERAY.



LONDON:
THOMAS RICHARDSON AND SON,
26, PATERNOSTER ROW; 9, CAPEL ST. DUBLIN;
AND DERBY.

1865.

138. i. 25.



INDEX.

CHAP.	PAGE.
Introduction	1
Preface	5
i. Of the various kinds of Monks ..	11
ii. Of the qualities required in the Abbot ..	13
iii. On assembling the brethren for the purpose of Consultation	20
iv. The instruments of good works	22
v. On Obedience	27
vi. On Silence	29
vii. On Humility	31
viii. Of the Night Office	41
ix. Of the number of Psalms to be sung at Matins	42
x. Of the order in which Matins is to be sung during the Summer Season	43
xi. Of Matins on Sundays	44
xii. Of the order in which the Office of Lauds is to be sung	46
xiii. On the manner of celebrating the Office of Lauds on Ferial, or week days	46
xiv. Of Matins on Festivals	48
xv. Of the times at which Alleluia is to be said	49
xvi. On the number of times the Divine Office is to be sung by day	49
xvii. Of the number of psalms to be sung at the several hours of the day	50

CHAPTER	PAGE
xviii. On the distribution of the psalms ..	52
xix. On the recollection with which the Divine Office is to be sung	54
xx. On devout attention at prayer	55
xxi. Of the Deans of the Monastery ..	56
xxii. Of the manner in which the brethren are to take their rest	57
xxiii. Of excommunication	59
xxiv. Of the rules to be observed in regard to excommunication	59
xxv. Of grievous faults	60
xxvi. Of those who hold intercourse with such as are under excommunication without the orders of the Abbot	61
xxvii. Of the care the Abbot should take of the brethren under excommunication! ..	62
xxviii. Of those who, though repeatedly corrected, do not amend	64
xxix. Whether those who leave the Monastery are to be readmitted	65
xxx. Of the manner in which children are to be punished	66
xxxi. Of the Procurator of the Monastery ..	66
xxxii. Of the utensils and the moveable property of the Monastery	69
xxxiii. Whether Monks are to have anything of their own	70
xxxiv. All the brethren without distinction are to be supplied with all things necessary ..	71
xxxv. Of the weekly Cooks	72
xxxvi. Of the sick brethren	74
xxxvii. Of old men and children	76
xxxviii. Of the weekly reader	76

INDEX.

vii

CHAPTER	PAGE
xxxix. On the allowance of food	78
xl. On the measure of drink	80
xli. Of the hours of meals	81
xlii. On silence after Compline	83
xliii. Of those who come late to the Divine Office and to the refectory	84
xliv. Of the manner in which those who have been excommunicated are to be received	87
xlv. Of those who commit faults in the church	88
xlvi. Of those who commit any other faults ..	89
xlvii. On the duty of announcing the Canonical Hours	90
xlviii. On manual labour	90
xlix. Of the manner of keeping Lent	94
1. Of those who work at a distance from the Church	95
ii. Of the brethren who are sent out on business	96
iii. Of the Oratory of the Monastery ..	96
liii. On the reception of guests	97
liv. The brethren are not to receive letters or presents, without the consent of the Abbot	101
lv. On the clothing of the brethren..	102
lvi. Of the Abbot's table	104
lvii. Of the tradesmen of the Monastery ..	105
lviii. On the manner of receiving the brethren	106
lix. Of the manner of receiving children ..	110
lx. Of Priests who wish to enter the monastery	111
lxi. Of the manner of receiving monks who are strangers	113
lxii. Of the Priests of the Monastery..	115
lxiii. Of the order of the Community ..	117

CHAPTER	PAGE
lxiv. Of the appointment of the Abbot ..	119
lxv. Of the Prior of the Monastery ..	123
lxvi. On the Porter of the Monastery ..	126
lxvii. Of the brethren who are sent on a journey	127
lxviii. Of the manner in which a brother is to act, when commanded to do what is impos- sible	128
lxix. That no brother is to defend another ..	129
lxx. That no brother is to strike or excommuni- cate another	130
lxxi. That the brethren are to obey one another	131
lxxii. On the virtuous zeal which monks ought to have	132

INTRODUCTION.

That the Rule of St. Benedict has been highly and deservedly esteemed is universally admitted. The name of its holy and illustrious author, the wisdom, prudence and sublime maxims, which shine in every page of this Rule, fully establish its claim to solid merit. Those excellent qualities obtained for it the approbation of the Holy See, in the first instance, and subsequently that of many Ecclesiastical Councils, which honoured it with the distinguished title of *The Holy Rule*. Many Religious Orders of the Western Church adopted it, secular princes and sovereigns studiously read it, declaring that they found in the prudent maxims, and divine wisdom inculcated by the holy Legislator, important light and assistance for the good government of their States.

Saint Benedict's Rule is commendable, even for its venerable antiquity. Thirteen hundred years have now elapsed since it came from the pen of its holy author. Compiled from the

pure, the simple, yet sublime maxims of the sacred Gospel of Jesus Christ, the voice of this Rule has resounded unceasingly in every nation of the Western Christian World, serving as a light and guide to innumerable souls, directing their feet in the paths of the most sublime sanctity and perfection. The streams of this heavenly fountain, since the period when it was opened on Mount Cassino, have never ceased to flow, nor to diffuse its salutary and fructifying waters through the garden of the monastic state, enriching the Church with the lovely flowers and delicious fruits of every sublime and christian virtue.

It must, indeed, be allowed that few only of the numerous families, which in former ages of the Church, professed the Rule of St. Benedict, now exist, but in those few, the spirit of their holy Father is preserved and cherished. He continues to lead souls in the paths of perfect virtue, though in some cases the strict literal observance of some points have yielded to the wants and demands of human infirmity. Systems have been established on various interpretations and particular circumstances, but it is nevertheless consolatory to reflect, that those systems differ only in matters of secondary consequence, being connected with articles of the Rule, which regulate corporal works, those rigorous

measures, which are, as St. Benedict teaches, necessary for the extirpation of vice and the preservation of charity. For those matters, branches of the Benedictine family do vary, but yet it must be allowed, that whatever modifications have been adopted, with the approbation of the Holy See, are secure against every species of animadversion or censure. Corporal austerities are necessary helps in the exercise of virtue; considered in themselves, as separated from the spirit of true christian charity, they are a body without life or merit. United with that virtue, they are the bark necessary to the existence and fruitfulness of the tree, the thorns which defend the lovely rose of divine love. They are, in this sense, good and profitable; for as a tree cannot vegetate nor bear fruit when deprived of its bark, nor the rose flourish securely without its thorns, so neither can the tree of perfect virtue attain maturity, nor the rose of perfect charity exist unprotected by discreet mortification. Nevertheless, to imagine that perfection consists in any exterior practices, would be a miserable and dangerous delusion, nor would it be less vain to aim at ascending the ladder of a perfect life unaided by exterior mortification. Divine love, which is the bond of perfection, the greatest of all the commandments, the very end of the law, has need of

mortification, and mortification derives its life, value and merit, from its intimate connection with Divine Charity.

This is clearly and correctly the doctrine of the sacred Scriptures, of all Masters of a Spiritual life, and especially of St. Benedict's Rule.

PREFACE.

Hearken, O Son, to the precepts of thy Master, and bend to Him the ear of thy heart: receive also with pleasure, and faithfully comply with the admonitions of a loving Father, that by pursuing the toilsome path of obedience, thou mayest return to Him, from whom thou hast departed, by following the broad and easy way of disobedience. To thee, therefore, I now direct my words, whosoever thou art, who, renouncing entirely thy own will, takest up the most powerful and brilliant armour of obedience, to fight under the standard of the Lord Jesus Christ, thy true King. First of all, then, when commencing any good work, let us beseech Him, with most fervent and persevering prayer, to perfect it; so that we may never have the misfortune to grieve Him by our evil doings, after having vouchsafed to reckon us among the number of His children. For we ought to be, at all times, obedient to Him, by the due employment of the talents He has entrusted to us,

lest, if we provoke Him by our misdeeds, He should, one day, become in our regard, not only an angry Father, but even a dread Lord, and not alone deprive us of our inheritance, but consign us, moreover, as most wicked servants, to never-ending punishment, for refusing to follow Him to glory.

Wherefore, let us at length arise, awakened by that announcement of Scripture: "*It is now the hour for us to rise from sleep;*"* and, having opened our eyes to the Divine light, let us hear with astonishment the admonitions addressed to us by the Voice of God, whilst day by day it crieth out saying, "*To-day if you shall hear His Voice, harden not your hearts;*"† and again, "*He that hath an ear, let him hear what the Spirit saith to the Churches.*"‡ And what doth he say? "*Come, children, hearken to me; I will teach you the fear of the Lord.*"§ "*Walk whilst you have the light, that the darkness overtake you not.*" ||

And the Lord seeking out a labourer for His vineyard, among the multitude, to whom He addresses the foregoing admonitions, saith again: "*Who is the man that desireth life, who loveth to see good days?*"¶ Shouldst thou

* Rom. xiii. 11.

† Ps. xciv. 8.

‡ Apoc. ii. 7.

§ Ps. xxxiii. 12.

|| John, xii. 35.

¶ Ps. xxxiii. 13.

hearing this make answer, and say, I am he, God saith to thee, If thou wilt have true and everlasting life “*Keep thy tongue from evil, and thy lips from speaking guile. Turn away from evil, and do good; seek after peace, and pursue it:*”* and when you shall have done these things, Mine eyes shall be upon you; and Mine ears open to your prayers; and before you call upon Me, I will say, “*Lo! here I am.*”† What can be sweeter to us, beloved brethren, than this invitation of the Lord? Behold! the Lord, in His loving-kindness, points out to us the way of life. Having, therefore, our loins girt about with faith, and the observance of good works, let us, with the Gospel as our guide, go forward in His paths; that we may deserve to see, in His kingdom, Him who hath called us. In which kingdom if we desire to dwell, we should be persuaded, that we can never attain to it, except by the practice of good works. But, that we may be fully convinced of this all-important truth, let us, with the prophet, interrogate the Lord Himself, saying to Him, “*Lord, who shall dwell in Thy Tabernacle; or who shall rest in Thy holy hill?*”‡ After this interrogation, brethren, let us hear the Lord making answer, and showing us the way

* Ps. xxxiii. 14, 15.

† Isai. lkv. 24.

‡ Ps. xiv. 1.

to His Tabernacle : “ *He that walketh without blemish, and worketh justice ; he that speaketh truth in his heart ; who hath not used deceit in his tongue ; nor hath done evil to his neighbour.*”* He who repelling with scorn the wicked tempter, hath brought him to nought together with his temptations ; he that hath taken hold of his evil suggestions while yet in their birth, and dashed them against the Rock, which is Christ. They who fear the Lord, do not pride themselves in their fidelity to the rules of a perfect life ; but referring whatever of good they perceive in themselves solely to God, as to its principle and Author, they magnify Him working in them ; saying with the prophet, “ *Not to us, O Lord, not to us, but to Thy Name give glory.*”† Thus it was, that Paul, the Apostle, did not glory in his preaching, as he himself testifies, saying, “ *By the grace of God I am what I am ;‡*” and again, “ *He that glorieth, let him glory in the Lord.*”§ To this effect our Lord also saith in the Gospel, “ *Every one therefore that heareth these My words, and doth them, shall be likened to a wise man, that built his house upon a rock ; and the rain fell, and the floods came, and the winds blew, and they beat*

* Ps. xiv. 2, 3.

† Ps. cxiii 1. ‡ 1 Corinth. xv. 10. § 2 Corinth. x. 17.

upon that house ; and it fell not ; for it was founded on a rock."* In fine, the Lord daily awaits our compliance with these, His holy admonitions ; so that, if He prolongs the term of our mortal life, it is, that we may ultimately amend our evil ways, according to that of the Apostle : "*Knowest thou not that the benignity of God leadeth thee to penance ?*"† for the merciful Lord saith, "*Is it My will, that a sinner should die ; and not, that he should be converted from his ways, and live ?*"‡

Having, then, brethren, asked the Lord, who is it that shall dwell in His tabernacle, we have heard what He has enjoined on those, who aspire to that happiness ; with which injunctions, if we faithfully comply, we shall one day inherit the kingdom of heaven.

Let us, therefore, prepare ourselves to fight, heart and hand, beneath the standard of holy obedience to His precepts ; and, to this end, let us beseech Him to strengthen our weakness by the assistance of His grace. If, moreover, we desire to escape the pains of hell, and to attain to life everlasting, let us, whilst there is yet time, and we abide in this mortal body, and thus have it in our power to do all that is commanded us, let us, I say,

* Math. vii. 24.

† Rom. ii. 4.

‡ Ezech. xviii. 23.

do speedily and with all fervour, what will be conducive to our eternal welfare.

We shall, therefore, proceed to establish a school where souls may be formed to the service of God: in doing so, we hope we shall ordain nothing too rigid; but though we should be somewhat severe, in some particulars, (which is but reasonable) in order to the reformation of vice, and the maintenance of charity, be not so frightened thereat, as to fly straightway from the path of salvation. This path is, indeed, narrow in the beginning; but when thou shalt have advanced therein, and grown strong in Faith; thy heart shall be enlarged; and thou shalt run in the way of God's commandments, with that unspeakable delight, which charity imparts to the soul. Thus, persevering in the monastery until death, as the obedient disciples and faithful followers of our Divine Master, we shall become partakers in the sufferings of Christ; and thereby deserve to be co-heirs with Him of His heavenly kingdom.

THE
HOLY RULE OF ST. BENEDICT.

CHAPTER I.

OF THE VARIOUS KINDS OF MONKS.

It is well known there are four kinds of monks. The first are the Cenobites, or those who live in Monasteries, or Convents, and are subject to a Rule and an Abbot. The second are the Anchorites, or Hermits, that is to say, those who have exchanged the cloister for the desert—not, in the first fervour of their conversion, but after having been long tried in a Monastery, and there taught to fight against the devil by the many good examples and instructions of their brethren. Being thus well disciplined, on leaving the ranks of the brotherhood, and already able to resist the assaults of their spiritual enemy single-handed, they are

now prepared to fight against their own passions and evil thoughts, without any other assistance than the grace of God. The third sort are the Sarabites, a most wicked class; these not having been proved by rule and discipline, as gold is proved in the furnace, but softened, rather, as lead, by their sensual and worldly manner of life, make a public declaration of their infidelity to their sacred engagements, by wearing the Monastic tonsure. Shutting themselves up, two or three together, and, sometimes, even alone, without a shepherd—not in the sheepfolds of the Lord, but in those of their own choosing, they observe no other law, than the gratification of their vicious appetites; calling, holy, whatever is agreeable to their own will and fancy, and, unlawful, whatever is not to their choice. The fourth sort are the Gyrovagues, as they are called, who wander about, all their lives, from Province to Province, staying three, or four days, now, in one Monastery, and then in another; they never confine themselves to a fixed abode; but are ever rambling—slaves to self-love and to all those disorders of which gluttony is the

parent: and even worse, in every respect, than the Sarabites. So very wretched is the manner of life pursued by both the one and the other, that we deem it more prudent to be silent, than to dwell on it at greater length. We shall, therefore, with God's assistance, immediately proceed to compose a Rule for Cenobites, who are, of all sorts of monks, the most formidable to the powers of hell.

CHAPTER II.

OF THE QUALITIES REQUIRED IN THE ABBOT.

An Abbot who is qualified to govern a Monastery should always remember the name he bears, and make his actions correspond therewith, for he is regarded as the Vicegerent of Christ in the Monastery, being honoured with His title, according to those words of the Apostle, "*You have received the spirit of adoption of sons whereby we cry, Abba (Father.)*"*

* Rom. v.ii. 15.

Wherefore the Abbot should not (which God forbid) either preach any doctrine, establish any rule, or give any command which is not in strict conformity with the law of God. On the contrary, whether he commands, or instructs, he should do it in such a manner as to stimulate his disciples to zeal and fervour in the pursuit of evangelical perfection. Let the Abbot always bear in mind, that he will have to render an account both of his preaching and of the obedience of his disciples, at the dreadful tribunal of God. He should likewise remember, that the shepherd is responsible for any want of improvement his master may observe in the flock; and that he shall escape condemnation on the day of judgment, only, by showing that he had done his utmost to reform his unruly flock and to apply the proper remedies for the cure of their diseases. Then, indeed, the shepherd being acquitted at God's tribunal, can say with the prophet, "*I have not hid Thy justice within my heart; I have declared Thy truth and Thy salvation,* but they have despised me.*"

* Ps. xxxix. 11.

And finally, eternal death shall be the portion of his disobedient flock.

Accordingly, he who is appointed to the Abbatial office should instruct his subjects by a two-fold manner of preaching; that is, he should teach them all that is good and holy, more by his deeds than by his words. To such as are well disposed, or of good understanding, he should announce the law of God verbally; but to those of weak capacity and to the hard-hearted, he should preach it by his works.

Let him not lead the brethren, by his own example, to do what he has declared to them to be unlawful; lest while he preaches to others he himself should become a castaway,* and God should say to him in reproach for his sin, "*Why dost thou declare My justices and take My covenant in thy mouth? seeing thou hast hated discipline and hast cast my words behind thee.*"†

And, "*Why seest thou the mote that is in thy brother's eye, and seest not the beam that is in thy own eye.*"‡ Let him not love

* 1 Cor. ix. 27. † Ps. xlix, 16. 17. ‡ Matt. vii. 3.

one brother more than another, except for his greater fervour and obedience: let him not raise the free-born above the slave, simply because the one is of high and the other of low birth; if, however there be some other reasonable cause for it, he may do so; nay more, it shall be in his power to raise any one brother above another without any regard whatever to their relative position in the Community: but if no such cause exist, the brethren shall all hold their respective places, as assigned them by the common rule, because whether slaves or freemen we are all one in Christ; and serve, alike, one and the same Master; "*For there is no respect of persons with God.*"* Greater fervour in the pursuit of virtue and a more profound humility can alone make us worthy of His special regard. Let the Abbot, accordingly, manifest equal charity for all; punish all, indiscriminately, according to their deserts. In preaching he is, invariably, to follow, as his rule, that injunction of the Apostle: "*Reprove, entreat, rebuke;*"† that is, he is to manifest the

* Ephes. vi. 9.

† 2 Timothy iv .

severity of a master, and the tender affection of a father, as occasion serves, employing, one time, mild and gentle words, at another time, language calculated to terrify and subdue; that is to say, he is severely to reprove the turbulent and such as are enemies to order and discipline; but, as to the obedient, the meek and patient brethren, he will lead them on in the path of perfection, only by gentle persuasion and entreaty. As regards the negligent and such as make light of rule and authority, we admonish him to rebuke them most severely. He is not to connive at the faults of the brethren, but he is to exert his utmost endeavours to pluck them up by the roots, as soon as they make their appearance, remembering what befel Heli the priest of Silo.* When the brethren, who are of good, exemplary behaviour and docile, happen to commit a fault, let him merely, by way of caution, reprehend them for the first, or second time they offend; but as regards the stubborn, the hard-hearted, the proud, and disobedient, let him subject them to corporal

* I. Kings, ii. 12, &c

chastisement, after they are found guilty of the first transgression ; knowing that it is written, “ *The fool is not corrected by words.*” And again, “ *Thou shalt beat thy child with the rod, and deliver his soul from Hell.*”* The Abbot will always remember what he is, and what he is called ; and that, from him, to whom much is given, much shall likewise be required. Let him not conceal from himself the difficulties of the office with which he is vested—that as a Pastor of souls he is bound to become the servant of all intrusted to his care—that he is to govern some by severity and others by gentleness, and so to adapt himself to the respective wants and characters of all, that he may thereby not only protect his flock from injury, but help them moreover to advance in virtue. Above all, let him not neglect or disregard the salvation of the souls committed to his charge, nor be over solicitous in regard to temporal concerns, but let him always bear in mind, that he has taken upon him the government of souls, of which he must one day ren-

* Prov. xxiii. 14.

der an account : and lest he should plead in excuse his want of temporal means, let him remember those words of Sacred Scripture : “ *Seek ye first the Kingdom of God and his justice, and all these things shall be added unto you ;*”* And again : “ *There is no want to them that fear Him.*”† Let him, moreover, be convinced, that having taken upon him the charge of souls, he must prepare his accounts, as he will have, infallibly, to answer, on the day of judgment, for every individual soul under his care ; and for his own soul in addition. And, thus, always trembling under the weight of his responsibility, he becomes careful of his own accounts, by his close attention to those of others ; and while he helps them to advance in the path of perfection, he, himself, becomes perfect.

* Matt vi. 33.

† Ps. xxxiii. 10.

CHAPTER III.

ON ASSEMBLING THE BRETHREN FOR THE
PURPOSE OF CONSULTATION.

Whenever anything of importance is to be done in the Monastery, the Abbot will assemble the whole community, and lay the matter before them ; after having consulted them, let him carefully examine their several opinions, and then, do whatever he shall deem most expedient. He will assemble the entire community, as we have said ; for it frequently happens, that the Lord reveals to the younger the most prudent course to be followed. The brethren, in giving their opinions, will not pertinaciously maintain them ; but will rather submit them, with all humility, to the judgment of the Abbot, and abide by his final decision on the matter in question. But, as it behoves the disciple to be obedient to his master, so is the master, on his part, obliged to direct all the affairs of the Monas-

tery prudently and justly. In all things, therefore, let all, without exception, be guided by the rule; and let no one lightly swerve from it: let no one in the Monastery follow his own will; nor let any one have the presumption insolently to contend with his Abbot, either within, or outside the Monastery: should any one nevertheless, be found guilty in this point, let him be subjected to regular discipline. Let the Abbot, however, in all his ordinances, keep the fear of God before his eyes, and act conformably to the rule; remembering, that he shall, one day, have to render a strict account of his entire administration, at the tribunal of an infinitely just God. In the less important affairs of the monastery, however, let him take the counsel of the seniors only, according to that of the wise man: "*Do thou nothing without counsel, and thou shalt not repent when thou hast done.*"*

* Eccli. xxxii. 24.

CHAPTER IV.

THE INSTRUMENTS OF GOOD WORKS.

1. To love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole strength.
2. To love thy neighbour as thyself.
3. Not to kill.
4. Not to commit adultery.
5. Not to steal.
6. Not to covet.
7. Not to bear false witness.
8. To honour all men.
9. Not to do to another what one will not have done to oneself.
10. To renounce oneself, in order to follow Christ.
11. To chastise the body.
12. Not to place one's happiness in the delights of the world.
13. To love fasting.
14. To refresh the poor.
15. To clothe the naked.
16. To visit the sick.
17. To bury the dead.
18. To relieve the oppressed.

19. To comfort those who are in sorrow.

20. To be estranged from the ways of the world.

21. To prefer nothing to the love of Christ.

22. Not to yield to anger.

23. Not to meditate revenge.

24. Not to harbour deceit in the heart.

25. To have unfeigned peace with all men.

26. Not to depart from charity.

27. Not to swear lest one should incur the guilt of perjury.

28. To speak the truth with candour.

29. Not to return evil for evil.

30. To injure no man, but to bear patiently an injury inflicted.

31. To love one's enemies.

32. Not to speak ill of those by whom one is reviled; but rather to bless them.

33. To suffer persecution for justice' sake.

34. Not to be proud.

35. Not to be given to wine.

36. Not to be greedy at meals.

37. Not to love sleep.

38. Not to be sluggish.

39. Not to be a murmurer.
40. Not to be a detractor.
41. To put one's hope in God.
42. Whatever of good one sees in oneself, to refer it to God and not to oneself.
43. To be persuaded, that whatever evil one does, comes from oneself, and to attribute it to oneself.
44. To fear the day of judgment.
45. To dread the torments of hell.
46. To long for eternal life with most ardent desire.
47. To keep death daily before one's eyes.
48. To watch continually over all one's actions.
49. To be convinced, that wherever we are, God beholds us.
50. To dash, instantly, against the rock, which is Christ, whatever evil thoughts the enemy suggests.
51. To manifest them to one's spiritual father.
52. To refrain from all sinful discourse.
53. Not to love much speaking.
54. Not to speak frivolous words, or such as are calculated to provoke laughter.

55. Not to love much or loud laughter.
56. To listen willingly to pious reading.
57. To pray often.
58. To confess to God the sins of one's past life ; and to bewail them daily with sighs and tears.
59. To mortify the desires of the flesh ; and to hate one's own will.
60. To obey the commands of the Abbot in all things, though he should himself, (which God forbid,) act in opposition to them ; remembering that precept of our Lord : "*All things therefore whatsoever they shall say to you, observe and do ; but according to their works do ye not.*"*
61. Not to wish to be called holy before one is really so ; but to be so in reality, that one may deserve the title.
62. To keep the commandments of God at all times.
63. To love chastity.
64. To hate no man.
65. Not to entertain feelings of envy or jealousy. .
66. Not to love contention.

* Matt. xxiii. 3.

67. To shun haughtiness.

68. To respect our seniors.

69. To love one's juniors.

70. To pray for one's enemies, for the love of Christ.

71. To be reconciled to those with whom one is at variance, before the setting of the sun.

72. And never to despair of God's mercy.

These are the instruments of the spiritual calling, which, if we continually use, both day and night, and deliver up to our Divine Master, on the day of judgment, He shall give us that reward, which He Himself hath promised; and of which the Apostle says, "*That eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love Him.*"*

The place or workshop where we are to apply ourselves to the assiduous exercise of that spiritual and Divine calling is no other than the enclosure of the Monastery, from which we are never to depart.

* 1 Cor. ii. 9.

CHAPTER V.

ON OBEDIENCE.

The first degree of humility is ready obedience. This is peculiar to those who, whether from the fear of hell, or the hope of eternal glory, prefer nothing whatever to Christ, and fulfil the injunctions of their superiors, as promptly as if God Himself had given them the command. These are they of whom the Lord saith, "*At the hearing of the ear they have obeyed Me.*"* And to superiors He saith to the same effect, "*He that heareth you heareth Me.*"† Those accordingly who choose to tread the path that conducts to live eternal, immediately quit their private occupations, at the call of obedience, and renouncing their own will so far as to cast away unfinished out of their hands whatever they may be occupied with, hasten to execute the orders of their superiors with such speed, that the command of the Master and its perfect fulfilment by the disciple, actuated by the fear of God,

* Ps. xvii. 45.

† Luke x. 16.

are, in a manner, simultaneous. Truly, they enter on the narrow way whereof the Lord saith, "*How strait is the way that leadeth to life!*"* inasmuch as they desire to live in a Monastery and be subject to an Abbot; choosing rather to be guided by the judgment and will of another, than to follow their own; and thereby become the slaves of their irregular desires and vicious inclinations. Such, undoubtedly, show forth, in their lives, that saying of our Lord: "*I seek not my own will, but the will of Him who sent me.*"† This obedience, however, will not be acceptable to God, or pleasing to men, unless the command of the superior be executed with firmness of purpose, promptitude, and fervour, without murmuring or resistance; for the obedience that is rendered to superiors is rendered to God in their persons, for He Himself hath said: "*He that heareth you heareth Me.*"‡ To this unreserved and generous submission of his own will to that of his superior, even the subject's own

* Matt. vii. 14.

† John v. 30.

‡ Luke x. 16.

interest should impel him; for, "*God loveth a cheerful giver.*"* Whereas, if he obey grudgingly, his obedience will not be rewarded, even though he should perform what is commanded him; on the contrary, God, who beholds the secret dispositions of his heart, so far from accepting his imperfect obedience, will punish him as a murmurer, unless he makes satisfaction and amends.

CHAPTER VI.

ON SILENCE.

Let us act in conformity with that saying of the prophet: "*I said I will take heed to my ways, that I sin not with my tongue: I have set a guard to my mouth; I was dumb, and was humbled, and kept silence from good things.*"† If, then, according to the prophet, we ought, for the sake of silence, sometimes to refrain from speaking good words, with how much more

* 2 Cor. ix. 7.

† Ps. xxxviii. 2, 3.

caution should we not avoid speaking evil words, lest we incur both the guilt and the penalty of sin? The maintenance of silence being, then, a matter of so great moment, let even the perfect brethren be rarely permitted to speak, though it should be for the purpose of mutual edification: for it is written: "*In the multitude of words there shall not want sin;*"* and, again: "*Death and life are in the power of the tongue.*"† For to speak and to teach is the province of the Master, whereas that of the disciple is to be silent and to hear. Therefore, if the brethren want anything from the Abbot, let them ask for it with all humility and lowly reverence: so that all unnecessary conversation may be avoided. But as to jests, or idle and jocose words, we utterly condemn them, and forbid the brethren to utter a single word of this kind, under any circumstance.

* Prov. x. 19. . † Prov. xviii. 21.

CHAPTER VII.

ON HUMILITY.

The Sacred Scripture crieth out to us, brethren, “*Every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted;*”* hereby teaching us, that all self-exaltation is of the nature of pride. This vice the Prophet took care to avoid, as he tells us in the following words: “*Lord, my heart is not exalted, nor are my eyes lofty; neither have I walked in great matters, nor in wonderful things above me.*”† And immediately after, he assigns the reason, saying, “*If I was not humbly minded, but exalted my soul, as a child that is weaned is towards his mother, so reward in my soul.*”‡ Wherefore, brethren, if we desire to gain the summit of humility, and speedily attain to that heavenly exaltation, which is destined only for the humble, let us, abasing ourselves more and more, raise aloft that mystic ladder which Jacob saw

* Luke xiv. 11. † Ps. cxxx. 1. ‡ Ps. cxxx. 2.

in vision, and upon which he beheld Angels descending and ascending. By this descent and ascent, what else are we to understand but that we descend by exalting ourselves, and ascend by humbling ourselves?

The ladder itself, raised on high, is our life here below, which the Lord, having regard to our lowliness, raiseth up even unto heaven; the sides of the ladder are our soul and body, wherein God hath fixed divers rounds of humility and discipline, which, in calling us to His Holy Service, He invites us to ascend.

The first grade of humility, then, is to have always the fear of God, and never to lose sight, either of His judgments, or of anything He has commanded; to meditate likewise continually on the punishments which await the sinner, in the life to come, as also, on the rewards which God has prepared for those that fear Him; and by watching, at all times, over all one's thoughts, words, and actions—one's every movement, whether interior or exterior, to preserve oneself from all sin and vice, and to mortify the desires of the flesh.

Man should reflect, that the eyes of God are ever upon him ; and that all his actions lie open to His view, and are continually presented before Him by the Angels. Of this truth we are informed by the prophet, who, in the following words, represents the Almighty, as intimately present to our most secret thoughts : “ *The Searcher of hearts and reins is God.*”* And again, “ *The Lord knoweth the thoughts of men, that they are vain.*”† And furthermore, the prophet saith : “ *Thou hast understood my thoughts afar off,*”‡ and, “ *For the thought of man shall give praise to Thee.*”§ Accordingly, let the humble brother, that he may the more speedily and effectually resist his evil thoughts, always say in his heart, “ *I shall be spotless with Him ; and shall keep myself from my iniquity.*”|| As regards our own will, we are expressly forbid to follow it, in those words of Scripture : “ *Leave thy own will and desire.*”¶ Likewise we beseech the Lord in the prayer which He Himself hath vouchsafed to teach us, that His will may

* Ps. vii. 10. † Ps. xciii. 11. ‡ Ps. cxxxviii. 3.

§ Ps. lxxv. 11. || Ps. xvii. 24. ¶ Eccli. xviii. 30.

be done in us. The foregoing prohibition we shall acknowledge to be well grounded, if we only consider those direful consequences, which the Sacred Scripture represents as flowing from the indulgence of self-will : “ *There is a way that seemeth to a man right, and the ends thereof lead to death.*”* And again : “ *They (the self-willed) are corrupted and become abominable in iniquities.*”†

We should likewise be impressed with the conviction, that our carnal desires are known to God ; for the prophet saith to the Lord, “ *Before Thee is all my desire.*”‡ Let us, then, take heed of evil desires ; for death is nigh to the entrance of delight : hence, the scripture commands us, saying : “ *Go not after thy lusts.*”§ If, therefore, the eyes of the Lord are upon the good and the bad—if the Lord looketh down from heaven continually on the children of men, to see if there be any that hath understanding and seeketh God—if our guardian angels give Him continually, both by day and night, a strict account of

* Prov. xvi. 25.

† Ps. lii. 2.

‡ Ps. xxxvii. 10.

§ Eccli. xviii. 30.

all our actions, we ought, brethren, to be always on our guard, lest, as the prophet saith in the psalms, God should, at any time, behold us turned unto evil and become unprofitable, and though sparing us for the present, (because He is merciful and awaits our conversion to good,) should nevertheless, address us hereafter in those dreadful words: “ *These things hast thou done, and I was silent.*”*

The second degree of humility is, if a person be so divested of self-will, that instead of seeking the gratification of his own desires, he shapes all his actions according to those words of our Lord: “ *I came not to do My own will, but the will of Him who sent Me;*”† remembering that maxim recorded in the lives of the ancient fathers, “ *Voluntas habet pœnam, et necessitas parit coronam.*”

The third degree of humility is, for a monk, to submit himself, with all obedience, to his superior, for the love of God; after the example of Jesus Christ, of whom the apostle saith, “ *He humbled Himself, becoming obedient unto death.*”‡

* Ps. xlix. 21.

† John vi. 38.

‡ Philip. ii. 8.

The fourth grade of humility is, to keep patience in the exercise of obedience, and not to loose it or yield to despondency, either because of the difficulty of the thing commanded, or the injuries to which one may be subjected, agreeably to what is said in Scripture: "*He that shall persevere unto the end, he shall be saved;*"* and again: "*Let thy heart take courage, and wait thou for the Lord.*"† The Scripture, furthermore, to teach us that the faithful servant ought to suffer all things, however repugnant to his will and inclinations, for the love of his Lord, saith, in the person of those who thus suffer: "*For Thee we suffer death all the day long; we are counted as sheep for the slaughter.*"‡ And animated with the assured hope of the rewards God has promised them, they go on rejoicing and saying, "*But in all these things we overcome, because of Him that hath loved us;*"§ and again, "*Thou, O God, hast proved us, Thou hast tried us by fire, as silver is tried; Thou hast brought us into a net; Thou hast laid afflic-*

* Matt. xxiv. 13. † Ps. xxvi. 14. ‡ Ps. xliii. 22.

§ Rom. viii. 37.

*tions on our back :"** and again, to show that we are to be subject to an Abbot, it saith : "*Thou hast set men over our heads.*"† Yea, so patient are they under trials and injuries, that, if any man strike them on the right cheek, they turn to him the other ; if any man take away their coat, they let him take their cloak also ; if forced to go one mile, they go other two ; ‡ fulfilling herein the counsel of our Lord. With Paul, the Apostle, they suffer from false brethren, and are persecuted ; and bless those who revile them. §

The fifth grade of humility is, for a monk to manifest to his Abbot, by humble confession, his evil thoughts and the sins he has committed in secret. To this the Scripture exhorts us in these words : "*Commit thy way to the Lord, and trust in Him ;*" || and again : "*Give glory to the Lord for He is good, for His mercy endureth for ever.*" ¶ And the prophet saith furthermore : "*I have acknowledged my sin to Thee, and my injustice I have not*

* Ps. lxx. 10, 11. † Ibid. 12. ‡ Matt. v. 39. 41.

§ 2 Cor. xi. 26. || Ps. xxxvi. 5. ¶ Ps. cv. 1.

*concealed. I said, I will confess against myself, my injustice to the Lord; and Thou hast forgiven the wickedness of my Sin."**

The sixth grade of humility is, for a monk to be content with all that is most vile and abject, and to look upon himself as a wicked and unworthy servant, whatever obedience may assign him; saying with the prophet, "*I am brought to nothing, and I knew not; I am become as a beast before Thee; and I am always with Thee.*"†

The Seventh grade of humility is, openly to speak of oneself as inferior to, and more vile than all men, and further, to believe this in one's innermost heart, humbling oneself and saying with the prophet, "*I am a worm and no man, the reproach of men and the outcast of the people;*"‡ "*Being exalted, I have been humbled and troubled;*"§ and again, "*It is good for me that Thou hast humbled me; that I may learn thy justifications.*"||

The eighth grade of humility is, to do

* Ps. xxxi. 5.

† Ps. lxxii. 22, 23.

‡ Ps. xxi. 7.

§ Ps. lxxxvii. 16.

|| Ps. cxviii. 71.

nothing, but what the common rule and the example of the seniors direct.

The ninth grade of humility is, to keep silence till one is questioned, according to that of the Scripture : “ *In the multitude of words there shall not want sin :*”* and, “ *A man full of tongue, shall not be established in the earth.*”†

The tenth grade of humility is, for a person not to be over ready for, or much given to laughter; for it is written; “ *A fool lifteth up his voice in laughter.*”‡

The eleventh grade of humility is, if, when a monk speaks, he do so without laughter, gently, humbly, and gravely, in few words, and these full of reason, and with a subdued voice : as it is written : “ *a wise man is known by the fewness of his words.*”§

The twelfth grade of humility is, for a monk, not only to have humility in his heart, but to manifest it, moreover, at all times, in his outward behaviour, that is, that whether he be engaged in manual

* Prov. x. 19.

† Ps. cxxxix. 12.

‡ Eccli. xxi. 23.

§ Eccles. x.

labour, or at prayer ; whether he be in the Monastery, in the garden, on a journey, in the fields ; or, that, wherever he may be, whether sitting, standing, or walking, he keep his head bowed down, and his eyes fixed on the ground ; and that, ever filled with confusion at the view of his sins he imagine himself, every moment, as about to be presented before the awful tribunal of God, whilst, with the publican in the Gospel, who would not so much as lift his eyes towards Heaven, he says continually in his heart, “ *O God be merciful to me a sinner ;*” * and also with the prophet, “ *I have been humbled, O Lord, exceedingly.*” †

When, therefore, a monk shall have ascended these various grades of humility, he shall presently attain to that perfect love of God which casteth out fear ; whereby all the difficulties which he so dreaded at the outset of his religious career, shall be smoothed away ; so that he shall now begin to do by habit, and as it were naturally, what before seemed hard and painful, not through fear of hell, but for the love of Christ, and because of the delight that attends the practice of virtue.

* Luke xviii. 13.

† Ps. cxviii. 107.

All these favours the Lord will vouchsafe to grant to His servant, when, prevented by the grace of the Holy Ghost, he shall have been cleansed from all sin and vice.

CHAPTER VIII.

OF THE NIGHT OFFICE.

During the winter season, that is from the Kalends, or first of November until Easter, let the brethren rise at the eighth hour of the night; which hour will vary according as the season advances; so that being allowed to rest until a little after the middle of the night, they may, by that time, be prepared to rise for the office. During the interval between matins and lauds, let those brethren who may require it, apply themselves to the study of the Psalms and Lessons.

From Easter till the first of November, let the hour for matins be so ordered, that the brethren may be allowed a few vacant moments before the office of lauds, which is to commence immediately at day break.

CHAPTER IX.

OF THE NUMBER OF PSALMS TO BE SUNG
AT MATINS.

During the winter season, matins will commence with the verse, "*Deus in adiutorium meum intende;*"* after which the verse, "*Domine labia mea aperies, et os meum annuntiabit laudem tuam*"† will be said three times. The third Psalm, with "*Gloria,*" &c. will follow immediately after. Then the 94th Psalm with anthem will be sung, or, at least, said. After that the hymn and six Psalms with anthems are to follow. These having been sung, and the Abbot having given the blessing, the brethren, being all seated in order, will read by turns, three lessons from the lectionary; after each of which a responsory shall be sung: "*Gloria Patri*" is not to be sung, except after the last of these responsories. The moment it is commenced, all the brethren will stand up, in honour of the most Holy

* Ps. lxi. 2.

† Ps. l. 17.

Trinity. The Lessons are to be taken from the Canonical Books, both of the Old and the New Testaments; as also, from the expositions given of them by the most celebrated of the orthodox Catholic Fathers. When these three lessons and responsories are concluded, six other Psalms shall be sung with the Anthem, Alleluia, to be followed by a lesson from the epistles of St. Paul, which is to be recited from memory, the verse; the Kyrie eleison; with which the office terminates.

CHAPTER X.

OF THE ORDER IN WHICH MATINS IS TO BE SUNG DURING THE SUMMER SEASON.

From Easter till the first of November, the same number of Psalms as above mentioned, will be sung at Matins. But on account of the shortness of the nights, one short lesson from the Old Testament shall be said with one short responsory, in lieu of the three lessons from the Lectionary.

With this exception, the rule already

laid down shall be observed, namely, that the Office of Matins is never to consist of less than twelve Psalms, exclusive of the third and ninety-fourth.

CHAPTER XI.

OF MATINS ON SUNDAYS.

On Sundays, the brethren will rise somewhat earlier than usual to Matins, at which the directions we have already given shall be observed; namely, six Psalms, with Anthems and verse, having been sung, and the brethren being all seated in order, four lessons shall be read from the Lectionary, each accompanied by a responsory; the fourth responsory only is to be followed by the "*Gloria*," at which, as above directed, all will rise in honour of the Holy Trinity. These lessons and responsories being ended, six other psalms, with Anthems and verse are to follow, in the same order as the preceding; as also four other lessons with their responsories: after which, three Canticles, selected from

the prophets by the Abbot, shall be sung with Alleluia. Then, the verse having been sung, and the Abbot having given the blessing, four other lessons from the New Testament shall be read in the order above mentioned. After the fourth responsory the Abbot will intone the hymn, "*Te Deum laudamus*;" which being concluded, he will read a lesson from the Gospel; during which, the brethren will stand, out of reverence; and, at the end, will all answer Amen. He will then intone the hymn, "*Te decet laus*;" this being ended, he will give his benediction; after which the Office of Lauds shall commence. This order shall be observed at Matins, on all Sundays throughout the year, both in winter and summer, unless the brethren should happen to rise too late (which God forbid) and be obliged consequently to shorten the lessons, or responsories. Every precaution, however, must be taken to prevent this from occurring; should it nevertheless occur, let him, to whose neglect it is attributable, make due satisfaction in the Church.

CHAPTER XII.

OF THE ORDER IN WHICH THE OFFICE OF
LAUDS IS TO BE SUNG.

The Office of Lauds, on Sundays, shall commence with the 66th psalm, which is to be recited without an Anthem; after that the 50th Psalm, with the Anthem Alleluia, shall be sung. Then will follow, in order, the 117th and 62nd psalms, the Canticle, Benedicite, and the psalms of praise, a lesson from the Apocalypse, to be said by heart; the responsory, hymn, verse, the Canticle, Benedictus, and the Kyrie eleison, with which the Office ends.

CHAPTER XIII.

ON THE MANNER OF CELEBRATING THE
OFFICE OF LAUDS ON FERIAI, OR
WEEK DAYS.

The Office of Lauds on week-days, is to commence with the 66th Psalm, without

Anthem. This psalm is to be said slowly, as on Sundays, that the brethren may have time to assemble in Choir, before the commencement of the 50th psalm, which is to be sung with an anthem. After these, two other psalms are to follow, according to established usage; thus, on Mondays, the two psalms which follow the 50th, are the 5th and 35th; on Tuesdays, the 42nd and 56th; on Wednesdays, the 63rd and 64th; on Thursdays, the 87th and 89th; on Fridays, the 75th and 91st; on Saturdays, the 142nd, with the Canticle from Deuteronomy; which shall be divided into two sections, each followed by "*Gloria Patri.*" On other days, that is to say, on all Feasts, in place of the above-mentioned psalms, proper to each day of the week, a Canticle from the Prophets shall be said, in accordance with the usage of the Roman Church. The psalms of praise are to follow next in order; then, a lesson from the Apostle, which is to be said by heart: the responsory, hymn, verse, Benedictus, and the Kyrie eleison. The Offices of Lauds and Vespers are never to terminate until the Abbot shall have recited the Lord's prayer in an audible

voice, that the brethren, being reminded of what they owe to the justice of God, by the covenant expressed in the following words of that prayer: "*Forgive us our trespasses as we forgive them who trespass against us,*" may banish from amongst them all rancour and contention, and live together in peace and brotherly love. At all the other Hours, only the concluding words of the Lord's prayer shall be said aloud, that all may answer Amen.

CHAPTER XIV.

OF MATINS ON FESTIVALS.

On the Festivals of Saints, and on all Feasts throughout the year, Matins shall be sung as on Sundays, with this one exception, that the Psalms and Anthems shall be proper to the Feast.

CHAPTER XV.

OF THE TIMES AT WHICH ALLELUIA IS TO
BE SAID.

From Easter till Pentecost, Alleluia shall be sung invariably, at the end of the Psalms and Responsories. From the Feast of Pentecost till the commencement of Lent, it shall be sung only, at the end of the last six Psalms of the Night Office. On all Sundays out of Lent, it shall be sung at Matins, after the three Canticles ; likewise after the Psalms of Lauds, Prime, Terce, Sext, and None, but not after those of Vespers, which are to be sung with Anthems. The Responsories are never to be followed by Alleluia, except from Easter till Pentecost.

CHAPTER XVI.

ON THE NUMBER OF TIMES THE DIVINE
OFFICE IS TO BE SUNG BY DAY.

Let us perform the work of God as did
4

the Prophet who says, “*Seven times a day I have given praise to Thee.*”* This sacred number we likewise shall observe, if, at the hours of Lauds, Prime, Terce, Sext, None, Vespers, and Complin, we pay our homages to the Lord; for it is of the above-mentioned hours the prophet speaks, as is evident from his saying in another place, in reference to the office of Matins: “*I rose at midnight to give praise to Thee.*”† Let us therefore give praise to the Lord, our Creator, for the judgments of His justice at these stated times, namely, at the hours of Lauds, Prime, Terce, Sext, None, Vespers and Complin, and let us rise at night to give praise to Him.



CHAPTER XVII.

OF THE NUMBER OF PSALMS TO BE SUNG AT THE SEVERAL HOURS OF THE DAY.

Having laid down the rules to be observed at Matins and Lauds, the other

* Ps. cxviii. 164.

† Ps. cxviii. 62.

hours shall now occupy our attention. Prime shall commence with the verse, "*Deus in adjutorium meum intende, &c.*;" which is to be followed by the hymn; after that, three Psalms shall be sung, each followed by "*Gloria Patri*;" one lesson shall be then recited, to be followed by the verse and the Kyrie eleison, with which the Office concludes.

Terce, Sext, and None, are to be sung in the same order; that is, they commence with the verse, "*Deus in adjutorium meum intende, &c.*," after which follow the hymn, proper to each hour, three psalms, the lesson, verse, and Kyrie eleison. If the community be large, the three last-mentioned Hours shall be sung; if otherwise, they shall be merely said. At Vespers, four Psalms shall be sung with Anthems; after which are to follow, the lesson, responsory, hymn, verse, Benedictus, Kyrie eleison, and the Lord's prayer, with which the Office of Vespers terminates.

CHAPTER XVIII.

ON THE DISTRIBUTION OF THE PSALMS.

All the diurnal Hours of the Divine Office shall commence with the verse, "*Deus in adjutorium meum intende, &c.*" which is to be followed by the hymn proper to each hour. On Sundays, the first four sections of the 118th Psalm will be said at Prime, and three sections of the same Psalm, in regular order, at each of the Hours of Terce, Sext, and None.

On Monday, the 1st, 2nd, and 6th Psalms will be said at Prime; and so, on each day following, till Sunday, three Psalms will be said, in order, unto the 19th inclusively; the 9th and 17th Psalms are both to be divided into two sections, each section to be followed by "*Gloria Patri, &c.*," so that Matins, on Sunday, may invariably commence with the 20th psalm. On Monday, the 9 remaining sections of the 118th will be said at Terce, Sext, and None. The 118th psalm being now disposed of, the

9 psalms which immediately follow will be said on Tuesday, 3 at each of the Hours of Terce, Sext, and None, which Hours will be precisely the same, on the following days of the week, not only as to the psalms, but as to the hymns, lessons, and verses also; so that Prime on Sundays, may invariably commence with the 118th psalm. On each day of the week, 4 psalms will be sung at Vespers: These psalms are from the 109th to the 147th, not including those from the 116th to the 127th, with the 133rd, and the 142nd, which are allotted to other Hours: all the rest will be sung at Vespers. But, as these fall short of the number required throughout the entire week, the 138th, the 143rd, and the 144th shall be divided into two sections each; whilst the 116th being short, shall be united to the 115th. This is the order to be observed at Vespers as regards the psalms. As to the lessons, responsories, hymns, verses, and Canticles, let them be sung as we have before directed. On every day of the week, the 4th, 90th, and 133rd psalms shall be said at Compline. The psalms excepted from the number, appointed to

be sung at the several Hours, shall be sung at Matins in the course of the week, the longer ones shall be divided, so as to make up the number of twelve psalms for the Matins of each day.

Should any one, however, disapprove of this arrangement of the psalms, he is at liberty to adopt any other he may judge more suitable to the object we here propose; which is, that the entire Psalter be sung in the course of one week, and that it be commenced every Sunday at Matins, with the same psalm. On this we insist, for we cannot but regard, as very sluggish and indevout, Monks who fail to sing the entire Psalter with the usual Canticles, in that space of time; when we read that the ancient Monks performed daily with great fervour, what we, their tepid successors, can scarcely accomplish in the entire week.

CHAPTER XIX.

ON THE RECOLLECTION WITH WHICH THE
DIVINE OFFICE IS TO BE SUNG.

We believe that God is everywhere

present, and that His all-seeing eye beholds both the good and the bad; but there are no circumstances in which we should have such a profound and lively conviction of these truths, as while we are engaged in singing the Divine Office. Hence, let us always bear in mind that admonition of the prophet: "*Serve ye the Lord with fear,*"* and again: "*Sing ye wisely,*"† and, "*I will sing praise to Thee in the sight of the angels.*"‡

Let us, then, consider, how we should comport ourselves in the sight of God and His angels, and so stand while we sing, that our minds may be in harmony with our voices.

CHAPTER XX.

ON DEVOUT ATTENTION AT PRAYER.

If we do not presume to speak to the great ones of the world, but with humility and reverence, with how much more

* Ps. ii. 11.

† Ps. xlvi. 8.

‡ Ps. cxxxvii. 1.

reason should we not address our supplications to the Lord God of all, with most profound humility and heartfelt devotion?

Let us also be persuaded, that the success of our petition depends, not on a superfluity of words, but on our compunction and fervour.* Consequently prayer ought to be short and fervent, unless it happens, that one is moved by the grace of God to prolong it.

In community, however, let prayer be always short: and as soon as the Abbot gives the signal let all rise together.



CHAPTER XXI.

OF THE DEANS OF THE MONASTERY.

If the Community be large, let some brethren of good repute and of virtuous lives be chosen therefrom, and appointed Deans. To each of these shall be assigned a certain number of brethren, over whom they shall exercise full authority, so far as the Law of God and the Abbot will direct.

* Mat. vi. 7.

Let those only be chosen whom the Abbot can safely intrust with his authority, and who are distinguished for piety, wisdom, and learning, no matter what rank they may hold in the Community. Should any of them, however, happen to become proud, and deserving of reprehension, let him be thrice reprimanded; and should he refuse to amend, let him be removed from his office; and another, duly qualified, appointed in his stead.

The same we require to be observed in reference to the Prior.

CHAPTER XXII.

OF THE MANNER IN WHICH THE BRETHREN ARE TO TAKE THEIR REST.

The brethren shall have, each, a separate couch. The bedding shall be furnished by the Abbot, according as the condition and wants of each individual may require. If possible, let all sleep in one dormitory; but if the community be so large, as to require two or more, let ten or twenty sleep in each, with their seniors,

who will diligently watch over them. A lamp shall always be kept burning in the dormitory during the night, and is to be extinguished only when the daylight appears. The brethren will sleep with their clothes and girdles on. Before going to rest, let them put aside their knives, lest they should receive any hurt from them during sleep. Being thus always ready, they shall rise at the first signal; and vie with each other in hastening to the Divine Office: yet so as to observe the utmost gravity and decorum. The junior brethren are not to be placed near each other in the dormitory; but are to be intermingled with the seniors. When rising to the Divine Office, the brethren will awaken those they may observe yielding to sloth, so that the latter may have no excuse to offer, for absenting themselves from the Divine Office; in doing so, however, they will avoid all impropriety and levity.

CHAPTER XXIII.

OF EXCOMMUNICATION.

Should any brother be found so utterly regardless of his own salvation, as to be guilty, either of contumacy, disobedience, pride, murmuring, or any violation, whether of the rule, or of the commands of his Superiors, let him be twice admonished by them in private, according to the precept of our Lord; should these admonitions produce no effect, let him be reprimanded in public before all the brethren. If, notwithstanding all this, he be not amended, let him be excommunicated, provided he understands the nature of that punishment. But, if instead of amending he become obstinate, let him be subjected to corporal punishment.

CHAPTER XXIV.

OF THE RULES TO BE OBSERVED IN REGARD
TO EXCOMMUNICATION.

The punishment of excommunication

shall be proportionate to the nature and extent of the fault, which the Abbot alone is to determine. However, should any brother be found guilty of minor faults, he shall be excluded only from the common table. While undergoing this punishment, he shall not intone a psalm, or an anthem, or read a lesson in the Church, until he shall have made satisfaction. He shall take his refection, after the brethren have taken theirs, in such measure and at such time, as the Abbot will determine.

Hence, if the community take their repast at the sixth hour, he shall take his at the ninth. If at the ninth, he shall take his in the evening; and he is so to continue until he will have made due satisfaction, and obtained pardon.

CHAPTER XXV.

OF GRIEVOUS FAULTS.

Should a brother be found guilty of a grievous fault, he shall be excluded from the common table, and from the Church.

The brethren shall hold no intercourse or communication whatever with him.

He is to be alone at the work enjoined him, weeping unceasingly for his sin, at the thought of that awful sentence of the Apostle: "*Such a one is delivered up to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord.*"*

He shall take his food apart in such quantity, and at such time, as the Abbot shall think fit. He is not to receive a blessing from those who pass by him, neither is his food to receive the usual blessing.



CHAPTER XXVI.

OF THOSE WHO HOLD INTERCOURSE WITH SUCH AS ARE UNDER EXCOMMUNICATION WITHOUT THE ORDERS OF THE ABBOT.

If any brother presume to associate, in any way whatever, with him who is thus excommunicated, or speak to him, or even hold communication with him, through

* 1 Cor. v. 5.

the medium of a third person, he shall incur a similar excommunication.



CHAPTER XXVII.

OF THE CARE THE ABBOT SHOULD TAKE OF
THE BRETHREN UNDER EXCOMMUNICATION.

Let the Abbot watch over the transgressing brethren with all care and solicitude ; for "*They that are in health need not a physician, but they that are ill.*"* Hence, he should, like a wise physician, apply every remedy, in order to effect their cure. With this view, he should order some of the most ancient and discreet brethren to visit the unhappy brother, who is under excommunication, as it were, secretly, and for the purpose of consoling him in his affliction, that by thus concealing their real motives, they may the more effectually induce him to make humble satisfaction, and thereby rescue him from the

* Matt. ix. 12.

gulf of despair. For the same end, let charity, as the apostle says, "*Be confirmed towards him,*"* and let all pray for him. The Abbot should be extremely solicitous in regard to the erring brethren, and should adopt every precaution which his prudence and zeal will suggest, that not even one of the flock confided to his charge may perish. For he must remember, that in virtue of his office, he is to take care of the weak and infirm, and not to rule with a high hand, over those that are strong and healthy. Let him remember with fear, that threat of the Lord which he spoke by the mouth of His Prophet: "You took to yourselves that which was fat; and that which was weak you rejected."† Let him follow the example of the good shepherd, who, having left the ninety-nine sheep on the mountains, went to seek that which was lost, and having found it, through compassion, laid it upon his shoulders, and thus brought it back to the fold.‡

* 2 Cor. ii. 8.

† † Ezek. xxxiv: 3.

‡ Luke xv. 4.

CHAPTER XXVIII.

OF THOSE WHO, THOUGH REPEATEDLY
CORRECTED, DO NOT AMEND.

Should it happen that a brother, after repeated reprimands, and even after having been excommunicated, show no signs of repentance, let more rigorous measures be adopted in order to his correction; that is, let him be subjected to corporal punishment. Should he, nevertheless, still persist in his obstinacy, or, (which God forbid) have the presumption to attempt to justify his doings, let the Abbot, then, act like a skilful physician. Hence, should he find that exhortation, the words of Sacred Scripture, excommunication, and even corporal chastisement, fail to correct the delinquent, let him have recourse to a yet more powerful remedy, that is to say, his own prayers and those of the brotherhood, that God, to whom nothing is impossible, may vouchsafe to heal the infirm brother. Should even this be of no avail, the Abbot is then to make use of the sword of separation, according to that

saying of the apostle ; “ *Put away the evil one from among yourselves.*”* And again, “ *If the unbeliever depart, let him depart,*”† lest one diseased sheep infect the whole flock.

CHAPTER XXIX.

WHETHER THOSE WHO LEAVE THE MONASTERY ARE TO BE RE-ADMITTED.

If a brother, from some unjustifiable motive, quits the monastery or is expelled, and should afterwards beg to be re-admitted, let him, first, promise fully to correct the fault which led to his departure, and then, he shall be received, and placed in the lowest rank, that thus his humility may be put to the trial.

Should the same brother leave the Monastery again, he shall be re-admitted a second and even a third time, on the condition and in the manner above-mentioned. But he is to remember, that thenceforward the gates of the monastery shall be for ever closed against him.

* 1 Cor. v. 13.

† 1 Cor. vii. 15.

CHAPTER XXX.

OF THE MANNER IN WHICH CHILDREN ARE
TO BE PUNISHED.

Every age and understanding requires a peculiar manner of government. Hence, whenever children, youths, and all who are unable to comprehend the nature of excommunication, happen to transgress, they are to be subjected to rigorous fasts, and other corporal punishments, that they may be corrected.



CHAPTER XXXI.

OF THE PROCURATOR OF THE MONASTERY.

To discharge the office of Procurator, let there be chosen from among the Community, a brother, who is wise, grave, sober, and abstemious; one who is neither haughty, turbulent, disobedient, disobliging, indolent, or wasteful; one, in a

word, who fears God, and shall be, as it were, a father to the entire Community.

He shall have care of all that is intrusted to him. He shall do nothing without the Abbot's orders, with which he will faithfully comply. Let him avoid in his intercourse with the brethren whatever would cause them disquietude or pain. Should any of them happen to be unreasonable in his demands, let him not wound the feelings of the brother by a haughty refusal; but, rather tell him, in a kind, humble manner, that he cannot give him what he requires. Let him watch over his own soul; and be ever mindful of that saying of the Apostle: "*They that have ministered well shall purchase to themselves a good degree.*"* Let him take the utmost care of the sick, the young, the guests and the poor, as he must, undoubtedly, render an account on the day of judgment, of the manner in which he shall have discharged his duty in their regard. Let him look upon the furniture, utensils, and the entire property of the Monastery in the same light as the

* 1 Timothy iii. 13.

sacred vessels of the Altar. Let him not neglect, anything, however trivial, connected with his charge. In administering the property of the Monastery, let him be neither penurious nor wasteful; but let him act in all things by rule and measure, and as the Abbot shall direct. Above all, let him be humble, and if he has not wherewithal to satisfy the demands of the brethren, let him give, at least, a kind answer; for it is written, "*The good word is better than the gift.*"* He shall have charge of all those things which the Abbot has confided to his custody; but must not concern himself with those affairs in which he is prohibited to intermeddle. Let him, without arrogance, or hesitation, give the brethren their regular allowance of food and drink, that no scandal may be given. He will remember on this point, the following words of our Lord: "*He that shall scandalize one of these little ones that believe in me, it were better for him that a millstone should be hanged about his neck, and that he should be drowned in the depth of the sea.*"† If

* Eccli. xviii. 17.

† Matt. xviii. 6.

the community be large, he shall have one or more assistants, that he may be enabled to discharge the duties of his office with joy. Let him give the brethren what is required, at a suitable time, and let them, on their part, make their demands similarly, that no one may be disquieted or grieved in the house of God.

CHAPTER XXXII.

OF THE UTENSILS AND THE MOVEABLE PROPERTY OF THE MONASTERY.

The Abbot shall appoint a certain number of the brethren, on whose piety and fidelity he can rely, to take charge of the utensils, clothes, and other moveable property, belonging to the monastery, and shall consign to each a portion of the said property, as he shall deem most expedient, that they may preserve it from being injured or lost. Of all the articles confided to the care of these brothers, he shall take an inventory, that when others succeed them in their several offices, he may know what

he gave and what he receives from them. If any one abuse the property of the Monastery, let him be reprimanded ; and if not amended, let him be subjected to regular discipline.



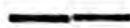
CHAPTER XXXIII.

WHETHER MONKS ARE TO HAVE ANYTHING
OF THEIR OWN.

The Abbot will take special care to root the sin of proprietorship out of the Monastery. Hence it shall be unlawful for any of the brethren to give, take, or appropriate anything whatever, either a book, a tablet, a pen, or anything at all without the sanction of the Abbot. For by their profession they have renounced all right, even to their own bodies and their own wills. But they will apply to the Abbot for whatever they may want, and keep nothing in their possession, except what he has either given or permitted them. All things shall be common to them, as it is written, neither shall any one

call anything his own, or claim it as such.

Should, however, any one be found addicted to this most wicked vice, let him be twice admonished ; and if he be not amended, let him be severely punished.



CHAPTER XXXIV.

ALL THE BRETHREN WITHOUT DISTINCTION
ARE TO BE SUPPLIED WITH ALL THINGS
NECESSARY.

The rule to be followed in providing for the wants of the brethren, is set down in the following words of Scripture : “ *Distribution was made to each one, according as he had need.*” * Wherefore our intention is, not that there be respect of persons, (which God forbid,) but that due regard be had to the infirmities of each brother. Accordingly, let those who require less give thanks to God, and not repine; whilst those who need more, are to humble themselves because of their infirmities, and not grow arrogant on account

* Acts iv. 35.

of the charity exercised in their regard. Thus, all the members shall be in peace. Above all, let there be no murmuring, in any shape or form. Should, however, any one be found guilty in this point, let him be severely punished.

CHAPTER XXXV.

OF THE WEEKLY COOKS.

All the brethren, except those who are sick or otherwise more usefully employed, will discharge the office of cook by turns; for by thus mutually serving each other, they will acquire a large increase of charity and merit. Such of the brethren as are weak shall have assistants, that they may perform their duties with holy joy; and so shall all the weekly cooks, if it be necessary, either on account of the number of the community, or the uncommodious situation of the Monastery. If the Community be large, the Procurator shall be exempted from the above-mentioned duty; as shall those who, as we have said, are occupied

with more important business. All the other members of the Community will serve each other in the spirit of charity. The cook will, on Saturday, before retiring from office, sweep the kitchen and wash the towels, with which the brethren wipe their hands and feet: he will also, assisted by the brother who is to succeed him, wash the feet of all the brethren; he will also deliver up all the utensils connected with his office, clean and whole, to the Procurator, who will consign them to the cook of the ensuing week. The weekly cooks will, before dinner, take some of their regular portions of bread and wine, that they may serve their brethren during the entire repast, without being oppressed or tempted to murmur, but on all Sundays and Festivals, they shall take nothing until after Sext.

The cooks, both on retiring from, and entering on their weekly office, shall, on Sunday, immediately after Lauds, prostrate in the Church at the feet of all the brethren, and beg the assistance of their prayers. He who retires will say, three times, the following verse: "*Benedictus es Domine Deus qui adjuvisti me et*

consolatus es me,”* which will be repeated after him, each time, by the whole Community: he shall then receive the appropriate blessing. He who enters on office will say, immediately after, “*Deus in adiutorium meum intende, Domine ad adjuvandum me festina.*”† This having been, also, thrice repeated, by the entire Community, he shall receive the blessing; and proceed to the discharge of his duties.

CHAPTER XXXVI.

OF THE SICK BRETHREN.

Before and above all, let care be taken of the sick; let them be served, as Christ Himself; for He hath said, “*I was sick, and you visited me.*” And again, “*As long as you did it to one of these, my least brethren, you did it to me.*”‡ Let the sick on their part, remember, that it is for God’s sake they are served; and so avoid annoying the brethren who attend

* Ps. lxxxv. 17.

† Ps. lxix. 2.

‡ Matt. xxv. 36, 40.

them, by superfluous demands. However, they are patiently to be borne with, for the more troublesome they are, the more meritorious it is to serve them. The Abbot will, therefore, take all possible care, that they be in no wise neglected. They shall have a separate apartment; and a careful, diligent brother, who fears God, shall be appointed to attend on them. The use of the bath shall be allowed them as often as expedient; but to those who are in health, and, particularly to the young, it shall be rarely granted. The use of fleshmeat shall, also, be allowed the sick and those who are very weak, that they may recover their strength; but when perfectly restored, they are to abstain as usual. The Abbot will adopt every precaution, lest the sick should be neglected by the Procurator, or those appointed to serve them, for he shall be held responsible for their negligence.

CHAPTER XXXVII.

OF OLD MEN AND CHILDREN.

Though we be naturally inclined to indulge the aged and the young, yet we deem it necessary to make special provision for them by the authority of the rule. Let, then, the infirmities incident to those ages be considered; and let the rigour of the rule be charitably mitigated in their regard as to diet; let them also anticipate the regular hours of meals.

CHAPTER XXXVIII.

OF THE WEEKLY READER.

A pious book shall be read in the refectory, while the brethren are at table. Let no one presume to read of his own accord; but let there be one appointed to perform that duty, who, commencing on Sunday, will read during the entire week. He who is thus appointed, will, after Mass and Holy Communion, beg all the brethren

to pray for him, that God may preserve him from yielding to pride: to this end he shall say the following verse three times in the church: "*Domine labia mea aperies, et os meum annuntiabit laudem tuam;*"* which verse shall be repeated after him, each time, by the whole Community; then, having received the blessing, he shall enter on the discharge of his duty.

Profound silence shall be observed during meals, so that no voice save that of the reader may be heard. The brethren will so help each other to what is necessary, as regards food and drink, that no one may have occasion to ask for anything; should, however, anything be wanted, let it be asked for by sign rather than by word. Let no one presume to make any observation, either on what is being read, or on any other subject, lest occasion be given to the enemy. The Superior, however, should he think it well, may say a few words to edify the brethren. The reader shall be allowed some refreshment before he commences the lecture, on

* Ps. l. 17.

account of having received the Holy Communion, and also, lest it might be too difficult for him to fast till the end of the meal. After the Community have done, he shall dine with the cooks and servants.

The brethren are not, either to read or to sing, according to their rank in the Community; those only are to be appointed to these duties, who can discharge them in an edifying manner.



CHAPTER XXXIX.

ON THE ALLOWANCE OF FOOD.

We are of opinion, that, on every day of the year, whether it be a fast day, or a day of two meals, two dishes of cooked vegetables will be sufficient for the dinner of each brother. We grant this allowance, in order to make provision for those brethren who may labour under infirmities, so that, should they feel a repugnance to one dish, they may partake of the other. Should there be any fruit or fresh legumes from the garden, they shall be added as a

third portion. One pound of bread, good weight, will be enough for each brother, whether at dinner only, or at both dinner and supper. Should there be two meals, the Procurator will reserve one third of this pound of bread for the evening repast. But should the work, in which the brethren are engaged, be heavier than usual, the Abbot, if he consider it expedient, can add to the ordinary allowance at his discretion. Let him, at the same time, take every precaution, lest the brethren should be guilty of any excess, for of all vices there is none so unworthy of a Christian as the vice of gluttony; for this we have the testimony of our Lord Himself, who says: "*Take heed to yourselves, lest perhaps your hearts be overcharged with surfeiting and drunkenness.*"*

Young boys shall not be allowed the same quantity of food, as those who are more advanced in years, so that temperance and frugality be observed by all. Flesh meat shall be permitted only to the sick, and to those who are very weak.

* Luke xxi. 34.

CHAPTER XL.

ON THE MEASURE OF DRINK.

*“Every one hath his proper gift from God, one after this manner, another after that.”** Hence it is, that we hesitate somewhat in laying down a fixed rule for others, as regards the use of corporal nourishment.

However, we are of opinion, that even for the weak, half a pint of wine per day, will be a sufficient allowance. As to those who have received from God, the grace of totally abstaining from wine, let them be assured they shall have a special reward. If, however, the nature of the locality, the labour in which the brethren are engaged, or the oppressive heat of the weather should require more than we have prescribed, the Abbot may grant it: let him remember however, that no excess is ever to be tolerated. Though wine, as we read in the lives of the ancient fathers, is by no means the drink of monks, yet

* 1 Cor. vii. 7.

as the monks of our days cannot be brought to admit the truth of that maxim, we allow them wine, but in a very moderate quantity, remembering that saying of the wise man: "*Wine makes wise men fall off.*"* Should the country produce no wine, or should the poverty of the monastery be such, as to forbid not only the measure we have prescribed, but much less, or any at all, let the brethren, who are thus circumstanced, bless God and not murmur. We earnestly admonish the brethren never to murmur.

CHAPTER XLI.

OF THE HOURS OF MEALS.

From Easter Sunday till Whitsuntide, the brethren shall dine at the sixth hour, and take supper in the evening. From Whitsuntide, and during the summer season, if the brethren have not to work in the fields, or if the heat of the weather be not oppressive, they shall fast

* Eccli. xix. 2.

on Wednesdays and Fridays until the ninth hour. On the other days of the week, they shall dine at the sixth hour, or mid-day. This, indeed, the Abbot may allow every day, if the brethren be employed at field labour, or the heat be excessive. Here, as in every other similar case, the Abbot will consult for the salvation of the souls confided to his charge, and will, accordingly, so temper the severity of the rule, that the brethren may pursue their employments without having any just cause of complaint.

From the Ides, or thirteenth of September, till the commencement of the Lenten fast, the brethren shall dine after None, or at the ninth hour. From the Monday after the first Sunday of Lent, till Easter, they shall take their repast after Vespers.

During Lent, the hour of Vespers shall be so regulated, that the brethren may have time to take their repast by daylight. This rule we require to be observed at all times, whether on days of two meals, or on fast days, so that the brethren may never have occasion to use candle-light while at meals.

CHAPTER XLII.

ON SILENCE AFTER COMPLINE.

Monks ought to observe silence at all times, but especially during the night. On all days throughout the year, on which there is an evening repast, whether they be days of two meals, or fast days, the brethren, after having taken their dinner or supper as the case may be, shall assemble together, and one of them shall read the Conferences, or Lives of the Fathers, or any other book calculated to edify, but not the Pentateuch, or the Books of Kings, as it would be prejudicial to weak minds to hear these portions of Scripture read at that hour; at other times, however, they may be read. On those fast days, on which dinner is taken after None, the brethren shall assemble a little after Vespers for the Conferences. When four or five pages have been read, or as much as time will permit, all the brethren, whatever may be their occupation, shall meet together to say Complin, after

which no one shall be permitted to speak.

Should any one be found guilty of violating this rule of silence, he shall be punished most severely. If, however, guests should arrive in the course of the night, the brethren whose duty it is to attend upon them, shall be permitted to speak to them. The Abbot, likewise, may give orders, if it be necessary, but let him do so with gravity and reserve.

CHAPTER XLIII.

OF THOSE WHO COME LATE TO THE DIVINE OFFICE AND TO THE REFECTORY.

As soon as the brethren shall hear the signal for the Divine Office, they will hasten to it with the utmost speed, yet so as to observe due decorum and gravity, that they may not give occasion to levity or dissipation. Let nothing, then, be preferred to the work of God. Should any one happen not to come to choir for

Matins until after the "*Gloria*," following the 94th psalm, (which we wish to be recited very slowly in order to prevent such an occurrence,) he shall not occupy his usual place in Choir, but shall stand last of all, or take whatever place the Abbot may have appointed for those, who are guilty of a similar neglect, so that he may be seen by all; and in this place he is to remain until he shall have made public satisfaction at the end of the office. We deem it necessary to place such offenders thus apart, that being thus exposed to the view of all their brethren, they may be shamed into a sense of duty. Moreover, if such were allowed to remain outside the church, they might either sit down at their ease, or while away their time in chatting, or perhaps return to the Dormitory, and compose themselves to sleep, and thus expose themselves to the temptations of the enemy.

Let them, therefore, remain within the church, that they may assist at a portion of the Office, and make satisfaction for their omission.

Should any one happen to come to any of the other Offices after the "*Gloria*," following the first psalm, let him be sub-

jected to a similar punishment; and let him not presume to join the choir until he shall have made satisfaction, unless he be permitted by the Abbot; even so, he shall make satisfaction in his place in the choir. Should any one through his own fault, or negligence, come late to the Refectory, so as not to be there in time to say the verse and other prayers usual before meals, in common with all the brethren, and to sit down to table with them, at the same moment, he shall be reprimanded the first and second time he is guilty of this offence. Should he commit the same offence a third time, he shall be excluded from the common table, and shall take his meals apart, and be, moreover, deprived of his portion of wine, until he shall have made satisfaction and amended.

Should any one be absent from grace after meals, let him be punished similarly. Let no one presume to take any food, or drink out of the regular hours of meals. Should it happen that a brother refuse what is offered him by his Superior, and afterwards ask for it, let him not get, either what he refused, or anything else

he may ask, until he shall have made due satisfaction.

CHAPTER XLIV.

OF THE MANNER IN WHICH THOSE WHO HAVE
BEEN EXCOMMUNICATED ARE TO BE
RECEIVED.

He who, in punishment of a grievous fault, has been excluded from both the Refectory and the Church, shall lie prostrate at the door of the latter, at the end of each Office, and shall there remain in silence, with his forehead touching the ground, until the brethren, retiring from the Church, shall have all walked over him. This penance he shall continue to perform, until it be announced to him that he has made due satisfaction. When commanded by the Abbot to appear before him, he shall go and cast himself at his feet, and, then, at the feet of all the brethren, begging of them to pray for him. He shall then be admitted to choir, if the Abbot so order, and shall take there whatever place he may assign him; but let

him not presume to intone a psalm, read a lesson, or perform any similar duty, without the special permission of the Abbot. He shall, moreover, prostrate at his place in choir, at the end of every Office, until the Abbot tells him to discontinue this penance.

Those, who, for light faults, are excluded merely from the common table, shall make satisfaction in the Church according as the Abbot may direct, and shall continue to do so until he gives them his blessing, and tells them they have made sufficient atonement.

CHAPTER XLV.

OF THOSE WHO COMMIT FAULTS IN THE CHURCH.

If a brother commit a fault in singing a psalm, responsory, anthem, or lesson, and do not humble himself by making public satisfaction, let him be more severely punished, forasmuch as he refused to repair by humility the fault he com-

mitted through negligence. Boys shall receive corporal chastisement for similar faults.

CHAPTER XLVI.

OF THOSE WHO COMMIT ANY OTHER FAULTS.

If a brother break or lose any thing while employed at any work or trade, whether in the kitchen, cellar, workshop, bakehouse, or in any place whatever, and do not present himself forthwith before the Abbot and Community, and accuse himself of the said fault, and make public satisfaction for it, let him be more severely punished for it, if revealed by another. But if it be a secret or internal sin, let it be manifested to the Abbot, or to the spiritual Seniors, who know how to heal their own wounds, and to conceal those of others.

CHAPTER XLVII.

ON THE DUTY OF ANNOUNCING THE
CANONICAL HOURS.

It shall be the Abbot's duty to provide, that all the Canonical hours be duly announced, this duty he shall either discharge himself, or intrust to a careful brother, so that the Divine Office may be always sung at the proper times. Let the brethren sing the psalms and anthems according to their rank after the Abbot, if they be appointed, or permitted to do so. Let no one presume to sing, or read, unless he be qualified to do so in an edifying manner. Those to whom these duties are assigned by the Abbot, will perform them with gravity and profound reverence.

CHAPTER XLVIII.

ON MANUAL LABOUR.

As idleness is the enemy of the soul, the brethren are to be employed alternately in manual labour and pious reading.

Hence, we think it well to regulate the time to be allotted to both these daily exercises, in the following manner. From the Feast of Easter till the 14th of September, exclusively, the brethren going forth in the morning shall be employed at whatever is to be done, from the 1st till about the 4th hour; from the 4th until near the 6th hour, they will apply themselves to pious reading. Having dined after Sext, they will retire to the Dormitory to take some repose, observing in the mean time a profound silence.

Should any brother prefer to devote the time allotted to the mid-day repose, to spiritual reading, he may do so, provided, however, he do not disturb his brethren. None shall be sung somewhat sooner than at other times of the year—about the middle of the 8th hour.

The brethren will, then, resume their work, at which they are to continue until evening.

Should the peculiar circumstances of the place, or the poverty of the Monastery require that the brethren be employed in reaping and gathering their own corn, let them not repine thereat; for, then, they

shall be truly monks, in living by the labour of their hands, as did our fathers and the Apostles. Let moderation, however be observed in all things, because of the weak.

From the 14th of September till the commencement of Lent, they are to be employed in reading from morning until the end of the second hour, after which Terce shall be sung. From Terce till None, all are to be employed at whatever work may be enjoined them. At the first signal for None the brethren will quit their work, in order to be ready for the Office, at the second signal.

After dinner the brethren will apply themselves to pious reading or the study of the psalms.

During Lent they will be employed in reading from morning until the end of the third hour; from that until the end of the 10th hour they are to be employed at the work enjoined them. At the beginning of Lent each brother is to get a book from the library, which he will read, in order, from the beginning to the end. Before distributing these books to the brethren, let one

or two seniors be appointed by the Abbot to visit the different parts of the Monastery, during the time of lecture, in order to see if there be any brother whiling away his time, or chatting, instead of reading, and thereby inflicting an injury, not only on his own soul, but likewise on those of others. Should it happen (which God forbid) that any one be found so tepid, let him be reprimanded once or twice; and if he do not amend, let him be subjected to regular discipline, that others may be deterred from following his bad example, by the severity of the punishment inflicted upon him. Let no brother associate with another at undue hours. On Sundays, all will be engaged in pious reading, except those who have to discharge particular duties incompatible with that exercise. Should any one be so indolent, or tepid, that he either cannot or will not read, or meditate, let some employment be given him, that he may not be idle. To those of the brethren who are sick, or delicate, such employment shall be assigned, that they may not be altogether idle, nor, on the other hand, oppressed, and, consequently, tempted to quit the Monastery.

The Abbot will take their weakness into consideration.



CHAPTER XLIX.

OF THE MANNER OF KEEPING LENT.

Although the whole life of a monk ought to be a continual Lent, yet as few are so virtuous, we exhort the brethren that, renewing their vigilance and fervour, they lead such pure and holy lives during this season, as to make amends for all the negligences of the past year. This we shall duly accomplish, if we avoid all sin, and devote ourselves to prayer, abstinence, pious reading, and compunction of heart. Wherefore, let us, during these days, increase our wonted austerities ; let us pray more, and practice a more rigorous abstinence. Let each one, in the joy of the Holy Spirit, offer to God something, of his own accord, over and above what the rule prescribes ; that is, let him cut off something from his corporal wants, from food, from drink, from sleep, from superfluous

talking, from joking, and thus prepare to celebrate the Holy Feast of Easter with spiritual joy. Yet let that which each offers up be made known to his Abbot, and be done with his consent and by the assistance of his prayers; for that which is done without the permission of our spiritual father will be attributed to presumption and vainglory, and shall consequently merit no reward. Let all, therefore, be done with the consent of the Abbot.

CHAPTER L.

OF THOSE WHO WORK AT A DISTANCE FROM THE CHURCH.

The brethren who are employed at manual labour far away from the Monastery, and who, in the judgment of the Abbot, cannot come to assist at the Divine Office in the Church, will perform that duty where they are, with profound reverence and on bended knees. Those, also, who are travelling will say the Divine Office, at the proper times, wherever they

may be, with as much devotion and recollection as circumstances will permit.



CHAPTER LI.

OF THE BRETHREN WHO ARE SENT OUT ON
BUSINESS.

The brethren who are sent out on business, and hope to return home the same day, shall not presume to take any food outside the Monastery, even though they should be asked, unless the Abbot command them to do so. If they be found guilty of a breach of this rule, let them be liable to excommunication.



CHAPTER LII.

OF THE ORATORY OF THE MONASTERY.

Let the oratory be what its name signifies ; that is to say, the house of prayer, and let it serve no other purpose. When the

Divine Office is ended, the brethren will bow to the Altar, and retire in profound silence, so that any brother who may wish to pray in private, may not be disturbed by the improper conduct of others. Should a brother feel disposed to devote his vacant time to prayer, let him enter the church quietly, without pride or ostentation, and pray—not with a loud voice, but with tears and fervour of soul.

Whoever is not disposed to pray in this manner, shall not be permitted to remain in the Church, after the Divine Office, lest, as has been already said, he might be an occasion of distraction to others.

CHAPTER LIII.

ON THE RECEPTION OF GUESTS.

Let all guests arriving at the Monastery be received as Christ Himself, for He shall one day say, "*I was a stranger and ye took me in.*"* And let due honour be paid to all, especially to those who are of

* Matt xxv. 35.

the household of the faith, and to strangers.

Accordingly, as soon as a guest is announced, the Abbot and the brethren will go to receive him, with all charity. Let them first pray with him, and then give him the kiss of peace, which is never to be given, except after prayer, because of the illusions of the enemy. The guests shall be saluted with all humility; and, both on their arrival and departure, Jesus Christ, who has been received in them, shall be likewise worshipped in them, by an inclination of the head or a full prostration. After their reception, the guests shall be conducted to the Church to pray. Then the superior, or one authorised by him, shall sit with them, and read a portion of the Scriptures for their edification; and after that they shall be treated with all kindness. The Abbot will sit to table with them for the sake of hospitality, unless it be a fast-day of the Church. As to the brethren, they shall observe the regular fasts. The Abbot will give water to the guests to wash their hands, and shall, himself, assisted by all the brethren, wash their feet. After performing this duty of Charity, they will

say the following verse: "*Suscepimus Deus misericordiam tuam in medio templi tui.*"* Above all, let the poor and strangers be attended to, with all care and solicitude, for in our reception and entertainment of these, we entertain Christ in a more special manner. As to the rich, their wealth and position preclude the necessity of our making any special provision for them, inasmuch as the fear one has of causing them any displeasure is, of itself, quite sufficient to obtain for them all due consideration. A kitchen shall be set apart for the Abbot and the guests, so that whenever they arrive at the monastery, which indeed is never without them, they may be entertained without any annoyance to the Community. To serve in this kitchen, there shall be appointed annually two brothers fully competent. They shall have assistants when necessary, that they may perform their duties without murmuring. Should their office not give them sufficient occupation, they will go out to whatever work they may be sent. The same rule is to hold with regard to all.

* Ps. xlvii. 10.

who have offices in the Monastery, that is to say, when they need assistants, they shall have them, whilst, if the duties of their respective offices be not sufficient to keep them wholly occupied, they shall be employed in some other work, by order of their Superior. Let the apartment destined for the guests be furnished with a sufficient number of beds for their accommodation; and let a brother, who fears God, be appointed to take charge of it, so that the house of God may be wisely governed by wise men. Let no brother, except he be commanded to do so, either speak to, or associate with the guests. Should a brother see them, or happen to come in their way, let him humbly salute them, as before directed, and having asked their prayers, let him pass on, saying that he is forbidden to speak to them.

CHAPTER LIV.

THE BRETHREN ARE NOT TO RECEIVE
LETTERS OR PRESENTS, WITHOUT THE
CONSENT OF THE ABBOT.

Let no brother receive from, or send to his parents, his brethren in religion, or any other person, either letters, pious gifts, or presents of any kind whatever, without the consent of the Abbot. Should even the parents of a brother send him anything, let him not presume to touch it, until it shall have been first presented to the Abbot, who, should he order the brother to receive it, may afterwards take it from him, and give it to any other brother he pleases. Should the Abbot think it well to proceed in this manner, let him to whom the present had been directed, beware of murmuring, or yielding to sadness, lest he should thereby expose himself to the temptations of the enemy. Whoever shall presume to transgress this rule, shall be subjected to regular discipline.

CHAPTER LV.

ON THE CLOTHING OF THE BRETHREN.

Let the clothing of the brethren be adapted to the place, or climate, in which they live, as more clothing is required in cold than in hot countries. Hence, we leave the Abbot to determine, according to circumstances, the amount required. However, as regards temperate climates, we are of opinion that it will be sufficient for each brother to have two robes and two cowls; of the latter, one shall be heavy for the winter, and the other light for the summer season; a scapular also, to be worn during the time of work, together with shoes and stockings. The brethren shall not murmur, either at the colour, or the quality of these articles, but are to be satisfied with whatever can be had cheapest in the country where they live. The Abbot will, however, take care that they be made to fit.

When the brethren get new clothes they will deliver up the old to the keeper of the wardrobe, for the benefit of the poor; for

It is quite sufficient for each brother to have two suits of clothing, inasmuch as one may be worn as a night-change, and, also, whilst the other is being washed. More than this would be superfluous, and is consequently not to be allowed. Those brethren who are to go on a journey shall get a pair of drawers from the wardrobe, and also a better cowl and robe than those they ordinarily wear, all which they will give back washed, to the keeper of the wardrobe, when they shall have returned.

A straw mattress and bolster, with a blanket and coverlet, will be sufficient for each brother's bed, which should be frequently examined by the Abbot, lest anything forbidden should be concealed in or about it. Should any one be found to have thus secreted anything not given him by the Abbot, let him be most severely punished. In order to prevent any—even the least violation of the vow of poverty, the Abbot will supply every brother with all necessaries: namely, a robe, a cowl, shoes and stockings, a girdle, a knife, pens and paper, a handkerchief, needle and thread, so that no brother may have it in his power to plead necessity, as

an excuse for his sin. Let the Abbot frequently call to mind what is said in the Acts of the Apostles: "*Distribution was made to every one according as he had need,*"* and act accordingly, without paying any regard to what the envious may feel or say. In all his ordinances, however, he is to remember that God will reward him according to his works.

CHAPTER LVI.

OF THE ABBOT'S TABLE.

The Abbot will always take his meals with the guests and strangers. Whenever it happens that these are few in number, he may invite to his table any brother or brothers he wishes.

Let him take care, however, that there be one or two seniors left in the common refectory to keep order.

* Acts iv. 35.

CHAPTER LVII.

OF THE TRADESMEN OF THE MONASTERY.

If there be any artizans in the Monastery, let them exercise their respective crafts, with all humility and reverence if the Abbot so command. Should any of them get proud, from the notion that he is benefiting the Monastery by reason of his cleverness as a tradesman, let him be instantly put away from his trade, and prohibited to exercise it any more, unless the Abbot, seeing him humble, should command him to resume it. If any portion of the work of these tradesmen be intended for sale, let those who are commissioned to sell it beware of committing any fraud or injustice: let them and all others remember what befel Ananias and Saphira,* and tremble lest, if they unjustly appropriate any of the temporal goods of the Monastery, they may suffer in their souls what these suffered in the body. In selling it let them not be

* Acts v. 1-10.

influenced by an inordinate love of gain, so as to demand the highest price for it, but let it be sold at a somewhat lower rate than it would be by seculars, that God may be glorified in all things.

CHAPTER LVIII.

ON THE MANNER OF RECEIVING THE BRETHREN.

When any one presents himself at the gate of the Monastery, begging admission into the Community, his request shall not be granted, until he shall have been first proved, according to that of the Apostle: "*Try the spirits if they be of God.*"* Wherefore if the postulant continue to knock at the gate for the space of four or five days, and still persevere in his petition, notwithstanding the affronts and humiliations to which he is subjected, he shall be received, and placed in the guest house for a few days: he shall then enter the noviciate, where he is to take his

* First Epist. of St. John, iv. 1.

meals, to sleep, and to apply himself to pious reading.

A Senior who knows how to gain souls to God, shall be appointed to watch over him, and minutely examine his whole conduct, in order to ascertain if he be actuated with a sincere desire of serving God in the Monastery, if he has a love for the Divine Office, for obedience, if he be patient under affronts and humiliations. Let him be told all the difficulties and trials of the spiritual life: then, if he promise to persevere in his purpose, let this Rule be read for him, from beginning to end, after the lapse of two months, and let the following words be addressed to him: "Behold the law under which you desire to combat, if you think yourself able to observe it, you may enter; if not, you are at liberty to depart." If, after this, he declare that he is resolved to persevere, he shall be conducted to the noviciate again, where his patience shall be put to all manner of trial. Six months after his first petition, the rule shall be again read for him, as before, that he may the better understand the obligations it imposes: if, at the end of these six months, he be

still firm in his resolution, let the rule be read for him the third time four months after: if at the expiration of these four months he promise, after mature deliberation, to observe the whole law, and to obey his superiors in all things, let him be received into the Community, but let him remember that, having once made his profession, he is forbidden by the rule to depart ever after from the Monastery, or to shake off the yoke he has taken upon him, after such serious and lengthened deliberation.

The novice, who is to make his profession, shall be conducted to the Church, where he will publicly promise stability, conversion of manners and obedience, before God and His Saints, so that, should he ever violate these sacred engagements he is to remember it is God whom he has outraged, and not man, that shall take vengeance upon him. He shall make these promises in the hands of the Abbot of the Monastery, in which he professes, whilst he will invoke the intercession of the Saints whose relics are present on the Altar, that this sacrifice of himself may be to the honour and glory of God and his own salvation. He will, then,

with his own hand, commit these promises to writing; or, if he cannot write, he will ask another to do it for him. He will, then, affix his mark to the document, and place it with his own hand on the Altar whilst he commences the following verse: *Suscipe me Domine secundum eloquium tuum, et vivam; et non confundas me ab expectatione mea,** which shall be thrice repeated, after him, by the whole Community, who will add "*Gloria Patri*" to the third repetition. The newly-professed shall, next, prostrate himself at the feet of each of the brethren, and beg of them to pray for him. Thenceforward he shall be regarded as a Member of the Community.

Should he have any property, he shall, before making his profession, either distribute it among the poor or make it over to the Monastery as a gift, in legal form, reserving nothing whatever for himself; for let him remember that, from that day forward, it shall be unlawful for him to use even his own bodily faculties, independently of the will of his superior.

* Ps. cxviii. 116.

He shall be then clothed in the religious habit, and his secular clothes deposited in the wardrobe, that if at the instigation of the devil, he should ever leave the monastery they may be given back to him, and the religious dress taken from him; the schedule, however, or form of profession shall not be given him, but shall be kept in the Monastery.

CHAPTER LIX.

OF THE MANNER OF RECEIVING CHILDREN.

Should any nobleman wish to offer his son to God, in the Monastery, and the boy be still of tender age, the parents will make, in his name, the aforesaid profession. They shall, then, present the child at the Altar, and, wrapping his hands with the offering and form of profession in the Altar Cloth, offer him up to God. They shall, also, promise upon oath, in the above-mentioned document, never to give him any portion of their property, either directly or indirectly; or, if they refuse to

do this and prefer to make an offering to the Monastery for the benefit their souls, let them give whatever they may wish, as a donation, reserving to themselves, if they choose, the life use of it; and at the same time, adopt the strictest precautions, lest the boy should come to suspect how he might be circumstanced had he remained in the world. For these suspicions would expose him (which God forbid) to the danger of losing his soul. This we know from experience. Parents in less affluent circumstances, will offer their children in like manner.

But as to the poor, they shall simply make the profession, and offer up their son with the offering, in the presence of witnesses.

CHAPTER LX.

OF PRIESTS WHO WISH TO ENTER THE MONASTERY.

If any priest express a desire to enter the monastery, let him not be hastily ad-

mitted; yet, should he persist in his petition, it shall be granted. In this event, he shall be told that he must observe the whole rule, and that it shall be mitigated in no point whatever, in his favour; so that, if he should ever fail in its strict observance, the following words may be addressed to him: "*Friend, where-to art thou come?*"* He shall however, be allowed to stand next to the Abbot and to perform his priestly functions, if the Abbot command him; if otherwise, let him not presume to do so, remembering that he is now subject to regular discipline, and should rather give all his brethren an example of humility. Should the Abbot think it well to make him an assistant in the government of the community, or to raise him to any office whatever in the Monastery, he shall hold the place assigned him at his entrance, and not that which is due to him in consideration of his sacerdotal character.

Other ecclesiastics, not in priest's orders, who beg to be admitted into the Monastery, shall hold an intermediate

* Matt. xxvi. 50.

rank ; that is, they shall be placed between the priests and lay members ; yet so, if they promise to observe the rule and to persevere, till death, in the monastery.

CHAPTER LXI.

OF THE MANNER OF RECEIVING MONKS WHO ARE STRANGERS.

Should a monk from any distant country happen to come to the Monastery, with the intention of remaining some time as a guest, he shall be entertained as long as he may wish, provided he be content with the treatment he receives, and do not disturb the Monastery by his unreasonable demands.

Should he respectfully and humbly point out anything, which, in his opinion, ought to be corrected, let the Abbot weigh the matter well ; for it may be, that God conducted him to the Monastery to correct this very abuse. If, after that, he manifest a desire of joining the Community, let his petition be granted the more

readily, as his stay in the Monastery must have afforded the Abbot and the brethren abundant opportunity of ascertaining his character and manner of life. Should he be found, during that time, to be a character, hard to be pleased and viciously inclined, he shall not only be refused admittance into the Community, but shall be, also, civilly requested to depart, lest his bad example should prove injurious to the brethren. But, if his conduct while a guest, be virtuous and edifying, the Abbot shall not only grant him admittance, in the event of his asking it, but shall even anticipate his desire, and persuade him to remain, that others may be edified by his example, while he, by remaining, shall labour under no disadvantage; for a monk wherever he may be, is still the servant of one and the same Master, and fights under the standard of one and the same King. The Abbot may raise him to a somewhat higher place, than that of his reception, if he judge him worthy of it: and it shall be in his power to act thus, not only in regard to monks, who come from other monasteries, but also in regard to priests and other ecclesi-

astics, if they be found worthy of such distinction. Let the Abbot be careful not to receive into his Community religious of other monasteries, without the consent of their superiors, or letters of recommendation from them; for it is written: "*See thou never do to another what thou wouldst hate to have done to thee by another.*"*

CHAPTER LXII.

OF THE PRIESTS OF THE MONASTERY.

When an Abbot wishes to have a priest or a deacon ordained for the service of his church, let him choose, from among the community, those who are qualified to discharge the duties of the priesthood. Let him, who is ordained beware of pride and ambition; and let him not presume to do anything, except what is commanded him by the Abbot: remembering, that he is more bound than ever, to observe regular discipline; nor let the consideration of

* Tobias iv. 16.

the dignity to which he is raised, make him forget the obedience and subjection to which the rule obliges him; but let it rather stimulate him to greater fervour in the service of God.

He shall, always, hold the rank of his reception, except when discharging his sacred functions, unless the Abbot and Community think it well to raise him to a higher place, in consideration of his merits, even so he is to remember, that he must obey the Prior and the Deans. Should he refuse to obey these, he shall be treated—not as a priest, but as a rebel: and if, after repeated admonitions, he be not amended, let the Bishop of the Diocese be brought in to bear witness to his obstinacy: if, notwithstanding all this, he persevere in his evil courses, so as to become a scandal in the community, let him be expelled the Monastery; but this shall be done, only, when he becomes so obstinate, as not to submit to his superiors, or obey the rule.

CHAPTER LXIII.

OF THE ORDER OF THE COMMUNITY.

The brethren shall all hold their respective places in the Monastery, whether according to their entrance, or as assigned them by the Abbot. In his arrangements with respect to the relative order of the Community, the Abbot will proceed with prudence and justice, so as to have regard only to the merits or demerits of each individual he promotes or degrades, lest, by pursuing an arbitrary course, he disturb the flock confided to his charge: always remembering, that he shall, one day, have to render an account to God of his whole life and administration. Therefore, the brethren, in going to receive the kiss of peace, the holy Communion, in intoning psalms, and assisting in choir, shall hold their respective places, whether according to their entrance into the Monastery, or the special appointment of the Abbot, without any regard whatever to age; for we read in Scripture, that Samuel and Daniel,

while yet children, judged priests :* so that with the exception of those whom, as we have said, the Abbot may, for valid reasons, have either promoted or degraded, all shall hold rank according to their entrance :—thus, for instance, he who comes at the second hour, whatever may be his age or dignity, shall stand below him who entered the Monastery at the first hour. Boys shall be under the control of all the brethren indiscriminately. Let the junior brethren, therefore, respect their seniors, whilst the seniors are to love their juniors. The brethren shall never call each other simply, by their names, but the seniors will call their junior brethren, brothers, while the latter are to call their seniors, fathers.

The Abbot, inasmuch as he holds the place of Christ, shall be called Lord and Abbot, not for his sake, but for the sake of Christ, whom we are to honour and love in his person. Let him, therefore, consider the import of the name he bears, and so live as to be worthy of it.

Whenever the brethren meet, the junior

* 1 Kings, vii. 15 ; Daniel xiii. 51.

will ask the blessing of his senior: if a junior brother is seated, and his senior be standing near him, let the junior rise and offer the latter a seat, and not presume to sit down, until he gets his permission. Thus shall be fulfilled that precept of the Apostle: "*With honour preventing one another.*"* Children and youths shall occupy their proper places in the Church and refectory, where they shall observe due decorum and modesty; but in all other places, they are to be under surveillance and correction, until they shall have arrived at the age of discretion.

CHAPTER LXIV.

OF THE APPOINTMENT OF THE ABBOT.

In appointing the Abbot it shall be an invariable rule, that he be instituted who is conscientiously chosen by the entire Community, or by the wiser portion of the brethren, though they should form only

* Rom. xii. 10.

a minority. Let the brethren choose for their Abbot, him who is the most commendable for his piety, wisdom, and learning, though he should hold the lowest place in the Community. Should the brethren have conspired (which God forbid) to elect one who connives at their disorders, let the Bishop of the Diocese, with the Abbots and faithful of the neighbourhood, (should they come to the knowledge of these facts) immediately depose the unworthy Abbot, and appoint a faithful steward over the house of God. If they act thus, purely for the glory of God, they may rest assured they shall be well rewarded; whereas, if they fail to do their duty in this particular, they shall be punished for their criminal neglect. The Abbot being thus appointed, will always consider the weight of the burden he has taken on his shoulders and his responsibility before God: let him, likewise, remember, that in virtue of his office he is bound to be, not so much the master as the servant of those who are confided to his charge. Accordingly, he ought to be well versed in the Divine law, that he may be able to teach his brethren the truths of

salvation and the maxims of a perfect life, chaste, temperate, always inclining to mercy rather than to justice, that he himself may find mercy. Let him love the brethren whilst he hates their vices. In the correction of their faults let him be guided by prudence and discretion, lest in his eagerness to cleanse the vessel, he break it; let him always reflect on his own frailty, and remember that he is not to break the bruised reed;* not that he is to allow vices to grow up in the Monastery, but that he is to correct them with prudence and charity, adapting himself to the wants and character of each individual as we have already said; and let him strive so to demean himself in all things, that he may be more loved than feared by the brethren. Let him not be ill-humoured or over anxious, indiscreet, or obstinately attached to his own way of thinking; let him not be over suspicious, or search too narrowly into the conduct and motives of the brethren, for otherwise he shall never be at rest; let him be prudent and considerate in his commands in temporal as

* *Isais* xlii. 3,

well as spiritual matters. In assigning the brethren their several employments, let him be guided by discretion and moderation, after the example of the Patriarch Jacob, who said, "*If I should cause my flocks to be over-driven, they will all die in one day.*"* Following this and similar examples of discretion, which is the mother of virtues, let him so adapt his commands to the measure of each one's ability, that the strong may gladly execute what is commanded them, and the weak be not disheartened, or tempted to disobey. Above all, let him strictly observe this rule, that when he shall have faithfully discharged his ministry, he may hear from the mouth of the Lord, those consoling words, addressed to the good servant, who had given to his fellow servants their measure of wheat in due season: "*Amen I say to you, he shall place him over all his goods.*"†

* Genesis xxxiii. 13.

† Matt. xxiv. 47.

CHAPTER LXV.

OF THE PRIOR OF THE MONASTERY.

The appointment of Priors is but too often productive of much evil in Monasteries; for, of these, some have been found so puffed up with pride, as to consider themselves second Abbots, and usurp absolute authority in the Monastery, exciting thereby quarrels and dissensions among the brethren. This is more particularly the case, in those houses, where the Prior is appointed by the same Bishop and Abbots, from whom the Abbot himself received his institution. The extreme folly of this usage is evident from the fact that it exposes the Prior to the danger of being carried away by pride and ambition from the very moment of his appointment; for he is apt to conclude, that, because he has derived his authority from the same source as the Abbot himself, he is, therefore, not subject to his jurisdiction.

The consequence is, that the community falls a prey to envy, jealousy, detraction,

quarrels, discord, and anarchy; and while the Abbot and Prior, by the fact of their being at variance, are exposed to the imminent danger of losing their souls, as they must needs be in this state of things, the brethren, by flattering the passions, both of the one and the other, run headlong to perdition. All these evils are imputable particularly to those who appointed the Prior. Wherefore, we deem it necessary, for the maintenance of peace and charity in the Community, that the government of his Monastery be left exclusively in hands of the Abbot. And if it be possible, let him appoint Deans, as we have before directed, to conduct under him all the affairs of the Monastery; so, that, by entrusting his authority to several, no individual may be tempted to pride.

Should, however, the circumstances of the Monastery require, or the Community respectfully and humbly request, that a Prior be appointed, and the Abbot deem it expedient, let him, after taking the opinions of the most virtuous among the brethren, choose whomsoever he pleases, and appoint him to the Priorship. The

Prior, thus appointed, will respectfully and submissively execute whatever is enjoined him by the Abbot, and do nothing contrary to his will or ordinances ; for the higher he is raised above others, the more fervent and exact should he be in following the rule. Should he be found addicted to vice, proud, or wanting in respect for the rule, let him be reprimanded four times ; if, after these repeated cautions, he be not amended, let him be subjected to regular discipline. Should he still continue obstinate, let him be removed from office, and another, duly qualified, appointed in his place. If after this, he be still restless and disobedient, let him be expelled from the Monastery. Let the Abbot, however, reflect that he must one day render an account to God of his entire administration, lest he should be influenced by envy or revenge.

CHAPTER LXVI.

ON THE PORTER OF THE MONASTERY.

Let there be placed, at the gate of the Monastery, a wise brother, of mature age, who is able to understand and reply to all questions that may be put to him by visitors; and whose grave habits will not permit him to wander from his post. He shall have a cell near the gate, that he may be at all times ready to attend to those who visit the Monastery. When any one knocks at the gate, or a poor person asks for an alms, he shall answer, "Deo gratias," or "Benedic," and, then hasten to satisfy their demands with all meekness and charity. The porter, should he require it, shall have a junior brother to assist him in the discharge of his duty. The Monastery, if possible, should be so constructed that all necessaries may be found within the enclosure, such as a mill, a garden, a bakehouse, and workshops for the different trades; so that it may not be necessary for the brethren to

go from home, which would be injurious to their souls. We wish this rule to be frequently read to the Community, that no one may be able to plead ignorance, as an excuse for its infringement.



CHAPTER LXVII.

OF THE BRETHREN WHO ARE SENT ON A JOURNEY.

Those who are to go on a journey, shall, before setting out, recommend themselves to the prayers of the Abbot and Community; and a remembrance shall be always made of all the absent brethren at the end of Compline.

On the day they return, they will prostrate themselves in the Church, at the end of each of the Canonical Hours, and beg of all the brethren to pray that God may grant them pardon of the faults they may have committed, by neglecting the custody of their eyes, or ears, or by indulging in idle conversation. Let no one presume to relate to others what he has

either seen or heard outside the Monastery; for much evil may arise from such communication. Whoever shall have the presumption to violate this prohibition, shall be subjected to the regular course of penance.

If any one presume to go beyond the enclosure, or anywhere, except where he has been sent, or to do anything, however trifling, without the consent of the Abbot, he shall be punished in a similar manner.



CHAPTER LXVIII.

OF THE MANNER IN WHICH A BROTHER IS
TO ACT, WHEN COMMANDED TO DO WHAT
IS IMPOSSIBLE.

If a brother be commanded to do any thing that is difficult, or even impossible, let him receive the command with all meekness and obedience; meantime, should he consider himself utterly unequal to the task imposed upon him, let him represent the matter to his Superior, calmly and respectfully, without pride,

resistance, or contradiction: if the Superior, after hearing what he has had to say, should still insist on the execution of the command, let the brother be persuaded that it is for his spiritual good, and, accordingly, trusting in the assistance of God, let him, for His love, undertake the work.

CHAPTER LXIX.

THAT NO BROTHER IS TO DEFEND ANOTHER.

Every precaution is to be taken, lest any brother should, under any circumstances, defend another, or become, as it were, his protector, no matter how closely connected by the ties of kindred the parties may be; for were this permitted, the Monastery would soon become a scene of discord and contention. Should any one presume to violate this prohibition, let him be punished most severely.

CHAPTER LXX.

THAT NO BROTHER IS TO STRIKE OR EXCOMMUNICATE ANOTHER.

In order to remove from the Monastery all occasion of presumption, we ordain, that it shall never be lawful for one brother to strike another, or to exclude him in any way, from the society of the brethren, unless he be authorized by the Abbot. Those who are found guilty of any fault, shall be publicly reprimanded, that others may be deterred from following their example. As regards those who have not attained the age of fifteen years, they shall be under the surveillance and control of all the brethren, whose mature age and prudence, qualify them for the discharge of these duties. Let these, at the same time, beware of exercising any undue severity towards their charge. Should any of them have the presumption to strike those who are more advanced in years, without the consent of the Abbot, or, even, to punish children with indis-

creet severity, he shall be subjected to the regular course of penance; for it is written: "*See thou never do to another what thou wouldst hate to have done to thee by another.*"*

CHAPTER LXXI.

THAT THE BRETHREN ARE TO OBEY ONE ANOTHER.

The brethren shall obey not only the Abbot, but also one another; for it is by this way they are to reach the kingdom of heaven. The junior brethren will, accordingly, obey their Seniors with all charity and solicitude, without prejudice, however, to the authority of the Abbot and subordinate superiors; for their commands must be always obeyed before those of private individuals. Should any brother be found contentious, let him be rebuked. If a brother be reprimanded by his Abbot, or senior, for any fault, however light, and if he perceive in the latter, even a

* Tobias iv. 16.

slight emotion of anger, or displeasure, let the brother prostrate himself, immediately, at his feet, and continue in that posture until he is appeased and gives him his blessing.

Should any one be found so proud and obstinate as to refuse to humble himself in this manner, let him be expelled from the Monastery.

CHAPTER LXXII.

ON THE VIRTUOUS ZEAL WHICH MONKS OUGHT TO HAVE.

As there is a bad and bitter zeal which is hateful to God, and leads to hell, so there is a good and virtuous zeal which is well pleasing in His sight, and conducts to His eternal enjoyment. Let the brethren then, exercise this latter zeal with the most ardent affection; that is, let them, as the Apostle says, "*In honour prevent one another;*" let them bear most patiently with each other's infirmities, whether of body or mind; let them endeavour

to surpass one another in the practice of mutual obedience; let no one seek that which he accounts useful for himself, but rather, what is profitable to another; let them love one another with a chaste, brotherly love; let them fear God, let them entertain a sincere, humble affection for their Abbot; let them prefer nothing whatever to Christ, and may He bring us unto life Eternal. Amen.

We have composed this Rule, that by its observance in Monasteries, we may give proof of our having attained, at least, some degree of virtue, and made a commencement of religious life. But as to those who are desirous of advancing with rapid strides in the way of Monastic perfection, let them consult the writings of the Holy Fathers, where they shall find rules and maxims, which, if they observe, will lead them to the sublimest sanctity.

For what page or what passage is there, either of the Old or New Testaments, that does not furnish a most perfect rule of

life; or what book of the Holy Catholic Fathers that does not point out to us the direct way that will bring us to our Creator?—and what else are the Conferences of the Fathers, their Institutes and Lives? What the Rule of our Holy Father, St. Basil, but examples of virtuous and obedient monks, and helps to the attainment of virtue? but to us who are slothful, sinful, and negligent, is left the blush of shame.

Whoever thou mayest be, then, who art hastening to thy Heavenly Country, observe faithfully, with the assistance of Christ, this least of rules, which we have drawn up for beginners, and, then, thou shalt come, with the help of God, to those greater and more elevated maxims and virtues of which we have spoken.

FINIS.

•

—

•

•

—

•

•

•

—

•



