The Longer Rules

Basil of Caesarea (c. AD 330–379)

SermonIndex.net / Church Fathers

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Introduction

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Preface

SINCE, by the grace of God, we who have set before ourselves one and the same end, namely, the life of piety, are met together in one place in the name of our Lord Jesus Christ; and you indeed are plainly desirous to learn somewhat of the things that concern salvation; I for my part must proclaim the righteous acts of God, remembering night and day how the apostle said: “By the space of three years I

ceased not to admonish every one night and day with tears." And the present time is most convenient for us, and this place provides quiet and complete freedom from the disturbances of the outside world. Let us therefore pray together, so that we may give to our fellow servants their portion of food in due season, and that you having received the word may, like the good ground, bring forth the perfect and manifold fruit of righteousness, as it is written.

I beseech you, therefore, through the love of our Lord Jesus Christ, Who gave Himself for our sins, let us apply ourselves to care for our souls. Let us lament the vanity of our past life. Let us strive for such things as will be for the glory of God, and of His Christ, and of the adorable and Holy Spirit. Let us not remain in this slothful ease, always losing through our slothfulness the present opportunity, and putting off to the morrow or distant future the beginning of our works, lest, being found unprovided with good works by Him Who demands our souls, we be cast forth from the joy of the bridechamber, shedding vain and useless tears, and lamenting our ill-spent life, at a time when repentance can no longer avail. "Now is the acceptable time," says the apostle, "now is the day of salvation. This is the age of repentance, that of reward: this of labour, that of recompense: this of patience, that of comfort. Now God is the helper of such as turn from the evil way: then He will be the terrible and inexorable examiner of all human deeds, words and thoughts. Now we enjoy His long-suffering: then we shall know His justice, when we shall rise again, some to eternal punishment, others to eternal life, and each shall receive according to his works. How long shall we defer our obedience to Christ, Who has called us to His heavenly Kingdom? Shall we not rouse ourselves to sobriety?

Shall we not recall ourselves from our accustomed manner of life to the careful life of the Gospel? Shall we not set before our eyes that terrible and notable day of the Lord, on which those who by their good works come to the Lord's right hand shall be received into the Kingdom of heaven, but those who by their lack of good works have been set on His left hand shall be enveloped in the fire of hell and everlasting darkness? "There," it says, "shall be the weeping and gnashing of teeth."

Now we say we desire the Kingdom of heaven, but we have no care for those things by which it may be gained. And though we undertake no labour to fulfil the Lord's commands yet we imagine in the folly of our heart that we shall receive equal honours with those who have resisted sin even unto death. Who has ever remained at home idle or asleep at the time of sowing, and then, when harvest has come, filled his bosom with sheaves? Who has ever gathered grapes from a vine which he has not planted and laboured for? Those who have laboured receive the fruits; honours and crowns are for conquerors. Who would ever crown him who had not even stripped to meet a foe? For it is necessary not only to conquer, but also to contend lawfully, according to the words of the apostle; that is, not to neglect even

the smallest of such things as are commanded, but to do each thing even as we have been ordered. For it is said: "Blessed is that servant, whom the Lord when he cometh shall find," not doing anywise, but "so doing." And "if thou hast offered rightly, but hast not divided aright, thou hast sinned."

But we, thinking perhaps that we have fulfilled one commandment—I would not say having actually fulfilled, for the commandments are joined one to another according to the sound meaning of Scripture, so that, if one be broken, the others are of necessity also broken—do not expect the wrath of God for those which we have transgressed, while for the keeping of one commandment we actually look for honours.

He who from the ten talents entrusted to him has retained one or two, and has restored the others, is not declared to be good because he has restored the greater part, but is shown to be both wicked and grasping because he has kept back the smaller part. Why do I say "kept back"? He that was entrusted with one talent, and gave back that very one whole and unharmed as he had received it, is nevertheless condemned because he did not add anything to that which was given him. He that has honoured his father for ten years and then inflicts one single blow upon him is not honoured as a benefactor, but is condemned as a parricide. "Go ye," said the Lord, "and make disciples of all the nations, teaching them," not to observe some things and neglect others, but "to observe all things whatsoever I commanded you." And the apostle writes in like manner: "Giving no occasion of stumbling in anything, that our ministration be not blamed; but in everything commending ourselves as ministers of God." For if all these things had not been necessary for the attainment of our salvation, all the commandments would not have been written; nor would they all have been prescribed of necessity for our observance. What is the use of my other virtues, if through calling my brother a fool I am in danger of hell? What is the use of being free from the majority of sins, if one is held in bondage by one single sin? For it is said, "Every one that committeth sin is the bond servant of sin." And what gain has he who is free from many diseases, if his body is afflicted with one disease?

So then, some one will say, is it not useless for the multitudes of Christians who do not keep all the commandments to keep any of them? In this connexion it is well to remember the blessed Peter, who, though he had done so many good deeds, and had received such great blessings, yet for his one fault was told: "If I wash thee not, thou hast no part with me." And I need not say that the actual occasion showed no negligence or contempt, but was rather a proof of his reverence and devotion.

Yet some one may say that it is written: "Whosoever shall call upon the name of the Lord shall be saved," so that the mere calling upon the name of the Lord is enough to save him that calls. Let him rather hearken to the apostle who says: "How shall

they call upon him in whom they have not believed? And if thou believest, hear the Lord Who says: “Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. For indeed when a man does the will of God, but not as God wills, nor with a disposition of love towards God, his zeal for good works is fruitless, according to the will of our Lord Jesus Christ, Who says: “This they do that they may be seen of men; verily I say unto you, they have received their reward. Wherefore Paul was taught to say: “And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing. And, in short, I perceive three different dispositions which by inevitable necessity lead us to obey. Either through fear of punishment we turn away from that which is evil, and so are of a slavish disposition; or, seeking to profit by the reward, we fulfil the commandments for the sake of our own benefit, and are accordingly like hirelings;

or else we do good for the sake of the good itself and from love of Him Who gave us the law, rejoicing that we are thus thought worthy to serve the glorious and great God, and so we have the disposition of sons. Nor will he who keeps the commandments from fear, and is always expecting the penalty of sloth, obey some orders and neglect others, but he will dread as equally terrible the judgment which comes upon every disobedience. Accordingly he is pronounced blessed who fears always with reverence. And he stands firm in the truth, for he can say: “I have seen God always before me, for he is on my right hand lest I should be shaken,” as never choosing to neglect anything that is right. Again, “Blessed is the man that feareth the Lord. Why? Because “he will delight greatly in his commandments. Wherefore it is not possible for those who fear to neglect any of God’s orders, or to perform them carelessly. Nor indeed will the hireling choose to transgress any of the commandments. For how will he win the reward of his labour in the vineyard, if he does not fulfil all he agreed to do? For if he come short in even one thing that is needful, he makes himself useless to his master. And who will pay a reward, so long as the damage remains, to him that has done the harm?

The third service is that of love. What son, seeking to please his father, and satisfying him in great things, will choose to grieve him in small matters? He will be all the more careful as he remembers the apostle’s words: “Grieve not the Holy Spirit of God, in Whom ye were sealed.”

In what category do those who transgress most of the commandments deserve to be classed? They neither serve God as Father, nor believe in Him as the promiser of great things, nor serve him as Master. “If I, then, be a father,” He says, “where is mine honour? and if I be a master, where is my fear? For “he that feareth the Lord will delight greatly in his commandments. But “through thy transgression of the law,” it says, “thou dishonourest God. And how, if we prefer the life of pleasure to the life of obedience to the commandments, can we expect for ourselves a life

of blessedness, fellow-citizenship with the Saints and joy among the angels in the presence of Christ? Truly such imaginations bespeak a foolish mind. For how shall I be with Job, if I have not received even ordinary affliction with thankfulness? Or how shall I be with David, if I have not shown myself long-suffering toward my enemy? Or how with Daniel, if I have not sought God with constant abstinence and laborious prayer? Or how with any of the Saints, if I have not followed in their steps? Who is so unfair an umpire as to judge him who has never contended to be worthy of the same crown as the victor? What general ever invited those who never turned up for the fight to share equally in the spoil with those who have been victorious? God is good, but He is also just.

And it is the nature of the just to recompense worthily, as it is written: “Do well, O Lord, unto those that are good and true of heart. As for those that turn back unto crooked ways, the Lord shall lead them forth with the workers of lawlessness. He is merciful, but He is also a judge. For He says: “The Lord loveth mercy and judgment. And therefore it is said: “I will sing of mercy and judgment unto thee, O Lord. And we have learned who they are that receive mercy, for He says: “Blessed are the merciful, for they shall obtain mercy. Thou canst see with what discernment He uses mercy, being neither unjustly merciful nor mercilessly unjust. For “the Lord is both merciful and just. Let us not then know God by halves, nor make His kindness an occasion of sloth. For this cause are thunders and lightnings, that His goodness may not be despised. He that maketh the sun to rise also punishes with blindness. He that giveth the rain also rains fire. Those show His goodness, these His severity. Let us then either love Him for those, or fear Him for these, that it not be said to us: “Or despisest thou the riches of his goodness and forbearance and long-suffering, not knowing that the goodness of God leadeth thee to repentance? but after thy hardness and impenitent heart treasurest up for thyself wrath in the day of wrath.

Since then it is impossible to be saved, unless we do those works which are according to the commandment of God, nor is it without danger to neglect any precept—for it is terrible arrogance to make ourselves the judges of our Lawgiver, and to approve some of His laws and reject others—let us who endure the conflict of piety and lead the life of calm and rest, regard such a life with honour, as being our fellow worker in keeping the Gospel decrees, and one and all take careful heed that no commandment escape us. For if the man of God must be perfect—as it is written, and as our words have already shown—it is before all things necessary that he be made perfect in every commandment, according to “the measure of the stature of the fulness of Christ”; for by the divine law a beast with a blemish, even if he was clean, was not accepted as a sacrifice to God.

If therefore anyone think that he is lacking in anything, let him bring it forth that all may examine it in common. For it is easier through the careful scrutiny of the many to find out that which is hidden, seeing that God allows us to find that for

which we seek, by means of the teaching and guidance of the Holy Spirit. Since, then, "necessity is laid upon me, and woe is unto me, if I preach not the gospel," so also there is equal danger for you, if you are slothful in your search, or if you show yourselves careless and negligent in the keeping of tradition, or in fulfilling it by good works. Wherefore the Lord says: "The word which I spake, the same shall judge him in the last day." And "that servant which knew not his Lord's will, and did things worthy of stripes, shall be beaten with few stripes; but he that knew, and did not, neither made himself ready according to his will, shall be beaten with many stripes." Let us pray then that I may blamelessly dispense the word, and that the teaching may bear fruit in you. And since, then, we know that the words of divine Scripture will rise up before us at the judgment seat of Christ—"For I will reprove thee," He says, "and set before thee thy sins"—let us hearken diligently to that which is spoken, and seek earnestly to carry out the divine decrees; for we know not on what day or at what hour the Lord will come.

1 Kiusdem Regulae Fusius Tractatae (rod adtod xat& mA&tO<). 2 This section is translated by E. F. Morison, St. Basil and his Rule, pp. 138-144, to which the present version is indebted. 3 Acts xx. 31. 4 Lk. xii. 42. 5 Mt. xiii. 23 § zpooxvvn-tod. % 2 Cor, vi. 2. K 1 The phraseology is almost identical with that of B.'s baptismal symbol, 227c. 4 Mt. xxv. 30. 829 Tim. 11,39 41. 4 Lk. xii. 43 omit add after xbproc*. © Gen. iv. 7 é&v d90&¢ wey (uév not in Sw. or Brooke-Maclean) xa. 1 Mt. xxviii. 19, 20 (shortened). The reference to Baptism is omitted here, though it occurs in the other quotations of this passage, see Index. HD iCoravinios 4: 3 Jn. viii. 34. Gaol ge ch ated 5 Joel ii. 32. 6 Rom. x. 14 énuxadrécovtat for émuxargowvta K. * Mt. vii. 21. 2 Mt. vi. 5** (conflated with xxiii. 5). a Cor. xiii. 3 xév for xat dcdv. * Pe. xyis8:

> Ps. oxil. 1 Ocdjoer with R"*ART against Ort of Sw.'s (g9) text. ® Read Ett pevotang tig BAkBnc.? Eph. iv. 30. 1 Mal. i. 6. 2 Ps. exil. 1, see 330a. 3 Rom. ii. 23. 4-Ps. exxy, 4, 5; OUPAS ex xis alba Eo po eg a he a 8 Ps. exxvi. 5. B.'s order agrees with that of Q°ART against Sw.'s (&) text. 1 Rom. 1. 4; 5 éavr@ for ceavt*. This is quoted in Ben. Reg. prol. perhaps only by a coincidence, as this part of B.'s prologue is not in Rufinus. See Intr. p. 34. 2-2 Dime I. 3 Eph. iv. 13,9. * Rufinus begins at this point. > 1 Cor. ix. 16 §. The appropriation of this text by B., read in the light of Mor. Ixx. 1f., suggests that he is now a bishop. But see Intr. p. 16. 6 Jn. xii. 48. 7 Lk. xii. 47, 48 (the two clauses are transposed) **,

1 Ps. 1. 21. B. has tag dyneti«g cov with B*R?T (Sw.'s B. text omits). 2 This is probably more than a preacher's commonplace. The eschatological motive played an important part in Fourth Century asceticism. Cf. Eusebius em. vang. i. 9, where celibacy is defended against heathen attacks. ' ' These things [v.e. the prosperity of the human race] are of little moment to us, who believe the world to be perishing and running down and reaching its last end."

I. — Concerning the Order and Sequence of the Lord’s Commandments

Since the word has given us licence to put questions, we ask first of all to be taught whether there is any order or sequence in the commandments of God, so that one comes first, another second, and so on; or whether all are inter-dependent, and all may be regarded as equally important so far as making a start goes, so that a man who so desires may be safe in beginning at any point he likes in the circle. Your question is an old one and was propounded long ago in the gospels, when the lawyer came to the Lord and said: “Master, which is the first commandment in the law?” And the Lord answered: “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind. This is the first and great commandment. And the second is like it. Thou shalt love thy neighbour as thyself.” The Lord Himself then assigned this order to His own commandments. He defined the commandment of love towards God to be the first and greatest; and next to it in order, and like it, or rather completing the first commandment and linked on to it, the commandment of loving one’s neighbour. Accordingly from what has been said, and from similar passages contained in the inspired Scriptures, it is possible to learn the order and sequence of all the Lord’s commandments.

1 The titles are not original. “ This title and the other similar ones are not found in old books. Nevertheless we found them in the printed editions and therefore preferred to make no change, all the more so because they seem to throw some light on things ” (Garnier). The questions, e.g. F. 15, are original, being found in Rufinus. F. 8, e.g., has the original question and the added title. 2 7.e. Rufinus has this as Ch. I in his composite book of Rules; see Intr. p. 29. 3 Cf. e.g. Deut. xxxii. 7. 4 Basil has just given them leave to do so, see 331p. 5 Mt. xxii. 36-39 conflated with Mk. xii. 28-81.

II. — Concerning Love towards God, and that the Inclination and Power to Keep the Lord’s Commandments are in Men Naturally

Speak to us first then of love towards God. For we have heard that we must love, but we seek to learn how this may be done.

Love towards God cannot be taught. For neither have we learned from another to rejoice in the light and to cling to life, nor did anyone else teach us to love our parents or those that brought us up. In the same way, or much more so, the learning of the divine love does not come from outside; but when the creature was made (I mean man) a certain Word was disseminated among men, having within itself the tendency towards an adaptation to love. The pupils in the school of God’s commandments having received this Word are by God’s grace enabled to exercise it with care, to nourish it with knowledge, and to bring it to perfection. Wherefore we also, welcoming your zeal as necessary for attaining our end, by God’s gift and your assistance of us in your prayers will strive to stir up the spark of divine love hidden within you according to the power given us by the Spirit. You must know that this virtue, though only one, yet as regards power accomplishes and comprehends every commandment. For “he that loveth me,” saith the Lord, “will keep my commandments. And again: “On these two commandments hang all the law and the prophets. And we shall not now try to survey the whole field accurately (for thus we should miss the whole meaning of the commandments by concentrating on details), but in so far as it is in our power and befits our present purpose we shall remind you of the love due from us to God.

But let me say this first: as regards all the commandments given us by God, we have received already from Him power to keep them, that we may neither feel aggrieved

as though anything strange were demanded of us, nor be elated as though we paid more than was given us. And by this power, if we work rightly and fittingly, we fulfil in godly manner the life of virtue; but if we corrupt its working we are carried away into vice. This is a definition of vice—an evil use, and one contrary to the command of the Lord, of things given us by God for good. Similarly, the virtue required by God may be defined as the use of them with a good conscience according to the commandment of the Lord. This being so, we may say the same about love. Having received a commandment —to love God—we possess the power to love implanted in us at the moment we were constituted. The proof of this is not external, but anyone can learn it from himself and within himself. For by nature we desire beautiful things though we differ as to what is supremely beautiful; and without being taught we have affection towards those near and dear to us, and we spontaneously show goodwill to all our benefactors.

Now what is more marvellous than the divine beauty? What thought has more charm than the magnificence of God? What yearning of the soul is so keen and intolerable as that which comes from God upon the soul which is cleansed from all evil and cries with true affection: "I am wounded with love"? Ineffable wholly and inexplicable are the flashes of the divine beauty; speech cannot express them, hearing cannot receive them. Though thou talk of the rays of the morning star, of the brightness of the moon or the light of the sun, all are worthless in comparison with its glory and fall short as far, compared with the true light, as the deep shades of a moonless night compared with the glow of the noonday sun. This beauty is unseen by fleshly eyes, and comprehended only by the soul and mind when perchance it has illumined some one of the Saints, and left in them the sting of intolerable yearning—Saints such as those who, weary of the present life, cried: "Woe is me, that my sojourning is prolonged." "When shall I come and appear before the presence of God?" And again: "To depart and to be with Christ, which is far better." And again: "My soul is athirst for God, the strong, the living One." And: "Lord, now lettest thou thy servant depart." Chafing at this life as it were a prison, those whose souls were touched by the divine yearning could thus scarce restrain their impulses. Yes, they had an insatiable desire to behold the divine beauty and prayed that their contemplation of the sweetness of the Lord might last on into life eternal. So then men are naturally desirous of beauty. But the good is properly fair and lovable. Now God is good, and all things desire good. Therefore all things desire God.

So then whatever is done rightly of free choice is also in us naturally, provided our thoughts have not been perverted by vice.

Therefore to love God is demanded of us as a necessary debt, which to the soul that cannot pay is the most intolerable of all evils. For to be alienated and estranged from God is more intolerable even than the punishments that await us in hell, and

more burdensome to him that experiences it than deprivation of light is to the eye, though no pain be attached, or deprivation of life to the living creature. But if there is natural affection towards parents on behalf of children, and this is proved both by the habits of animals and the disposition of mankind in early youth towards the mother, shall we not seem more stupid than infants, even wilder than beasts, if we remain loveless and alienated as regards our Maker? Even if we have not known His nature from His goodness, we ought to love Him and cherish Him exceedingly from the very fact of having been made by Him, and to cling continually to Him, as children cling to their mothers. But a benefactor ranks higher than those who are loved by natural impulse. And this trait, attachment to those who have given some good, is characteristic not only of men but also of nearly all animals. "The ox knoweth his master, and the ass his lord's crib. God forbid that the next words should be said of us: "but Israel doth not know me, and my people did not understand.

As for the dog and many similar animals, I need not say what great goodwill they show towards those that feed them. But if we naturally choose goodwill and affection towards our benefactors, and endure every labour in order to recompense them for what they have already done; what words can worthily describe the gifts of God, which are so many as to be innumerable, and so excellent that one alone is sufficient to make us render all thanks to the Giver? I will leave out the rest, which, though in themselves of surpassing extent and grace, are outshone by the greater gifts, as stars by the rays of the sun, and display an intrinsic grace less brilliant. For I have no leisure to leave the surpassing gifts and to measure the goodness of the Benefactor by the lesser.

Let us then pass over in silence the risings of the sun, the circuits of the moon, the varying temperatures of the air, the changes of the seasons, the water descending from the clouds or springing from the earth, the sea itself, the whole earth and what grows in it, the denizens of the waters, the tribes of the air, animals in their myriad variety, everything in fact that is ordained for the service of our life. But the supreme benefit (of creation) we could not pass over even if we wished. To be silent about it is absolutely impossible for any man with a sound mind and reasoning power; but to speak of it worthily is still more impossible. For God made man in His image and likeness, deemed him worthy of knowledge of Himself, equipped him with reason beyond all other creatures, allowed him to luxuriate in the inconceivable beauties of Paradise, made him ruler of all earthly things. Then when he had been deceived by the serpent and had fallen into sin, and through sin into death and its concomitants, God did not neglect him;

but first gave him a law as a help, set angels to guard him and care for him, sent prophets to reprove vice and teach virtue, frustrated the impulses of vice by threats, stirred up zeal for goodness by promises, made clear in advance the end of virtue

and vice by the frequent examples of many persons who served as a warning for others, and, to crown these and such-like mercies, was not estranged from mankind abiding in disobedience. For we were not neglected by the goodness of the Master, nor even did we hinder His love towards us, though we had insulted our benefactor by callous indifference to His gifts. On the contrary, we were called back from death and made alive again by our Lord Jesus Christ Himself. In Whom also the manner of beneficence is even more marvellous; for "being in the form of God, he thought it not a prize to be on an equality with God, but emptied himself, taking the form of a servant."

Moreover He took our weaknesses and bore our diseases, and was wounded on our behalf, that by His stripes we may be healed. And He redeemed us from the curse, having become a curse on our behalf, and underwent the most dishonourable death, that He might bring us to the life of glory. And He was not content merely to quicken us when we were dead, but He bestowed the dignity of divinity, and prepared eternal resting-places, surpassing all human thought in the greatness of their delight. What then shall we render to the Lord for all the benefits which He hath bestowed upon us? He is so good as to ask no recompense but is content merely with being loved in return for His gifts. When I think of all this—let me speak freely of my personal feelings—I fall into a fearful shuddering and terror, lest haply through carelessness of mind or absorption in vain things I should fall from the love of God and become a reproach to Christ. For he that now deceives us and is eager to make us forget our Benefactor, using every contrivance and worldly enticements, leaping upon us and attacking us to destroy our souls, will one day offer our carelessness as a reproach to the Lord, and will boast of our disobedience and apostasy. He neither created us nor died for us, yet he has kept us in his train following his disobedience and neglect of God's commandments. This reproach against the Lord and this boasting of the enemy seem to me harder to bear than the punishment of hell, namely that we should become to the enemy of Christ a subject for boasting and an opportunity for elation against Him Who died for us and rose again, to Whom on this account we are more abundantly debtors, as it is written.

Let this be enough about the love of God. For my purpose, as I said before, is not to say all—that is impossible—but under various heads to implant brief reminders in your souls, which shall stir up the divine longing. 2 ote 2: = F. 2-6 much shortened. 2 Lit. " 'a certain spermatic word was implanted in men." The Christian use of this expression goes back to Justin Martyr IT aay 13. 3 Ju. xiv. 23 7. 4 Mt. xxil. 40 xal of mp. xpéuavtor for xpguatar xalb of m9. K. 1 Cant. ii. 5 tetpmpévn dydrng eyo ci, Sw.'s (B) text omits elu. 2 Ps. exx. 5. ° Ps, xlii2. * Phin 995-5 Payxkii2. © tee 29, 1 ey. ft. 3. 2 Creation. _ + A number of phrases in the following passage are found in the liturgical thanksgiving of St. Basil: cixdéva, tov &VOpwrov, tod mapadetcou, tod Opews, vouov Zdaxev elc Bonlerav, dy yédouc ExéEatyoEV, QUAAXhY npOMh-

II. — CONCERNING LOVE TOWARDS GOD, AND THAT THE INCLINATION AND POWER TO KEE

TAs Tie dmeotpcpn, oby deraynov... Ax Pov (Brightman, Liturgies, p. 824f.). @ Phil, ii, 6,7. @ Isa. lii.4. 4 Gal. tik 184. © Ps. exvi. 12.

III. — Concerning Love towards One's Neighbour

To discourse on the commandment which is second in order and power will come next. We have said above that the law is the cultivator and nurseryman of those powers which have been implanted in us from the beginning like seeds. But since we have been commanded to love our neighbour as ourselves, let us learn whether we have power from God to fulfil this commandment too. Who does not know that man is a tame and sociable animal, and not a solitary and fierce one? For nothing is so characteristic of our nature as to associate with one another, to need one another, and to love our kind. So the Lord Himself first gave us the seeds of these things, and accordingly demands their fruits, saying: "A new commandment I give unto you, that ye love one another." And wishing to stir up our souls to keep this commandment, He demanded as a proof that we are His disciples, not signs and marvellous works—and yet He bestowed the working of these too in the Holy Spirit—but what says He? "By this shall all men know that ye are my disciples, if ye have love one towards another." And He links these commandments in such a way that He transfers to Himself benefits conferred on one's neighbour. For He says: "I was an hungred and ye gave me to eat," and so on. To which He adds: "Inasmuch as ye did it to one of the least of these my brethren, ye did it unto me."

Consequently, in keeping the first commandment one keeps also the second; and through the second one returns again to the first. And he who loves the Lord loves also, so it follows, his neighbour. For "he that loveth me" said the Lord "will keep my commandments." But "this" He says "is my commandment, that ye love one another, as I have loved you."? But again he who loves his neighbour fulfils love towards God, since God accepts the favour as conferred on Himself. Wherefore Moses, the faithful servant of God, showed such love towards his brethren, that he chose to be blotted out of God's book, in which he had been entered, unless the people were forgiven their sin. And Paul was bold enough to pray that he might be accursed from Christ on behalf of his brethren, kinsmen according to the flesh, wishing that he himself might be accepted as an equivalent for the salvation of all, after the pattern of the Lord. Though he knew all the time that it was impossible for

a man to be alienated from God who has sacrificed the grace of God because of his love for God in order to keep the greatest of the commandments, and that for this very reason he would receive manifold more than he gave. What we have already said is abundant proof that the Saints reached this measure of love towards one's neighbour.

1 See Rom. viii. 12. 2 Lit. " monastic." Cf. pict. Diss. ii. 10. Man is Céov juepov xat KOLaVixdy. 3. Jn. xiii, 34. 4 See Intr. p. 45. 5 Jn. xiii. 35. 6 Mt. xxv. 35. 7 Mt. xxv. 40.

IV. — Concerning the Fear of God

To those who are just being introduced to piety, instruction through fear is more profitable, according to the advice of Solomon, wisest of men, who said: “The fear of the Lord is the beginning of wisdom.” But you, who have passed the stage of infancy in Christ, and no longer need milk but are able to be perfected in the inner man by the solid food of teachings, require the more important commandments, in which the whole truth of the love in Christ is perfected; taking care, needless to say, lest the abundance of God’s gifts become a cause to you of heavier condemnation, if you show an ungrateful disposition towards your Benefactor. For, He says, “to whom they have committed much, of him will they ask the more.”

V. — Concerning the Avoidance of Distraction

This must indeed be recognised, that we cannot succeed in keeping any commandment at all, nor in the actual love towards God and our neighbour, if our minds are wandering now in one direction, now in another. For it is impossible to gain an accurate knowledge of any art or science, if one is always starting on fresh subjects; nor even to master one, without having recognised what befits the end in view. For it is necessary that actions should correspond with the aim since nothing right is accomplished by inappropriate methods. It is impossible to master the smith's art through the works of pottery; nor are athletes' crowns won by practising the flute. But for each end a proper and fitting labour is demanded. So also we practise successfully the art of being well-pleasing to God according to Christ's gospel, by retirement from the cares of the world and complete estrangement from distractions. Wherefore the apostle, although he had allowed marriage and deemed it worthy of blessing, contrasted its preoccupations with the cares that are concerned with God, as if the two were inconsistent, saying: "He that is unmarried is careful for the things of the Lord, how he may please the Lord: but he that is married is careful for the things of the world, how he may please his wife." So also the Lord bore witness to His disciples as regards their sincere and steady disposition, saying: "Ye are not of this world." And, in opposition to this, He testified that it was impossible for the world to receive the knowledge of God, or the Holy Spirit. "O righteous Father," He says, "the world knew thee not." And, "the Spirit of truth, whom the world cannot receive."

He then who would truly follow God must be loosed from the chains of attachment to this life. Now this is secured by complete retirement and forgetfulness of former habits. So that, unless we exile ourselves from fleshly relations and communications of this life, migrating as it were to another world in our habit of mind, as the apostle said—"Our citizenship is in heaven"—it is impossible that we should succeed in the aim of being well-pleasing to God, for the Lord said definitely: "So every one of you that renounceth not all that he hath cannot be my disciple." Having done this, it befits us to keep our hearts with all watchfulness, so as never to lose the

thought of God, or to defile the memory of His wonders with imaginations of vanity; but to bear about the holy thought of God with continual and pure memory imprinted in our souls, as it were an indelible seal. For thus we gain love towards God; which both stirs us up to work the Lord's commandments and is in its turn preserved by them in permanence and security. And this the Lord shows, saying in one place: "If ye love me, keep my commandments," and in another: "If ye keep my commandments, ye shall abide in my love"; adding with still more insistence: "Even as I have kept my Father's commandments and abide in his love."

He teaches us hereby to keep ever before us as the aim of the work set us the will of Him Who gave the order, and to direct our efforts towards Him, as also He says elsewhere: "I am come down from heaven, not to do mine own will, but the will of the Father that sent me. For as the arts of daily life, having set before themselves certain proper objects, accommodate their particular activities in accordance with these, so also, as there is one rule and canon prescribed for our works, to fulfil God's commandments in a manner pleasing to Him, it is impossible for our work to be carefully done unless it is performed in accordance with the will of Him Who has prescribed it. But in the careful endeavour to do our work as God wills we shall be joined to God in memory. For just as a smith in making, say, an axe, mindful of the man who set the task and having him always in his thoughts, plans the right shape and size and directs the work according to the will of him that ordered it—for if he forgets he will produce something other than or different from what he set out to make—so also the Christian, directing all his energies small and great to the fulfilment of God's will, at one and the same time accomplishes the work carefully and preserves the intention of Him Who gave the order and fulfils what was said:

"I have seen the Lord always before me, for he is on my right hand, lest I be shaken. And he performs what is commanded: "Whether ye eat or drink, or whatever ye do, do all to the glory of God. But if anyone corrupts the exactness of the commandment in doing it, clearly his memory of God is weakened. We ought therefore to fulfil every act as happening beneath the eyes of the Lord, and every thought as presided over by Him, remembering the voice of Him Who said: "Do not I fill heaven and earth? saith the Lord"; and: "I am a God at hand, and not a God far off"; and: "Where two or three are gathered together in my name, there am I in the midst of them. For thus fear will continue steadily, hating iniquity, as it is written, and insolence and arrogance and the ways of evil men, and love will be perfected, fulfilling the Lord's words: "I seek not mine own will, but the will of the Father that sent me," since the soul is steadily convinced that good deeds are acceptable with the Judge and Umpire of our life, while their opposites receive condemnation from the same source.

I think it must be added that even the commandments of the Lord cannot be performed with the intent of pleasing men. For no man turns to an inferior if he is

convinced a superior is present; but, if it should happen that something is acceptable and pleasing to the more important person, but seems undesirable and reprehensible to the less important, then he values the acceptance of the superior man but disregards the censure of the inferior. But if this be the case with men, will any soul that is truly sober and healthy, convinced of the presence of God, leave off acting to please God and turn to the good opinion of men? Or will any such soul neglect God's commandments and be enslaved to human customs or conquered by public opinion, or be talked over by dignitaries? Remember the state of mind of him who said: "The lawless spoke idle words, but not according to thy law, O Lord." And again: "And I spoke in thy testimonies before kings and was not ashamed."

A dn: xiv. 23°94; 2 Jn. xv. 12 add éyo after xa8ac. $ HX. xxxai. 32. 4 See Rom. ix. 3. > Prov. i. 7 Kuptov with AC, Sw.'s (B) text cod. § See Heb. v. 12. 7 Lk. xii. 48 dratraoovew for aithoovow. 1 1 Cor. vii. 32, 33 d&pécer for d&péon (twice) K. 2 Jn. xv. 19 byeic odx eoté 2x tod xdcuov tTobtov**, S Ji rxvil, 20, 2 Jnl xiv. 17: = Phil, 111.720; 6 Lk. xiv. 33 trégyovew éavtod for adtod br., elvar before pov. 1 Jn. xiv. 15 thehoate for thpgcete K. ons XV 20. > Jn. vi. 38 éx for dné K, add matpdc after pe. > Ps. Xviz8: 61 Corcx.otr . © Jer, xxiii. 23 odyt (Sw. B. wh odyt). 7 Jer. xxiii. 24. Bas. with A xal od (Sw. B. odyt). 8 Mt. xviii. 20 &xov for of. 2 Pscemx. 165.

VI. — The Necessity of Retirement

A retired habitation is a help to the soul in avoiding distraction. For to have one's life always mixed up with those who are fearlessly and scornfully disposed towards the exact observance of the commandments is shown to be harmful by the words of Solomon, who teaches us: "Be not a companion of an angry man, nor abide with a wrathful friend; lest thou learn his ways and get snares to thy soul." And, "Come ye out from among them, and be ye separate, saith the Lord" points in the same direction. Accordingly our first step is to seek a retired habitation, lest through eyes or ears we receive incitements to sin and imperceptibly become accustomed to it, and impressions and forms of things seen or heard abide in the soul causing destruction and loss; and in order that we may be able to continue in prayer. For thus we should overcome previously formed habits, in which we lived alienated from the commandments of Christ—this entails no small struggle, to overcome one's accustomed mode of life, for habit strengthened by lapse of time gains the strength of nature—and we shall be able to rub out the stains of sin by toiling in prayer and assiduous meditation upon the will of God; to which meditation and prayer it is impossible to attain in a crowd, which distracts the soul and introduces worldly cares. Who ever in a crowd could fulfil the precept: "If any man would come after me, let him deny himself"? For we must deny ourselves and take up the Cross of Christ, and thus follow Him.

But to deny oneself means complete forgetfulness of the past and retirement from one's own will, in which it is very hard, almost impossible, for a man to succeed when he lives in promiscuous intercourse. Indeed mixing in such a life impedes even the taking of one's cross and following Christ. For preparedness to die on Christ's behalf, and the mortification of one's members that are upon the earth, and to stand in battle array to meet every danger that comes upon us for the name of Christ, and to be indifferent towards this present life—this is to take up one's cross; the obstacles put in the way of which by the intercourse of common life we see to be great. In addition to all the many other things, the soul, looking at the crowd of offenders, in the first place has no opportunity to perceive its own

sins and to become contrite by penitence for its misdeeds, but by comparison with worse people acquires pretensions to virtue; secondly, led away from the precious memory of God by the tumults and distractions which common life naturally introduces, it is not only deprived of exultation and joy in God, and of delighting in the Lord, and tasting the sweetness of His words, so as to say: “I remembered God and rejoiced” and: “How sweet are thy words unto my throat, sweeter than honey unto my mouth”; but also it grows accustomed to complete contempt and forgetfulness of His judgments, than which it could suffer no greater or more deadly evil.

1 Jn. v. 30 add natpdc after ue K. 2) Pe, exix. 8d: 3 Ps. cxix. 46. 4 Cf. Ep. ii (to Greg. Naz.): “ Quiet is the first step in our sancti- fication.” 5 Prov. xxii. 24, 25. & 2 Cor. vi. 7. 1 Lk. ix. 23 én0civ for epyecOon K, dnapvynckobe for dpvnckoOw K. * Could B. have been a bishop when he wrote this? See Intr. p. 16. A modern bishop immersed in activities might well speak in similar terms. > As did the martyrs, see Intr. p. 43. - * cod xowod Biov. Cf. 346m where 6 xowavinds log = the community ife. > Ps. Ixxvii. 3. Bas. omits xhprov of Sw.’s (&) text with R@AT. 8 Ps. cxix. 103 nippdvOny, Sw. (B) cdppdvOny.

VII. — That it is Necessary, with a View to Pleasing God, to Live with Like-minded Persons, and that Solitude is Difficult and Dangerous

Since your words have convinced us that a life lived with those who are contemptuous of the commandments of God is fraught with danger, we want to learn in due course, whether the man who has retired from such should live privately by himself, or join with like-minded brethren who have chosen the object of religion. I recognise that the life of a number lived in common is more useful in many ways. To begin with, none of us is self-sufficient even as regards bodily needs, but we need one another's help in getting necessaries. For just as the foot has certain powers but lacks others, and without the help of the other limbs neither finds its own strength sufficient for endurance nor has the support of what is lacking, so in the solitary life both what we have becomes useless and what we lack becomes unprocurable, since God the Creator ordained that we need one another, as it is written, in order that we may be linked with one another. But apart from this the fashion of the love of Christ does not allow us to look each at his own good. For "love" we read "seeketh not its own." Now the solitary life has one aim, the service of the needs of the individual. But this is plainly in conflict with the law of love, which the apostle fulfilled when he sought not his own advantage but that of the many, that they might be saved.

Secondly, in such separation the man will not even recognise his defects readily, not having anyone to reprove him and to set him right with kindness and compassion. For it often happens that reproof even from an enemy induces in a good man a desire to be cured; but a skilful cure of sin is carried out by a man who has loved sincerely. "For he that loveth chasteneth diligently. Such a guide it is difficult to

find in solitude, unless one has already formed a link with him in community life. There happens to him in consequence what has been said: “Woe to the solitary man, since if he fall there is none to raise him up. And many commandments are easily performed by a number living together, but not by a solitary man; for by doing one commandment another is hindered. For example, when we visit a sick man we cannot receive a stranger; when we bestow and distribute the necessaries of life—especially when these ministrations have to be performed at a distance—we neglect work; so that the greatest commandment of all and that which conduces to salvation is neglected, and neither is the hungry fed nor the naked clothed. Who then would choose the idle and fruitless life in preference to the fruitful life which is lived in accordance with the commandment of the Lord? Now all of us who have been received in one hope of our calling are one body having Christ as head, and we are severally members one of another.

But if we are not joined together harmoniously in the close links of one body in the Holy Spirit, but each of us chooses solitude, not serving the common welfare in a way well-pleasing to God but fulfilling the private desires of self-pleasing, how, when we are thus separated and divided off, can we preserve the mutual relation and service of the limbs one to another, or their subjection to our head, which is Christ? For it is impossible to rejoice with him that is glorified or to suffer with the sufferer when our life is thus divided, since it is impossible for the individual monk to know the affairs of his neighbour. In the next place, no single man is sufficient to receive all spiritual gifts, but according to the proportion of the faith that is in each man the supply of the Spirit is given; consequently, in the common life the private gift of each man becomes the common property of his fellows. “For to one is given the word of wisdom, to another the word of knowledge, to another faith, to another gifts of healing, etc. Each of which gifts the recipient has as much for others’ sake as for his own. So that of necessity in the community life the working of the Holy Spirit in one man passes over to all the rest at once.

Now all you who have read the Gospels know the great danger incurred by the man living alone, who has one gift perhaps, and makes it useless by idleness, digging a hole for it in himself. Whereas when a number live together a man enjoys his own gift, multiplying it by imparting it to others, and reaps the fruits of other men’s gifts as if they were his own.

Further, living together has other benefits, all of which are not easily enumerated. For it is both more useful than solitude for keeping the good things given us by God, and as regards warding off the external attacks of the enemy a rousing from sleep by the watchers is safer, should it happen to any man to slumber in that sleep which leads unto death, which we have been taught by David to pray may not be our fate, when he said: “Lighten mine eyes, lest I sleep in death.” Further, to the sinner it is easier to depart from sin when he fears the condemnation passed

by a number in agreement, so that the words apply to him: “Sufficient to such a one is this punishment, which was inflicted by the many”; while the virtuous man receives much assurance when the many approve and assent to his work. For if in the mouth of two or three witnesses every word shall be established, much more stedfastly to be sure will he who accomplishes a good work be confirmed by the testimony of the many. But the solitary life has another danger besides what we have mentioned. First and greatest comes that of self-pleasing; for having no one to test his work, a man will think he has reached perfection in the commandment. And secondly, having shut up his character unexercised he neither recognises his defects nor knows his progress in good works, since he has taken away all the material for doing the commandments.

For wherewith shall a man show humility, if he has no one in comparison with whom to show himself humble? Wherewith shall he show compassion, when he is cut off from the communion of the many? How can he practise himself in long-suffering, when there is none to withstand his wishes? If a man says he finds the teaching of the divine Scriptures sufficient to correct his character, he makes himself like a man who learns the theory of building but never practises the art, or who is taught the theory of working in metals but prefers not to put his teaching into practice. To whom the apostle says: “Not the hearers of the law are just with God, but the doers of the law shall be justified.”

For, behold, the Lord for the greatness of His love of men was not content with teaching the word only, but that accurately and clearly He might give us a pattern of humility in the perfection of love He girded Himself and washed the feet of the disciples in person. Whose feet then wilt thou wash? Whom wilt thou care for? In comparison with whom wilt thou be last if thou livest by thyself? How will that good and pleasant thing, the dwelling of brethren together, which the Holy Spirit likens to unguent flowing down from the High Priest’s head, be accomplished by dwelling solitary? So it is an arena for athletics, a method of travelling forward, a continual exercise and practising in the Lord’s commandments, when the brethren dwell together. It has as its object the glory of God according to the commandment of our Lord Jesus Christ Who said: “Let your light so shine before men that they may see your good works and glorify your Father which is in heaven.” And it keeps the stamp of those Saints told of in the Acts, of whom it is written: “And all that believed were together and had all things common.” And again: “And the multitude of them that believed were of one heart and soul; and not one of them said that aught of the things which he possessed was his own; but they had all things common.”

1 B.’s clearest exposition of the advantages of Community life. See Intr. p. 44 and Hp. ccxcv, where common life is recommended to the monks as the life of the apostles. 2 grapauvOntov. The rendering comes from R. “neque quod deest ab aliquo possit requiri.” 3 Cf. 1 Cor. xi. 21 Cor, xii. 5, 5 Prov. xiii. 24. 6 uh

mooevabévra xat& tov Blov. A spiritual guide is unobtainable by an ascetic who goes straight from the world to the desert. It os possible to leave the coenobium for the anchorite's cell and to continue confessions to the spiritual guide who helped one in the coenobium. See Clarke, pp. 109-113, for a full discussion of this passage. The second class of monks in Ben. Reg. 1 is that of the anchorites who come to their life "monasterii probatione diuturna." This was a regular practice in post-Basilian Greek monachism (see Clarke, p. 130). B. seems to be recognising without approving it.

1 Keel. iv. 10 obal 8& ta Evil, St. dv méoy, odn Zotw 6 eyelowy. Sw. (B) xat ovat abt tH Evi Stav néon xak uh } Sedtsp0g eyetoar adrdv. 2 An important passage, see Intr. p. 45; ef. 369c. 3 1 Cor. xii. 8-10 (shortened) §]. Charismatic gifts in the coenobium are presupposed, see Intr. p. 42f. * 7 xowavxd io, cf.. This very remarkable passage shows that in B.'s view the community as a whole could alone fulfil the Christian ideal. Coenobitism rests in the last resort on this, and not on economic or even spiritual advantages accruing to the individual from the presence of companions. 1 Ps. xiii. 3. Bas. reads wou after dp0adyotcg with RARU against Sw.'s (B) text. 2 9 Cor. li. 6 éexetdv for ixavov**. 3 wovactiny Caj. 4 Rom. ii. 13 add tod before vénov (twice) K.

VIII. — Must a Man First Renounce All and then Come to the Life that is after God’s Will? Concerning Renunciation

Since our Lord Jesus Christ after much demonstration confirmed by many actions says to all: “If any man comes to me let him deny himself, and take up his cross, and follow me”; and again: “So therefore whosoever he be of you that renounceth not all that he hath, he cannot be my disciple,” we think that this commandment extends to the many things alienation from which is necessary. For first of all we who have given up the hidden things of shame renounce the devil and the lusts of the flesh, and physical relationships, and human friendships, and any manner of life which conflicts with the strictness of the gospel of salvation. And, what is still more necessary, he that has put off the old man with his works, which waxeth corrupt according to the lusts of deceit, renounces himself. He renounces also all affections of this world which can hinder the aim of godliness. Such a man will consider his true parents those who in Christ Jesus begat him through the Gospel; as his brethren, those who received the same spirit of adoption; and he will deem all possessions foreign to him, as indeed they are. In a word, how can he to whom the whole world has been crucified on account of Christ, and he to the world, be partaker any longer of the cares of the world? For our Lord Jesus Christ goes to extremes in hatred of the soul and denial of self, when He says:

“If any man will come after me, let him deny himself, and take up his cross”; and He added then: “And follow me. Again: “If any man cometh unto me, and hateth not his father, and mother, and wife, and children, and brothers, and sisters, yea, and his own life also, he cannot be my disciple. Accordingly perfect renunciation consists in a man’s attaining complete impassivity as regards actual living and having “the sentence of death,” so as to put no confidence in himself. Whereas its beginnings consist of alienation from external things, such as possessions, vain-

glory, the common customs of life, or attachment to useless things. Examples are given us by the holy disciples of the Lord: John and James, who left their father Zebedee and even the boat, their sole source of livelihood; Matthew, who rose up from the receipt of custom itself and followed the Lord, not only leaving the gains in the custom-house, but also despising the dangers that were likely to come upon himself and his family at the hands of the authorities for leaving the accounts of the custom-house in disorder; Paul, to whom the whole world was crucified, and he unto the world.

So he who is seized by the vehement desire of following Christ can no longer care for anything to do with this life. Not for the love of parents or relations, should it be in opposition to the commands of the Lord, for then the words apply: "If any man cometh unto me and hateth not his father and mother etc. Not for the fear of men, so that any part of his duty is affected by it, according to the example of the Saints who said: "We must obey God rather than men. Nor for mockery at good works on the part of those without, so as to be influenced by their contempt. But if anyone wishes to know with accuracy and clearness the vigour which is linked with the desire of those who follow the Lord let him remember the words of the apostle about himself, spoken for our instruction: "If any man thinketh to have confidence in the flesh, I yet more: circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as touching the law a Pharisee; as touching zeal, persecuting the Church; as touching the righteousness which is in the law, found blameless. Howbeit what things were gain to me, these have I counted loss for Christ. Yea verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus our Lord;

for whom I suffered the loss of all things and do count them to be but dung, that I may gain Christ. Now let me say something bold but true. If the apostle likened the privileges given by God in the law for a season to the loathsome matters which are cast out from the body, which we hasten to remove out of sight, thinking them hindrances to the knowledge of Christ and the righteousness that is in Him and conformity with His death, what would anyone say about the regulations of men? And what need is there to confirm the word by arguments of ours and the examples of the Saints, when we are able to adduce the actual words of the Lord and convince by their means the trembling soul, as He declares clearly and unanswerably: "So therefore whosoever he be of you that renounceth not all that he hath, he cannot be my disciple"? And elsewhere He says first: "If thou wouldest be perfect," and then adds: "Go, sell that thou hast, and give to the poor"; ending with "Come, follow me. And it is clear to every fair-minded man that the parable of the merchantmen conveys the same lesson. "The kingdom of heaven" it says "is like unto a man that is a merchant seeking goodly pearls: who having found one pearl of great price went and sold all that he had, and bought it.

For it is clear that the precious pearl is used as an example of the heavenly Kingdom, which the word of the Lord shows us we cannot attain unless we have first sacrificed, in order to win it, all our possessions together—riches, fame, family, and whatever else is commonly cherished.

In the next place, the Lord declared that it is impossible to gain one's end when the mind is divided among a variety of cares, saying, "No man can serve two masters"; and again, "Ye cannot serve God and mammon. We must choose therefore the one heavenly treasure, that we may have our heart in it. "For where thy treasure is, there will thy heart be also. If then we reserve to ourselves some earthly possession and corruptible riches, our mind is buried therein as it were in mud, and in consequence our soul cannot see God, nor can it be stirred to desire the heavenly beauty and the good things stored up for us in God's promises. In fact these things are unattainable without an undistracted and passionate desire leading us to ask for them and lightening the toil necessary to win them. Renunciation then, so we have seen, is a loosing of the chains which bind us to the present material and transitory life, a freeing from human obligations, making us more ready to start on the God-ward way. It is an opportunity without drawbacks of acquiring and using those precious things which are "more to be desired than gold and much precious stone. And, in brief, it is a removal of the human heart to the citizenship in heaven, so as to be able to say, "Our citizenship is in heaven. And, greatest of all, it is the beginning of our being made like unto Christ, Who "though he was rich, yet for our sakes became poor";

which likeness unless we have first attained, it is impossible to reach the manner of living prescribed by the Gospel of Christ. For how can contrition of heart, or humility of mind, or freedom from anger, grief, worries, and, in brief, from all harmful passions of the soul, be achieved in the midst of wealth and the cares of this life, attachment to and familiarity with external things? Finally, when a man is not allowed to be careful even about necessary things, such as food and clothing, who could suppose that he may be detained by the bad cares of wealth as if by thorns, which hinder the seed sown by the Husbandman of our souls from bearing fruit? For our Lord said: "But these are they which fell among the thorns, which are choked by cares and riches and pleasures of life, and bring no fruit to perfection."

ddl ere: 4 hh RF 2 Mt. v. 16. 3 Acts il. 44. * Acts iv. 32 add 4 before xapSix and duyh K. See Intr. p. 44 and Holl p. 161 for the Scriptural basis of B.'s common life. 5 Much shortened. 8 Mt. xvi. 24 conflated with Lk. xiv. 26. Lk xiy..33. 1 Mt. xvi. 24. 2 Lk. xiv. 26 civ before uxdyrh>. 3 For another definition see, and cf. 324. 4 Cf. 2 Cor.-i. 9. 5 Lk. xiv. 26. § Acts v. 29. 1 Phil. iii. 4 omit &doc*; 5 CHAov for CHAog K; 6, 7, 8 omit ve K, judy for wov*. 2 ike xiv. 33. 3 Mt. xix. 21 omit toic¢ before rrwyoic K. 4 Mt. xiii. 45, 46 6¢ ebpdy for ededv 8¢ K, éxdadnos for mémpaxe*. 5 Mt. vi, 24. 8 Mt. vi. 21 %otm after cov**,

IX. — Should the Man who Joins those who are Consecrated to the Lord Relinquish his Property to his Relations without Distinctions, even to the Bad among Them?

Since the Lord said: “Sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me”; and again: “Sell that ye have, and give alms”; I consider that the man who leaves his family with such an end in view ought not to feel contemptuously towards his possessions, but to make an accurate survey of them all, as consecrated henceforward to the Lord, and dispose of them with all care, either personally if he has the power and necessary experience, or through men who have been chosen for the work after careful testing and have given proof of their powers of faithful and wise administration. He must realise that it is dangerous either to leave them to his relations or to dispose of them through any chance-comer. For if the man who is entrusted with the care of the King’s property, though often he has filched nothing from the store but only lost by neglect the interest he might have gained, is not absolved from blame; what condemnation must we expect them to undergo who have been slothful and negligent in the administration of possessions already dedicated to the Lord? Will they not be subject to the condemnation of the negligent? As it is written: “Cursed is every one that doeth the works of the Lord negligently. We must be always on our guard lest under pretext of keeping one commandment we be found breaking another.

For it is fitting that we should neither fight nor spar with bad men, since “the Lord’s servant must not fight”; but he that is badly treated by his kinsmen according to the flesh must remember the Lord’s words: “There is no man that hath left house,

or brethren, or sisters, or father, or mother, or wife, or children, or lands"—not just left them but "for my sake and the gospel's, who shall not receive a hundred-fold in this time, and in the world to come eternal life. Certainly we should warn the bad men of the sin of sacrilege, according to the commandment of the Lord: "If thy brother sin, go, show him his fault etc."; but to engage in litigation with them before secular tribunals is forbidden by the word of piety, when it says: "If any man would go to law with thee, and take away thy coat, let him have thy cloke also. And, "Dare any of you, having a matter against his neighbour, go to law before the unrighteous, and not before the Saints? And let us summon them to appear before the latter, paying more heed to our brother's salvation than to the abundance of possessions. For the Lord having said: "If he hear thee," added, "thou hast gained" not thy money, but "thy brother. But it often happens that to make the truth plain we condescend to plead, when the originator of the ill deed challenges us to arbitration;

we do not take the initiative, but obey the summons, not to satisfy our private feelings of anger or strife, but to reveal the truth. For thus we shall liberate even the aggressor, unwilling though he be, from evil, and shall not ourselves transgress the commandments, as ministers of God free from strife and covetousness, firmly insisting on the manifestation of the truth, and in no way transgressing the prescribed limits of zeal.

(Re 5)? © Ps? xx 10; 2 Phil. iii. 20. 2-2) Cor. vii 9.4 4 Lk. vii. 14 ** (loosely cited). 5 Rufinus renders: Si oportet eum qui seruis Dei sociari uult relinquere indifferenter propinquis suis portionem facultatum suarum? 6 Mt. xix. 21 omit toig before rrwyois K. ? Lk. xii. 33. 1 For B.'s teaching on property see B. 85, 92, 94, 187, 304, 305, 308; Mor. xxxi; cf. Clarke p. 82f. for a discussion of apparent inconsistencies. lik 6} as\ Kf. 6-4. 8 3 Jer. xviii. 10 Sw. (B) omits mé&c. 4 2 Tim. ii. 24 Y. 5 Mk. x. 29 ob% gotw Sori for od8eig got bc **, matéox before untéox K, add 7 yovaixa K, omit 2nd égvexev; 30 (shortened) ¢ od for édy, omit viv *, 6 Mt. xviii. 15 gunet7 for ducerhon *, omit etc ce. 7 Mt. v. 4U oe for oo. **,

X. — Should All who Come be Received? Or if Not, which Persons? And Should they be Admitted at Once or after Probation? If after Probation, of What Sort?

Since our loving God and Saviour Jesus Christ proclaims: “Come unto me, all ye that labour and are heavy laden, and I will give you rest,” it is perilous to reject those that come to the Lord through us and wish to take upon them His kindly yoke and the burden of His commandments that raises us to heaven. Yet we must not allow any to tread the hallowed ground of these precepts with unwashed feet. But just as our Lord Jesus Christ asked the young man that came to Him about his former life, and having learned that it was good, bade him fulfil what was still lacking to perfection and then allowed him to follow, so, obviously, it befits us to learn the former life of applicants. If they have already led a good life we shall deliver to them the more perfect precepts; but when they are turning from an evil life or have set out from a state of indifference towards the strict life of the knowledge of God, then we must examine their characters, whether they are unstable and prone to sudden decisions.

For we must suspect the shiftiness of such men as these, who in addition to their failing to benefit themselves actually cause harm to others, by producing reproaches and falsehoods and slanders about our work. But since all things are rectified by care and the fear of God masters every defect of the soul, we must not despair straightway even of these, but induce them to submit to an appropriate course of training, testing their decision by time and laborious exercises, so that we may accept them safely if we find in them stedfastness, and otherwise send them away

while they are still outside the community; the test will then involve no risk to the brotherhood. We must find out whether a man who has been involved in sins confesses the hidden things of shame despising the same, and becomes his own accuser; by which he both puts to shame and renounces his companions in evil doing, according to the words of the Psalmist, “Depart from me, all ye workers of iniquity,” and makes his future life secure from a further fall into like sins. One method of testing may be applied to all, whether they are completely humble and devoid of false shame, so as to accept the lowliest tasks, if it be reasonably decided that their work at such tasks would be useful. And when each man, after full examination by those who are competent to make skilful investigation, has been accepted as a vessel serviceable unto the Master and ready for every good work, then let him be numbered with those who have dedicated themselves to the Lord. When a man from the higher ranks of society aspires to humility after the likeness of our Lord Jesus Christ, it is especially necessary to prescribe some task which is distasteful to worldlings, and to watch whether with full conviction he presents himself to God as a workman that needeth not to be ashamed.

tCor wil. 2 Mt. xviii. 15. 3 For the treatment of novices cf. F. 15, B. 97, 112; Cass. Inst. iv. 3; Ben. Reg. lviii. 4 Mt. xi. 28.

XI. — Concerning Slaves

When slaves who are under the yoke flee to the brotherhoods, they should be admonished and made better, and then restored to their masters. So doing we imitate the blessed Paul, who, though he had begotten Onesimus through the gospel, yet sent him back to Philemon, persuading the servant that the yoke of slavery borne in a manner well pleasing to the Lord renders him worthy of the Kingdom of heaven, and exhorting the master not only to forbear his threats against Onesimus, remembering the words of his true Master: "If ye forgive men their trespasses, your heavenly Father will also forgive your trespasses," but also to have kinder feelings towards him—writing thus: "For perhaps he was therefore parted from thee for a season, that thou shouldest have him for ever, no longer as a servant, but more than a servant, a brother beloved." Should, however, the master be evil, giving unlawful commands and constraining the slave to transgress the commandment of his true Master our Lord Jesus Christ, then it is necessary to take energetic measures to prevent the name of God being blasphemed by that servant's doing anything displeasing to God. The measures will consist in preparing that slave to endure the sufferings that will be inflicted upon him if he is "to obey God rather than man," or in the acceptance by those who have received him of the troubles that may come upon them on his account, as it pleases God.

pes: vis 8.0 2 See 2 Tim. ii, 21. ° No time limit is imposed for this noviciate. See Ep. xxiii for methods of treating novices. 4 Mt. vi. 14 omit suiv*, add td mapartdyata Sudy. DG NIE

XII. — How the Married are to be Received

Married men who want to be admitted to such a life as ours must be questioned whether their action is approved by their wives, according to the apostle's commandment, "The husband hath not power over his own body," after which the applicant may be received before a number of witnesses. For obedience towards God takes precedence of everything else. But if the other party dissent and resist the step caring little for pleasing God, then let the apostle's words be remembered, "God hath called us in peace"; and let the Lord's commandment be fulfilled, "If any man cometh unto me, and hateth not his own father, and mother, and wife, and children, and the rest, he cannot be my disciple." For obedience towards God takes precedence of everything else. However, we have known many cases in which through earnest prayer and perseverance in fasting the life of chastity has been attained, since as a result of bodily austerities the Lord often leads the recalcitrant to acquiesce in a right decision.

1 Philemon 15, 16 (shortened). 2 See Acts v. 29. 3 Tf B.'s advice was followed, great friction must have arisen. The question was dealt with at Gangra (Can. 3). The Council of Chalcedon forbade the reception of a slave into a monastery without the master's leave (Can. 4). Cf. Greg. Naz. Hp. Ixxix; Jer. Hp. Ixxxii. 6; Ben. Reg. ii. and Theod. Cant. Poen. viii: Graecorum monachi seruos non habent, Romani habent. 4 1 Cor. vi. 4. 5 1 Cor. vil. 15, taken to mean that the man who has been called to the monastic life must not allow scruples to interfere with his response. 6 Lk. xiv. 26 civoat before pabyth. 7 Garnier interprets this to mean that reception was provisional only, liable to be annulled if the consent of the partner was not obtained. But (a) nothing in the text supports this view, note the double pro-nouncement that obedience is unconditional; (b) such cases did exist and cause scandal, as is shown by the decrees of Gangra, directed against Hustathius, to whom B. owed much of his system; (c) in Mor. \xxiii. 1 B. allows separation if one is hindered in godliness; (d) F. 11 allows the reception of slaves on whom unlawful commands are imposed.

oo XIII.

XIII. — That the Practice of Silence is Beneficial for Novices

The practice of silence is beneficial for novices. For, if they control the tongue, they will both give sufficient proof of continence and will learn in quiet, eagerly and attentively, from those that are skilled in instruction, how they must ask questions and answer each individual question. For there is a tone of voice and symmetry of language and appropriateness of occasion and special vocabulary which are peculiar to the religious, and can only be learned by the man who has unlearned his former habits. Now silence both induces forgetfulness of the past through lack of practice and affords leisure to learn good habits. Accordingly a novice must keep silence, except of course for the psalmody, unless he is constrained either by a special need concerning the care of his own soul or the unavoidable necessity of the work he has in hand, or by some question that is put to him.

XIV. — Concerning those who after Making a Profession to God Try to Annul their Profession

Every such man that has been received into the brotherhood and then has annulled his profession must be looked on as sinning against God, before Whom and to Whom he made a profession and undertaking. “But if a man sin against God,” it says, “who shall pray for him?” For a man who dedicates himself to God and then springs away to another form of life has committed sacrilege, for he has stolen away himself and robbed God of His votive-offering. It is only reasonable that the brethren’s door be no longer opened to such men, not even for a mere sojourn for the sake of shelter as they pass by. For the apostolic rule is plain, which bids us withdraw from every unruly man, and refrain from intercourse with him, in order that he may be ashamed. 1 Cf. B. 208. Note that this Rule, with 26, 27, 38, 39, 49, 51, 53, 54 alone among the Longer Rules has no Scripture proof-texts.

2 R. uses the question and part of the answer of 15, with the concluding words of 14. 3 1 Sam. ii. 25. B. differs considerably from Sw.’s (B) text. x Vi

XV. — At What Age Should we Allow Professions to be Made, and When May we Consider the Profession of Virginity to be Valid?

Since the Lord says: “Suffer the children to come unto me,” and the Apostle praises him who from a babe has learned sacred letters, and elsewhere enjoins the bringing up of children in the nurture and admonition of the Lord, we judge every time, even that of early youth, to be fitting for the reception of novices. Those who are bereft of parents we accept without more ado, and become fathers of orphans after the example of Job’s zeal; but such as are under their parents’ control, when they are brought by them in person we receive in the presence of a number of witnesses, so as not to give a handle of accusation to those who seek one but rather to stop every unjust mouth that utters blasphemy against us. Accordingly we must receive them in accordance with the above principle, but it is expedient that they be not numbered and enrolled with the body of the brethren immediately—so that in case of failure on their part no reproaches fall on the life of godliness. They should be trained in all godliness as common children of the brotherhood, but both houses and meals, of boys and girls alike, should be kept separate, so that neither boldness nor excessive freedom towards their elders be engendered, but owing to rarity of meeting reverence for seniors be preserved. (Two other dangers will thus be obviated:

the encouragement to sin that arises from seeing the punishments inflicted on their elders for neglect of duty, should they ever happen to be careless, and the elation which often arises imperceptibly, when they see their seniors stumbling in matters where their own conduct is correct. For he that is childish in mind is no better than the child in years. So that it is not surprising if the same faults are often

found in both. Furthermore it is inexpedient for the young through intercourse with their elders to show premature and rash zeal as regards those things in which their elders owing to their age are naturally decorous.

Therefore both for the above reasons and because it is seemly in other respects, it is right to keep the apartments of the boys and the elders separate. Besides, the house of the monks will not be disturbed by the repetition of lessons necessary for the young. But let the prayers ordered for daily use be common both to boys and elders. For both boys are commonly stirred up by the zeal of their elders and the seniors get no small help in prayer from the presence of children. But as regards sleep and rising, the hours of meals and their quantity and quality, let a separate régime and manner of life be prescribed suitable for boys. Let a monk of some age be put in charge of them, surpassing the rest in experience and with a reputation for patience; able to correct the sins of youth with fatherly compassion and skilled words, while he applies to each offence the appropriate remedies, so that at the same time he both punishes the sin and trains the soul in impassivity. For example: has a boy been angry with his comrade? Then let him be compelled to appease him and serve him in a manner befitting the offence. For the habit of humbling oneself cuts out, so to speak, anger from the soul, just as pride as a rule engenders it in us. Has a boy touched food between meals? Let him go without food for the best part of the day. Has he been caught eating in a greedy or rude fashion? Let him be debarred from food at meal time and be compelled to see the rest eating as usual, so that he is punished by abstinence and taught to behave himself. Has he uttered idle words, insulted his neighbour, told lies, or said any other forbidden thing? Let him be disciplined in the stomach and by enforced silence.

Moreover, their literary studies must be appropriate to their ideal. Thus their teachers will use the language of the Scriptures, and in place of myths will tell them stories of wonderful deeds and educate them by maxims drawn from the Proverbs and offer rewards for remembering both words and things, so that they accomplish their purpose with delight and mental relaxation finding neither tedium nor offence in their studies. And such pupils being rightly trained will easily attain attention and learn to avoid mental dissipation, if they are regularly examined by their tutors as to their thoughts and wanderings of imagination. For youth, being simple and guileless and unaccustomed to falsehood, confesses readily the secrets of the soul and, to avoid being caught frequently dwelling on forbidden subjects, a boy will avoid wrong thoughts and keep recalling his mind from them, fearing the shame entailed by the scoldings he will receive.

So the soul must be led to practise good immediately and from the outset, while it is still plastic and soft, pliable as wax, and easily moulded by the shapes pressed upon it. So that when reason is added and the power of discrimination it may run its course, starting from the elementary lessons it has already learned and the

examples of religion delivered to it; reason will suggest utilitarian motives, habit will make success easy. At this point we must allow the profession of virginity, since it is now valid and takes place with the person's own consent and judgment, reason being fully developed. Henceforward rewards and punishments are awarded by the righteous Judge to the virtuous and sinners according to their desert. We should bring in the Church authorities as witnesses of their consent, so that by their means the consecration of the body may be hallowed as an offering to God, and their witness may confirm the event. "For in the mouth of two or three witnesses shall every word be established. For thus the zeal of the brethren will avoid calumnies, and those who after making a profession try to annul it will be given no loophole for shameless conduct. But let him that does not accept the life of virginity, since he cannot care for the things of the Lord, be dismissed before the same witnesses.

Moreover, when a lad has made his profession after careful examination and consideration—which latter he should be allowed to have by himself for a number of days, so that we do not seem to snatch at him—then at last we must receive him and number him among the brotherhood, to share the same house and food as his seniors. One thing I omitted to say, and I had better add now. Since some crafts must be practised from childhood, when any of the boys seem fitted to learn, we do not forbid them to spend their days with the teachers of the craft. But at night we restore them to their comrades, with whom also they must take their meals.

1 2 Thess. iui. 6, 14 {. 2 BeBatav; perhaps = " safe." For the institution of permanent vows see Clarke pp. 107-109. Dom Butler Benedictine Monachism p. 122 retracts his former view. "Mr. Lowther Clarke shows reason for believing that St. Basil did institute formal monastic vows, and I have no difficulty in acquiescing in his judgment." The chief evidence is found here and in Hp. cxcix. 18, 19, where B. is clearly introducing as a new principle, possible only because the Church is advancing, the irrevocable character of the monastic profession. A virgin breaking her vow is guilty of adultery. The innovation did not win general approval, so we judge from B.'s cautious expressions ("it is my judgment," "we do not recognise," "T think it becoming"). See also Hp. cexvil. 60. 3 See note to title of F. 14. 4 Mk.x.14. © See 2 Tim. iii. 15. 6 See Eph. vi. 4.? See Job xxix. 12.

8 The only reference to girls in the Rules. They were of course under the sisters who formed part of a double monastery. Elsewhere (Hp. excix. 18) 16 or 17 is mentioned as the age for a girl's profession. 1 B. was offered a teaching post on his return from Athens (Ep. ccx. 2). A completely different ideal of education for Christians in the world is sketched in Hom. 22. 1 Cf. Greg. Nyss. Vit. Macr. 962p, where the Wisdom literature is said to have been studied by B.'s sister as a child. 2 cobs meoeatétas Tig éxxAnotac. Clearly the bishops (cf. Hus. H.H. vil. 5), but probably B. avoided naming the bishop of the diocese as if he had jurisdiction over B's. foundations. This is an important landmark in monasticism. At this point it

comes to terms with the official Church. 3 Cf. Ben. Reg. lix. offerant filium suum coram testibus.

4 Mt. xviii. 16 uaptieey after terdv, otabhoetat for orxOF. XVE-

XVI. — Whether Continence is Necessary for the Man who would Lead a Religious Life

Clearly the rule of continence is necessary. In the first place the Apostle numbers it among the fruits of the Spirit. Secondly, he says that through continence it comes to pass that our ministration is not blamed—“in labours, in watchings, in fastings, in pureness.” And elsewhere: “In labour and travail, in watchings often, in hunger and thirst, in fastings often.” And again: “Every man that striveth in the games is temperate in all things.” And the buffeting of the body and bringing of it into bondage is accomplished by nothing so much as by continence. For the ferment of youth and its inability to resist impulses is controlled by continence as by a bit in a horse’s mouth. For “delicate living is not seemly for a fool,” as Solomon says. But what is more foolish than a comfortable body and youth at the mercy of impulses? Wherefore the Apostle says: “And make not provision for the flesh to fulfil the lusts thereof.” And, “she that giveth herself to pleasure is dead while she liveth.” And the example of the rich man’s luxury makes continence necessary for us, lest what was said to the rich man be said to us: “Thou in thy lifetime receivedst thy good things.”

That incontinence is a fearful thing, the Apostle showed, when he mentioned it among the characteristics of apostasy and said: “In the last days grievous times shall come. For men shall be lovers of self.” Then after enumerating various forms of vice he added, “slanderers, incontinent.” And Esau was accused of incontinence as the greatest of vices, since he sold his birthright for one meal. And the first disobedience came to man through incontinence. All the Saints were famous for continence. The life of all the Saints and holy men, and the example of the Lord Himself when He sojourned in the flesh, will help us in this respect. Moses received the Law as a result of long continence in fasting and prayer, and heard the words of God “as if a man spoke to his own friend.” Elijah was deemed worthy of the vision of God at a time when he too had practised a similar measure of continence. And

what of Daniel? How did he come to behold marvellous visions? Was it not after the twentieth day of his fast? How did the Three Children quench the power of the fire? Was it not by continence? And John's whole life was inaugurated by continence. Even the Lord began His appearance by this. In speaking of continence we mean not complete abstinence from food—for this entails a violent dissolution of life—but abstinence from pleasures practised with a view to destroying the mind of the flesh and achieving the end of godliness.

To sum up, what things those who live by lust desire to enjoy, continence in respect of these is necessary for such as order their life with a view to godliness. The practice of godliness does not refer only to the pleasures of the table, but extends also to abstinence from everything that hinders religion. So that the strictly continent man will not master his stomach and be worsted by human ambition; he will not overcome base lust only, but will no longer be subject to wealth, nor any other unworthy passion, whether anger or dejection or any of the things by which untrained souls are naturally enslaved. For I should be inclined to say that what we see in regard to all commandments, that they are closely connected and that it is impossible for one to be observed in isolation apart from the others, is seen most of all in the case of continence. For he that is continent as regards reputation is humble; he that is continently disposed towards money fulfils the Gospel measure of poverty; he that is continent as regards wrath and anger has put away anger. The strict method of continence ordains limits for the tongue, boundaries for the eyes, and restraint in hearing for the ears; he who does not observe these is incontinent and intemperate. Dost thou see how round this one commandment all the commandments are grouped as in a chorus?

' See Gal. v. 23 (Gk. éyxpatewx, Eng. vss. temperance). 2 See 2 Cor. vi. 3. 3 See 2 Cor. vi. 5. 4D} Corexd oie 5 1 Cor. ix. 25. 6 Prov. xix. 10. 7 Rom. xin. 14. Salhi, eo6 ® Lk. xvi. 20. Tim. iii 13) 2tomit on 1 Ex. xxxill. 11 ae dv et tig AwAhoou (v.1. AxAhoer) TH Eavtd (v.l. Eavtod) ptrw (Sw.... mpdg tov Eavtod etdov); of. Deut. ix. 9. Pano: 3 See Rom. vui. 6. 4 A fuller definition of ¢yxpdétevw is found in.

XVII. — That it is Necessary also to Refrain from Laughter

This, neglected by most people, deserves no small watchfulness on the part of ascetics. For to be overcome by incontinent and immoderate laughter is a mark of incontinence and shows that a man has not his emotions under control, and does not suppress the frivolity of his soul by a strict rule. It is not unseemly to reveal merriment to the extent of a cheerful smile, though only so far as Scripture allows when it says: “When the heart is merry the face rejoices”; but to shout with loud laughter, and allow the body to shake involuntarily, does not befit one who has his soul under control, or is of proved virtue, or has command of himself. This sort of laughter also Ecclesiastes reprobates, as specially subversive of the stability of the soul—“I said of laughter, it is error.” And, “as the noise of thorns under the pot, so is the laughter of fools.” And the Lord seems to have experienced the necessary affections of the flesh and whatever emotions testify to virtue, such as weariness on the one hand and compassion for the afflicted on the other; but never to have made use of laughter, so far as we may judge from the narrative of the gospels. Rather He pronounced those who are controlled by it to be unhappy.

Let us not be deceived by the ambiguity of the word laughter. For it is often the custom of Scripture to call the joy of the soul, and its cheerful feelings at good fortune, laughter. So Sarah says: “God made laughter for me.” And, “Blessed are ye that weep now, for ye shall laugh.” And the passage in Job—“He will fill a true mouth with laughter.” For in all these places the word is used for spiritual joy in place of hilarity. Accordingly he who rises superior to all affections, and suffers, or at least betrays, no incitement from pleasure, but remains continent and firm in the face of every harmful pleasure, he is the true continent man. Such a man is obviously free from all sin. But sometimes one must refrain even from things permitted and necessary for life, when refraining means the benefit of our brethren. As the Apostle says: “If meat maketh my brother to stumble, I will eat no flesh for evermore.” And having a right to live of the gospel, he did not use the right, lest he should give offence to the gospel of Christ.

Continence therefore takes away sin, weans from lusts, mortifies the body with its natural passions and desires; it is the beginning of spiritual life, the introducer of eternal blessings, and it destroys the sting of pleasure. For pleasure is the great bait used by evil; owing to it we men most readily fall into sin; by it every soul is dragged to death as if by a hook. So whosoever is not unmanned or cozened by it has attained complete avoidance of sins. But if such a one has escaped most, but is mastered by one, he is not continent; just as he is not healthy who is troubled by one bodily illness, and he who is lorded by anyone, whoever it be, is not free. Other virtues being practised in secret are seldom apparent to men; but continence makes the possessor conspicuous the moment one meets him. For as firm flesh and clear skin characterise the athlete, so the Christian is betokened by emaciation of body and paleness, which is the bloom of continence, showing that he is truly an athlete of Christ's commandments. For he overcomes his enemy by the weakness of his body, and displays his strength in the contests of religion, as it is written: "When I am weak, then I am strong.

How profitable it is only to see the continent man, reluctantly and sparingly using the necessaries of life, paying nature her dues as a burdensome service, discontented when the time comes to be occupied with them and quickly springing away from table to attend to his work. For I think that no words touch the heart of him who is intemperate in eating or move him to alter his habits so much as merely meeting the continent man. This, I think, is the meaning of eating and drinking to the glory of God; so that even at the table our good works shine forth to the glorifying of our Father Who is in heaven.

1 Prov. xv.'13. * Here follows in some texts, though absent from the best MSS. and deemed by Garnier a gloss: 'Solomon, wisest of men, confirms the word saying, The fool lifteth up his voice in laughter, but a wise man will scarce smile quietly" (Eeclus. xxi. 20). Of. Ben. Reg. vii (tenth grade of humility) where the same passage is quoted. 2 Heels ui 2: * Kecl. vii. 6 &¢ gevh tév dxavOdv NAC (Sw. B om. tév), obta¢ 6 yéhwg AC (Sw. B om. 6). 5 See Lk. vi. 25, ® Gen. xxi. 6 6 Ocdg with Heb., Sw. Kugtoc. AY 9 a ge 8 Job viii. 21 dnO.wdy 88 ordux (Sw. drnOuwady). ° The sense is fixed by the context. Cf. yatpe gc trupdv of the famous hymn, familiar in B.'s circle (cf. Greg. Nyss. Vit. Macr. 986s). 1 1 Cor. viii. 138. 2 See 1 Cor. ix. 12. 3 For the monks as athletes cf. Hist. Laus. passim and especially ch. xviii Macarius of Alexandria. ' ' This was the method of his asceticism. If ever he heard of any feat, he did the same thing, perfectly." Cf. also Basil's 2nd Homily on Fasting 11a.

49 Cor, xii. 10.

XVIII. — That it is Necessary to Eat All that is Set before Us

We must of necessity lay down this principle also, that continence is indispensable for those that contend for piety if they are to achieve the requisite “buffeting” of the body. For “every man that striveth in the games is temperate in all things.” But to avoid falling into the same error as the enemies of God, who are branded in their conscience as with a hot iron, and therefore abstain from meats, which God created to be received by the faithful with thanksgiving, we should taste every kind of food when opportunity is given, to show to the onlookers that to the pure all things are pure and that every creature of God is good, and nothing is to be rejected if it be received with thanksgiving; for it is sanctified through the word of God and prayer. But in so doing we must continually keep continence in mind, using the cheaper foods and bare necessaries to the extent of our need, though even in them shunning the harmfulness of satiety, and refraining entirely from what ministers to pleasure. For thus we shall extirpate the vice of voluptuaries and cure, so far as lies in us, those who are branded in their conscience with a hot iron, and free ourselves from the suspicion of falling into either extreme. “For why is my liberty judged by another conscience?” Continence betokens a man who has died with Christ and mortified his members that are upon the earth. We know it to be the mother of temperance, the winner of health, the potent remover of hindrances to the bearing of good fruit in Christ. Since, as the Lord says, the cares of this world, and the pleasures of life, and the lusts of other things choke the word, and it becometh unfruitful. Even the demons flee continence, for the Lord Himself taught us that “this kind goeth not out save by prayer and fasting.”

XIX. — What is the Measure of Continence?

As regards the vices of the soul, there is one measure of continence, namely complete abstinence from all that tends to harmful pleasure. But as regards food, different men have different needs, which vary according to age and occupation and proportionately to the habit of the body; so also is the measure and fashion of the use of food. And so it is impossible that all who are being trained in godliness should be comprehended under the same rule. But having defined the measure to be observed by those of the ascetics who are in health, we allow those responsible for the discipline to make wise deviations from it to meet individual circumstances. For it is not possible to deal with every single case in my instructions, but only with the broad outlines of generally applicable teaching. For whether it be invalids wanting strengthening food, or a man otherwise exhausted after strenuous toil, or one who needs food to prepare him for labour such as a journey or other hard task, the superiors will always arrange according to the need, following the saying: “They were parted unto all according as each had need. It is impossible therefore to fix the same hour for taking food, or the same manner or measure; but let the satisfying of the need be the aim in each case. For to have the stomach full to excess, and weighed down with food, entails a curse, since the Lord said: “Woe unto you, ye that are full now”;

and renders the body itself useless for activities, prone to slumber, and exposed to injuries. Nor indeed should we make pleasure the end of eating, but utility in order to preserve life, avoiding the intemperance of pleasure. For to be enslaved to pleasures is nothing else than to make one’s belly one’s god. For since our body, being always emptied and diminished, needs to be filled—on which account our appetites for food are natural—the right principle of the use of food prescribes the filling up of what has been emptied in order to support the animal nature, whether the need be for dry or liquid nourishment.

Whatever then is calculated to free us from our need with the least trouble, that is to be employed. The Lord Himself shows this by the manner in which He entertained

the wearied multitude in the desert, “lest they should faint in the way.” For though He had the power to extend the miracle in the desert by devising a sumptuous repast, He prepared a meal for them so frugal and simple as to consist of barley loaves and a little fish besides the bread. Drink is not even mentioned, since all could get water, which is available by nature for all, and is sufficient for our needs; unless indeed such a beverage is harmful to anyone owing to his infirmities and therefore to be avoided in accordance with Paul’s advice to Timothy. In fact all things which are manifestly harmful are to be avoided. For it is incongruous to take food in order to sustain the body and then by means of this very food to wage war with the body and hinder it in observing the commandments. The same principle teaches us to accustom our soul to avoid what is harmful, however pleasurable it be. We must however by all means prefer what is easily procured, so that we do not under pretext of continence take pains to get expensive foods, seasoning our dishes with costly condiments. But in each district we must choose what is easily procurable and cheap and ready for the use of the public, of imported foods using only such as are essential for life, such as oil and the like, and whatever is necessary for invalid’s diet, and that only if it can be got without fuss and disturbance and distraction.

* 1 Cor. ix. 25. 2 See 1 Tim. iv. 2. 3 See Tit. 1. 15. * 1 Tim. iv. 5. Cf. B. 92 and Hom. Quod Deus non auctor est malorum. 5 Hither failure to lead an ascetic life or Manichean condemnation of what God has created. et Cor. x, 29: 7 See Col. iii. 3, 5. 8 Ga@pootvncg. 9 See Mk. iv. 19. 10 Mt. xvii. 21 added in K. 1 The spirit of this answer is reproduced by Benedict xxxiv, xxxix, xl. Acts iv. 35 is quoted in answer to the question, Should all fare alike 2? The measure (mensura) of food and drink is discussed. Special allowances are left to the discretion of the prior. For monastic fare in Bas.’ coenobia cf. Ep. ii. 6, cevii. 2 (compared unfavourably with Egypt).; 2 This applies to a great deal of the Rules. 3 Acts iv. 35. 4 Lk. vi. 25. 5 See Mt. xv. 32.

XX. — What is the Method of Receiving Guests, so far as Food is Concerned

Vainglory and men-pleasing and doing things for display are absolutely forbidden to Christians in every matter; since he who performs the actual command to be seen by men and receive glory, loses the attendant reward. And those who have accepted every form of humiliation because of the commandment of the Lord must be exceedingly careful to shun every form of vainglory. But since we see worldlings ashamed of the humility of poverty and providing plentiful and expensive food whenever they receive a guest, I fear lest the same disease may attack us unwittingly, and we be convicted of being ashamed of the poverty pronounced blessed by Christ. For just as it does not befit us to procure from outside silver vessels or crimson hangings or soft cushions or diaphanous robes, so also it is unfitting to devise food much different from our daily diet. For that we should run round seeking out what is not required for essential needs, but is devised for miserable pleasure and deadly vainglory, is not only disgraceful and inappropriate to our professed aim, but does no common harm, when the luxurious who measure happiness by the pleasures of the belly see us also engaged in the same cares as distract them. For if luxury is evil and to be avoided, we must never choose it. For nothing that is condemned can be right temporarily. For they that give themselves to pleasure and anoint themselves with the choicest myrrh and drink strained wine are condemned by the Scripture.

And because of pleasure the widow is said to be dead, though still alive. The rich man was deprived of Paradise owing to his luxury here. What then have we and costly expenditure in common? Has a stranger come to see us? If he is a brother and has the same ideals as ourselves, he will recognise the familiar table. For he will find with us what he left at home. But suppose he is tired after his journey? Then we give him just so much as will alleviate his fatigue.

Another has come from the life of the world. Let him learn from works what words did not teach him, and let him receive the pattern and example of our frugality. Let him have abiding memories of the table of Christians and poverty borne without shame for Christ's sake. But if he takes no notice of these, but rather mocks at them, he will not trouble us a second time. But when we see certain rich men who put the enjoyment of pleasures in the forefront of blessings, we grieve much on their account because, spending all their life on folly and having made pleasure their god, they do not perceive that they are receiving their portion of blessings in this life, by their luxury here, and are speeding to the fire prepared for them and its scorching heat. If ever we get an opportunity, we do not hesitate to explain these things to them in person.

But if we too are to be guilty of the same fault and according to our opportunities both seek pleasures and make preparations for display, then I fear we shall seem to be building up what we are destroying, and in judging others shall condemn ourselves in that our life is insincere and we assume different guises from time to time, even going so far as changing our clothes when we have to meet illustrious persons. But if this is disgraceful, much more disgraceful is it that our table should be altered on account of luxurious-living men. The life of the Christian is consistent, and has one aim—the glory of God. "For whether ye eat or drink, or whatsoever ye do, do all to the glory of God," says Paul speaking in Christ. Whereas the life of men of the world is inconsistent and varied, constantly altered in different ways to please chance-comers.

So also, if thou alterest thy table for thy brother's pleasure piling up the food and fussing over it, thou art accusing him of being an epicure and by thy preparations reproaching him with gluttony, since thou art convicting him of delight in such things. Have we not often guessed who or what was expected after seeing the appearance and quality of the preparations? The Lord did not praise Martha, cumbered about much serving, but said: "Thou art anxious and troubled about many things; but few things, or only one, are needed"—"few," referring to the preparations: "one," referring to the end, the satisfying of the need. Thou knowest what food the Lord Himself put before the Five Thousand. Then there is Jacob's prayer to God: "If thou wilt give me bread to eat and raiment to put on," not "If thou wilt give luxuries and costly things. What says Solomon, wisest of men? "Give me neither poverty nor riches, but provide what is necessary and sufficient, lest I be filled and become false and say, Who seeth me? or lest I become poor and steal and use profanely the name of my God. He thus defines riches as satiety and poverty as complete absence of the necessaries of life; and means by sufficiency having neither a deficiency or superfluity of necessaries. But sufficiency has a different meaning in different cases according to the state of the body and its needs in view of the work to be done.

For one man needs food more in quantity and more nourishing on account of his toil, another lighter food suitable in every way to his condition because of his weakness; but all alike need the cheaper and easily procurable kinds. Howbeit on every occasion careful preparation and a hospitable table are essential, provided we never pass the bounds of what is necessary. Let this be the limit of our hospitality, what is required by the needs of each visitor. "As using this world," we read, "and not abusing it. Now unnecessary expenditure is abuse. Have we no money? So let it be. Are our barns not full? Our life is lived from day to day, and the labours of our hands ensure its continuance. Why should we spend the food given by God to the hungry on the pleasures of the luxurious? In so doing we sin doubly, inflicting on the one side the sufferings caused by want and on the other the consequences of satiety.

1 See Jn. vi. 9. 2 See 1 Tim. v. 23. 3 In Ep. ii. 6 bread, water and vegetables are said to be enough. 4 Cf. Mor. xxxviii. 5 The monks are Christians par excellence; cf. 365a, 366d. 4 Cf. Mor. xxxviii. 1 Cf. Amos vi. 6. 2 See 1 Tim. v. 6. = 1.Cor..x: 31. tke Al muphitn for Bopubdty K, read drtyav 8é gor ypela 7 Evdc. * Gen. xxviii. 20 édv 86¢ wor &otov oauyeiv, xat udrtrov meprBarécban (Sw. édv... 6 Osd¢... 8 wor x7.) 8 Prov. xxx. 8; 9 Bas.... xal (Sw. B + vd) abtépm... nevouevog (Sw. mevnOetc)... tod Ocod pov (Sw.'om. pov). 4 1 Cor. vil. 31 &¢ xedpevor for xa! yp. **, cH xdouw for tov xdcpov K, nal py for dg ph **.

XXI. — The Necessary Arrangements for Sitting and Reclining at the Time of Lunch and Dinner

Since we have a commandment of the Lord, Who in every place accustoms us to humility, that we should choose the lowest seat when we recline at lunch, the man who strives to do everything according to the commandment must of necessity not fail to observe this order. Should there be visitors from the world at table with us, it is fitting that we should become an example to them in this respect, that they should not be puffed up or seek the pre-eminence. But where all come together with the same object, so that at every opportunity they give a proof of their humility, it is incumbent on each according to the Lord’s commandment to choose the lowest seat; yet to push contentiously to secure it is to be reprobated as destructive of good order and the cause of confusion. And to be unwilling to give way to one another and to struggle for this will make us as bad as those who strive for the pre-eminence. Wherefore in this matter, carefully noting and practising what is fitting, we should leave the order of sitting down in the hands of him to whom it has been entrusted, as the Lord warned us when He said that the ordering of these things pertained to the master of the house. For in so doing we shall bear with one another in love, doing all things decently and in order; and we shall not show by our stubborn and vehement contradiction that we are practising humility to impress the multitude and win popular favour, but rather shall achieve genuine humility by our obedience. For contradiction is a greater proof of pride than occupying a chief seat, when we have taken it in obedience to orders.

1 golotwy 7% Setrvwv. Does B. mean that they had one meal or two? The title is not original, and the answer itself only speaks of detototg. B. 136 shows that a monk late for lunch (7d &ptortov) went hungry tillnextday. Hp.1i.6 speaks of one meal only. Benedict prescribed a single meal for half the year, mid-September to Lent,

taken about 2.30 p.m. Undoubtedly B. aims at one meal only, but with considerable latitude for concessions. See F. 19 where ill-health or hard work entitles a monk to special treatment. The Egyptian Coenobia had two meals a day, see Ladeuze, Le Cénobitisme Pakhomien, p- 298f. The midday meal in Serm. Asc. 322a is at the 6th hour. 2 See Lk. xiv. 10.

XXII. — What is the Clothing Fitting for a Christian?

Our discourse has already shown the necessity of humility, and simplicity, and cheapness and economy in every direction, so that the causes of distractions occasioned by bodily needs may be few. Accordingly our discourse on clothing must follow the same objects. For if it behoves us to strive to be last of all, in this matter also, to be sure, the last place is to be chosen. For just as the vainglorious strive to attain reputation by their outward covering of clothes, ambitious to be gazed at and courted for the expensiveness of their garb, so clearly it befits him who has abased his life to the uttermost in humility to choose in this matter also the lowest possible. For just as the Corinthians are blamed, in the public feasts because by their extravagance they put to shame those who have nothing, so clearly in the common and conspicuous use of clothes adornment above the common standard puts the poor man to shame by comparison. Since the apostle says: "Mind not high things, but condescend to things that are lowly," let each man examine himself, which it is more fitting Christians should resemble, those who live in kings' houses and are clothed in soft raiment, or the messenger and herald of the Lord's advent, than whom no greater has arisen among men born of women. I mean John, the son of Zacharias, whose clothing was of camel's hair. Moreover the Saints of old went about in sheep-skins and goat-skins.

The apostle has taught us the end to be aimed at in a single phrase, saying: "Having food and raiment, we shall be therewith content," as if to say that we need covering only; let us not fall any more into the forbidden vanity of embroidery and the ostentation which proceeds from it—to say nothing worse. For these evils were later importations into human life caused by vain contrivances. But the original use of coverings is clear, for God Himself gave it to those in need. For "God made them coats of skins," it says. For the covering of our shameful parts such use of clothes was sufficient. But since there is another object also, that of being warmed by coverings, both things must have been aimed at, to cover our shameful parts, and to be protection against the inclemency of the weather. Since however of the actual clothes some are very useful, others less so, it befits us to prefer whatever

can be made to serve several needs, so that the principle of poverty is in no way prejudiced; and that we do not have some things for show and others for use at home; or again one set of clothes for the day and another for the night; but that we decide to get such one garment as can suffice for all our needs, both for a decent covering by day and necessary warmth at night. From this it results that we have a similar garb, and that a distinctive mark, so to speak, is affixed to the Christian even in his clothing. For things that have the same object as far as possible agree with each other.

Further, it is useful to have a distinguishing mark in the clothes we wear, since they warn everyone, and declare in advance the profession of a godly life; so that those who meet us demand corresponding conduct. For the unfitting and disgraceful are not equally conspicuous in those one meets casually and those who make great professions. For one would not pay much attention to a plebeian or any other chance-comer whom one found giving or receiving blows in public, or uttering indecent words, or sitting in taverns, or doing any other unseemly things of this kind, since one would take such conduct as being consistent with the whole purpose of his life. But when a man has professed strictness, if he neglects his duty in the smallest particular, all men reproach him, doing as it is written—"they will turn and rend you." So this profession by means of apparel forms a kind of discipline for the weaker brethren, so that even against their will they are kept from faults. As therefore the soldier has a distinguishing dress, the senator another, some one else another, from which their rank may as a rule be guessed, so also it is becoming and appropriate that a Christian should be distinguished by his clothing which keeps the sobriety handed down by the apostle; who now prescribes that the bishop should be orderly, now bids the women to be arrayed in orderly apparel, orderly being of course understood in relation to the special aim of Christianity.

I give the same directions about shoes: whatever is simple, easily obtained, and sufficient for the purpose of utility, is to be chosen on every occasion. 1 For B.'s teaching on clothing cf. Epp. ii. 6, cl. 4, B. 90, 70, 168. One garment is enough. B.'s insistence on general principles and the literal following of Scripture contrasts remarkably with the detailed instructions of Hist. Laus. xxxii (Tabennisi) and Cassian Inst. ii. 2-7. The monk is called " the Christian " par excellence. * See 1 Cor. xi. 22. 3 Rom. xii. 16. 4 See Mt. xi. 11. ® See Heb. xi. 37. The passage is quoted by Cass. Inst. i. 7; these persecuted saints " foreshadowed the lines of the monastic life in the Old Testament, and the monks deliberately imitate them." 2s Tide O.? Gen. iii. 21. 1 Mt. vii. 6 f. er See: elim 11.93) ai, 2.

XXIII. — Concerning the Girdle

The Saints that have gone before teach us that the use of the girdle is necessary—John, for example, who girded his loins with a leathern girdle, and Elijah before him. For the Scripture speaks of him as “a hairy man with a leathern girdle round his loins,” as if it were his distinguishing mark. Peter too is shown to have used a girdle, as is clear from the words of the angel who spoke to him: “Gird thyself, and bind on thy sandals.” The blessed Paul also is shown to have used a girdle, by the prophecy of Agabus addressed to him. “So shall they bind at Jerusalem” he says “the man that owneth this girdle.” Job too is ordered by the Lord to gird himself. For as a token of manliness and preparedness for action, “Gird thy loins” it says “like a man.” And it is clear that the use of the girdle was familiar to all the disciples of the Lord, since they were forbidden to have money in their girdles. It is especially necessary that he who means to do work in person should be neatly dressed and able to move without hindrance. Consequently he needs a girdle by which to draw his tunic to his body. Being folded round it will both keep him warmer and make him free to move. For even the Lord when He was preparing to minister to the disciples took a towel and girded Himself.

Concerning the multitude of garments we need not speak, since we have examined this matter sufficiently in our discourse on poverty. For if he that has two tunics is ordered to give one to him that has none, clearly to possess a number for one’s own sake is forbidden. What need then to legislate about the use of them for men who are forbidden to possess two?

XXIV. — Now that these Matters have been Sufficiently Explained to Us, we Should Like to Learn Next about the Manner of Our Life Together

Since the apostle says: “Let all things be done decently and in order,” we reckon that to be a decent and orderly manner of life among the society of the faithful, in which the principle of the members of the body is preserved. So that one has the powers of the eye, being entrusted with the general oversight, both approving what has been done, and foreseeing and arranging what is to be done; and another the powers of the ear or hand in respect of hearing or doing what is necessary—and so on. Know therefore that just as with our members it is dangerous for any one limb to neglect its functions, or not to make use of another for the purpose for which it was made by God the Creator—for if the hand or foot obey not the guidance of the eye, the one will inevitably touch dangerous things to the destruction of the whole body, and the other will knock against them or be precipitated from a height; or if the eye be closed so as not to see it will of necessity be destroyed with the other members, all suffering the same fate—so also both neglect on the part of the Superior is fraught with blame since he has to answer for all, and disobedience on the part of the subordinates is harmful and wrong, and especially dangerous if it causes others to offend. Each man therefore in his own place showing willing zeal and fulfilling the apostle’s command, “in diligence not slothful,” receives praise for his zeal: but if he is negligent the contrary is true, namely a pronouncement of misery and woe. For “cursed” it says “is every one that doeth the works of the Lord carelessly.”

’ Cf. Hp. ii. 6. Cass. Inst. i. 1 follows this answer closely. 2 2 Kings i. 8 xal Covh Scouativy mepl thy dcqbv adrév, influenced by Mt. 111. 4, referred to above. 3

Acts xii. 8. 4 Acts xxi. 11. 5 Job xxxviii. 8. 8 See Mt. x. 9. * John xiii. 4. 8 ἐν τῷ περί ἀκτημοσύνης λόγω. Apparently the previous answer, where ( ) the principle of poverty is the aim of the regulations—rdv Tig axtHLooWys Adyov, Adyog however being used in a different sense. 9 1 Cor. xiv. 40. R. 10 reproduces F. 21, concluding with this quotation. XXYV.

XXV. — That a Superior who does not Rebuke Sinners will Undergo a Fearful Condemnation

Let him who is entrusted with the care of all behave as one who must give account for each individual; knowing that if one of the brethren fall into sin without his having declared to him beforehand the ordinance of God, or if having fallen into sin he abides therein, without having been taught the method of reformation, his blood will be required of the Superior's hands, as Scripture says. And especially if he has knowingly neglected what pleases God and has weakened the discipline of the community by bearing with the evil ways of individuals in order to win their favour. For "they who felicitate you" it says "deceive you, and destroy the pathway of your feet." "But he that troubleth you shall bear his burden, whoever he be." Wherefore, lest this be our experience, let us follow the apostolic rule in intercourse with our brethren. "For neither at any time" he says "were we found using words of flattery, as ye know, nor a cloak of covetousness, God is witness; nor seeking glory of men, neither from you nor from others."

He then that is free from these faults should be able to make his leadership without mistakes, fraught with reward for himself and salvation to his followers. For he who practises true love, recking nothing of human honours nor of avoiding the giving of offence to sinners by gentle and ingratiating behaviour, he will preach the word boldly, with honesty and sincerity, not choosing to adulterate the word in any way. So that the following words will fit him: "But we became gentle in the midst of you, as when a nurse cherisheth her own children; so being affectionately desirous of you, we were well pleased to impart unto you, not the gospel of God only, but also our own souls." But he who does not act thus is a blind guide, who both throws himself headlong and drags his followers after him.

How evil it is to cause one's brother to err instead of leading him aright, you may see from what has been said. Besides it is a sign that the commandment of love is not fulfilled, for no father calmly looks on at his son about to fall into a pit, nor does he leave him fallen there. I need not say how much more terrible it is for a soul fallen into the depth of evil to be left to perish. So the Superior is responsible to his brethren to watch over their souls and care for the salvation of each, as one that must render account. He must care for them so much as to show zeal on their behalf even unto death, not only after the fashion of the Lord's general words about love to all men—"that a man lay down his life for his friends"—but after the fashion of that particular love shown by him who said: "Being affectionately desirous of you, we are well pleased to impart unto you, not the gospel of God only, but also our own souls."

1 <h ovvagela. 2 The Superior is the eye of the (local) body of Christ. pehvom.s xi. U1); 4 Jer. xlviii. 10. Sw. (B) omits mé&c. 5 Hizek. iii. 20. 8 tio moALtelac.

XXVI. — That All Things, even the Secrets of the Heart, are to be Revealed to the Superior

Every man in a subordinate position, if indeed he means to show proper progress and remain firmly fixed in a life lived according to the commandments of our Lord Jesus Christ, must keep no movement of his soul secret and utter no word without careful consideration, but must lay bare the secrets of the heart to those brethren who are entrusted with the task of caring for weak souls tenderly and sympathetically. For in this way what is praiseworthy is strengthened, to what is wrong is adjudged the appropriate penalty, and from such co-operation in discipline we shall win perfection through gradual additions of goodness. 1 1 Thess. ii. 5, 6. 2 1 Thess. ii. 7 co ékv for ag &; 8. AAR Soe ae ks 4 1 Thess. ii. 8. > Not an accurate description of what follows.

XXVII. — That even the Superior Himself, Should he Stumble, must be Admonished by the Pre-eminent among the Brethren

Just as the Superior is responsible for guiding all the brotherhood, so also it is incumbent on the rest to admonish him, if any offence is suspected with reference to him. That good order be not impaired, such admonishment should be entrusted to those who are pre-eminent both as regards years and wisdom. If there be anything that needs reformation, we have both benefited our brother, and through him ourselves, for we have brought back to the right path one who is, so to speak, the rule of our life and should by his own rectitude correct our perversity; but if some have been disturbed on his account causelessly, they are convinced by manifestation of the truth that their suspicions were false and are freed from their doubts.

XXVIII. — The Attitude of the Community towards a Disobedient Brother

As for one who shows hesitation in obeying the commandments of the Lord, in the first instance all should sympathise with him as a sick member of the body and the Superior should try to cure his infirmity by his private admonitions; but if he perseveres in disobedience and will not amend, then the Superior must correct him sharply before all the brethren and apply methods of healing by every method of exhortation. But if after much admonition he is still unabashed, and shows no improvement in his conduct, he becomes his own destroyer, as the saying is, and with many tears and lamentations, but nevertheless firmly, as a corrupted and utterly useless member, we must cut him away from the body after the practice of doctors. For they too, whenever they find one member affected by an incurable disease, are accustomed to remove it by surgery and cauterisation, so that the harm may not spread further, corrupting the neighbouring parts by its continuity with them. We too must of necessity adopt this course in the case of those who hate or oppose the commandments of the Lord, following the precept of the Lord Himself Who said: “If thy right eye causeth thee to stumble, pluck it out, and cast it from thee.” For kindness in such cases resembles the uninstructed complacence of Eli, which he showed towards his sons in a manner displeasing to God and was punished accordingly. So such spurious kindness towards the wicked is a betrayal of the truth, a plot against the common good, an accustoming of men to sin lightly, since the Scripture is no longer observed—“Why did ye not rather mourn, that he that had done this deed might be taken away from you?”—and what is appended inevitably comes to pass—“a little leaven leaveneth the whole lump.” “Them that sin” says the apostle “reprove in the sight of all,” and immediately gives the reason, “that the rest also may be in fear.”

To sum up, he who does not accept the treatment applied by the Superior is inconsistent. For if he does not accept subordination, and asserts his own will, why does

he remain with the Superior? Why does he also choose him as his leader? When a man has once accepted enrolment in the body of the brotherhood and has been judged a vessel fit for service, even if a command seem beyond his strength, let him cast the responsibility on him that gave the excessive order and show docility and obedience even unto death, remembering the Lord Who "became obedient unto death, even the death of the Cross." But rebellion and contradiction argue many evils—faith diseased, hope a prey to doubt, a proud and overweening character. For no one disobeys a command unless he has first condemned the giver of the command, nor will a man who trusts in God's promises and has his hope firmly fixed on them, ever shrink from performing orders, however laborious. For he knows "that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed." And he who is persuaded that "whosoever humbleth himself shall be exalted" will show greater zeal than his preceptor expects, being aware that "our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory."

1 j.e. by the Superior. Cass. Inst. iv. 9 gives a similar precept, based perhaps on B. but making the distinction one between juniors and seniors. Here those who hear confessions are not necessarily the oldest monks nor need they be priests; see Clarke p.96 and Intr. p. 40f. 2 napd tev mooeydvtav. 3 See B. 44, 122 for punishments. Mt. v. 29 **, conflated with Mk. ix. 47. 1 Cor. v. 2 did tt before odyt **, 2€ae0% for %o67 K. 1 Cor. v. 6. 1 Tim. v. 20; used in similar fashion in Ben. Reg. Ixx. 5 Phil. ii. 8. A favourite text used 3 t. by B. It suggests. the thought that the monks succeeded to the sufferings (as also to the prerogatives) of the martyrs; see Intr. p. 43. Holl (p. 164) quotes Simeon of Thessalonica De Sacr. liii. (P.G. clv. 200c): "The life of the monks... which the Saviour Himself lived... being Himself a virgin and poor... and praying... and obeying the Father unto the death of the Cross."

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XXIX. — Concerning Him who Works with Pride or Murmuring

The work of a man who has murmured or has been detected in pride must not be mixed with that done by men humble in heart and of a contrite spirit; it must not be used at all by the pious. “For that which is exalted among men is an abomination before God. And there is another command of the apostle: “Neither murmur ye, as some of them murmured, and perished by the destroyer. Then there is this: “Not grudgingly or of necessity. So the work of such men is unacceptable, like a blemished sacrifice—which it was impious to mingle with the offerings of other men. For if those who brought strange fire to the altar experienced such great wrath, surely it is perilous to accept a work springing from a mind hostile to God to assist us in keeping God’s commandments. “For what fellowship have righteousness and iniquity? Or what portion hath a believer with an unbeliever? Wherefore it saith: “The lawless, he that sacrificeth a calf for me, is as he that killeth a dog; and he that bringeth a meal offering is as he that bringeth swine’s blood. Wherefore the works of the hesitating and gainsaying man are to be removed from the brotherhood. The Superiors must give strict attention to this matter, lest they violate the decree of him that said: “He that walked in a perfect way, he ministered unto me. He that wrought proudly did not dwell in the midst of my house”;

and lest when a man mingles sin with his observance of the commandment and defiles his work by lazy shrinking from toil, or else by elation because of his achievement, they allow him to remain in his depravity in view of what they receive from him, not permitting him to attain a perception of his own sin. The Superior then must be persuaded that to be superior over a brother in a wrong fashion brings grievous and inexorable wrath upon himself. For his blood shall be required of his hands, as it is written. And the subordinate must be prepared to shrink from no command, not even the most difficult, persuaded that his reward is great in heaven. Nay rather, let the hope of glory gladden him who obeys, in order that the work of the Lord may be wrought in all joy and patience.

1 Rom. vili. 18 &roxarAirtecOa for &roxarvpbjvar™. ot. xu. 12 t; S92) Cor iw Ltt. 4 So in the primitive Church the offerings of the excommunicate were not accepted. Watkins, A History of Penance, p. 156, quotes the Didascalia: “ God has said to you not to take from the wicked and help the Churches; it were profitable for you to be tortured by hunger rather than take from the wicked.” Cf. modern controversies about “tainted ’ money. 5 Lk. xvi. 15 S67: for 611 **, Spyrdv after 16 **, add éotw before évOTLov. Pay Corsxe 10; 7 2 Cor. ix. 7. The rest of the quotation occurs in Ben. Reg. v, which deals with murmuring. Si Weveax 2. 2-2, Cor. va. 14, 1b. 10 Tsa. Ixvi. 3 6 &vowoc, 6 Obav wor Udoxov dg 6 a&roxtetvay xbva xal 6 Tecgépwy. ceutdarw, Oo atua berov (Sw. (B) 6 88 &vouog... ¢ d&mo-

HTEVVOY xbVa 6 dE &vapEPMV xT.) 2 OOS

XXX. — With What State of Mind the Superiors Should Care for the Brethren

Let not the Superior be elated by his high office, lest he lose the blessedness promised to humility, or even, being puffed up, fall into the condemnation of the devil. But let him be persuaded of this, that the care of many entails the service of many. So just as he that renders service to a number of wounded, wiping away the discharge from each separate wound and applying remedies according to the special needs of the case in front of him, takes his service as an opportunity not of pride but rather of humiliation, anxiety and struggle; such feelings and anxieties to an even greater degree ought he to have who has been entrusted with the task of healing the sicknesses of the brotherhood, since he is the servant of all and will have to give account for all. For in this way the aim will be fulfilled which the Lord had in mind when He said: “If any man among you would be first, let him be last of all and servant of all.”

1 If this stood alone it might be taken of the various superiors of several monasteries, in spite of the preceding “brotherhood” (singular). But F. 35 shows that a class of “superiors” within the one brotherhood is meant. 4 Pe. ci, 6, Te 3 Ezek. iti. 18. 4 See 1 Tim. iii. 6. 5 Mk. ix. 35 ** conflated with x. 48, 44 and Matt. xx. 26, 27.

XXXI. — That it is Necessary to Accept the Services Rendered by the Superior

However, the brethren must accept bodily services as well when they are rendered by such as seem to hold the highest positions in the brotherhood. For the principle of humility both teaches the greater to serve and shows the lesser that to be served is not unbecoming. For the example of the Lord leads us to this conclusion, since He did not disdain to wash the feet of His disciples and they did not dare to withstand Him in this. Moreover Peter, who at first from excess of reverence did not accept His ministrations, at once submitted when he learned the peril that would arise if he were disobedient. The subordinate therefore need have no fear of weakening his ideal of humility if he ever accepts services from a Superior. For the service is often rendered to teach him and give him an effective example, rather than because of any urgent need. So let him show humility by submission and imitation, and let him not display pride and arrogance by resisting under the pretext of humility. For gainsaying is a mark of self-will and lack of discipline; it proves that a man is puffed up and contemptuous rather than humble and obedient in all things. Wherefore it is necessary to obey him that said: “Forbearing one another in love.”

XXXII. — How we Should Behave towards Relations according to the Flesh

Those who have been once received into the brotherhood must not be allowed by the Superior to be led away by any distraction: they must not leave the brethren and lead a life free from observation, under pretext of visiting relations, nor must they be permitted to have the anxieties of looking after their kinsmen according to the flesh. For the Scripture absolutely forbids the words “mine” and “thine” to be used in the brotherhood. “For” it says “all that believed had one heart and soul; and not one of them said that aught of the things he possessed was his own. So let a man’s parents or brothers according to the flesh, if they live in godly fashion, be cared for by all the brethren, as fathers or friends of all. “For whosoever shall do the will of my Father which is in heaven,” saith the Lord, “he is my brother and sister and mother. The care of such we judge should devolve upon the Superior of the brotherhood. But if our relations are involved in the life of the world, we who are resolved to live a godly life waiting on the Lord without distraction have nothing in common with them. For besides the fact that we confer no benefit on them, we fill our own life with tumults and disturbances and bring upon ourselves occasions of sinning.

It follows moreover that we must not receive those who despise the commandments of God and set at nought the work of godliness even when they come to visit their former friends; for they love not the Lord Who said: “He that loveth me not, keepeth not my words. “And what fellowship have righteousness and iniquity? or what portion hath a believer with an unbeliever? It is most necessary to take pains in every way to remove from those who are still practising virtues, occasions of sinning, the greatest of which is the memory of their former life; lest the Scripture experience should be theirs—“they turned in their hearts towards Egypt”—which generally happens when there is constant conversation with relations according to the flesh. But generally speaking we must not permit either relative or stranger

to converse with the brethren unless we are persuaded in regard to them, that they frame their discourse with a view to the edifying and perfecting of souls. But if it be necessary to speak to those who have been once admitted let it be left to those who have been entrusted with the gift of utterance, since they have power to speak with knowledge and to hear in a way that builds up faith. For the apostle plainly teaches that not all have the power of speech, but that the gift belongs to but few, when he says: “For to one is given through the Spirit the word of wisdom, to another the word of knowledge,” and elsewhere:

“that he may be able to exhort with sound knowledge, and to convict the gainsayers.”

1 As well as spiritual. 2 Eph. iv. 2 f. 3 Acts iv. 32 hv yao mévtmy for tod 8% mANDoug... jy **. 4 In the adjoining hospital or other part of the complex of monastic buildings. b.@.O 4 118

XXXIII. — The Manner of Intercourse with the Sisters

He who has once forsworn marriage will, needless to say, forswear much more those cares which the apostle says distract the married man, namely, how he may please his wife, and will purge himself by every means from every care to please women, fearing the condemnation of Scripture: “God hath scattered the bones of the men-pleasers.” Accordingly he will not even consent to meet a man in order to please him; but if need demands, he will arrange a meeting for the sake of the service which according to God’s command every man has a right to expect from his neighbour. Such meetings are not to be allowed to anyone who wishes, nor is every time and place fitting for them. But if we mean according to the precept of the apostle to be without offence both to Jews and Greeks and to the Church of God, and to do all things decently and in order and with a view to edifying, then it is necessary that person, time, occasion, and place be carefully and fittingly chosen. By such precautions every shadow of evil suspicion will be banished. But gravity and restraint will be required to be manifest in every respect in those who are chosen to see one another and take counsel about what is pleasing to God both as regards bodily needs and the care of souls. Let there be not less than two on each side; for one person is readily exposed to suspicion, to put it no stronger, and is powerless to confirm a conversation, as indeed the Scripture says that at the mouth of two or three every word is established. There should not be more than three lest the zeal for industry undertaken because of the commandment of our Lord Jesus Christ be impaired.

If there should be a need for some others of the brotherhood to give or receive a private message, they must not go to the interview in person. But let selected senior brethren deliver their message to selected senior sisters, and so let the need for speech be met, through their mediation. And let the same good order be preserved not only in the relations of women with men and men with women, but also in those of persons of the same sex. In such cases besides practising the general piety and gravity, let them be discreet both in questions and answers, and trustworthy and prudent in managing conversation, fulfilling the words: “He shall

dispose his words with judgment," so that both those who have entrusted their business to them have their requirements fulfilled, and a clear understanding is reached on the matters discussed. As for the sisters' bodily needs, let certain other brethren be responsible for these, chosen after due examination, of some age and grave in demeanour and character, so as not to rouse evil suspicions in the conscience of any. "For why is my liberty judged by another's conscience?"

1 Ps. liii. 5. 2 Much more will he avoid a woman! 1 Mt. xii. 50 wor} for movhon, obtog for adtéc. 2 Jn. xiv. 24. 3 2 Cor. vi. 14, 15. 4 Of. Num. xiv. 4. ° For spiritual gifts in the Coenobia see Intr. p. 42f.; of. 392p. 81 Cor, xii.8:? Tit. 1. 9 év cH Sy. 88. for év tH 88. rH Sy. 8 See Intr. p. 37 for B.'s system of double monasteries. 3 See 1 Cor. x. 32. 4 See Mt. xviii. 16. > This must not be taken as an excuse for getting off work. 6 moecBitepor... mpecButéoatc. See F. 35 and Intr. p. 40. Pass Cxii: De 8 Priests visited the sisterhood for celebrating the Eucharist and hearing confessions; other monks would do heavy field work, repairs to buildings etc.; cf. B. 154 and see Intr. p. 38. XXXLY.

XXXIV. — The Character of those who Administer the Necessities of Life in the Brotherhood

Among those who distribute the necessities of life within the monastery there should by all means be some in each rank who can imitate those men in the Acts who did what is there said, namely: “Distribution was made unto each, according as any one had need”; men who will bestow much thought to be considerate and long-suffering to all, and not to incur suspicion of favouritism or partiality towards any, according to the commandment of the apostle who said: “Doing nothing by partiality”; nor of contentiousness, which the same writer rejects as appropriate in Christians, saying: “But if any man seemeth to be contentious, we have no such custom, neither the Churches of God.” The result of such conduct is that they deprive those with whom they have a contention of the necessities of life, and give an excess to those to whom they are partial. In the one case we get hatred of the brethren, in the other favouritism, which is to be specially condemned because through it the loving unity of the brotherhood is torn asunder, and in its place enter evil suspicions, jealousies, strifes, and shrinkings from work.

Wherefore on account of what has been said, and for many other similar reasons, it is essential that those who distribute necessaries to the brotherhood should be free absolutely from favouritism and contention. Indeed they ought to be conscious of such a disposition in themselves and to show such zeal—both they and those that perform the other works for the service of the brethren—as if they were serving not men but the Lord Himself, Who of His great goodness reckons as done unto Himself the honour and zeal shown to those who are dedicated to Him, and promises in return an inheritance in the kingdom of heaven. For He says: “Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me.” And on the other hand we must recognise the peril of negligence, remembering the words: “Cursed is he that doeth the work of the Lord negligently.”

Because not only are they ejected from the kingdom, but also they receive the horrible and fearful sentence of the Lord pronounced against such men: “Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels.” But if they who give the care and service find so great gain from their zeal and expect so great condemnation from neglect, how must those who receive the service strive to prove themselves worthy of the title of brethren of the Lord? As the Lord teaches, saying: “For whosoever shall do the will of my Father which is in heaven, he is alike my brother and sister and mother.”

For whoever has not made the will of God his aim all through his life, so that in health he displays the labour of love by his diligence in the works of the Lord, and in sickness he shows all patience and long-suffering with joy, he is in danger—first and foremost because he is alienated from the Lord and the lot of his brethren, having cut himself off because he does not do the will of God; and secondly, because he dares to partake unworthily of the things prepared for the Saints. Wherefore it is necessary in this also to remember the apostle’s words: “Working together with him we intreat also that ye receive not the grace of God in vain”; and necessary too that those who have been called to be brethren of the Lord insult not such grace of God nor betray so great a dignity by neglecting the will of God, but rather hearken to the same apostle as he says: “I the prisoner in the Lord beseech you that ye walk worthy of the vocation wherewith ye were called.”

£ Cor. x. 29. 2 Acts iv. 35. 2 A hemo, £1 Cor, 12 16: o Mt. xxv. 34,40. € Jer. xivini10; XXXYV.

XXXV. — Whether Several Brotherhoods Should be Formed in the Same Parish

The example of the limbs with their various uses is a good illustration of the problem before us. For we have already shown that if the body is to be well and suitably fitted for every kind of work it needs eyes and tongue, and the other necessary and important members, but a soul which can be an eye to a number of others is difficult and hard to find. For if our discipline requires as Superior of the brotherhood one able to look ahead, well-equipped with utterance, sober, compassionate, one who seeks the ordinances of God with a perfect heart, how is it possible in the same parish to hit upon a number of such men? But if it should happen that two or three are found—which is not easy, nor have we ever known it to happen—it is much better that they should share with one another the anxiety and lighten the toil. So that when the one is absent or busy or otherwise engaged, as the brotherhood is deprived of its one Superior, there is a second to console them for their loss. Or if this be not so, then one can go to another brotherhood that needs a guide. Moreover, experience of affairs outside the monastery can help us much in achieving the aim we have set before us.

Just as in the case of arts generally their skilled exponents are jealously disposed towards rivals, since in the nature of things contentions arise, no one knows how, so also it happens for the most part in this life of ours. For we begin by striving after virtue and being eager to surpass one another, either in hospitality or in augmenting the number of our fellow ascetics, or in other matters of this kind, and go on to fall into contentions. Then again it happens that when brethren come to stay much doubt and difficulty arise in place of the refreshment they expected, since they are divided in mind which party to join. For to prefer one above the other is invidious, and it is impossible to do justice to both, especially when they are in a hurry. And to those who came at the outset to live a common life the disputants will cause much perplexity as to whom they must choose as Superiors over their life,

especially as by choosing some they must reject the rest. From the very first then it comes to pass that men are injuriously affected and led into pride, since they do not conform themselves to be disciples but accustom themselves to become judges and critics of the brotherhood. When therefore no benefit is found in the separation of dwellings, but so many proofs to the contrary, it is entirely unfitting to remain parted from one another.

If it should happen that an establishment has been already set up, speedy measures should be taken to rectify the mistake, especially when we have had experience of the evils. To refuse to alter the decision is clearly contentiousness. "But if any man seemeth to be contentious, we have no such custom, neither the Churches of God," as the apostle says. For what reason will they say prevents them from coalescing? The necessaries of life? But these are much more easily procurable in co-operation, since one lamp and one fire are sufficient, and the same is true of all similar things. For we must in these things especially aim at good management in every way, so as to diminish our store of possessions as far as possible. Further, when you are separated you need a number of men to fetch necessaries for the brethren from outside, but living together only half as many. And how hard it is to find a man who will not bring disgrace on the name of Christ when he goes on journeys, but will meet the world in a manner worthy of his profession, you know without my telling you. Again how can those who persist in remaining apart edify those who are leading the common life either by being peace-makers, should it be necessary, or by urging the observance of other commandments, when they arouse evil suspicions against themselves by failing to show unity? Besides all this we hear the apostle writing to the Philippians:

"Fulfil ye my joy, that ye be of the same mind, having the same love, being of one soul, having one mind, doing nothing through factions or vainglory, but in lowliness of mind, each counting others better than himself; not looking to his own things, but each also to the things of others."

What greater proof of humility than that the Superiors of the brotherhood should be subject to one another! For if they are equal in spiritual gifts it is better that they should contend together—as the Lord Himself showed us when He sent out the disciples by two and two; and one of the two will gladly choose to be subject unto the other, remembering the Lord's words: "He that humbleth himself shall be exalted. But if it happens that the one suffers, the other gains, by comparison then it is more beneficial that the weaker should be helped by the stronger. And (if we refuse) is it not a clear disobedience of the apostolic command: "Not looking each to his own things, but each also to the things of others"? For I reckon this cannot be carried out in separation, when each section takes care for its fellow denizens, but thought for the others is outside its ken, which, as I said, is clearly opposed to the apostolic command. And the Saints in the Acts bear witness to this frequently,

of whom it is written, in one place: “The multitude of them that believed were of one heart and soul,” and in another place: “All that believed were together, and had all things common.

So it is obvious that there was no division among them all, nor did each live under his own authority, but all had one and the same care—and that too although the total number was five thousand, and with such a number one would think perhaps there were no few obstacles to union. But where men living in a single parish are found so inferior in numbers to those, what in reason allows them to remain separated from one another? Would that it were possible, that not only those in the same parish were thus united, but that a number of brotherhoods existing in different places might be built up into a community under the single care of those who are able without partiality and wisely to manage the affairs of all in the unity of the spirit and the bond of peace!

1 Mt. xxv. 41 add of before xatnpxuévor K. 2 Mt. xii. 50 nor} for movnon, odtog for adtéc, add xxt before aderodc. $52 Cor. vi. 1. Ac Bph. tv. 5 xan is used either = a village or a ward within a réXc, so that “parish ” is the exact English equivalent. B. seems to be thinking of country communities. 1 A class of superiors within the one monastery. 2 1 Cor. xi. 16. 3 B. sets his face against small communities, but by no means contemplates a community of the Pachomian size. 1 Phil. ii. 2, 3 4 for unde nate K; 4 omit first éxaotoc. 2 This answer is of great importance and is the key to the understanding of the “ superiors ” ’ in B.’s monasteries. They were apparently a peculiarity of the Basilian monasteries and arose from the formation of strong centres out of small and scattered communities; see Intr. p. 41. 3 Lk. xviii. 14 F. 4 Phil. ui. 4.

5 Note the consciousness of living in times which reproduced primitive enthusiasm. § Acts iv. 32.

XXXVI. — Concerning those who Secede from the Brotherhood

It cannot be a matter of indifference whether or not those who have once agreed to live together remain where they are or depart. Refusal to carry out one's purpose has two causes, either harm received from living together, or instability on the part of him who changes his mind. Let him who separates from his brethren on account of the harm he is receiving not keep the cause to himself but rather denounce the harm after the fashion shown us by the Lord when He said: "If thy brother sin, go, show him his fault between thee and him alone, etc. And if the required amendment is made he has both gained his brethren, and does not put the community to shame; but if he sees them abiding in evil, and not receiving correction, he will show the matter to those who are competent to judge such things; and then at last (if he cannot get redress) let him depart having got a number to witness what he is doing. He will then be departing no longer from brethren but from strangers, for the Lord compares him who abides in evil to a Gentile and a publican. For He says: "Let" such a man "be to thee as a Gentile and a publican. But if he runs away from the community of the brethren through his own frivolity let him cure his own weakness, or if he is unwilling so to do let the brotherhoods refuse to accept him.

But if brethren go to one place or another in order to keep the commandment of the Lord, such men are not severing themselves but fulfilling their duty. But no other cause of separation from one's brethren can be allowed. In the first place, any other cause dishonours the name of our Lord Jesus Christ which has brought us together; secondly, because (if other causes are admitted) the minds of individuals towards others cannot be pure but they will be suspicious of each other. And this is clearly opposed to the commandment of the Lord Who said: "If thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift."

1 Acts il. 44 moteboavtes for motevovtec.: 2 B. practically requires the Benedictine promise of stabilitas, with certain safeguards necessary in the then unorganised

state of monasticism. See B. 74, 102 for other answers on the subject of leaving the monastery. 3 Mt. xviii. 15 aucpry for ducetioy*, omit cic of. 4 Mt. xviii. 17.

XXXVII. — Whether we must Neglect Work for the Sake of the Prayers and Psalmody, and What Times are Suitable for Prayer, and First of All whether we Should Work at All

Since our Lord Jesus Christ says: “Worthy of his food is” (not just any or every one but) “the labourer,” and the apostle commands us to labour and work with our hands that which is good that we may have to give to him that is in need, it is self-evident that one should work diligently. For we must not treat the ideal of piety as an excuse for idleness or a means of escaping toil, but as an opportunity for contending, for more abundant toils, and for patience in tribulations, in order that we may be able to say: “In labour and travail, in watchings more abundantly, in hunger and thirst.” For such a mode of life is useful to us not only because of the body-buffeting it entails, but because of love to our neighbour, in order that God by our means may bring sufficiency to the weak among the brethren, after the example given us in the Acts by the apostle when he says: “In all things I gave you an example, how that so labouring ye ought to help the weak.” And again: “That ye may have to give to him that is in need”—that we may be counted worthy to hear the words: “Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungred, and ye gave me to eat: I was thirsty, and ye gave me to drink.”

How great an evil is that of idleness, what need is there to tell, since the apostle plainly commands that he who does not work neither shall he eat? As then daily food is necessary to each man, equally necessary is work according to his power. For not in vain did Solomon write by way of praise: “She ate not the bread of

idleness. And again the apostle says of himself: “Neither did we eat bread for nought at any man’s hands, but in labour, and travail, working night and day,” although he had power, since he was proclaiming the Gospel, to live of the Gospel. Moreover, the Lord coupled slothfulness with wickedness, saying: “Thou wicked and slothful servant. And the wise Solomon not only praises the worker in the words just recorded, but also rebukes the slothful man by comparing him with the smallest creatures, saying: “Go to the ant, thou sluggard. And so we should fear lest this be brought up against us in the day of judgment when He that gave us power to work demands of us work commensurate with the power. For He says: “To whom they committed much, of him they will ask the more. Now since some get off work under pretext of prayers and psalmody, you must know that for each separate task there is a special time, as Ecclesiastes says: “There is a time for everything. But for prayer and psalmody, as for many other things, every time is suitable;

so that we praise God with psalms and hymns and spiritual songs while we move our hands in work with the tongue if it is possible, and conducive to the edification of the faith,—but if not, then in the heart, giving thanks to Him Who gave both strength of hand to work and wisdom of brain to know how to work, and also bestowed means by which to work both in the tools we use and the arts we practise, whatever the work be. We pray moreover that the works of our hands may be directed towards the mark of pleasing God.

Thus then we secure stedfastness in our soul, by asking God to prosper our work in every undertaking, rendering thanksgiving to Him Who gave the power to work, and observing the aim of pleasing Him, as we said before. For, unless these are our methods, how can we make what was said by the apostle consistent: “Pray without ceasing” and “working night and day”? However, we must not imagine that because giving of thanks at every season has been commanded by the law and has been shown to be necessary to our life both by nature and reason, the formal times of prayer should be neglected in the brotherhoods, times which we have necessarily chosen because each has its own special memorial of blessings received from God. These are the times: To begin with, dawn, so that the first movements of the soul and mind may be dedicated to God and nothing taken into consideration before we are gladdened by thoughts of God, as it is written: “I remembered God and was gladdened”; and so that we do not stir the body to work before doing what is said: “Unto thee will I pray, O Lord. In the morning thou shalt hear my voice: in the morning I shall stand before thee, and I shall see thee.”

Again at the third hour we must rise to prayer and collect the brotherhood, should they happen to be scattered to their various occupations and, remembering the gift of the Spirit given to the apostles at the third hour, we must worship all together that we too may become worthy to receive sanctification, at the same time asking

that He may guide us and teach us what is expedient, after the fashion of him that said: “Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from thy presence, and take not thy holy spirit from me. Restore unto me the joy of thy salvation, and stablish me with thy guiding spirit.” And elsewhere: “Thy good spirit shall lead me into a straight land.” And then we resume our work again.

Should some find themselves at a distance owing to the nature of the work or the locality, they must of necessity observe the common ordinances there without any hesitation, “for where two or three are gathered together in my name, there am I in the midst of them.” In the sixth hour we conclude prayer is necessary after the pattern of the Saints who said: “Evening and morning and noonday will I speak and declare and he shall hear my voice” and, that we may be delivered from mishap and the noonday demon, at the same time the ninetieth psalm is also said. The ninth hour is handed down to us as necessary for prayer by the apostles themselves in the Acts, which tell how Peter and John went up into the temple at the ninth hour of prayer. When the day is finished let us give thanks for what has been given us during the day and for what we have done rightly, and let us confess what we have left undone, every sin whether voluntary or involuntary, or perhaps unknown to us, either in word or deed or in the heart itself, beseeching God’s mercy for all in our prayers. For to review the past day is a great safeguard against falling into the like again. Wherefore it says: “What ye say in your hearts, feel compunction for upon your beds.” Again at the beginning of the night we ask that our rest may be offenceless and free from phantasies, and we recite again of necessity the ninetieth psalm.

And midnight Paul and Silas have handed down to us as a necessary time for prayer, so the story of the Acts proclaims: “But about midnight Paul and Silas were singing hymns to God.” And the Psalmist too, saying: “At midnight I rose to give thanks to thee because of the judgments of thy righteousness.” And again we must rise for prayer preventing the dawn so that we are not caught by the day sleeping in bed, according to him who said: “Mine eyes prevented the dawn, that I might meditate on thy words.” None of these times must be neglected by those who have chosen to live watchfully to the glory of God and His Christ. But I think it advantageous to have diversity and variety in the prayers and psalms at the fixed hours, because when there is monotony, the soul often gets weary and is a prey to distraction; but when the psalms and readings of each hour change, and are variable, the desire of the soul is renewed, and attention is restored.

1 Mt. v. 23 xat éxet for xdxet K; 24. 2 This answer is of great importance in the history of the Divine Office. See Morison St. Basil and us Rule p. 58f. for an excellent discussion of the problems. SMe. x. 10. 4 Eph. iv. 28 ¥. 5 2 Cor. xi. 27 meptacotépmc for morrdcutc**. § Acts xx. 35. 7 Eph. iv. 28 eynte for éyy**. ut

Mtoxxv. 32; 35: 2 See 2 Thess. iii. 10. 8° Prov. Xxxinaa: 4 2 Thess. 11. 8. 5. Mt. xxv. 367: ® Prov. vi. 6 Bas. (6. with B*XA?1, Sw.'s (B) text to6r. ? Lk. xl. 48 drauthoovow for aitnoovow. 8 Kecl. ili. 1 xaupdg 7 navel medyport with B*'~AC (Sw. B omit 76). 1 1 Thess. v. 17 f, 2 Thess. ii. 8 T. 2 Ps. xxvil. 3 yopedvOny with T, Sw.'s (B) text cdepdvOny. 3 Ps.v. 2,3. This is clearly Prime, unless B. with great carelessness mentions the early morning office twice, at the beginning and end of the list, which is unlikely. Cassian Inst. ii. 4 is therefore mistaken, in saying that Prime was first introduced in his time at the monastery of Bethlehem, to prevent the monks from sleeping too long after the night office. Cf. B. 43, 44; and Hp. 11.2 " What state can be more blessed than to imitate on earth the choruses of angels? to begin the day with prayer, and honour our Maker with hymns and songs? "

4 Terce. The reference to the gift of the Holy Spirit would be specially congenial to B., who wrote On the Holy Spirit, but it was usual to support prayer at the third hour thus; ef. Cypr. De Orat. Dom. 34; Cass. Inst. iii. 3. Can. Hipp. 27 bases it on the Crucifixion. 5 Pg. li. 10-12. 6 Ps. cxliii. 10 1d d&ya06v with R*RT, Sw.'s (B) text 1d &yrov, év v7 e00ete with ART, Sw.'s (B) text év tH cd0etq. 1 Cf. F. 39, B. 154. The offices were by origin private prayers, so that absence from the rest of the brotherhood could not affect the obligation to recite them. Cf. Duchesne, Christian Worship, p. 448. ° 5 Cass. Inst. iii. 3 has the expected reference to the Crucifixion as the justification for Sext. 2 Mt. xviii. 20 dérov for od, &y Sow for cioty**, ® Paslye 17x 4 Ps. xci., as at Compline, see below.

6 None is not connected with the death of Christ as in Serm. Asc.„ where of Terce, Sext and None four offices are made. 7 Vespersismeant. The references to confession suggest a liturgical formula. Cf. De Spir. Sanc. 73: "It seemed fitting to our fathers not to receive the gift of eventide in silence, but on its appearance immediately to give thanks. Who was the author of these words of thanksgiving at the lighting of the lamps, we are not able to say. The people, however, utter the ancient form, and no one has ever reckoned guilty of impiety those who say ' We praise Father, Son, and God's Holy Spirit' " (the conclusion of the first stanza of ®a&¢ trapdy). B.'s sister Macrina repeated the hymn on her death-bed (Greg. Nyss. Vit. Macr.). 8 Ps. iv. 4. B. agrees with B**XAR against Sw.'s (B) text. * Compline is unmistakable. Cf. the Latin Compline hymn: "Procul recedant somnia Et noctium phantasmata Hostemque nostrum comprime Ne polluantur corpora." Ben. Reg. xviii orders the 90th (91st) psalm for Compline. Duchesne (Christian Worship, p. 449)

XXXVIII. — We have Learned from the Instruction both that Prayer Should Never be Omitted and that Work is Necessary; It Remains that we Should be Taught What Arts Befit Our Profession

It is no easy matter to define suitable arts specifically, since different monasteries pursue different arts in accordance with the special characteristics of their localities and the suitability of business openings in each district. But generally speaking, one may recommend the choice of such arts as preserve the peaceable and untroubled nature of our life, needing neither much trouble to get the requisite material, nor much anxiety to sell what has been made, and which do not involve us in undesirable or harmful meetings with men or women. But in everything we must consider that simplicity and cheapness are set before us as our proper aim, and we must avoid serving the foolish and harmful lusts of men by working to satisfy their requirements. In weaving we must accept what befits our manner of life, not what is devised by the unchaste to trap and ensnare the young. Similarly in shoe-making, let us serve by our art those who seek primary necessaries. But building and carpentering and metal-working and agriculture, these are in themselves necessary for life and afford much that is beneficial, and are not to be rejected for intrinsic reasons. Only when they cause us disturbances, or break the unity of the life of the brethren, then let us of necessity avoid them, preferring those arts which preserve for us a life undistracted and waiting continually on the Lord, one which drags away those who abide in the practice of piety neither from the time

of psalmody nor from prayer, nor from the remainder of the disciplined life. But since there is nothing in them which harms the special purpose of our life, they are preferable to many. Of them agriculture is the best since by it we get the necessaries of life, and it preserves its workers from much wandering or running to and fro. But only if, as we said before, it brings upon us no troubles and disturbances from neighbours or fellow-inhabitants.

says that Compline "has not any earlier attestation than the rule of St. Benedict." He does not mention this passage. Compline in a Benedictine monastery in winter time was as early as 6 P.m., Vespers 4.30, see Butler, Benedictine Monachism, p. 281. 1 Nocturns (or Mattins). Cf. Hp. 1. 6: " What dawn is to some, midnight is to athletes of piety'; and Lp. ccvii. 3, describing psalmsinging at all-night vigils out of which the night offices would naturally grow. Cf. also Hom. in Ps. cx. 2 Acts xvi. 25 omit mpocevyduevor **. 8 Ps. cxix. 62. 4 Lauds here is a distinct office intended to break the sleep between midnightanddawn. For B.'s vigils and broken sleep see Epp. 11, ccvii; Greg. Naz. Or. xliii. 61; Greg. Nyss. In laud. Bas. 5 Ps. cxix. 148 npdc dp 0p0v with KN AT, Sw.'s (NX) text medc ce Sp0pobv. 6 A careful reading of the foregoing answer makes it clear that to B. belongs the main credit of the Divine Office. The desirability of variation is put forward as if it is his own idea.

7 This answer is amazing after the description of the prayer-life in F. 37 and the one meal a day, see notes on F. 19. The coenobium was a hive of zealous manual workers. One suspects that the discretion given to the Superior must have been freely exercised as regards extra food for those engaged in hard work. At a later date Palladius found Pachomius' monastery at Tabennisi organised on similar lines. Every kind of craft was represented. The produce was devoted to supplying first the needs of the monastery, then those of the linked women's community; the surplus was sold in Alexandria. Pigs were kept to ensure that no scraps should be wasted; the flesh was given to poor neighbours. Special attention was paid to field and garden work (Hist. Laus. xxxii). B. recommends nothing that he had not undergone himself. See Greg. Naz. Hp. vi., recalling his toils with Basil. They had worked in the garden, carted manure, drawn a wagon with their own necks and hands; and (Ep. vi.) gathered wood and cut stone.

1 The modern distinction between economic and uneconomic expenditure is anticipated. 2 Building would hardly be a suitable trade when all necessary buildings for the community had been erected, for we cannot imagine monks undertaking outside contracts. A few workmen, however, would always be needed for repairs.

XXXIX. — How we Ought to Manage the Sale of the Products of Our Work and the Necessary Journeys

We must try to secure both that the products of our work are not disposed of at a distance, and that we do not court publicity for the sake of selling. For it is more fitting to remain in one place and more beneficial both for the edifying of one another and the accurate observance of our daily life; so that we prefer to abate somewhat from the price rather than go beyond our borders for the sake of a trifling gain. But if experience has shown this to be impossible, then we must choose localities and cities inhabited by religious men, so that our journey may not be unfruitful, and a number of brethren, each bearing the products of his own work, must go together to the functions designated fairs. Let them make their journey in common that they may accomplish the way with psalms and prayers and mutual edification. When they have come to the place let them choose the same lodgings both for the sake of keeping watch upon one another, and that we may miss no season of prayer, either by day or night, and that each may come through his meetings with grasping and extortionate men with less harm in company than if he were alone. For even the most violent men avoid having many witnesses of their injustice.

XL. — Concerning Business Transacted at Conventions

Scripture shows us that buying and selling conducted at martyrs' tombs is not fitting for us. For it is incumbent on Christians to be seen at the martyrs' tombs or in their neighbourhood for no other reason than that of prayer and in order that, remembering how the Saints contended even unto death on behalf of godliness, we may be incited to a like zeal. We must remember the most fearful wrath of the Lord, Who though He was always and everywhere meek and lowly of heart, as it is written, yet on one class—those that bought and sold in the temple precincts—inflicted a castigation, since their trafficking turned the house of prayer into a den of thieves. Others may have corrupted the accustomed order of the Saints, and in place of praying for one another, worshipping God and lamenting to Him in company with others, asking His mercy for their sins, giving thanks for His benefits, and edifying people by the word of exhortation—all of which conduct we have known observed within our own memory—in place of this, I say, may have used the time and place as a market and fair and common emporium.

But it ill befits us now to follow their example and encourage such evil courses by joining in the matter. Rather we should imitate the conventions which are recorded in the gospels of our Lord Jesus Christ, and fulfil what the apostle commands as conducive to the following of such a model. Thus he writes: "When ye come together, each of you hath a psalm, hath a teaching, hath a revelation, hath a tongue, hath an interpretation; but let all things be done unto edifying." 1 An unusually good crop would produce a surplus which would have to be marketed, perhaps at a distance. 2 Cf. Ben. Reg. lvii, which orders goods to be sold by monks somewhat cheaper (aliquantulum wilius) than by those in the world. Gregory of Cyprus (4th cent.) forbids monks to make sordid bargains in buying and selling (see Expositor, April). 3 ravnyvpeot. This answer throws valuable light on 4th century social history. 4 ovvddotc.

XLI. — Concerning Authority and Obedience

However of the arts which are permitted an individual ought not to be allowed to practise the one he has or would like to learn but that for which he is judged to be fitted. For he that has denied himself and put away all his desires does not what he wants but what he is taught. Nor even do our principles allow a man to choose for himself what is expedient when he has once entrusted the management of himself to others, who will designate him for that work for which they judge him suited in the name of the Lord. For he that chooses a work according to his own desire brings an accusation against himself, first that he seeks to please himself, secondly that he has attached himself to the work for reasons of worldly reputation or for hope of gain or similar reason, or that he prefers the lighter task because of laziness or sloth. But to be ensnared in these motives proves that he has not yet been freed from evil affections. One who desires to fulfil his own impulses has not denied himself nor bidden farewell to the affairs of the world since he is still moved by feelings of gain and reputation. Nor has he mortified his members that are upon the earth who will not endure toil in his works, on the contrary he shows himself to be self-willed since he thinks his own judgment more likely to be right than the decision of the majority.

So if a man has an art not condemned by the common verdict, he ought not to desert it; for it is the mark of an inconstant mind and unstable judgment to despise what one is at present engaged on. But if he has no proper art, let him not take one for himself, but accept what has been approved by the majority, that obedience may be preserved in every respect. Just as to choose for oneself has been shown to be unfitting, so not to accept what has been allotted by others is condemned. Moreover if any man has an art, but his exercise of it does not please the brotherhood, let him readily cast it away and show that he has no attachment to anything in this world. Because to do the desires of one’s mind is the mark of one that has no hope, according to the word of the apostle: but to be obedient in everything is worthy of acceptation, for the same apostle praises some, because they first gave themselves unto the Lord, and then also to us by the will of God.

But each should attend to his own work and look after it with alacrity, and as if God were beholding, meaning to fulfil it blamelessly with untiring zeal and attentive care, that he may always be emboldened to say: “Behold, as the eyes of servants look unto the hands of their masters, so our eyes are upon the Lord our God” and not to shilly-shally from one thing to another. For by nature we are unable to carry on many pursuits successfully at the same time, and to gain a mastery of one art is more useful than to dabble in a number. For the splitting up of one’s energies in a number of occupations and the continual changing from one to another, in addition to resulting in no work being completed, also convicts one of an already existing fickleness of character, or else creates it if not there already. But if need should arise it is fitting that the man who has the requisite capacity should help in other arts. And not even this on his own initiative, but only if he has been invited, we not doing this by preference but only in an emergency. Just as in the case of the members of our body, if the foot has stumbled we support ourselves on the hand.

Further, just as it is wrong to rush into an art on one’s own initiative, so it deserves condemnation if one does not accept what is ordered, otherwise the fault of self-will is encouraged and the rule of obedience and docility is broken. And the care of tools is a special consideration to the workman in each occupation. If ever it should happen that one is neglected, since it is the common property of all, let the matter be counted worthy of proper attention by those who have been the first to observe it. For even if they are used privately the benefits of their use are common to all. For to neglect the affairs of another craft as no concern of his shows that a man regards them as the affairs of strangers. Nor indeed may those who practise the crafts claim to be proprietors of the tools so as not to allow the Superior of the brotherhood to use them for any purpose he wishes, or so as to allow themselves to sell or change them, or to part with them in any other way, or to get others besides them. For when a man has once decided that he is not master of his own hands even, but has entrusted the management of their activities to others, how can he do such things, claiming lordship over the tools of his craft and using the privilege of control over them?

1 See Mt. xi. 29. 2 B. has seen the degeneration which accompanied the inrush of imperfectly assimilated converts after the State recognition of Christianity. 3 zavhyvew, see FH. 39 where visits to mavnybectg are allowed under safeguards. 4 Cf. Epp. clxix-elxxi, which describe how Glycerius the deacon and monk led a band of young women to the feast at Venasa. Ramsay, Church in Roman Empire, p. 443 £., discusses the incident. In pagan times there was a great synodos of Zeus at Venasa, the priest of which place ranked next in Cappadocia to the priest of Komana. Putting Ramsay’s evidence and the present answer together, we conclude that the synodos was a pagan festival to which a fair was attached. In the 4th century a Church festival at a martyr’s tomb was grafted on to the old observance. B. tried in vain to suppress the commercial element, vested interests being too strong. Venasa

is still a holy place, where Moslems revere the founder of the Dervish order (Enc. Britt. art. “ Cappadocia ’ ’). 5 1 Cor. xiv. 26 add suéy after éxactog K.

1 Ps. cxxili. 2.

XLII. — The Aim and Intention with which the Workers must Work

You should know this, that he who works should do so, not to minister to his own needs by his works but to fulfil the commandment of the Lord Who said: “I was an hungred and ye gave me meat, etc.” For to be anxious for one’s self is absolutely forbidden by the Lord, when He says: “Be not anxious for your life, what ye shall eat, nor yet for your body, what ye shall put on,” and added: “For after all these things do the Gentiles seek.” Each therefore should put before himself as the aim in his work the service of those in want, not his own need. For thus he will both escape the charge of self-love and will receive the blessing bestowed on love of the brethren by the Lord—“Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me.” And let no one think that the apostle’s words are opposed to ours—“that working they eat their own bread.” For this is addressed to the unruly and idle, meaning that for each to minister at least to himself and not to be burdensome to others is preferable to a life of idleness. “For we hear of some,” he says, “that walk among you disorderly, that work not at all, but are busybodies. Now them that are such we command and exhort that with quietness they work and eat their own bread.” And “working night and day, that we might not burden any one” has the same meaning, since the apostle for the sake of brotherly love and to exclude the disorderly submits himself to labours above what were prescribed to him. But it befits him who strives after perfection to work night and day, that he may have to give to him that is in need.

He who puts his trust in himself or in the man who has been entrusted with the charge of his needs, and considers his own work or that of his comrade a sufficient basis for his living, inasmuch as he has set his hope on man, is in danger of incurring the curse which says: “Cursed is the man that putteth his hope in man and will stablish the flesh of his arm, and his heart would depart from the Lord.” The Scripture by “who putteth his hope in man” forbids, that is, putting trust in

another, and by "will stablish the arm of his flesh" forbids self-confidence. Each of these it calls apostasy from the Lord and it adds the doom of both that "He shall be as the heath in the desert, and shall not see when good cometh." So Scripture shows that to put trust in one's self or any one else is to apostatise from the Lord.

LMM xxv SD. 2 Mt. vi. 25 omit xat th inte. 3 Mt. vi. 32 tatta before mévre. XLIII. — The Method of Arranging about Work has been Sufficiently Explained to Us, unless we Should be Led by the Teaching of Actual Experience to Make Further Inquiries. But we Wish a Full Discussion of the Character of the Superiors of the Brotherhood, and How they Should Lead their Fellows

This subject has already been treated summarily, but since quite rightly you want it to be further elucidated, because as is the superintendent and ruler so for the most part the ruled is wont to become, it is necessary not to pass it over cursorily. The Superior then, mindful of the apostle's injunction, "Be thou an example to them that believe," must make his life a clear example of every commandment of the Lord so as to leave the taught no chance of thinking that the commandment of the Lord is impossible or may be despised. First of all then—which truly comes first—humility must be so practised by him in the love of Christ that even when he is silent the example of his deeds may stand out more strongly than any word as a means of teaching. For if this is the standard of Christianity, the imitation of Christ according to the measure of His Incarnation as is appropriate to the calling of each, those who are entrusted with the guidance of the many ought by their own mediation to lead on the weaker to the imitation of Christ, as the blessed Paul says: "Be ye imitators of me, even as I also am of Christ. So they should first make themselves an accurate model by observing the standard of humility handed down by our Lord Jesus Christ. For "learn of me" He says "for I am meek and lowly of heart. Let meekness of character then and lowliness of heart characterise the Superior.

For if the Lord was not ashamed of ministering to His own bond-servants, but was willing to be a servant of the earth and the clay which He had made and fashioned into man (for "I am in the midst of you as he that serveth" He saith), what must we do to our equals that we may deem to have attained the imitation of Him? This one thing then is essential in the Superior. Further he must be compassionate, showing long-suffering to those who through inexperience fall short in their duty, not passing sins over in silence but meekly bearing with the restive, applying remedies to them with all kindness and delicate adjustment. He must be able to find out the proper method of cure for each fault, not rebuking harshly, but admonishing and correcting with meekness, as it is written, watchful in present affairs, able to foresee the future, capable of contending with the strong and bearing with the infirmities of the weak, able to do and say everything that will bring his fellows to perfection. Let him not take to himself the post of Superior, but be chosen by the

Superiors in the other brotherhoods, having given in his past life sufficient proof of possessing the requisite character. For it says: “Let these also first be proved, then let them serve as deacons, if they be blameless.

So let a man of such qualifications be entrusted with the post of Superior, and let him arrange the discipline of the brotherhood, assigning work according to the fitness of the individual.

1 Mt. xxv. 40. 2 2 Thess. iii. 12. 3 9 Thess. ii. 11 &vdéxtws after twa *; 12.: 42 Thess. ili. 8 woxt« xal hugoav for wxrtd¢ nal quéoug K, omit Sudy **, @ Jer, xvii, 5. 6 Jer. xvii. 6 Sw. (B) omits xat. 7 cobe mpoectdrag tig dderpéryntoc. Cf. F. 41 16 mpoeoréin tig ad. See Intr. p. 40 for the relation of the Superior to the superiors. oT Timtvei2 7, 2A opin: 3 Mt. xi. 29. 4 Lk. xxii. 27 ciut before év K. 5 mpoopatixdy tHv wedddvtwv. Cf. F. 35. For charismata in B.’s monasteries see Intr. p. 45. Possibly it only refers to the foresight needed in the head of any large establishment, see F. 44. 6 There was a kind of general chapter of Superiors, cf. F. 35, 54.

XLIV. — To Whom May Journeys be Allowed? And How must the Travellers be Questioned on their Return?

Let leave to travel be given only to the man who is able to complete his journey with benefit to his fellow-travellers, and without damage to himself. So that, if no suitable person be available, it is better to endure all affliction and distress, even unto death by reason of lack of necessaries, rather than, for the sake of bodily comfort, to overlook certain harm to the soul. “For it were good for me” says the apostle “rather to die than that any man should make my glorying void.” And if this was true of things which were permitted to the apostle, how much rather does it apply to matters of commandment? And yet even in this the law of charity does not leave us without resource. For if it happens that one brotherhood has no one available who may suitably be sent, the neighbours will fulfil what is lacking, making journeys in common and without separation from one another. So that by such companionship those who are weak in soul or feeble in body may be kept safe in company with the stronger ones. The Superior will have arranged this some time in advance, to avoid its happening at the actual moment of the need that relief is found impossible owing to the suddenness of the distress. After the return let the Superior question the traveller, what he has done and what sort of men he has met; what words he has used to them; what have been the thoughts of his heart; whether he has completed every day and night living in the fear of God—or whether he has swerved aside and violated any of the rules, either giving way to external difficulties or falling through his own slothfulness.

Let the Superior set the seal of his approval on what has been rightly accomplished, but correct failures by diligent and skilful admonition. For in this way both the travellers will be more watchful through anxiety as to the account they must render, and we shall seem not to have been neglecting their spiritual life during the period

of separation. That this was the custom of the Saints is shown us by the narrative of the Acts, which teaches us that Peter on his return to Jerusalem gave them there an account of his intercourse with the Gentiles; and how that Paul and Barnabas when they arrived, having called together the Church, told what God had done with them; and again, that all the multitude kept silence and hearkened to Barnabas and Paul, rehearsing what God had done. This however we must know, that roundabout ways and legal affairs and merchants' profits are to be absolutely avoided by the brotherhoods.

1 Cf. B. 303. The Superior is chosen pete morrtic Soxtwactac. 2 1 Tim. iii. 10. 3 1 Cor. ix. 15 tva te xevedoer for oddelc xevacer K. 4 4.e.in common with the one available man who cannot be trusted alone.

XLV. — That after the Superior there must be Another who When he is Absent or Engaged May be Able to Undertake the Care of the Brethren

Since it often happens, either through bodily infirmity or the necessity of taking a journey or for some other reason, that the brotherhood is deprived of its Superior, let another be chosen, after full consideration by the Superior and others able to decide, for this purpose, that in the Superior's absence he may take over the care of the brethren, so that those who remain there may have one from whom to receive the consolations of the word. This will ensure that the brotherhood does not assume a democratic appearance in the absence of the Superior, violating the rule and the traditional discipline; and that the accepted regulations are kept, to the glory of God; and that when strangers visit the monastery there is one to answer wisely, that they who seek the word may be edified in a manner worthy of the occasion, and that the community of the brethren be not put to shame. For that all alike should rush to speak causes disorders and argues lack of discipline, and the apostle did not allow even those who had been counted worthy to receive the grace of teaching to speak at once, saying: "But if a revelation be made to another, let the first keep silence," and again he rebukes the wrongness of this lack of discipline in these words: "If therefore the whole Church be assembled together, and all speak with tongues, and there come in men unlearned and unbelieving, will they not say that ye are mad?"

And if through ignorance a stranger addresses his questions to another, even if he who is directly questioned is able to answer fully, let him nevertheless keep silence for the sake of discipline, and let him point out the monk who is entrusted with this duty, as the apostles did in the presence of the Lord, so that speech may be used in

an orderly and becoming manner. For if, where bodily healing is concerned, it is not every man's duty to apply drugs or the knife to the sick, but the duty of him who has acquired the art by spending a long period of time and by experience and practical work and the teaching of skilled exponents, how can it be right that just any one should hasten to heal by the word? Wherein the slightest error brings the greatest harm. Where even the distribution of bread is not entrusted to chance comers but such ministry is assigned to one man entrusted with it after full consideration, among such men how is it not much more necessary that spiritual food be brought to those who ask it with care and circumspection by one of those best qualified?

So that it argues no ordinary arrogance if, when a man is asked about the judgment of God, he dares to answer boldly and casually instead of referring to him who has been entrusted with the ministration of the word, who because he is absolutely faithful and a wise steward has been chosen to give our spiritual food in due season and to administer his words in judgment, as Scripture says. And if something escapes the notice of him who should answer, and another notices it, let him not hasten to put him right, but tell privately what has occurred to him. For this causes feelings of pride in inferiors against their superiors, so that if a man gives an answer which is useful but not fitting he deserves the penalties of violated discipline.

1 The business of so complex an organisation as a Basilian coenobium might well take the Superior away. Then there were conferences with other Superiors and occasions such as that on which the Rules were delivered. 2 Cf. the second-in-command, 6 Sevtepebwv, at Tabennisi (Hist. Laus. xxxii. 8). 3 Probably "' the superiors," see Intr. p. 40. 4 Snuoxpatiney te ox Tuc. 5 1 Cor xiv. 30;

XLVI. — That a Man must not Hide his Sins from his Brother or Himself

Every sin must be brought to the notice of the Superior either by the sinner himself or by those who have become aware of the sin, if they cannot cure it themselves, according to the Lord’s command. For wickedness passed over in silence is like a festering sore in the soul. As then we should not call him a benefactor who shuts up deadly things in the body but rather the man who by pain and rending brings it to the light, so as to cast out what is doing the harm by an emetic, or generally so that by the laying bare of the disease the mode of cure becomes well known—so obviously to hide sin is to assist the sick man to his death. “For the sting of death is sin.” “Open rebukes are better than hidden friendships.” So let us neither hide our sins from one another lest we become slayers of our brethren rather than their friends, or from ourselves. “For he that does not cure himself in his works is brother of him that destroyeth himself.”

i) Cor. xiv. 23. 2 Lk, xu.42 4. 3 See Ps. exii. 5. 4 Note that though one is entrusted with the ministry of the word, it is rather for order’s sake than because he has a special charisma. Another may chance to do the work better. 5 For confession to the Superior see Intr. p. 51.

XLVII. — Concerning those who do not Accept the Regulations of the Superior

If a man does not accept the decisions of the Superior he must gainsay him publicly or privately, if he has any strong reason on his side consonant with Scripture, or else keep silence and do what he is told. But if he is too shy to speak let him use others as intermediaries for this purpose, in order that if the command be contrary to Scripture he may deliver both himself and his brethren from harm; but if it be shown to have good reason on its side then he may free himself from vain and perilous doubts. “For he that doubteth is condemned if he eat because he eateth not of faith”—and that the simpler brethren fall not into the snare of disobedience. “For it is profitable,” saith the Lord, “that a great millstone should be hanged about his neck, and that he should be cast into the sea, than that he should cause one of these little ones to stumble.” But if some abide in disobedience, finding fault secretly but not making their discontent public, let them be expelled from the brotherhood since they cause doubts among the brethren and shake their readiness to fulfil the commandments, and teach disobedience and disaffection. For “cast out the pestilent fellow from the assembly and contention will go out with him.” And elsewhere: “Put away the wicked man from yourselves.... For a little leaven leaveneth the whole lump.”

1 1 Cor. xv. 56. 2 Prov. xxvii. 5. MSP Ror XV: 3 Prov. xvill. 9. Bas. 6 wh icpevog Exvtdv év toig Zoyoug adrod with NA, as against Sw.’s (B) text adtov... adrod. 4 Rom. xiv. 23 yep for 8é *. 5 Mt. xviii. 6 conflated with Lk. xvii. 2 **. ® Prov. xxii. 10. B.’s order of words differs slightly from that of Sw.’s (B) text.

XLVIII. — That we must not Interfere with the Arrangements of the Superior but Attend to Our Own Work

To prevent any one falling easily into such a vice of doubt to his own damage and that of the rest, this must be the general rule among the brethren, that no one at all interfere with the arrangements of the Superior or trouble himself about what is done except those who are next to the Superior in rank and understanding. These he will necessarily employ for counsel and deliberation on the common welfare, obeying the admonition of him who said: “Do everything with counsel.” For if we have entrusted the management of our souls to him, as one who will give account to God, it is absolutely unreasonable that a man should be mistrustful in trivial matters and both be himself filled with absurd suspicions against his brother and give occasion to the rest to be the same. Wherefore lest this should happen, let each remain in the state in which he was called, and having given himself wholly to care for what belongs to him, let him not interfere in the other arrangements, but imitate the holy disciples of the Lord, of Whom, though the matter of the Samaritan woman might cause suspicion, “yet no man said: What seekest thou, or Why speakest thou with her?”

XLIX. — Concerning Matters of Dispute among the Brethren

As for matters of dispute among the brethren, when they cannot agree on a matter, they must not strive with one another contentiously, but submit the decision to those more capable than themselves. So that to prevent the upsetting of order by all asking questions at once and generally to give no opportunity of light or foolish talking, there must be one approved, and able to bring matters of dispute with any before the brotherhood for common consideration, or else to refer them to the Superior. For in this way the consideration of doubtful points will be more suitably and wisely carried out. For if in every matter there is need of knowledge and experience, much more so in such matters as these. And if no one would entrust the use of tools to inexperienced persons, much more is it necessary to put the management of speech in the hands of competent men, who will be able to distinguish accurately the place, time, and manner of the questions, answering without contention and wisely and listening prudently to preserve the solutions of the problems for the edification of the community.

11 Cor. v. 13; 6. The former verse is quoted by Ben. Reg. XXvili at the end of a rule on the same subject as this. 2 For these see Intr. p. 41. Contrast Ben. Reg. iii where the abbot is bidden take counsel with all, for to a junior is often revealed the best course. 3 Prov. xxxi. 4, LXX (or Sir. xxxii. 19 (24), quoted in Ben. Reg. iii.). 5 By this we must understand the seniors or Superiors, see Intr. p- 41. Thus we have three methods of deciding disputes: by referring them to (a) the Superior (b) the senior brethren (c) the whole community. lbp

L. — How the Superior Should Administer Rebuke

Let not the Superior administer censures on sinners in a fit of passion. For to rebuke one's brother with wrath and anger is not to free him from sin but to involve oneself in wickedness. Wherefore it says: "In meekness correcting them that oppose themselves." Nor must he be vehement where he himself has been spurned but where he sees another despised show kindness towards the sinner, but rather be more displeased at the evil in the latter case. For thus he will escape the suspicion of self-love and will prove that he does not hate the sinner but revolts from the sin, by thus making a distinction between himself and the other. But if the difference in his anger is not what I have said but the other way round, he is clearly angry not for God's sake or because of the danger the sinner is in, but because of his own love of reputation and rule. For showing zeal on behalf of the glory of God Who is dishonoured by the transgression of the commandment, and having tender compassion arising from love of the brethren on behalf of the salvation of his brother—who is in danger by his sin, for "the soul that sinneth it shall die"—he must in the case of every sin be stirred up against the sin and show the fervour of his disposition by his vehemence in avenging it.

LI. — In What Manner the Offence of the Sinner must be Corrected

Let the Superior employ corrective methods on the afflicted after the example of doctors, not being angry with the sick but fighting the disease. Let him face the illness and by more laborious regime, if necessary, cure the soul’s sickness. For example, he will cure vainglory by ordering practices of humility; idle speech, by silence; excessive sleep, by watchings with prayer; bodily idleness, by labours; unseemly eating, by deprivation of food; murmuring, by separation, so that none of the brethren chooses to work with the offender, nor to let his work go in with that of the rest, as we said above, unless he appears to be cured of his vice by unreserved penitence. Then the work done in a spirit of murmuring may be received, but not even so may it be used to serve the purposes of the brethren, but they must find some other use for it. And the principles ruling this matter have been sufficiently discussed above.

PU Dime 2b: 2 Bzek. xviii. 4.

LII. — With What Disposition we are to Bear Punishments

Just as we said that the Superior must apply healing methods to the weak without personal feeling, so again the recipients must not accept the penalties as a mark of hatred, nor consider a tyranny the care which he gives out of compassion in order to save the soul. For it is disgraceful if those who are sick in body should trust doctors to such an extent that whether they operate or cauterise or vex with bitter drugs they are deemed benefactors, but that we as regards the physicians of our souls when they work for our salvation by laborious discipline do not have the same feelings. The apostle said: “And who is he that maketh me glad but he that is made sorry by me?” and again: “For behold this self same thing, that ye were made sorry after a godly sort, what earnest care it wrought in you!” Accordingly, looking to the end, he that implants sorrow in us ought to be accounted a benefactor.

LIII. — How Instructors in Arts are to Correct Delinquent Boys

Those who teach crafts, when their pupils’ sin concerns the craft itself, must rebuke the fault themselves and correct the errors. But whatever sins argue moral perversion, such as disobedience and answering back, slothfulness at work, idle talk, falsehood, or whatever else of this sort is forbidden to the religious, such they must correct by taking the offenders to the superintendent of the common discipline, so that the amount and manner of the healing of their sins may be devised by him. For if rebuke is a doctoring of the soul, it is not every man’s duty to rebuke, any more than to be a doctor, but only the duty of him to whom the Superior himself has entrusted it after full examination. 1 Cf. ¥. 15 356. 2 U1 inal ged F 3 9 Cor. li. 2 add éotw after tic K. 4 2 Cor. vii. 11 add byé¢ K and év before byiv K.

5 Of. F. 51, B. 81.

LIV. — How that the Superiors of the Brotherhoods must Refer their Concerns to One Another

It is well that there should be a meeting at fixed times and places of those in charge of the brotherhoods, at which they will report to one another any untoward happenings and difficult moral problems, and how they have settled each one, so that if any has fallen into error it may be clearly unfolded to the judgment of the many and that right decisions may be confirmed by the witness of a number.

LV. — Whether the Use of Medical Remedies is Consistent with the Ideal of Piety

Just as each of the arts has been given us by God as a help to supplement the deficiencies of nature—for instance, agriculture, because what grows out of the earth of itself is not sufficient to relieve our necessities; weaving, because the need of coverings is paramount in view both of decency and the damage inflicted by the weather, and similarly with building—so it is with the medical art. Since our body, so subject to disease, is liable to various kinds of harm, both what attacks it from without, and what arises from within by reason of the foods we eat, and is distressed by both excess and deficiency, the medical art—a type in this respect of the healing of the soul—has been given us by God Who directs all our life to advise the removal of what is in excess or the addition of what is wanting. For just as, if we were still in the Paradise of delight, we should have no need of the cares and toils of agriculture, so too if we enjoyed freedom from disease according to the gift bestowed before the Fall at our creation we should be needing no medical remedies to relieve us. But just as after we were exiled to this place and were told: "In the sweat of thy brow shalt thou eat thy bread," then by long experience and painful toil on the earth we contrived the art of agriculture to relieve the ills which came from the curse, God having given us understanding and apprehension of this art—so also when we were bidden to return again to the earth from which we were taken and were yoked to the painful flesh, condemned to destruction because of sin and therefore subject to these diseases, so also has been given us the help which is afforded, in a measure at least, by the healing art.

For the herbs which are appropriate to each disease did not grow out of the ground automatically, but, to be sure, were produced by the will of the Creator with the object of benefiting us. So the natural forces which reside in roots, flowers, leaves, fruits, or juices, or whatever is found in metals or in the sea to have properties beneficial to the body, fall into line with the things to eat and drink which we find.

But whatever is cunningly contrived and can be dispensed with, and causes much trouble, and as it were turns our whole life into one long providing for the flesh, is to be shunned by Christians; and we must take care so to use the art of medicine, if need arise, as not to assign to it the whole cause of health or sickness, but to accept the use of its remedies as designed for the glory of God and a type of the care of souls.

But when we are deprived of medical assistance, let us not put all our hope for the alleviation of our ills in this art, but know that either He will not allow us to be tempted above what we are able to bear, or just as the Lord in those days now made clay and anointed and bid wash in Siloam, and now was content with the mere command, saying, I will, be thou clean, whereas He left some to contend against afflictions, making them better tested as a result of their trial, so now it is in our case. At one time He touches unseen and secretly when He knows this to be expedient for our souls, at another time He thinks fit to use material help for our diseases, making the remembrance of His grace more lasting by postponing the cure, or, as I said, giving us a type of the care of the soul. For as with the flesh both the putting away of foreign elements and the addition of what is lacking are necessary; so also with our soul, it is fitting that what is alien be removed and what is according to our nature be received. Because “God made man upright,” and created us for good works, that we should walk in them.

And just as in the one case we put up with operations and cauterisings and the taking of bitter drugs for the treatment of the body, so also in this case we must receive the cutting effects of words of rebuke and the bitter drugs of blame for the cure of the soul. This is what the prophetic word says by way of rebuke to those who have not received correction: “Is there no balm in Gilead? Is there no physician there? Why has not the healing of the daughter of my people gone up? And when in long illnesses we await the cure during a protracted period, using methods both painful and various, that shows us that we ought to correct the sins of the soul by laborious prayer and protracted repentance and more severe discipline than reason would suggest to us as sufficient for a cure. Because some make a wrong use of the medical art, that is no reason why we should shun all benefit derived from it. For when the intemperate followers of pleasure abuse the arts of cooking or baking or weaving to devise luxury, overstepping the bounds of what is necessary, we should not then shun all these arts alike: on the contrary, by using them rightly, we show up the corrupt use of them. So also in the case of medicine, it is wrong to slander God’s gift because of the evil use made of it.

For to put the hope of one’s health in the hands of doctors is worthy of the lower animals—which we see happening in the case of some wretches, who do not shrink from calling them Saviours! While to avoid entirely the benefit of medicine shows a contentious spirit. But just as Hezekiah did not think the cake of figs the prime

cause of his recovery, nor ascribe to it the cause of the healing of his body, but added to his praise of God his thanksgiving for the creation of the figs; so also we, receiving blows from God Who so kindly and wisely contrives our life, ask from Him first that we may know the reason why He inflicts stripes, then relief from pain and endurance, so that with the temptation He may also give us a way out, that we may be able to bear it.

We receive with thanksgiving the grace of healing that is given us, either by oil and wine as in the case of him that fell among robbers, or by figs, as in the case of Hezekiah. And it will make no difference to us whether the care of God has come to us invisibly or through some bodily means, which often leads us to perceive the grace of the Lord more effectively. Often when we have been allowed to contract illnesses for disciplinary reasons, we have been condemned to endure a cure by painful means as part of the discipline. And so common sense teaches us that we must not shrink from operations or cauterisings or the pains caused by sharp and troublesome drugs or deprivation of food or a strict régime of food or abstinence from harmful things, since all the time—I say it again—the object of benefiting the soul is being secured, for it is being taught by way of example how to take care of itself. But there is no small danger of the mind falling into the error of supposing that every illness needs the aid of medicine. For not all illnesses come naturally, or from errors of diet or any other bodily causes, for which we see that the medical art is sometimes useful. For often illnesses are scourges of sins, sent to convert us. “For whom the Lord loveth, he chasteneth. And “For this cause many among you are weak and sickly, and not a few sleep.

For if we discerned ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. In such cases then we ought to be quiet and forbear medical treatment, and endure what comes upon us, when we have recognised our sins, as (Micah) said: “I will bear the indignation of the Lord, for I have sinned against him”; and we ought to show amendment by doing works worthy of repentance and remembering the Lord’s words: “Behold, thou art made whole; sin no more, lest a worse thing befall thee. Sometimes also it happens at the request of the evil one: the Lord Who loves men sends as it were a great antagonist to contend with him in the struggle, and brings down his pride by the resistance to the utmost of His servants. Such we have learned to have been the case with Job. Some again who are able to bear suffering even unto death are brought forward by God as an example to those who are loth to suffer trouble; as Lazarus, who, oppressed by so many wounds, is nowhere recorded to have asked anything of the rich man or to have complained at his fate. Wherefore also he received rest in the bosom of Abraham, as one who had had his evil things in his lifetime. We find yet another cause for illnesses happening to the Saints, as in the case of the apostle.

For lest he should seem to surpass the limits of human nature, and lest any one should think that he had something unusual in his natural constitution (as the Lycaonians thought, when they brought him garlands and oxen), illness was his lot continually, to show that his nature was fully human. What gain then accrues to such men from the medical art? Does not rather danger come, as they are led away from the right principles to valetudinarianism? Those at least who have brought illness on themselves from errors of diet must use the treatment of the body as a kind of type and pattern of the treatment of the soul, as I said before. For abstinence from harmful things according to the principles of medicine is useful to us, so is the choice of profitable things and the keeping of doctors' orders. And let the very change of the flesh from illness to health be an encouragement to us, so that we do not despair of the soul, as if it were not able to return again by penitence from sins to its proper health. It follows then that we must neither avoid the art completely, nor place all our hopes in it. But just as we use agriculture, but pray for the fruits from God; and we entrust the rudder to the pilot, but pray to God to be preserved from the sea. So by bringing in a doctor when reason allows, we do not cease to hope in God.

And to my thinking the art contributes towards continence in no small degree. For I see that it cuts away luxuriousness, and condemns satiety, and banishes varied diet and superfluous devisings of condiments as inexpedient. And in general it calls want the mother of health, so that in this respect its counsels are not useless to us. So whether we use the precepts of medicine or avoid them according to one of the principles laid down above, let us keep the aim of being well-pleasing to God and contrive what is beneficial to the soul, and fulfil the commandment of the apostle who said: "Whether ye eat, or drink, or whatsoever ye do, do all to the glory of God."

1 Of. F. 35, 43. The title has tobe moceotétag tig &deApdtyrtO<, which would mean the Superiors (seniors) in a single monastery. But the answer refers to the abbots of a number of monasteries. 2 This rule was probably borrowed from the Pachomian monasteries, There a general chapter was held twice a year, at Easter and on August 13 (Clarke, p. 38). 3 This answer is very interesting. Its length suggests that spiritual healing was a burning question in B.'s coenobia, see Intr. p. 46. B.'s many ailments and his practical labours in founding hospitals must have caused him to face the problem. Cf. Index for references in the Rules to physicians and 748, Quod Deus non est auctor malorum. 1 Gen. ili. 19. 2 See Jn. ix. 6; 7. 12 1 Keel. vii. 29. 2 Jere vii, 22° 1 Prov. iii. 12 motdeder. with NA, Sw.'s (B) text eréyyeu.

2 1 Cor. xi. 30; 31 yap for 86 K; 32. 3 Micah vii. 9. 4 Jn. v. 14 w before cot K. 1 The argument on the whole has favoured calling in the physician.- 2 1 Cor. x. 31. Here ends one of the sanest and most Christian things ever written on this subject.

Source. English translation: an older public-domain translation as collected in the Writings-Database (HistoricalChristianFaith), mostly from the Ante-Nicene, Nicene and Post-Nicene Fathers and similar nineteenth-century editions. SermonIndex has only divided it into chapters and short sections; the wording is the translator's own. Square brackets, Greek or Latin words and footnote-free text are as the source file prints them, and a transcription error may remain. No Greek or Latin text is shown beside it yet, and no modern English version has been made.