

# The Rule Of Saint Benedict

The Rule of St. BenedictThe Rule of St BenedictHoly Rule of Saint BenedictThe Rule of Saint BenedictThe Rule of Saint BenedictRule of St. Benedict: A CommentaryThe Holy Rule of St. BenedictHoly Rule of Saint BenedictThe Rule of St. BenedictThe Rule of Saint BenedictThe Rule of Saint BenedictThe Rule of Saint BenedictSt. Benedict's Rule for MonasteriesRule of St. BenedictSt. Benedict S Rule For MonasteriesSt. Benedict's Rule for MonasteriesThe Rule of Saint BenedictThe Rule of St. BenedictSt. Benedict's Rule for MonasteriesThe Rule of Saint Benedict Philip Freeman Carolinne White Of Nursia St. Benedict of Nursia Saint Benedict (Abbot of Monte Cassino.) Paul Delatte St. Benedict of Nursia Benedict Of Nursia St. Benedict Benedictus (santo.) Benedict of Nursia Benedikt (Montecassino, Abt, Heiliger) St Benedict St Benedict Abbot Of Monte Cassino Saint Benedict Saint Benedict (Abbot of Monte Cassino.) St. Benedict Benedict St Benedict St Benedict of Nursia Saint Benedict (Abbot of Monte Cassino.)

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a timeless source of wisdom for people looking to lead a life of simplicity purpose and serenity the rule of st benedict has governed monastic communities for centuries but it is far more than a standard religious text the rule is above all a handbook for living a deliberate life no matter your religious background or beliefs it teaches the importance of contemplation and silence of solitude and the power of community and unity with lessons focusing on the simple acts of everyday life like eating and daily work along with wisdom for the deeply personal and

internal facets of living such as cultivating humility and practicing forgiveness the rule of st benedict is a profound guide to living a good and meaningful life an award winning translator philip freeman s version of the rule is beautifully accessible in its language with a simple and direct style the book lays out a way of living that is transformative in its simplicity and striking in its power

the inspirational work that has been guiding benedictine monks for fifteen centuries founder of a monastery at monte cassino between rome and naples in the sixth century st benedict intended his rule to be a practical guide to christian monastic life based on the key precepts of humility obedience and love its aim is to create a harmonious and efficient religious community in which individuals can make progress in the christian virtues and gain eternal life here benedict sets out ideal monastery routines and regulations from the qualities of a good abbot the twelve steps to humility and the value of silence to such every day matters as kitchen duties care of the sick and the suitable punishment for lateness at mealtimes benedict s legacy is still strong his rule remains a source of inspiration and a key work in the history of the christian church carolinne white s accessible translation is accompanied by an introduction discussing benedict s teachings what is known of his life and the influence and spread of his rule for more than seventy years penguin has been the leading publisher of classic literature in the english speaking world with more than 1 700 titles penguin classics represents a global bookshelf of the best works throughout history and across genres and disciplines readers trust the series to provide authoritative texts enhanced by introductions and notes by distinguished scholars and contemporary authors as well as up to date translations by award winning translators

the rule of st benedict is a timeless document written in the 6th century the holy rule is a book of precepts where st benedict highlights the importance of peace prayer work humility and obedience it was originally intended for use in monasteries although many of the issues addressed in the book can be applied to life in the world outside the monastic community and constitute a basic guide for living the christian life

this advice is from a spiritual father who loves you and gives you the sort of counsel that will shape your whole life listen my child i want you to put the ear of your heart to the solid ground of the master s wisdom what i received i m passing on to you it s advice from a spiritual father who loves you the sort of counsel you receive by letting it shape your whole life so begins the famous opening paragraph of benedict s rule in jonathan wilson hartgrove s vital new contemporary paraphrase the entire text of the rule is here plus a lengthy introduction from jonathan and detailed explanatory notes throughout that explain difficult

passages the result is a classic re introduced that will enliven any 21st century expression of religious community

fifteen centuries after it was written the rule of st benedict still provides a deep and practical spirituality that helps lay people cope with everyday problems and challenges

this classic commentary on the rule of st benedict is organized as follows introduction prologue i of the various kinds of monks ii what kind of man the abbot ought to be iii of calling the brethren to council iv what are the instruments of good works v of obedience vi the spirit of silence vii of humility viii of the divine office at night ix how many psalms are to be said at the night hours x how the night office is to be said in summer xi how the night office is to be said on sundays xii how the office of lauds is to be said xiii how lauds are to be said on weekdays xiv how the night office is to be said on saints days xv at what times of the year alleluia is to be said xvi how the work of god is to be done in the day time xvii how many psalms are to be said at these hours of the day xviii in what order the psalms are to be said xix how to say the divine office xx of reverence at prater xxi of the deans of the monastery xxii how the monks are to sleep xxiii of excommunication for faults xxiv what the measure of excommunication should be xxv of graver faults xxvi of those who without leave of the abbot consort with the excommunicate xxvii how careful the abbot should be of the excommunicate xxviii of those who being often corrected do not amend xxix whether the brethren who leave the monastery are to be received again xxx how young boys are to be corrected xxxi of the cellarer of the monastery xxxii of the tools and property of the monastery xxxiii whether monks ought to have anything of their own xxxiv whether all ought to receive necessary things alike xxxv of the weekly servers in the kitchen xxxvi of the sick brethren xxxvii of old men and children xxxviii the weekly reader xxxix of the measure of food xl of the measure of drink xli at what hours the brethren are to take their meals xlii that no one may speak after compline xliv of those who come late to the work of god or to table xliv of those who are excommunicated how they are to make satisfaction xlv of those who make mistakes in the oratory xlvi of those who offend in any other matters xlvii of signifying the hour for the work of god xlviii of the daily manual labour xlix of the observance of lent li of brethren who are working at a distance from the oratory or are on a journey li of brethren who do not go far away lii of the oratory of the monastery liii of the reception of guests liv whether a monk ought to receive letters or tokens lv of the clothes and shoes of the brethren lvi of the abbots table lvii of the artificers of the monastery lviii of the discipline of receiving brethren into religion lix of the sons of nobles or the poor that are offered lx of priests who may wish to dwell in the monastery lxi of pilgrim monks how they are to be received lxii of the priests of the monastery lxiii of the order of the community lxiv of the appointment of the abbot lxv of the prior of the monastery lxvi of the

porter of the monastery Ixvii of brethren who are sent on a journey Ixviii if a brother be commanded to do impossibilities Ixix that monks presume not to defend one another Ixx that no one presume rashly to strike or excommunicate another Ixxi that the brethren be obedient one to the other Ixxii of the good zeal which monks ought to have Ixxiii that the whole observance of justice is not set down in this rule

this work holds the first place among monastic legislative codes and was by far the most important factor in the organization and spread of monasticism in the west st benedict s rules of obedience humility and contemplation are not only prerequisites for formal religious societies they also provide an invaluable model for anyone desiring to live more simply

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a 6th century handbook for aspiring monks this masterpiece of spiritual wisdom endures as the preeminent monastic legislative code its concise guidance promotes self discipline supported by community worship

one of the most influential texts in the middle ages the rule of saint benedict offers guidance about both the spiritual and organizational dimensions from the loftiest to the lowliest of monastic life this new latin english edition has features of interest for first time readers of the rule as well as for scholars of medieval history and language the latin text is a transcription of manuscript 914 of the abbey of st gall switzerland an early ninth century copy regarded as the version that most closely reproduces benedict s style the saint s idiom was informal sometimes conversational and heavily influenced by the spoken latin of the sixth century ce in the rule his voice and thought processes come through in all their strength and humanity readers will find background to the monastic life in the notes this volume also includes texts and translations of two letters that explain the origins of the st gall version as well as an index to all the translated materials

the rule of saint benedict is a book of instructions written in 516 by benedict of Nursia c ad 480 550 for the groups of monks living in the individual communities under the supervision of abbots in the book st benedict opens the principles of the christian life in a community the main principle is obedience and the rule of ora et labora that is pray and work the primary weapon to strengthen the christian faith is obedience to the lord s will to achieve this the

author offers to establish the school for the lord s service which will teach people the way to salvation in 73 chapters of the book benedict gives detailed instructions on how to regulate the life of a monk in monasteries and alone some chapters consider the organizational sides of monastery life such as assigning deans and summing official meetings other give instruction on how to practice life in faith and grow spiritually generally the book doesn t call upon the formation of any monastic order it is rather a manual for different independent christian communities small groups of two or three people or single wandering monks guiding them in everyday decisions and helping to organize their lives spiritually

the rule of saint benedict latin *regula benedicti* is a book of precepts written by benedict of Nursia c ad 480 550 for monks living communally under the authority of an abbot the spirit of saint benedict s rule is summed up in the motto of the benedictine confederation *pax* peace and the traditional *ora et labora* pray and work compared to other precepts the rule provides a moderate path between individual zeal and formulaic institutionalism because of this middle ground it has been widely popular benedict s concerns were the needs of monks in a community environment namely to establish due order to foster an understanding of the relational nature of human beings and to provide a spiritual father to support and strengthen the individual s ascetic effort and the spiritual growth that is required for the fulfillment of the human vocation theosis the rule of saint benedict has been used by benedictines for 15 centuries and thus st benedict is sometimes regarded as the founder of western monasticism due to reform that his rules had on the current catholic hierarchy there is however no evidence to suggest that benedict intended to found a religious order in the modern sense and it was not until the later middle ages that mention was made of an order of saint benedict his rule was written as a guide for individual autonomous communities and all benedictine houses and the congregations in which they have grouped themselves still remain self governing advantages seen in retaining this unique benedictine emphasis on autonomy include cultivating models of tightly bonded communities and contemplative lifestyles perceived disadvantages comprise geographical isolation from important activities in adjacent communities other perceived losses include inefficiency and lack of mobility in the service of others and insufficient appeal to potential members these different emphases emerged within the framework of the rule in the course of history and are to some extent present within the benedictine confederation and the cistercian orders of the common and the strict observance

the rule of benedict constitutes a basic guide for living the christian life and continues to be followed by every benedictine monastery and convent in the world today just the idea that a guide for living could not only last 1500 years but continue to be followed by thousands of people makes its study valuable for monks and nuns as well as laypeople the rule offers

people a plan for living a balanced simple and prayerful life in it benedict tells his monks and nuns that ora et labor is their way work and prayer that the divine office is their work opus dei and the vows of stability conversion and obedience are their commitments these vows have much to say to those of us not living in a monastery or convent stability stability refers to the importance of community and commitment in life for a monk or nun it refers directly to a commitment to the monastery where they will live for the rest of their life while we all may not be a member of a monastic order we can make our vow of stability to our families to our faith communities to our local and global communities and to our fellow pilgrims along the journey of faith the vow of stability also speaks to our current environmental crisis for when we remain committed to the earth we learn how to be good stewards of that which god has given us conversion conversion is not confined to a one time experience to a monk or nun conversion of life reminds them that everything they do is from for and with god and that god converts us continually the vow tells the monastic they are to acknowledge that conversion and be open to it for those of us not in the monastery conversion is an ongoing process as well one that helps us walk continually in the presence of god in order to open our ears to god s voice and our eyes to god s presence among us benedict tells us we must keep our hearts and our minds open to the ways that god is moving us when we block the transformation that god is working within us then we are not living into the benedictine way an open heart is one that allows balanced practices of prayer work study hospitality and renewal to illuminate the ways that god is working within us and within the world obedience when benedict wrote his rule obedience meant what it said the monk was to be obedient to the abbot the rule and the gospels obedience can be a heavy word for us today yet a healthy balanced view of obedience as a way of cultivating a disciplined intentional life that is yearning to be obedient to god is a desire that many people in today s world have and this makes the vow of obedience relevant obedience can entail a healthy sense of humility thinking neither less nor more of yourself than who you are and of respecting and following the guides leaders teachers and fellow travelers who are guiding you on your path the rule revolves around five practices prayer work study hospitality and renewal

st benedict s rule for monasteries is a 6th century religious guide that outlines the principles and practices for monastic life the text emphasizes discipline humility obedience and communal living within monastic communities the author saint benedict addresses potential followers urging them to embrace a life dedicated to prayer work and submission to divine commands the rule begins by highlighting the necessary qualities for a monastic leader particularly the abbot who is responsible for guiding the community it stresses the importance of humility and obedience as foundational virtues for personal and spiritual growth throughout

the text benedict introduces various types of monks and their roles within the community emphasizing the need for communal prayer work and reflection the work aims to foster a disciplined structured environment that promotes spiritual development while cultivating a strong sense of community and mutual accountability among the members the text s focus on living in accordance with divine teachings provides a framework for achieving both individual holiness and collective harmony

a handy pocket sized edition of st benedict s rule with sections dated so that the rule may be read three times a year

composed nearly fifteen hundred years ago by the father of western monasticism the rule of st benedict has for centuries been the guide of religious communities st benedict s rules of obedience humility and contemplation are not only prerequisites for formal religious societies they also provide an invaluable model for anyone desiring to live more simply while they presuppose a certain detachment from the world they provide guidance and inspiration for anyone seeking peace and fulfillment in their home and work communities as prepared by the benedictine monk and priest timothy fry this translation of the rule of st benedict can be a life transforming book with a new preface by thomas moore author of the care of the soul god is our home but many of us have strayed from our native land the venerable authors of these spiritual classics are expert guides may we follow their directions home archbishop desmond tutu

the rule of st benedict was written in the sixth century by the father of monastic life st benedict himself it towers in the great tradition of christian monasticism its leading characteristics are its wonderful discretion moderation and keen insight into the capabilities and weaknesses of human nature here is a common sense approach to arranging life so that christian spirituality and virtue can be lived out in any community settings monastic or familial

seventy three short chapters comprise the rule its wisdom is of two kinds spiritual how to live a christocentric life on earth and administrative how to run a monastery efficiently more than half the chapters describe how to be obedient and humble and what to do when a member of the community is not about one fourth regulate the work of god the opus dei one tenth outline how and by whom the monastery should be managed following the golden rule of ora et labora pray and work the monks each day devoted eight hours to prayer eight hours to sleep and eight hours to manual work sacred reading or works of charity the early middle ages have been called the benedictine centuries in april 2008 pope benedict xvi discussed the influence st benedict had on western europe the pope said that with his life and work st

benedict exercised a fundamental influence on the development of european civilization and culture and helped europe to emerge from the dark night of history that followed the fall of the roman empire st benedict contributed more than anyone else to the rise of monasticism in the west his rule was the foundational document for thousands of religious communities in the middle ages to this day the rule of st benedict is the most common and influential rule used by monasteries and monks more than 1 400 years after its writing today the benedictine family is represented by two branches the benedictine federation and the cistercians the influence of st benedict produced a true spiritual ferment in europe and over the coming decades his followers spread across the continent to establish a new cultural unity based on christian faith

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