



St. Benedict's Rule for Monasteries: St. Benedict's Rule for Monasteries

Benedict of Nursia , Leonard J. Doyle (Translator) , Cuthbert Butler

[Download now](#)

[Read Online](#) ➔

St. Benedict's Rule for Monasteries: St.Benedict's Rule for Monasteries

Benedict of Nursia , Leonard J. Doyle (Translator) , Cuthbert Butler

St. Benedict's Rule for Monasteries: St.Benedict's Rule for Monasteries Benedict of Nursia , Leonard J. Doyle (Translator) , Cuthbert Butler

St. Benedict's Rule for Monasteries: St.Benedict's Rule for Monasteries Details

Date : Published May 31st 1948 by Liturgical Pr (first published 530)

ISBN :

Author : Benedict of Nursia , Leonard J. Doyle (Translator) , Cuthbert Butler

Format : Kindle Edition 100 pages

Genre : Religion, Theology, Spirituality, Nonfiction, Classics, Christianity, History, Christian

 [Download St. Benedict's Rule for Monasteries: St.Benedict's Rule for Monasteries.pdf](#)

 [Read Online St. Benedict's Rule for Monasteries: St.Benedict's Rule for Monasteries.pdf](#)

Download and Read Free Online St. Benedict's Rule for Monasteries: St.Benedict's Rule for Monasteries Benedict of Nursia , Leonard J. Doyle (Translator) , Cuthbert Butler

From Reader Review St. Benedict's Rule for Monasteries: St.Benedict's Rule for Monasteries for online ebook

Stephen says

If you read this for entertainment you will be sorely disappointed. If you read this as a guide to life, and you are not a monk, you will be sorely disappointed. If you read this with an eye toward how one might live a more calm and disciplined life, adjusting what was written in to Sixth century, to the present day, you might just find what you are looking for.

Andres Mosquera Salazar says

Decidí leer La Santa Regla después de leer Tres Monjes Rebeldes; necesitaba entender mejor en qué consistía esta forma de vivir de los monjes. Definitivamente esta lectura ha llenado mis expectativas, pues permite entender con mucho más detalle la vida monástica.

Al leer este libro, tan sólo *la regla*, pude imaginarme la vida de estos monjes: desde su manera de vestir, hasta su forma de rezar. Hay que decir que San Benito proponía un estilo de vida radical y difícil, pero que, sin duda alguna, le daba gloria a Dios en una de las máximas expresiones humanas.

La Regla de San Benito nos remite a los primeros cristianos; qué gran oportunidad nos da este libro de viajar en el tiempo, de recordar lo esencial, de entender que debemos ser santos, y que somos tan sólo peregrinos en este mundo.

David says

How do you review a book like this? I mean, there are many nuggets of wisdom throughout that can be beneficial for any reader. But the whole purpose of writing it was to create a rule for monks. Thus, many of the rules on excommunication and daily order of life for monks are more difficult to apply to contemporary non-monastic life. It would be tempting to give it fewer stars since I did not enjoy it nearly as much as a book like Foster's Celebration of Discipline. But that is more my problem than Benedict's - this is a tremendously influential classic and for that reason alone deserves a high rating. I'd recommend it for those who like reading classics.

Bob says

For most of us to read this work is to enter another world. Not only is this written in the 6th century AD but it is written about a kind of experience, the truly monastic life, that few of us will experience, much less understand. So what is the worth of this work?

First of all, the choice of a monastic life is the choice to pursue a greater love of God and holiness of life through poverty, simplicity, submission, and stability in a community. For those who don't choose monastic communities, it seems there is much we can still learn from Benedict, if we are willing to accept the challenge implicit in the "rule" he develops.

Benedict covers all matters of life in the monastery from the qualifications of the abbot to entering the monastery to the ordering of Psalms used in the prayers of the hours to times for meals, amounts of food and drink, the care of the sick, the treatment of guests and even the qualifications of the porter and the cellarer (the person responsible for keeping the monastery in food and drink).

Perhaps most challenging are some of the rules pertaining to excommunication. It seems on first reading harsh, because one can be excommunicated for even minor faults. Reading more carefully, it is evident that much of this has to do with resistance to the authority necessary to sustain such a community. There also are clear provisions for the abbot to work with the excommunicate to restore him and specific steps to restoration. What all this speaks into is the recognition that sin is deceitful and its roots go deep into our lives and that if one cares deeply about pursuing a holy life, such drastic measures may be necessary and that we cannot do it ourselves but only as we come under the authority of Christ and those who minister on his behalf.

Much of this challenges our "I'm basically a good person" culture that embraces radical personal freedom. It recognizes that freedom often comes through submission to the rule of another that brings order to lives out of control. And so, I think there are a number of insights from Benedict's "Rule" that apply to those of us not living as monastics:

1. If loving God above all else is indeed the one thing in our lives, then this implies the simplicity that removes all that distracts from this pursuit.
2. Some "rule of life" is necessary for all of us--a rhythm of ordering our hours and days around the pursuit of our first love.
3. We cannot do this alone. Work and prayer in community with others of like mind is important to sustaining our resolve.
4. "Submission" is a nasty word to most of us in contemporary society and yet if we do not submit to Christ and those seeking genuinely to act on his behalf as shepherds to us, how can we hope to flourish "in green pastures and beside still waters"?

This particular edition is preceded by an essay by Thomas Moore and a helpful chronology of monasticism. Even if all the details of monastic life seem irrelevant, I would recommend reading the first seven chapters which include discussions of humility, the restraint of speech and seeking the counsel of others that have relevance for all of us. But the rest will not take a great deal of time, the whole "Rule" only occupies 70 pages in this edition.

Hannah Notess says

I mean, there's not a lot of books this old that people are using for guidance to live their daily lives. Everyone gets kitchen duty. Minus one star for the suggestion that if children are out of line, you should beat them,

because they won't understand getting excommunicated. I guess times do change.

Jordan Magnuson says

First reading: 2005 (RB 1982)

Second reading: 2016 (Jonathan Wilson-Hartgrove's contemporary paraphrase)

Almost certainly the most significant work ever written on intentional community living. In a world where Utopian visions and good intentions are plentiful, here we have a rule that has withstood the test of 1500 years of day in, day out practice by communities all over the world.

I enjoyed Jonathan Wilson-Hartgrove's contemporary paraphrase more than I expected to: it manages to stick quite closely to the text of the original (as judged by the RB 1982 authorized translation), while opening up the work in unexpected ways with the use of simple, inclusive language.

Katie says

One of my favorite things about the Rule of St. Benedict is how kind it is. I think that the popular perception of medieval monks is still filled with hair shirts and flagellation, or, at best, an authoritarian abbot lording over servile monks. Those things aren't made up and they certainly had their place in a medieval monastery. But Benedict's writing gives a much better idea of what it was actually like most of the time - a rather difficult life, and a daunting lack of privacy, but overall a life that was deeply communal and by medieval standards, deeply productive. The basic thesis underlying the whole thing is that it's easier to get closer to God when you're surrounded by people to help you, and who are aiming for the same thing. Of course, there's still a big cultural gap - laughter is generally frowned upon and the heavy emphasis on absolute obedience will be distasteful to some people. But on the whole, the Rule is not looking to punish people, or to force them into unthinking servility. It is a "little rule for beginners" that on the whole is very flexible and compassionate.

It's also fun to read because there are all kinds of interesting historical bits - why was Benedict's Rule the one that has been in use for almost 1500 years and the one that dominated the first 500 or so years of monasticism? Why is militaristic language so prevalent? Why/how was Benedictine monasticism, despite some similarities, different from the monasticism that grew up in the East and in the British Isles?

Not the most action-packed of reads, but it offers a nice little window onto how spirituality in the 6th century was at the same time hugely different from today, but at the same time, somewhat similar in its ultimate cares and aims. And it's an absolute must for anyone interested in the history of monasticism.

Edit: At one point, the Rule states that monks should all sleep in the same room, partially in order to encourage each other upon waking. "For," as Benedict writes, "the sleepy like to make excuses." This may be my life motto.

Larissa says

Read for the Great Conversation second semester of freshman year.

♥ Ibrahim ♥ says

It encourages me to grow in the life of faith. The more we have progress in our active faith, the greater we expand in our hearts. The Rule of Saint Benedict says, "When faith makes that progress, the heart is expanded, and is borne along with the indescribable sweetness of love." Lord, grant me such happiness that may expand, stretch and launch out into the deep in You as you asked Peter to. Bring Your own life to my faith and make it such living, vibrant faith, so that I may conquer and gain You at all times.

Bryce Wilson says

I've often thought that the monastic order is the high-point of my religion. No power, no ambition, just simple and just service to God and man.

Therefore I thought I'd read the beginning of that order. My sympathies are much more in align with the Franciscans than the Benedictions which is to put it gently, a little harsh. A surprisingly large amount of the book deals with Benedict's disdain for laughter and or grumbling.

A lot of this slight volume is simply not very useful to the layman, unless you desperately want to know how you should perform your cooking duties and sleeping arrangements should a monastery happen to visit you.

Still this book is the foundation for an order and way of life that I have nothing but the utmost respect for. And if more Christians (myself of course included) followed the wisdom of lines such as, "keep your tongue free from vicious talk, and your lips from all deceit; turn away from evil and do good; let peace be your quest and your aim." I firmly believe that both the world and the church would be in much better standing.

Sheila says

I purchased this kindle version of the Rule of St. Benedict after reading about this religious text in The Cloister Walk, and wanting to see for myself what was contained in this book that the Benedictines base their lifestyle on.

I find the monastic lifestyle fascinating, and can highly respect their ascetic beliefs, and their reasonable, moderate, balanced approach to faith and life. The book is a guide written by St. Benedict, which covers basically everything relating to the monastic lifestyle, including recommendations on prayer, work, clothing, eating, treatment of guests, sleeping arrangements, you name it.

This specific kindle version of the text appears to be designed for continual reading throughout the year, with the entire book designed to be read 3 times in total each year. The book is divided into short sections, and each section is headed by three dates for the year, such as April 22 - August 22 - December 22, meaning you

should read this part on each of those dates. I did not follow these reading guidelines, and instead read the book straight through in about 10 days time, but I can see how this format would be appreciated by a follower of the Benedictine faith.

I would actually like to revisit this text later in the future, and would like to read RB 1980: The Rule of St. Benedict in Latin and English with Notes, which is the same book in a format which includes multiple an extra 500 pages of footnotes and essays.

Carsten Thomsen says

My planned reading of spiritual classics have been quite slow. But here's one that I can recommend. These Rules have greatly influenced monasteries around the world until this day.

They begin with some general reflections on piety that all Christians can benefit from - then he goes on with more specific rules for the monks. There's a spirit here of love and humility and grace - but a lot of the Rules do seem very strict (specially on not talking and not laughing).

OK, there are also some funny Rules. Here's some with my comments:

* They sleep clothed, and girded with belts of cords; but they should remove their knives lest they accidentally cut themselves in their sleep . *How considerate Benedict.*

* Each will hasten to arrive at the Work of God before the others, yet with all dignity and decorum. *He, he...how fast can you go with decorum intact. May the best man win.*

* Without an order from the abbot, no one may presume to give, receive or retain anything as his own, nothing at all - not a book, writing tablets or stylus. *No tablets? Oh no. I have to give up my iPad? I knew I was not cut out for this monkish business.*

* We believe that half a bottle of wine a day is sufficient for each. *I reconsider. Do let me be a monk.*

* If anyone does not come to the table before the verse....his portion of wine should be taken away... *That should do it!!.*

booklady says

Although I've read and listened to *The Rule of St. Benedict* several times since first being introduced to it twelve or so years ago, a monastic retreat given by Abbot Lawrence Stasyszen O.S.B. from St. Gregory's University at the abbey breathed life into the words of this 1500 year old document. The Rule of St. Benedict, or simply 'the Rule' (or RB) was written by St. Benedict of Nursia, considered by some the Father of Western Monasticism and his Rule—which are guidelines for living in community—is the model for all others which came after. This well-deserved reputation is based on the Rule's practical simplicity and moderate nature as well as a compassionate understanding of both sinful humanity and Divine Mercy. It is a very short and easy to read document, consisting of a Prologue and 73 chapters, some of which are only a couple of sentences.

Acknowledging that all the baptized (and not just the clergy) are called to lives of holiness, Abbot Lawrence invited us to look at how relevant the Rule can be as we strive to become incarnations of God's Love.

And how are we to BE HOLY? In the Prologue we learn, ‘And our Lord seeking His workers among the multitude, the Lord calls out to him and lifts His voice again: “*Is there anyone here who yearns for life, and desires to see good days?*” (Ps 34:13) If you hear this, and your answer is “I do,” God then directs these words to you: “*If you desire true and eternal life, keep your tongue from vicious talk, and your lips from all deceit; turn away from evil, and do good; let peace be your quest and pursue it. Once you have done this: My eyes shall be upon you, and My ears listen to your prayers; and even before you ask Me, I will say to you: Here I am.*” (Is 58:9) What, dear brothers, is more delightful, than this voice of the Lord, calling to us? See how the Lord in His love He shows us the way of life! Clothed then with faith and the performance of good works, let us set out on this way, and with the Gospel for our guide that we may deserve to see Him *who has called us to His kingdom.*’ (1 Thess 2:12) In other words, the Benedictine maxim, *Ora et Labora* or Pray and Work.

Although we commonly think of praying as something **we** do, actually it is what God does in and for us. In the Rule we learn that prayer is called ‘the Work of God’. Our primary responsibilities so far as prayer are concerned are: promptness, presence and participation, i.e., we must first of all, show up on time and let nothing take precedence over time set aside for prayer. Next we must be truly present to God as He is always fully present to us. Whenever we become aware our minds have drifted from prayer, we must again bring focus back to God. There is great value in this constant striving to bring the attention back. Like so many other things in life, perseverance in this struggle is of great value and strengthens one spiritually much as exercise builds up the body. And finally we are called to participation in the prayer of community. Abbot Lawrence mentioned that we must never forget our inherent and singular worth as a Child of God. By the same token, we must also remember that we are not only children! All too often we think, ‘I can’t pray with so-and-so or at this church or in this manner. We want the god-of-my-terms, instead of the God of Abraham, Isaac and Jacob, the Holy Trinity, Father, Son and Spirit. Much is written in RB about the indispensability of obedience and humility to any growth in holiness. Abbot Lawrence said he has attended week-long conferences just on one of those virtues.

The Benedictines take the vows of obedience, stability and conversion of life. These vows are renewed annually. Obedience is self-explanatory. Stability means remaining with the same monastic community for life. Conversion of life refers to constantly seeking the perfection called for by Our Lord at the very end of the Sermon on the Mount when He says, *So be perfect, just as your heavenly Father is perfect.*

Holiness is its own reward.

November 2010: One of those books to be read about every two or three years. A good staple of our Catholic heritage.

April 2010: Have read this before but not for quite some time. Am actually listening to the book-on-CD at

home. Some parts very applicable, others not so much.

Ilze LA says

Las?ju Benedikta likumus, klausoties agr?no viduslaiku v?stures kursu. Neesmu tic?ga, kristiete v?l maz?k, dr?z?k agnosti?is parastais (vai skdri?a Tipa, kas tic?ja - netic?ja).

Pazem?ba, paklaus?ba, sods, T.sk. miesas sods, pašnoliegšana - t?s ir kategorijas, pretrun? manai dv?seles b?t?bai. Tom?r lasot sajutu savu neizb?gamo pieder?bu pasaulei, ko gadsimtiem un paaudz?m veidojusi krist?g? pasaules uztvere, cik daudz kas pašsaprotams t?ds ir tieši rietumu kristiet?bas kontekst?, nevis pats par sevi . Un Benedikta likumos ?oti konkr?ti aprakst?ta ide?las krist?g?s dz?ves kvintesence.

Las?s raiti un br?žam ar smaidu - iespraudumi (which God forbid) pie ?paši pretdiev?g?m iesp?jam?b?m vien ko v?rti.

Mary says

I don't think I'm going to be joining a nunnery anytime soon.
