

A Collection of Tables of Contents from Rules, Covenants, Constitutions and Such

(for new monastic communities see their web-sites)

Pachomian Precepts (loose ordering, no formal divisions) (Egypt, @346?)

- * when someone uninstructed comes
- * common gatherings (night, *synaxis*, Sunday, instruction
- * when working at mats
- * when they come to eat
- * if some sickness
- * when someone comes to the door of the monastery
 - if it is reported that one of the relatives is sick
- * when the signal is given to go to work
 - if the brothers are sent out on business
- * let no one put away in his cell
- * wandering, speaking, touching and misc.
- * about the bakery, the boats
- * every rebuke shall be made in this way
- * everything that is taught

The Long Rules of Basil of Caesarea (Turkey, @360)

* Preface

- Q. 1. On order and sequence in the Lord's commandments.
- Q. 2. Concerning the love of God, and showing that the inclination and the ability to keep the Lord's commandments belong to man by nature.
- Q. 3. Of charity toward one's neighbor.
- Q. 4. Of the fear of God.
- Q. 5. On avoiding distraction.
- Q. 6. Concerning the necessity of living in retirement.
- Q. 7. On the necessity of living in the company of those who are striving for the same objective--that of pleasing God--and the difficulty and hazards of living as a solitary.
- Q. 8. Of renunciation; whether we ought first of all give up everything and thus enter upon the devout life.
- Q. 9. Whether he who is admitted to the company of those consecrated to the Lord ought, with indifference, to entrust his property to incompetent or unjust relatives.
- Q. 10. Whether all applicants are to be received or only certain ones, and whether these are to be admitted at once or after probation, and what the nature of this period of trial should be.
- Q. 11. Concerning slaves.
- Q. 12. How married persons are to be received.
- Q. 13. That silence is a useful discipline for novices.
- Q. 14. Of those who consecrate themselves to God and then try to repudiate their promise.
- Q. 15. At what age consecration of oneself to God should be permitted and at what time the profession of virginity should be regarded as safe.
- Q. 16. Whether continency is necessary for one who would lead the religious life.
- Q. 17. That laughter also must be held in check.
- Q. 18. That we should taste everything set before us.
- Q. 19. In what measure continence must be practiced.
- Q. 20. The rule to be followed in serving meals to guests.
- Q. 21. How one ought to conduct oneself with regard to sitting and reclining at the midday meal or at supper.
- Q. 22. On the garb befitting a Christian.
- Q. 23. Regarding the cincture.

- Q. 24. Now that sufficient instruction on these [other] matters has been imparted to us, it would befit us to learn how we ought to live with one another.
- Q. 25. That a superior who does not upbraid the sinner is liable to a dreadful judgment.
- Q. 26. That all matters, even the secrets of the heart, should be placed before the superior.
- Q. 26. That the superior himself, if he commit a fault, should be admonished by the more eminent among the brethren.
- Q. 28. What the attitude of all should be toward the disobedient.
- Q. 29. Concerning one who performs his actions in an arrogant or critical spirit.
- Q. 30. The dispositions which ought to animate the superior in caring for the brethren.
- Q. 31. That ministrations from the superior should be accepted.
- Q. 32. On the proper dispositions toward relatives according to the flesh.
- Q. 33. On the proper way to converse with consecrated women.
- Q. 34. Regarding the character of the persons who care for the needs of the brethren.
- Q. 35. Whether there should be several communities in the same parish.
- Q. 36. Of those who leave the brotherhood.
- Q. 37. Whether prayer and psalmody ought to afford a pretext for neglecting our work, what hours are suitable for prayer, and, above all, whether labor is necessary.
- Q. 38. Now that our discourse has adequately demonstrated that prayer is not to be neglected and that labor is necessary, it remains that we should be taught what sort of trades are suitable to our profession.
- Q. 39. The method to be followed in selling our products and the manner in which we should make journeys.
- Q. 40. Concerning business transactions at public assemblies.
- Q. 41. Of authority and obedience.
- Q. 42. On the aim and the dispositions with which workmen should perform their tasks.
- Q. 43. The manner in which tasks should be performed has been adequately set forth unless we should be led by the teaching of actual experience to make further inquiries. We request, however, a thorough analysis of the question as to what sort

of persons superiors of the community should be and how they should govern their fellow religious.

- Q. 44. Who should be permitted to go on journeys and how they ought to be interrogated upon their return.
- Q. 45. That there should be another person after the superior who, should the latter be on a journey or not at leisure, could take charge of the brethren.
- Q. 46. That no one should conceal sins either in his own interest or for a brother's advantage.
- Q. 47. Of those who do not accept these regulations.
- Q. 48. That the superior's actions should not be curiously scrutinized, but everyone should concern himself with his own work.
- Q. 49. Of controversies in the community.
- Q. 50. On the manner in which the superior should administer a rebuke.
- Q. 51. Of the manner in which the fault of the offended should be corrected.
- Q. 52. On the dispositions in which punishment should be received.
- Q. 53. How instructors in the arts will correct the blunders of children.
- Q. 54. That the superiors of the brotherhoods ought to consult with one another about the problems pertaining to their office.
- Q. 55. Whether recourse to the medical art is in keeping with the practice of piety.

The Augustinian *Praeceptum* (North Africa; before 427? - titles taken from the Classics of Western Spirituality edition; parenthetical items mine)

- I. Mutual Love: Expressed in the community of goods and in humility
- II. Community Prayer
- III. Community and Care of the Body (fasting, apportionment . . .)
- IV. Community Responsibility in Good and Evil
(travel, clothing, sexual issues)
- V. Service of One Another
(care of possessions, sick, business by twos)
- VI. Unanimity and Forgiveness (quarrels, disputes, correction)
- VII. Love in Authority and Obedience (leading, following)
- VIII. Observance of the Rule

John Cassian's *The Monastic Institutes* (France; between 425 and 430 - a synthesis of monastic life as presented by one who visited the boundaries of the Roman Empire investigating monastic life)

[note: Part One (Books I-IV) are entitled On The Training of a Monk Part Two (books V-XII) are entitled The Eight Deadly Sins; this table of contents reflects only the first part]

Book I - Of the Monastic Habit

Book II - Of the Rule for Night Office

Chapter 1 - Prologue

Chapter 2 - Of the varying number of psalms customary in different regions.

Chapter 3 - Of the uniform rule kept throughout Egypt, and of the election of superiors over the brothers.

Chapter 4 - How in Egypt and the Thebaid a total of twelve psalms is customary.

Chapter 5 - Of how an angel revealed the number of twelve psalms.

Chapter 6 - Of the custom of twelve collects.

Chapter 7 - Of discipline in Prayer.

Chapter 8 - Of the prayer that follows the psalm.

Chapter 9 - Of the nature of the prayers.

Chapter 10 - How prayer among the Egyptians is made in silence, and briefly.

Chapter 11 - The Egyptian manner of singing psalms.

Chapter 12 - Why one sings while the other sit, and how they extend the vigil until dawn in their own cells after the Office.

Chapter 14 - How they apply themselves to manual labour and prayer at once in their cells.

Chapter 15 - How this rule, by which they all return to their cells after the end of Office, preserves modesty, and what blame attaches to those who do otherwise.

Chapter 16 - That no one may pray with one who has been excluded from public prayer.

Chapter 17 - That he who wakes the brethren to pray should call them at a regular time.

Chapter 18 - That they do not kneel from Saturday evening to Sunday evening, nor throughout Eastertide.

Book III - Of the Rule of Day Office

Chapter 1 - Of Terse, Sext, and None, as they are celebrated in Syria

Chapter 2 - How in Egypt they apply themselves to prayers and psalms (with accompanying work) throughout the day without distinguishing the time.

Chapter 3 - How throughout the East the Offices of Terse, Sext, and None are composed of three psalms and prayers, and why these sacred offices are specifically allotted to these times.

Chapter 4 - How the morning prayer [i.e. Prime] was not established by ancient tradition but was devised in our own time for a particular reason.

Chapter 5 - That after Prime it is not fitting to return to sleep.

Chapter 6 - That when the office of Prime is added, the superiors should not alter the original order of psalms.

Chapter 7 - That he who does not arrive at the day office before the first psalm is finished may not enter the oratory, but in the night office lateness may be excused to the end of the second psalm.

Chapter 8 - The duration, and the order for celebrating the vigils which are kept from the lamplighting on the evening before Saturday.

Chapter 9 - Why Vigils are prescribed for the eve of the Sabbath, and why throughout the East they relax the fast on the Sabbath.

Chapter 10 - How it happens that they fast on Saturday in Rome.

Chapter 11 - How the observance of Sunday is kept differently from other days.

Chapter 12 - On the days when a dinner is prepared for the brothers, a psalm is not said as they go to eat, unlike when they have lunch.

Book IV - Of the Training of the Monks

- Chapter 1 - On the Training of those who forsake the World, and on how those who enter monasteries in Tabenna or Egypt are treated.
- Chapter 2 - How they persevere in the monastery until the extremest of age.
- Chapter 3 - How those who are to be admitted to the monastery are examined.
- Chapter 4 - Why those who are admitted to the community are not allowed to bring anything with them.
- Chapter 5 - Why those who forsake the world, once received into the monastery, put aside their own clothes and are clothed by the abbot.
- Chapter 6 - Why the clothing in which the novice enters the monastery is preserved by the bursar.
- Chapter 7 - Why novices are not immediately permitted to associate with the monks but are first assigned to the guesthouse.
- Chapter 8 - By what formation the juniors are first trained to overcome all their passions.
- Chapter 9 - Why the juniors are instructed to conceal none of their thoughts from their master.
- Chapter 10 - How great is the obedience of the juniors even in matters of necessity.
- Chapter 11 - What sort of food they consider best.
- Chapter 12 - How when one knocks on the door they are so eager to run and answer that they leave all work unfinished.
- Chapter 13 - How great a disgrace it is for one to claim that even the slightest thing is his own.
- Chapter 14 - How even if one monk's work brings in much money, he must not presume to exceed the simple allowance permitted.
- Chapter 15 - How we are far too concerned with possessions.
- Chapter 16 - Of the rules about correcting different things.
- Chapter 17 - By what authority spiritual books are read in the refectory while the brothers eat, and what a deep silence is kept by the Egyptians.

- Chapter 18 - How it is forbidden for anyone to take food or drink other than at the common table.
- Chapter 19 - How the daily duties are carried out by the brothers in Palestine and Mesopotamia.
- Chapter 20 - Of the three lentils found by the Bursar.
- Chapter 21 - Of the voluntary extra work some brothers do.
- Chapter 22 - Of the Egyptian manner of daily duty among the brothers.
- Chapter 23 - Of the Obedience of Abba John, through which he attained even the grace of prophecy.
- Chapter 24 - Of the dry stick with the same Abba John did not cease to water at his superior's command as if it would grow.
- Chapter 25 - How John threw away the only jar of oil at his master's command.
- Chapter 26 - How Abba John obeyed his master when he tried to roll over a huge rock which not even many people would have been able to move.
- Chapter 27 - Of the humility and obedience of Abba Paternutus, when he did not hesitate to throw his little boy into the river in obedience to the superior.
- Chapter 28 - How it was revealed to the abbot that Abba Paternutus had performed a sacrifice like Abraham's, and how the same Paternutus succeeded in governing the monastery after his death.
- Chapter 29 - Of the obedience of the brother who carried about ten baskets in public, and distributed them at the abbot's command.
- Chapter 30 - Of the humility of Abba Pinufius, who, in his desire for mortification, left a famous monastery in which he was a presiding priest, and sought a distant monastery in which he might be received as a novice.
- Chapter 31 - How Abba Pinufius, brought back to his monastery and dwelling there for a little time, escaped once again to Syria.
- Chapter 32 - What advice the same Abba Pinufius gave to a brother whom he received into his monastery in our presence.

Chapter 33 - How great is the reward due to a monk who labours in the way of the Fathers, but how great the penalty for failing, so that no one should be lightly admitted into the community.

Chapter 34 - How our self-denial is nothing other than mortification in the image of the Crucified.

Chapter 35 - That our Cross is the Fear of the Lord.

Chapter 36 - That our self-denial is of no use if we are still entangled in the things we have denied.

Chapter 37 - How the Devil is always eager for our destruction, and how we must be ever on the watch for his head.

Chapter 38 - Of the monk's preparation for meeting temptation, and how few are fit to be initiated.

Chapter 39 - The steps by which we should mount to perfection, and the gradual ascent from the Fear of God to perfect Charity.

Chapter 40 - How a monk should not seek for a pattern of perfection among many but from one or a few.

Chapter 41 - How those who live in the monastery should take on the semblance of disabilities.

Chapter 42 - That a monk should not hope to attain patience from the strength of others but from his own perseverance.

Chapter 43 - A recapitulation of how a monk may rise to perfection.

The Rule of the Master (near Rome; @501-525)

Prologue

- I. The four kinds of monks.
- II. What characteristics an abbot should have.
- III. What is the holy art which the abbot must teach his disciples?
- IV. What are the spiritual instruments which we can use to practice the divine art?
- V. What is the substance and what is the cause of the evils
- VI. What is the workshop where the divine art is practiced and how are the spiritual instruments used?
- VII. What should be the nature of the disciples' obedience?
- VIII. What should be the mode and measure of the disciples' silence?
- IX. How the disciples observing silence are to ask the abbot any questions they may have.
- X. The nature of the brothers' humility, how it is acquired, and how once acquired it is maintained.
- XI. The deans of the monastery.
- XII. Excommunication for faults.
- XIII. Treatment of an excommunicated brother.
- XIV. How must an excommunicated brother do penance?
- XV. Subordinates who reveal evil thoughts to the deans and to the abbot.
- XVI. Characteristics the cellarer of the monastery should have.
- XVII. Tools and goods of the monastery.
- XVIII. The weekly kitchen servers.
- XIX. How the brothers should enter upon the week's service in the kitchen.
- XX. How those not present in the oratory should be kept in mind.
- XXI. How are the kitchen servers and the cellarer to receive Communion?
- XXII. After all the weekly servers have departed, in what order, after the abbot, are those remaining in the oratory to receive Communion?
- XXIII. How, after the abbot has left the oratory, the weekly servers are to serve at table and eat together.
- XXIV. The weekly reader in the refectory.
- XXV. The small dish of crumbs to be cooked by the weekly servers on the seventh day.
- XXVI. The measure of food.
- XXVII. The measure of drink.
- XXVIII. Days of fasting and times of repast
- XXIX. The time and place for sleep and in what order they are to sleep.
- XXX. No one may speak after Compline.

- XXXI. The hebdomadaries of the Divine Office during the night.
- XXXII. The manner of rising from sleep.
- XXXIII. The Divine Office during the night.
- XXXIV. The Divine Office during the day.
- XXXV. The measure and number of psalms during the day.
- XXXVI. The psalms of Vespers.
- XXXVII. The mealtime psalm.
- XXXVIII. The psalms of Compline.
- XXXIX. How are the psalms to be chanted at Matins?
- XL. How are the psalms to be chanted at the day hours?
- XLI. How are the psalms to be chanted at Vespers?
- XLII. How is the mealtime psalm to be chanted?
- XLIII. How are the psalms to be chanted at Compline?
- XLIV. How are the psalms to be chanted at night?
- XLV. How the psalms are to be changed on feast days.
- XLVI. Intoning the psalms in the oratory at all times.
- XLVII. The manner of chanting the psalms.
- XLVIII. Reverence in prayer.
- XLIX. The Night Office of the monastery.
- L. Daily labor at various times according to the season.
- LI. Lenten prayers without psalms during the day.
- LII. Lenten prayers without psalms during the night.
- LIII. Abstinence from food and drink during Lent.
- LIV. When it is time for the Divine Office, the brothers must hurry to the oratory without delay.
- LV. What is the distance determining whether a brother must leave his work and go to the oratory?
- LVI. How brothers on a journey are to perform the Work of God.
- LVII. How will brothers on a journey observe certain points of the rule?
- LVIII. How many psalms are brothers on a journey to say at night in the various seasons?
- LIX. At what time brothers on a journey are to eat.
- LX. The number of provisions brothers are to receive for a journey.
- LXI. If a brother is sent from the monastery and is expected to return the same day, should he eat outside if someone urges him to do so, or should he remain fasting until he has returned to the oratory and rejoined the community in the presence of the abbot?
- LXII. Whether a brother on a journey should eat or drink other than at the appointed time.
- LXIII. Of what sort are those who depart without taking leave of the brothers?

- LXIV. How many times should a brother who leaves the monastery be taken back?
- LXV. How should brothers from elsewhere be greeted by those who belong to the community?
- LXVI. Departure from the monastery by brothers who are going on a journey.
- LXVII. Return of the brothers to the oratory after having been on a journey.
- LXVIII. Immediately upon leaving the oratory all must keep silence.
- LXVIX. The sick brothers.
- LXX. Charity to the sick by the brothers.
- LXXI. Whether spiritual brothers on meeting one another should first pray or give each other the sign of peace or a greeting.
- LXXII. A meal taken for the sake of charity toward brothers who visit.
- LXXIII. Brothers who come later to the Work of God.
- LXXIV. The free will of the brothers must be held in check.
- LXXV. The Sunday rest.
- LXXVI. How should blessed bread sent by a priest be received?
- LXXVII. The priests' blessings and sign of the cross.
- LXXVIII. A visitor, be he a brother or still of the world, should not be fed at the monastery more than two days without working.
- LXXIX. Lodging for strangers.
- LXXX. Whether brothers who have suffered pollution during sleep should receive Communion or not.
- LXXXI. The clothing and shoes of the brothers.
- LXXXII. In the monastery the brothers may have nothing of their own.
- LXXXIII. How should priests be received in the monastery?
- LXXXIV. Who should eat with the abbot?
- LXXXV. How and for who much things made in the monastery should be sold.
- LXXXVI. The domains of the monastery.
- LXXXVII. How a brother, be he already a monk or still of the world, is to enter the monastery, commit himself and be received.
- LXXXVIII. Delaying the admission of brothers so that they may be deliberate about committing themselves to stability.
- LXXXIX. How a new brother is to confirm his admission into the monastery.
- XC. When one enters the monastery from the world, he is not to change his garb or receive the religious tonsure for a year.
- XCI. How the son of a noble is to be accepted into the monastery.
- XCII. Prohibition of honor and rank below the abbot.
- XCIII. The installation of a new abbot chosen by his predecessor from among all.
- XCIV. How, if the abbot dies suddenly, a new abbot is appointed from among the brothers, if no one has been designated as best qualified during the abbot's

lifetime, because of his sudden death.
XCV. The Porters of the monastery

end of the list of chapters

The Benedictine Rule (Monte Cassino, Italy; before 547)

- Chapter 1: The different kinds of monks and their customs
- Chapter 2: The qualities of the abbot
- Chapter 3: The counsel of the brothers
- Chapter 4: The instruments fo good works
- Chapter 5: Obedience
- Chapter 6: Silence
- Chapter 7: Humility
- Chapter 8: The Divine Office a Night (Matins)
- Chapter 9: How many psalms are to be said in the Night Office
- Chapter 10: How the Night Office is to be said in summer
- Chapter 11: How Matins is to be celebrated on Sunday
- Chapter 12: Lauds--celebration
- Chapter 13: Lauds--ordinary days
- Chapter 14: Night Office on Saints' Days
- Chapter 15: The seasons during which *Alleluia* is chanted
- Chapter 16: The Day Office
- Chapter 17: The number of psalms said in the Day office
- Chapter 18: Psalms--order to be chanted
- Chapter 19: How the Office should be performed
- Chapter 20: Reverence at prayer
- Chapter 21: The deans of the monastery
- Chapter 22: How the monks are to sleep
- Chapter 23: Excommunication for faults
- Chapter 24: The measure of excommunication
- Chapter 25: Grave faults
- Chapter 26: Those who meet with the excommunicated without leave of the abbot
- Chapter 27: The abbot's care of the excommunicated
- Chapter 28: Those who do not change their ways despite much correction
- Chapter 29: Readmittance of departed brothers
- Chapter 30: Correction of youth
- Chapter 31: The cellarer
- Chapter 32: Property and utensils
- Chapter 33: private ownership by monks
- Chapter 34: The apportionment of necessities
- Chapter 35: Weekly kitchen service
- Chapter 36: Sick brothers

Chapter 37: Old men and children
Chapter 38: The weekly reader
Chapter 39: Food apportionment
Chapter 40: Drink apportionment
Chapter 41: Dining hours
Chapter 42: No talk after Compline
Chapter 43: Late-comers to the Divine Office and meals
Chapter 44: How the excommunicated are to make satisfaction
Chapter 45: Mistakes in the oratory
Chapter 46: Offences in other matters
Chapter 47: Sounding the Hours of the Divine Office
Chapter 48: Daily manual labor
Chapter 49: Observance of Lent
Chapter 50: Brothers who work at a distance or are traveling
Chapter 51: Brothers who do not go far
Chapter 52: The oratory of the monastery
Chapter 53: The reception of guests
Chapter 54: The receipt of letters and presents
Chapter 55: Clothing and shoes
Chapter 56: The abbot's table
Chapter 57: Artisans and craftsmen
Chapter 58: The admission of new brothers
Chapter 59: Sons of noblemen or of poor men offered to God's service
Chapter 60: Priests who would live in the monastery
Chapter 61: Reception of pilgrim monks
Chapter 62: Priests of the monastery
Chapter 63: Rank in the monastery
Chapter 64: Election of the abbot
Chapter 65: Provost of the monastery
Chapter 66: The porter of the monastery
Chapter 67: Brothers sent on a journey
Chapter 68: When a brother is asked to do the impossible
Chapter 69: No one shall presume to defend another in the monastery
Chapter 70: No one is to presume to strike another
Chapter 71: The brothers ought to obey one another
Chapter 72: The good zeal monks should possess
Chapter 73: All perfection is not herein attained

The Rule for Monks by Columbanus (Ireland @ 615) [note- there was a wide variety of Rules in Celtic lands]

- * On Obedience
- * On Silence
- * On Food and Drink
- * On Poverty and Overcoming Greed
- * On Vanity
- * On Chastity
- * On the Choir Office
- * On Discernment
- * On Mortification
- * On the Monk's Perfection

Stoudios: *Rule* of the Monastery of St. John Stoudios in Constantinople (after 842)

Intro

Concerning the Paschal Feast (and the wooden semantron)
and other days following

Concerning Holy Lent

[18ff] Community Life

[24] Administration

[25] Punishment

[26] Reading

[27] Food

[33] Organization of tasks - work, reading sleeping

[37] Clothes, footwear, bedding . . .

The Little Rule of Master Romuald (founder of the Camaldolese Order)

(found in *The Life of the Five Hermit Brothers*, by Bruno-Boniface of Querfurt,
@1008)

SIT IN YOUR CELL AS IN PARADISE. PUT THE WHOLE
WORLD BEHIND YOU AND FORGET IT. WATCH YOUR
THOUGHTS LIKE A GOOD FISHERMAN WATCHING FOR FISH.

THE PATH YOU MUST FOLLOW IS IN THE PSALMS--

NEVER LEAVE IT.

IF YOU HAVE JUST COME TO THE MONASTERY, AND IN
SPITE OF YOUR GOOD WILL YOU CANNOT ACCOMPLISH
WHAT YOU WANT, THEN TAKE EVERY OPPORTUNITY
YOU CAN TO SING THE PSALMS IN YOUR HEART AND
TO UNDERSTAND THEM WITH YOUR MIND. AND IF
YOUR MIND WANDERS AS YOU READ, DO NOT GIVE UP;
HURRY BACK AND APPLY YOUR MIND TO THE WORDS

ONCE MORE.

REALIZE ABOVE ALL THAT YOU ARE IN GOD'S
PRESENCE, AND STAND THERE WITH THE ATTITUDE OF
ONE WHO STANDS BEFORE THE EMPEROR.

EMPTY YOURSELF COMPLETELY AND SIT WAITING,
CONTENT WITH THE GRACE OF GOD, LIKE THE CHICK
WHO TASTES NOTHING AND EATS NOTHING BUT WHAT
HIS MOTHER BRINGS HIM.

The “Constitutions” of Rudolf of Camaldoli I (c. 1080) and the “Book of the Eremitical Rule” of Rudolf of Camaldoli II-III (between 1158 and 1176)

“The Constitutions”

1. Address.
2. The origin of Camaldoli.
3. The growth of Camaldoli and its observances.
4. The supremacy of the hermitage is essential for the Camaldolese.
5. The observance of Lent, and other customs concerning the liturgy and food.
6. Although the customs of Camaldoli are past telling, they are sketched here as a safeguard.
7. The hermitage must never become a cenobitical monastery or come under cenobitical governance.
8. Those who might ever corrupt or destroy the hermitage are anathematized.

“ The Book of the Eremitical Rule”

Prologue

I. Biblical and Historical Foundations

1. The Example of Moses
2. The Example of David and Elijah
3. The Example of the Prophet Elisha
4. The Example of John the Baptist
5. The Example of the Savior
6. The Example of the Ancient Fathers
7. The Example of the Philosophers
8. The Example of St. Benedict
9. The Example of St. Romuald
10. How the Hermitage of Camaldoli Was Built

II. The Practice of Abstinence

11. Lenten Observance in This Place
12. The Observance of Paschaltide
13. Observance after Pentecost
14. The Lent after the Feast of St. Martin
15. The Observance of Christmas

16. Discretion in Abstinence on Saturday
17. The Vigil of the Saints

III. Community Life

18. Customs of the Divine Office
19. The Custom of Chapter and Good Friday (Parasceve)
20. The Custom of Meals in Common
21. Silence

IV. Food

22. Services Rendered by Those at Fonte Buono
23. The Use of Wine
24. The Use of Prepared Dishes
25. Supper on Solemnities during Lent
26. How They Sustain Themselves on Bloodletting Days

V. Possessions, Clothing, Care of Sick

27. The Distributions of Gifts and Offerings
28. The Provision of Wood
29. Clothing
30. Care of the Sick
31. Avoiding Greed and Wealth

VI. Work

32. The Need for Occupation and Stability
33. How Manual Labor is Done
34. How and When They Go Out for External Work

VII. Prayer

35. Psalmody
36. Persistence in Remaining in the Cell
37. Avoiding Excessive Presence of People

[38. The Mandrakes of Leah]

VIII. Virtue

39. Virtues of Hermits: First of All, Humility
40. Obedience
41. Sobriety
42. Piety

43. Patience
44. Silence and Meditation
45. The Entreaty of the Quiet
46. The Meaning of the Seven Trees
47. The Perfection of Charity

IX. Leadership

48. Life Teaching, and Virtues of the Hermitage's Prior
49. How the Prior Should Preside
50. The Cassock
51. The Great Deeds of the Ancestors
52. The Variety of Precious Stones
53. The Severity and Discretion of the Prior
54. Reverance for the Hermitage

Statutes of the Carthusian Order (1127, renewed in 1971, 1973 and further revised and approved in 1987)

Book One

Chapter 1 - Prologue to the Statutes of the Carthusian Order

Chapter 2 - Guiges' Priase of Life in Solitude

Chapter 3 - The Cloister Monks (cell, work, love, Prior, Eucharist, altar ministry)

Chapter 4 - The Keeping of Cell and Silence

Chapter 5 - Occupations in Cell (studies, manual labor, prayer)

Chapter 6 - The Observance of Enclosure

Chapter 7 - Fasting and Abstinence

Chapter 8 - The Novice

Chapter 9 - The Novice Master

Chapter 10 - Profession (first, perpetual)

Book Two

Chapter 11 - The Lay Monks (more time to manual labor; converse and donates . . .)

Chapter 12 - Solitude

Chapter 13 - Enclosure

Chapter 14 - Silence

Chapter 15 - Work

Chapter 17 - The Novice

Chapter 18 - Profession

Chapter 19 - Donation

Chapter 20 - The Formation of Brothers

Book Three: The Community

Chapter 21 - The Daily Celebration of the Liturgy

Chapter 22 - Of Life in Common

Chapter 23 - The Prior

Chapter 26 - The Procurator

Chapter 27 - The Sick

Chapter 28 - Poverty

Chapter 29 - The Care and Administration of Temporal Goods

Chapter 30 - Stability

Book Four: The Order

Chapter 31 - The Government of the Order

Chapter 32 - The Canonical Visitation

Chapter 33 - Conversion of Life

Chapter 34 - The Function of our Order in the Life of the Church

Chapter 35 - The Statutes Themselves

Book Five: Rites and Acts of Carthusian Life

Chapter 36 - Rites of Carthusian Life

Entry, reception of a novice, simple profession, solemn profession,
temporary donation, perpetual donation

Chapter 38 - Election of a Prior

Book Six: The Liturgical Seasons

Chapter 41 - The Liturgy in our Order

Chapter 52 - Liturgical Chant:

Chapter 53 - Ceremonies of the Community during the Divine Office

Chapter 54 - Ceremonies for the Office in Cell

Book Nine: Sacraments and Suffrages

Chapter 62 - The Sacraments: Penance

Chapter 65 - The Suffrages

The Rule of Saint Albert (the Carmelite Rule) (given to Carmelites by St. Albert
Avogadro between 1206-1214, approved 1247)

[note- the Carmelite Rule is the shortest of all known rules]

- [1] Greeting from Albert
- [2] Varied religious observances for serving Christ
- [3] Yet you have come to me for a rule of life, so . . .
- [4] The Prior
- [5] Foundations in solitary or suitable places
- [6] Each to have a separate cell, as appropriate to geography
- [7] Eat in a common refectory, listening to a reading
- [8] No exchange of cells or living in another's
- [9] The Prior's cell should stand near the entrance
- [10] Each is to stay in one's own cell or nearby, pondering the Lord's law day and night
and keeping watch at prayers unless attending to some other duty
- [11] Recitation of canonical hours for those who know how to day them and provisions
for those who don't know the hours
- [12] Possessions in common
- [13] Livestock
- [14] The common oratory for hearing Mass
- [15] Common meetings for community life
- [16] Fasting
- [17] Food
- [18] Reminder of the need for armour for spiritual warfare
- [19] Description of the armour (virtues)
- [20] Work
- [21] Silence
- [22] Priors must be servants
- [23] The brothers must honor the Prior
- [24] Conclusion

The Franciscan Rule of 1221 (Italy)

Foundation in the Gospel

1. Introduction, Obedience, Chastity, Poverty.
2. clothing, reception.
3. divine office, fasting
4. organization
5. correction of those at fault
6. recourse to minister

Daily Life

7. ways of work and service
8. not receiving money
9. begging for alms
10. sick brothers
11. loving one another
12. evil looks and affairs with women
13. avoidance of fornication

The Gospel Mission

14. How to go about
15. Not ride horses
16. Going amidst unbelievers
17. Preachers
18. Ministers meet
19. Brothers are to live as Catholics
20. Penance and communion
21. Praise and exhortation

The (Final) Franciscan Rule of 1223 (Italy)

1. Prologue

2. Of those who wish to take up this way of life and how they are to be received.

3. On the Divine Office and fasting and how the Brothers should go about the world.

4. That the Brothers may not accept money.

5. On the manner of working.

6. That the Brothers are to appropriate nothing for themselves; on seeking alms; and on the sick Brothers.

7. On the penance to be imposed on the Brothers who sin.

8. On the election of the Minister General of the Order and the Pentecost Chapter.

9. On Preachers.

10. On the admonition and correction of the Brothers.

11. That the brothers may not enter the convent of nuns.

12. Of those who wish to go among the Saracens and other unbelievers.

The Third Order Principle and Rule: A Guide to Membership in the Secular Franciscans

The Principles

1. Of the Object (dedication to the body)
2. Of the Three Aims
 - a. to make our Lord known and loved everywhere
 - b. to spread the spirit of the Brotherhood
 - c. to live simply
3. Of the Three Ways of Service
 - a. prayer
 - b. study
 - c. work (service)
4. Of the Three Notes
 - a. Humility
 - b. Love
 - c. Joy

The Rule of Life

1. The use of sacraments.
2. Private prayer.
3. Fasting and self-denial.
4. Retreat.
5. Study.
6. Simplicity of Life.
7. Active work for the Kingdom

Supplementary notes

A Customary for Brothers [of the Common Life] (Holland; 1415-1424)

* The Foundation of a House for Persons Living in Common and Its

Purpose

- * Materials for Meditation
- * The Hour of Rising and Preparation for Prayer
- * Reading the Hours
- * The Study of Holy Writings
- * Mass
- * Labor
- * Dining
- * Rest after Mealtime
- * After the Evening Meal
- * Collations
- * Admonition
- * Correction
- * The Rector
- * The Librarian
- * Other Offices [vestiary, infirmary and the like]
- * Visitors
- * The Monthly Colloquies
- * The Quality of the Brothers
- * Grounds for Removing Someone
- * Charity, Peace, and Harmony
- * Humility
- * Obedience
- * The Common Life and Property
- * Chastity
- * Sobriety
- * Silence
- * Prayer
- * Communion
- * Vagrancy

The Jesuit *Formula, Constitutions and Other Documents* (Spain, Rome and beyond
@1524 and following)

[areas of life treated in these documents gleaned from John W. O'Malley, *The First Jesuits*, 51-90]

A. Administrative Unit

- * leadership officers
- * governing assemblies
- * tenure of office
- * expansion

B. Recruitment and Entry

- * motive
- * disqualifications for entry
- * finances
- * time commitment
- * age requirements
- * departure and dismissal
- * homo/hetero-geneity

C. Identity Creation (the sense of the Jesuit community as a whole)

- * communication
- * newsletters, circular
- * private
- * visitation
- * instruction at visits

D. Practical Matters

- * symbolic identity through the founder's story
- * clothing
- * housing

E. Pastoral Ideals

- * aim
- * target populations, excluded populations
- * included, emphasized and excluded ministries

Rules of the Daughters of Charity, Servants of the Sick Poor (1633, 1655, 1672, 1954)

Chapter I - The End and Fundamental Virtues of their Institute
service of the sick - their monastery is wherever the sick are

Chapter II - Poverty

Chapter III - Chastity

Chapter IV - Obedience

Chapter V - The Charity and Union Which Should Exist Among
Themselves

Chapter VI - Some Means of Preserving Charity and Union Among
Themselves

Chapter VII - Charity Towards the Sick Poor

Chapter VIII - Spiritual Practices

Chapter IX - The Employment of the Day

Brotherly Union and Agreement at Herrnhut (Germany, 1727)

[my own summary of longer paragraphs on many of these]

1. Built on the grace of God.
2. Constant bond of love with children of God belonging to different religious persuasions.
3. Owes salvation to God, proves it by life.
4. Celebration of special days (esp. the 12th of May).
5. Use of human regulations and customs.
6. auricular confession not enforced
7. avoidance of inappropriate associations
8. need to be able to present defense of salvation and saving doctrine
9. need for patience when life begins to exhibit signs of salvation till fruits appear
10. on the evils of condemning rashly
11. ministers have freedom to converse with others
12. As the conversion of souls is the chief object of most of the present inhabitants of Herrnhut, everyone must be permitted to choose those with whom he would, for the time being, be more intimately connected, than he could be with others; and to alter his choice according to the circumstances without fearing to give offense.

The intercourse between single persons of both sexes must have its restrictions, and the elders are empowered to prevent it whenever in any case scruples arise in their minds against such intercourse, though the apparent aim of it might be ever so laudable.
13. Envy, suspicion and unfounded prejudice against the brethren must be most carefully guarded against.
14. For the sake of the weak, no light conversation is to be allowed concerning God and spiritual things, but such subjects ought to be treated with the greatest reverence.
15. Agreeably to the practice of the primitive church. the Brethren are called upon to exert themselves in every possible way for the benefit of those who are of the same household of faith; and to all others they are to do as they would wish that others would do unto them.

16. Whoever has received the needful gift for it is to speak, the others to judge.
17. Familiarity and preference accepted, but not prejudice, “and it becomes the duty of those who are particularly acquainted one with the other to lend each other a helping hand as it regards doctrine, admonition, reproof, direction, yea their whole spiritual course.”
18. No trade without consultation; no despicable trades
19. No one shall, even in the smallest way, overreach his neighbor, much less defraud him.
20. No marriage is to be contracted without the knowledge and approbation of the elders, and no promise of marriage is to be given and received, except in their presence and with their consent.
21. No son shall require his father or mother to move from his house as long as they have a mind to continue there in peace and quietness.
22. Avoid superstitions, omens and such
23. As there are those who more particularly stand in need of daily admonitions--there shall be daily opportunities given for exhortation and edification at Herrnhut; yet no one can be considered obliged to attend these occasions, unless the whole congregation should be expressly called to assemble together.
24. Receive reproof generously.
25. Whoever spreads any unfounded report against another is bound to declare to the elders the reason of his allegations, and afterwards to recant the report, whether required to do so in consequence of the complaint of the person injured thereby or not.
26. Whenever in public companies anything is said to the disadvantage of anyone not then present, everyone is authorized to acquaint the person alluded to of it, yet without naming the offender.
27. Some appointed to visit and care for sick.
28. Observation of those who care for sick
29. Everyone must conscientiously keep to himself what has been confidently, and as a secret, entrusted to him.

30. No one is to harbor anything in his mind against another, but rather immediately, and in a friendly and becoming manner, mention what may have offended him, without respect of persons. Complaints which have been purposefully suffered to accumulate must not even be listened to, but quarrels, envy, and willful dissensions ought to be abominated by all, and those who are guilty of these things be looked upon as unbelievers.
31. Be punctual in keeping promises (trades)
32. All judicial interference is to be grounded in the plain commandments of God, on these statutes, and on natural equity and justice.
33. Every effort shall be made to reclaim the erring by friendly reproof and discipline, but should this fail the offender is expected and required to leave the place.
34. The elders shall hold a conference every Saturday, and if any be cited to appear before that conference he is to obey the summons, and in the case of reiterated and obstinate refusal he must leave the place.
35. The watchers are to sing a verse from a suitable hymn, at the change of the successive hours of the night, with a view to encourage and edify the congregation.
36. The doctrine and example of Jesus and his apostles shall be the general and special rule of all our ministry and instruction.
37. Whoever perseveres in an open course of levity and sin.
38. All the young people at Herrnhut who shall confess their faith in Christ are to be confirmed, after which these statutes are to be given them for their consideration.
39. Those who have some kind of power shall use it only as a “helper of the joy of those over whom he is placed, and to comfort them in sufferings, trials, and wants.”
40. Friendly and cordial fellowship with all of similar mind
41. Everyone shall be at liberty to admonish and rebuke his brother, whether there be ground for it or not. But this must be done with great modesty, and all vehemence on either side be carefully avoided. If an explanation or exculpation be offered, the person who gave the admonition ought either to be satisfied with it or refer the case to other Brethren.”
42. Should we be called to persecutions, everyone should consider them precious and most useful exercises.

Rules of The Early Methodists: Society, Classes, Bands

(summarized from “A Plain Account of the People Called Methodists” written by John Wesley, 1748; “Rules of the Band Societies” 1738; and “Directions Given to the Band-Societies” 1744)

1. The United Society - association of support for converted

- * purpose - “to pray together, to receive the word of exhortation, and to watch over one another in love, that they might help ewach other to work out their salvation.”
- * admission requirement - “a desire to flee from the wrath to come, to be saved from their sins.”

2. Classes - fostering spiritual growth

- * origin - the problem of backsliders in the Society; the collection of a penny (if possible) from each per week and the identification of leaders to make this collection by neighborhood; the inquiry of life associated with the visitations; leaders eventually gathered people together.
- * character - “it was agreed, that those of each class should meet alltogether. And by this means, a more full inquiry was made into the behavior of every person.”
- * addition of prayer, praise, and thanksgiving in a few groups

3. Bands - nourishing the mature and consecrated believers

- * origin - some who had found the pearl of great price; but who felt awkward speaking of the spiritual battles and graces amongst the wide range of folks gathered at class meetings
- * character - divided by marital status and gender
- * rules - “In order to ‘confess our faults one to another,’ and pray for one another that we may be healed, we intend,
 1. To meet once a week, at the least.
 2. To come punctually at the hour appointed.
 3. To begin with singing or prayer.
 4. To speak of each other, freely and plainly, the true state of our soul, with the faults we have committed in thought, word, or deed, and the temptations we have felt since our last meeting.
 5. To end every meeting with prayer, suited to the state of each person present.
 6. To desire some person among us (thence called a Leader) to speak his own state first, and then to ask the rest, in order, as many and as searching questions as may be, concerning their state, sins, and temptations.”

Admission - Some of the questions proposed to every one before he is admitted among us may be to this effect:

1. Have you the forgiveness of your sins?
2. Have you peace with God through our Lord Jesus Christ?
3. Have you the witness of God's Spirit with your spirit, that you are a child of God?
4. Is the love of God shed abroad in your heart?
5. Has no sin, inward or outward, dominion over you?
6. Do you desire to be told of your faults?
7. Do you desire to be told of all your faults, and that plain and at home?
8. Do you desire that every one of us should tell you, from time to time, whatsoever is in his heart concerning you?
9. Consider! Do you desire we should tell you whatsoever we think, whatsoever we fear, whatsoever we hear concerning you?
10. Do you desire that, in doing this, we should come as close as possible, that we should cut to the quick, and search your heart to the bottom?
11. Is it your desire and design to be on this, and all other occasions, entirely open, so as to speak everything that is in your heart without exception, without disguise, and without reserve?

During the Meetings - Any of the preceeding questions may be asked as often as the occasion offers; the four following at every meeting:

1. What known sins have you committed since our last meeting?
2. What temptations have you met with?
3. How were you delivered?
4. What have you thought, said, or done, of which you doubt whether it be sin or not?

Other Rules (Outside Meetings)

You are supposed to have the faith that "overcometh the world." To you therefore, it is not grievous, --

I. Carefully to abstain from doing evil; in particular, --

1. Neither to buy nor sell anything at all on the Lord's day.
 2. To taste no spiritous liquor, no dram of any kind, unless prescribed by a Physician.
 3. To be at a word, both in buying and selling.
 4. To pawn nothing, no, not to save life.
 5. Not to mention the fault of any behind his back, and to stop short those who do.
 6. To wear no needless ornaments, such as rings, ear-rings, necklaces, lace, ruffles.
1. To use no needless self-indulgence, such as taking snuff or tobacco, unless

prescribed by a Physician.

II. Zealously to maintain good works; in particular, --

1. To give alms of such things as you possess, and that to the uttermost of your power.
2. To reprove all that sin in your sight, and that in love and meekness of wisdom.
3. To be patterns of diligence and frugality, of self-denial, and taking up the cross daily.

III. Constantly to attend on all the ordinances of God; in particular, --

1. To be at church and at the Lord's table every week, and at every public meeting of the Bands.
2. To attend to the ministry of the word every morning, unless distance, business, or sickness prevent.
3. To use private prayer every day; and family prayer, if you are the head of a family.
4. To read Scriptures, and meditate therein, at every vacant hour. And, --
5. To observe, as days of fasting or abstinence, all Fridays in the year.

The “Green Book” by Little Sister Magdeleine of Jesus, 1945
the Fraternity of the Little Sisters of Jesus of Brother Charles of
Jesus (Charles de Foucauld)

Intro - To all who may be called to the FRATERNITY of the LITTLE SISTERS OF
JESUS because of BROTHER CHARLES OF JESUS

Giving your life for the REDEMPTION of the people of ISLAM and of the WHOLE
WORLD you must be ready to die to yourself each day through SELF-
SACRIFICE in union with JESUS on the CROSS

You will live in WHOLE-HEARTED OBEDIENCE toward all those who share in the
AUTHORITY of CHRIST in his CHURCH and have responsibility over you

You must seek to be the LEAST CONSIDERED and treasure the LOWEST PLACE,
becoming totally POOR IN SPIRIT, holding nothing as your own

Bearing witness to JESUS you will live in the midst of mankind as LEAVEN in the
dough

This is my will and testament

(general encouragement, incarnational, even working among workers, vows . . .)

You must bring your CONTEMPLATIVE VOCATION into the midst of the
EVERYDAY LIFE of MANKIND

You will have only ONE MODEL, JESUS: JESUS-CARITAS - JESUS-LOVE

CHILDLIKE in HEART you will receive the little infant JESUS of the MANGER from
the VIRGIN MARY His MOTHER

The Rule of Taizé (France; @1950)

1. Intro
2. Common Prayer
3. Meals
4. The Council
5. Harmony
6. Word of God
7. Inner Silence
8. Spirit of Beatitudes
9. Joy
10. Mercy
11. Simplicity
12. Celibacy
13. Community of Goods
14. Prior
15. Brothers on Mission
16. New Brothers
17. Guests
18. Conclusion
19. Exhortation at Profession
20. Commitment at Profession

Constitution of the Hutterian Brethren Church (1950 - but reflecting practices back to the mid-nineteenth and even the sixteenth centuries; cf. also Peter Rideman, “Account of Our Religion, Doctrine, and Faith, Given by Peter Rideman of the Brothers Whom Men Call Hutterian”

Articles of Association:

1. Name - Hutterian Brethren Church
2. Objects and Powers for which the Church is formed
 - (a) spiritual, cultural, educational and economic assistance
 - (b) dedication expected and use of funds
 - (c) each community empowered to carry on agriculture or other business
 - (d) each community may acquire property . . .
 - (e) each community may borrow money . . .
 - (f) role of local community in common decision -making

Organization:

3. Composition of the Church
4. Head Office
5. Division into Conferences

Board of Managers

6. Church dogma and discipline administered by Board of Managers
7. definition of roles (senior elder, assistant senior elder, secretary)
8. Names of managers
9. Terms of office
10. Removal of managers
- 11-12. Filling managerial vacancies
13. No rewards or compensation
- 14-18. Meetings of Board of Managers

Organization of Conferences

- 19-21. Division of Church into Conferences led by Conference Board
22. Names of Conference Board Members
23. Conference dogma and discipline administered by Conference Board
24. Removal
- 25-26. Vacancies
27. No rewards or compensation
- 28-32. Meetings of the Conference Board

Organization of Congregations

33. Identification of congregational community

34. No congregation or community liable for debts of another

Membership -

35. Admission of members through request, approved through majority vote of all male members

Holding of Property

36. No individual have share in community property

37. All property used by and for community

38. Surrendering property to community upon membership

39. Community property stays with community and those who leave have no rights to it

Rights and duties of Members

40. Individual devoted to local congregation or community without compensation

41. Non-community-member family members living with community members

42. Consequences of death of community member upon non-community-member residents

43. Non-community-member residents devote themselves to community without compensation

44. No congregation or community shall be dissolved without the consent of all of its members

45. Membership involved transfer of property

Expulsion of Members

46. Rules and consequences of expulsion of members

Officer Given Certain Powers

47. Officers of congregation given powers to administer

Admission of further Congregations

48. Board of Managers may admit new congregations

49. Amendments

Final Summary: Primary Areas of Life Addressed in Monastic Rules and Other Similar Documents

Prologue

aim, chief values of order, doctrinal statement or assumptions

Leadership

titles and responsibilities of leaders, method of selection, qualities
term of leadership, administrative units, governing assemblies

Followership

how counsel is to be made, obedience, correction procedures

Admission and Early Formation

screening, membership qualifications (and dis-qualifications),
restrictions, process of early formation, recruitment, training

Departure and Dismissal

Common Spiritual Practices

silence, common prayers (The Divine Office), fasting, sacraments

Community Life

care, maintenance of community, waking, sleep, general schedule

Property, Private Ownership, and Money

clothing, cars, books, tools, income . . .

Care of the Sick

procedures, insurance . . .

Food and Drink

values, dis-allowed foods and drinks (special times for diet changes)

Labor

times, assignment, location, rotation

Travel

means of travel, limits, manner, temporary housing

Guests and Socialization

values in social life, unacceptable associations . . .

Communication

visitation with members, circular letters, reports . . .

Treatment of One Another

love and other values, conflict resolution

Virtues and Vices

treatment of chief virtues and vices

Ministries

included, excluded, management, limits, emphases, target populations

Housing

arrangements, limits

Spiritual Formation

instructions, relationships, practices, review and recourse