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AUGUSTINE OF HIPPO 420:
CHURCH AND STATE

Augustine was a native North African Berber who was a master of Latin rhetoric and learning. While at one point denouncing the Roman state as a band of robbers and at another saying the virtues of the pagan Romans were only splendid vices, Augustine also gave the church an alternative and more moderate doctrine with respect to its role in the world. The only things that really count are the two cities, one of God and the other (the earthly) of the devil, which are mystical, internal communities whose membership is known only to God until the end of time. Meanwhile, let the church be a Catholic (universal) institution preaching the gospel and providing the sacramental means of grace, and let the state provide earthly peace so that the church can do its work and the pilgrimage of the heavenly city continue. Augustine thereby proposed an accommodating view of the church's role in society and its relationship with kings and nobility. In practice, this was the way things more often worked than the clanging disputes arising from efforts to assert the papal rules. Church is superior to state, Augustine believed, but they are cooperating rather than conflicting social agencies.

Similarly, the church should filter and adapt classical culture for its own use. A belief in the doctrine of hierarchy was combined by Augustine with a Roman sense of social cohesion and political stability. Hierarchy could be imbedded and function within a harmonious world system. Churchmen who served kings as administrators and secretaries liked Augustine's moderate version of hierarchic theory. And many bishops, who stemmed from great noble families and committed to fulfilling onerous managerial responsibilities, found Augustine's doctrine more practical than the confrontational papal rules.

THE CITY OF GOD

The earthly city, which does not live by faith, seeks an earthly peace, and the end it proposes, in the well-ordered concord of civic obedience and rule, is the combination of men's will to attain the things which are helpful to his life. The heavenly city, or rather the part of it which sojourns on earth and lives by faith, makes use of this peace only because it must until this mortal condition which necessitates it 'shall pass away. Consequently, so long as it lives like a captive and a stranger in the earthly city, though it has already received the promise of redemption, and the gift of the Spirit as the earnest of it, it makes no scruple to obey the laws of the earthly city, whereby the things necessary for the maintenance of this mortal life are administered; . This heavenly city, then, while it sojourns on earth, calls citizens out of all nations and gathers together a society of pilgrims of all languages, not scrupling about diversities in the manners, laws, and institutions whereby earthly peace is secured and maintained, but recognising that,

however various these are, they all tend to one and the same end of earthly peace. It therefore is so far from rescinding and abolishing these diversities, that it even preserves and adopts them so long only as no hindrance to the worship of the one supreme and true God is thus introduced. Even the heavenly city, therefore, while in its zstate of pilgrimage, avails itself of the peace of earth, and, so far as it can without injuring faith and godliness desires and maintains a common agreement among men regarding the acquisition of the necessaries of life, and make this earthly peace bear upon the peace of heaven; for this alone can be truly called and esteemed the peace of the reasonable creatures, consisting as it does in the perfectly ordered and harmonious enjoyment of God and of one another in God. When we shall have reached that peace, this mortal life shall give place to one that is eternal, and our body shall be no more this animal body which by its corruption weighs down the soul, but a spiritual body feeling no want, and in all its members subjected to the will. In its pilgrim state the heavenly city possesses this peace by faith. and by this faith it lives righteously when it refers to the attainment of that peace every good action towards God and man; for the life of this city is a social life.

All branches of heathen learning have not only false and superstitious fancies and heavy burdens of unnecessary toil, which every one of us, when going out under the leadership of Christ from the fellowship of the heathen, ought to abhor and avoid; but they contain also liberal instruction which is better adapted to the use of the truth, and some most excellent precepts of morality; and some truths in regard even to the worship of the One God are found among them. Now these are, so to speak, their gold and silver, which they did not create themselves, but dug out of the mines of God's providence which are everywhere scattered abroad, and are perversely and unlawfully prostituting to the worship of devils. These, therefore, the Christian, when he separates himself in spirit from the miserable fellowship of these men, ought to take away from them, and to devote to their proper use in preaching the gospel. Their garments, also, — that is human institutions such as are adapted to that intercourse with men which is indispensable in this life—we must take and turn to a Christian use.

ST. BENEDICT OF NURSIA

Rules for Monks

St. Benedict (d. 543) was a Roman aristocrat and monastic leader who tried to make religious communities effective and durable institutions. He blended idealism and devotion with Roman common sense and keen psychological insight. The result was one of the most successful examples of all time in constitution-drafting. The Benedictine rule represents the effective pragmatic side of the hierarchic tradition. The life of the monks lived under the Rule at St. Benedict's abbey at Monte Cassino near Naples was so stable, happy, and productive that in the following three centuries the Rule became the documentary basis for nearly all Western monastic life. The Rule has remained influential with Catholic orders to the present day. Until as late as 1100, the Benedictine monastery was so neatly tied to its social context that the monks undertook social responsibilities far beyond their original spiritual calling: as missionaries, secretaries to kings, episcopal office, as librarians, publishers, artists, musicians, and estate managers and improvers. St. Benedict was firmly committed to the hierarchic view of the Church

and society, but he made hierarchical systems work smoothly and harmoniously. The abbot has absolute authority over the community, but he is to exercise his authority in a caring and generous fashion within the context of both spiritual idealism and human nature. What is important is that monks be devout, sincere, and happy. St. Benedict is closer to Augustine's moderate functional thinking than to the militant papal rules.

INTRODUCTION

Listen, my son, to the precepts of your Master, and incline the ear of your heart unto them. Freely accept and faithfully fulfil the advice of a loving father, so that you may, by the labor of obedience, return to Him, Whom you abandoned through the sloth of disobedience. To you, therefore, whoever you are, my words are directed, who, renouncing your own will, takes up the strong and excellent arms of obedience to fight for the true King, our Lord Christ.

In the first place, beg with most earnest prayer that He may perfect whatever good work you begin, so that He Who has seen fit to count us among the number of His sons may never be grieved by our evil deeds. For we must always so serve Him with the gifts He has given us, that He will not, as an angry father, disinherit His sons, nor, as a dread lord, be provoked by our sins to consign to perpetual punishment His most wicked servants, who did not wish to follow Him to glory.

Let us, therefore, arise at last, for the scripture arouses us, saying: "It is now the hour to arise from sleep." And with our eyes opened to the divine light, let us hear with awe-filled ears the warning which the divine voice daily calls out to us: "Today if you will hear His voice, harden not your ears"; and again: "He who has ears to hear, let him hear what the Spirit says to the Churches." And what does He say? "Come My sons, harken unto Me, and I will teach you the fear of the Lord. Run while you have the light of life, lest the darkness of death overtake you."

And our Lord, seeking His workman among the multitude of people to whom He thus calls, says again: "Who is the man who longs for life and desires to see good days?" And if you hear this and answer: "I am he"; God says to you: "If you wish to have true and everlasting life, restrain your tongue from evil, and let not your lips speak guile. Turn away from evil and do good, inquire after peace and pursue it." And when you have done these things My eyes shall be upon you and My ears shall be open to your prayers; and before you call Me, I will say unto you; "Behold, I am here." What can be sweeter to us, dearest brothers, than this voice of the Lord inviting us? Behold, in His loving kindness, the Lord shows us the way of life.

Let us, therefore, with our loins girt up by by faith and performance of good works, follow the guidance of His Gospel and walk in His path, so that we may deserve to see Him, Who has called us into His Kingdom. If we wish to dwell in the tabernacle of His Kingdom, we shall not reach it unless we run thither with good works.

But let us, with the Prophet, question the Lord, saying to Him: "Lord, who shall dwell in Your tabernacle, and who shall rest on Your holy hill?" After this question, my brothers, let us hear the Lord answer and show us the way to His tabernacle, saying: "he who walks without blemish and works justice; he who speaks truth in his heart; he who has used no guile on his tongue; he who has done no evil to his neighbor, and has

believed no evil of his neighbor" He who takes the evil demon who tempts him and casts him and his temptation from the sight of his heart and brings them to naught. He who takes his evil thoughts as they arise and dashes them against the rock which is Christ. They who, fearing the Lord, do not exalt themselves because of their good works, but know that what is good in them is not performed by them but by the Lord, and magnify the Lord working in them, saying with the Prophet: "Not unto us, O Lord, not unto us, but to Your Name give glory" Thus the apostle Paul imputed nothing of his preaching to himself, saying: "By the grace of God I am what I am." And he says again: "He who glorifies, let him glory in the Lord."

Wherefore the Lord also says in the Gospel: "He who hears these My words and does them, I will make him like unto a wise man who has built his house upon a rock; the floods came and the winds blew, they beat upon that house and it did not fall, because it was founded upon a rock"

Having answered us in full, the Lord daily expects us to make our deeds correspond with these His holy instructions. Therefore the days of this life are lengthened to give us respite in which to mend our evil ways. For the Apostle says: "Do you not know that the patience of the Lord leads you to repentance?" And our merciful Lord says: "I do not desire the death of the sinner, but that he be converted and live."

So, my brothers, we have asked the Lord about the dwellers in His tabernacle, and have heard the duties of him who would dwell therein' but we can only attain our goal if we fulfil these duties.

Therefore must our hearts and bodies be prepared to fight under the holy obedience of His commands. Let us beg the Lord to grant us the aid of His grace where our own natures are powerless. And if, fleeing the pains of hell, we wish to attain to perpetual life, then we must—while there is still time, while we are in this body and can fulfil all these precepts by the light of this life—hasten to do now what will profit us in eternity.

Therefore must we establish a school for the service of the Lord, in which we hope to ordain nothing harsh or burdensome. But if, for some sound reason, for the amendment of vices or the preservation of charity, we proceed somewhat severely at times, do not immediately become frightened and flee the path of salvation, whose entrance is always narrow. But as we progress in our life and faith, our hearts shall be enlarged and we shall follow the path of God's commandments with the unspeakable sweetness of love so that, never departing from His rule, and persevering in His teaching in the monastery until our deaths, we may participate in the sufferings of Christ by our patience, and thus deserve to be partakers of His Kingdom. Amen.

ON THE TYPES OF MONKS

It is evident that there are four types of monks. The first are the Cenobites: that is, those who live in monasteries, serving under a rule and an abbot.

The second type is that of the Anchorites, or Hermits: that is, those who, not in the first fervor of conversion, but after long probation in a monastery, having been taught by the example of many brothers, have learned to fight against the devil and are well prepared to go forth from the ranks of their brothers to solitary combat in the desert. They are now able, with God's assistance, to fight against the vices of the flesh and evil thoughts without the encouragement of a companion, using only their own strength.

The third and worst type of monks is that of the Sarabites who have not been tested by any rule or the lessons of experience, as gold is in the furnace, but are as soft as lead. They still follow the standards of the world in their works and are known to lie to God by their tonsure. They live in twos or threes, or even singly, without a shepherd, not in the Lord's sheepfold, but in their own. Their desires are their law: whatever they think of or choose to do, they call holy, and they consider what they do not like as unlawful.'

The fourth type of monks are called the Gyrovagues. These spend their whole lives moving from one province to the next, staying as guests for three or four days in different monasteries, always wandering and never stable. They obey their own wills and the enticements of gluttony, and are in all ways inferior to the Sarabites.

It is better to pass over the wretched observances of all these men in silence than to speak of them. Let us omit these, therefore, and proceed, with God's help, to provide for the Cenobites, the strongest type of monks.

WHAT KIND OF MAN THE ABBOT OUGHT TO BE

The abbot who is worthy to rule over a monastery should always remember what he is called and suit his actions to his high calling. For he is believed to take the place of Christ in the monastery, and therefore is he called by His title, in

accordance with the words of the Apostle: "Ye received the spirit of the adoption of sons, by we cry: Abba, Father."

Therefore the abbot ought not to teach, ordain, or command anything which is against the law of the Lord; but he should infuse the leaven of divine justice into the minds of his disciples

his commands and teaching. Let the abbot always remember that there will be an inquiry both as to his teachings and as to the obedience of his disciples at the dread Judgment of God. Let the abbot know that whatever lack of profit the Father of the family may find in His sheep will be accounted the fault of the shepherd. However, if the Shepherd has used all his diligence on an unruly and disobedient flock, and has devoted all his care to amending their corrupt ways, he shall acquitted at the Judgment of the Lord and may say to Him with the Prophet: "I have not hidden Your justice in my heart, I have declared Your truth and Your salvation; but they have scorned and despised me." And then at last, death itself shall be the penalty for the sheep who have not responded to his care.

When therefore, any one receives the name of abbot, he ought to rule his disciples with a two-fold doctrine — that is, he should display all that is good and holy by his deeds rather than by his

words. To his intelligent disciples, let him expound the commands of the Lord in words, but to harder hearts and simpler minds, let him demonstrate the divine precepts by his example. All things which he teaches his disciples to be contrary to God's law, let him show in his deeds that they are not to be done, lest while preaching to others he himself should become a castaway and God should some day say to him as he sins: "Why do you declare My justice and take My testament in your mouth? For you have hated My discipline and cast My words behind you"; and- "You saw the mote in your brother's eye and did not see the beam in your own."

Let him make no distinction of persons in the monastery. Let no one be loved more than another, unless it be him who is found better in good works or obedience. Let not the free-born monk be put before the man who was born in slavery unless there is some good reason for it. But if the abbot, for some reason, shall see fit to

do so, he may fix anyone's rank as he will; otherwise let all keep their own places, because whether slave or freeman, we are all one in Christ and we must all alike bear the burden of service under the same Lord. "There is no respect of persons with God." In this regard alone are we distinguished in His sight, if we are found better than others in good works and humility. Therefore let him show equal love for all; and let one discipline be imposed on all in accordance with their deserts.

In his teaching, the abbot should always observe the apostolic rule which says: "Reprove, treat, rebuke." That is, he ought to adapt himself to the circumstances and mingle encouragements with his reproofs. Let him show the sternness of a master and the devoted affection of a father. He ought to reprove the undisciplined and unruly severely, but should exhort the obedient, meek, and patient to advance in virtue. We warn him to rebuke and punish the negligent and scornful.

Let him not blind himself to the sins of offenders, but let him cut them out by the roots as soon as they begin to appear...He should use words of warning to punish, for the first and second time, those who are of gentle disposition and good understanding; but he ought to use the lash and corporal punishment to check the bold, hard, proud, and disobedient even at the very beginning of their wrongdoing, in accordance with the text: "The fool is not corrected by words"; and again: "Beat your son with a rod, and you will free his soul from death "

The abbot should always remember what he is and what he is called, and he should know that from him, to whom more is entrusted, more is also required. Let him know how difficult and arduous a task he has taken upon himself, to govern the souls and cater to the different dispositions of many men. One must be encouraged, the second rebuked, the third one persuaded; in accordance with the disposition and understanding of each He must so adapt and accommodate himself to all that not only will he endure no loss in the flock entrusted to his care, but even rejoice in the increase of his good sheep.

Above all else, let him not slight or undervalue the salvation of the souls entrusted to him by giving more attention to transitory, earthly, and perishable matters. Let him always remember the souls he has undertaken to govern, for which he will also have to render an account Let him not complain of lack of means, but let him remember that it is written: "Seek first the Kingdom of God, and His justice, and all things shall be given unto you"; and again: "Nothing is lacking to those who fear Him."

Let him know that they who undertake to govern souls must prepare themselves to give answer for them. Let him understand that, however great the number of brothers he has under his care, on the Day of Judgment he will have to answer to God for the souls of all of them, as well as for his own. And so, fearing always the inquiry which the shepherd must face for the sheep entrusted to him, and anxious about the answers which he must give for the others, he becomes solicitous for his own sake also. Thus, while his admonitions help others to amend, he himself is freed of all his faults.

WHETHER THE MONKS OUGHT TO HAVE ANYTHING OF THEIR OWN

This Vice especially ought to be cut out of the monastery by its roots. Let no one presume to give or receive anything without the permission of the abbot or to keep anything whatever for his own, neither book, nor tablets, nor pen, nor anything else, because monks should not even have their own bodies and wills at their own disposal. Let them look to the father of the monastery for whatever is necessary and let it be forbidden for them to have anything he has not given them or allowed them to possess.

Let all things be common to all, as it is written, lest anyone should say that anything is his own or arrogate it to himself. If anyone shall be found to indulge in this most wicked vice, let him be admonished for the first and second time. If he does not amend let him undergo punishment.

WHETHER ALL SHOULD RECEIVE EQUAL MEASURE OF NECESSARY THINGS

It is written: "Distribution was made to each according to his need." By this, we do not mean that there should be—which God forbid—respect of persons, but rather consideration of infirmities. Therefore, he who needs less should give thanks to God and not be discontented; but he that needs more should be humble because of his infirmity, not exalted by the pity shown him. In this way will all members be in peace.

Before all things, let not the sin of murmuring for any reason show itself in any word or sign. If anyone shall be found guilty of this let him undergo severe punishment.

OF OLD MEN AND CHILDREN

Although human nature is drawn towards pity for these two ages, that is, for old men and children, nevertheless let them also be cared for by the authority of the Rule. Their weakness should always be taken into account, and in no way should the severity of the Rule in regard to food be applied to them. Let them receive, on the contrary, loving consideration, and let them eat before the regularly established hours.

THE AMOUNT OF FOOD

We believe it to be sufficient for the daily meal, whether it be at the sixth or ninth hour, that every table have two cooked dishes, on account of the individual weaknesses of the brothers, so that he who, by chance, cannot eat out of the one, may eat from the other. Therefore, let two cooked dishes suffice for all the brothers, and if there are fruits or young vegetables available, let a third dish be added.

THE AMOUNT OF DRINK

'Every man has his proper gift from God, one after this manner, another after that?' And therefore it is with some misgiving that we determine the amount of food for someone else. Still, having regard for the weakness of some brothers, we believe that a hemina of wine per day will suffice for all. Let those, however, to whom God gives the gift of abstinence know that they shall have their proper reward.

But if either the circumstances of the place, the work, or the heat of summer necessitates are, let it lie in the discretion of the abbot to gent it. But let him take care in all things lest satiety or drunkenness supervene. We do read' that wine is not a proper drink for monks; but ace in our days monks cannot at all be persuaded of this, let us at least agree to drink spark* and not unto satiety: for "wine makes even the wise to fall away."

OF THE DAILY MANUAL LABOR

Idleness is the enemy of the soul. The brothers, therefore, ought to be engaged at certain times in manual labor, and at other hours in divine reading. Therefore do we think this arrangement should be ordained for both times: that is, from Easter until the Kalends of October [October 1] they shall begin early in the morning, from the fast until about the fourth hours, to do the necessary tasks. Let the time from the fourth until about the sixth hour be spent on reading.

After the sixth hour, let them rise from the table and rest on their beds in perfect silence. If anyone may wish to read to himself, let him do so is such a way as not to disturb the others Let None be said early, about the middle of the eighth hour and then let them do the work which has to be done until Vespers. If the circumstances of the place or poverty forces them to gather the harvest by themselves, let them not be saddened on this account: because then they are truly monks, if they live by the labor of their own hands like our Fathers or the Apostles. Let all things, however, be done in moderation because of the fainthearted...

THE MANNER OF THE RECEPTION OF BROTHERS

Let not anyone, newly coming to the religious life, be granted an easy entrance; but, as the Apostle says: "Test the spirits to see whether they are of God." If, therefore, anyone perseveres in his knocking at the door, and if he is seen, after four or five days, to bear patiently the harsh treatment inflicted on him and the difficulty of admission and to persist in his petition, let admittance be granted to him, and let him stay in the guesthouse for a few days. Afterwards let him stay in the novitiate, where the novices study, eat, and sleep.

And let a senior, who is skilled at the winning of souls, be appointed to watch over them with the utmost care. Let him be diligent to learn whether the novice is truly seeking God, whether he is eager for the Work of God, for obedience, and for humiliations. Let the novices be told of all the hardships and difficulties through which we journey to God.

If he promises to persevere in his purpose, at the end of two months let this Rule be read to him from beginning to end, and let him be told: "Behold the law under which you wish to serve; if you can observe it enter; but if you cannot, depart freely." If he remains there still, then let him be led back into the above-mentioned room and let him again be tested in all patience.

After the lapse of six months let the Rule be read to him so that he may know upon what he is entering. If he still abides, let this same Rule be read to him again after four months. And if, after having deliberated with himself, he promises to observe all its

provisions and to obey all commands given him, then let him be received into the congregation. But let him know that from that day forth he shall not be allowed to leave the monastery nor to withdraw his neck from under the yoke of the Rule, which it was open to him, during that long period of deliberation, either to reject or accept.

When the novice is ready to be received, let him, in the oratory, in the presence of all, and in the sight of God and His Saints; promise stability, the conversion of his life, and obedience. Let him know that, if he behaves otherwise, he shall be condemned by Him, Whom he mocks...

If he has any property, let him either give it beforehand to the poor, or offer it to the monastery in a formal donation. Let him keep back nothing for himself, since he knows that from that day forth he will not even have power over his own body.

In the oratory, therefore, let him be immediately stripped of his own clothes, which he is wearing and be attired in the clothes of the monastery. The garments which he had worn, however, should be stored and preserved in the clothes-room. Then, if he ever consents to any persuasion of the devil -which God forbid — and determines to leave the monastery, he may be stripped of the clothing of the monastery before being dismissed. Let him not receive, however, his petition, which the abbot placed above the altar, but let it be preserved in the monastery.

OF PRIESTS WHO MAY WISH TO DWELL IN THE MONASTERY

If anyone of the priestly order requests to be received into the monastery let him not obtain this permission too quickly. If, nevertheless, he still perseveres in this petition, give him to understand that he will have to observe the entire discipline of the Rule and that none of it will be lightened for him For Scripture says: "Friend, for what purpose have you come?"

Let him be allowed, however, to stand behind the abbot in rank, to say the blessing, and to celebrate masses, if the abbot permits him to do so. If not, let him not presume to do anything, knowing that he is subject to the discipline of the Rule, and that he, especially, ought to set an example for others by his humility.

If he entered the monastery in hopes of obtaining special station or privilege, let him know that he shall achieve his rank in accordance with the length of time which he has spent in the monastery and not because of the respect for his priesthood.

Likewise, if any clerics should wish to be admitted into the monastery, let them be placed in a middle rank; but only if they promise to observe the Rule and to be stable in this observance.

THE ORDER OF THE COMMUNITY

Let all keep their order in the community according to the date of their conversion, the merit of their lives, or as the abbot shall determine. Yet let not the abbot disturb the flock entrusted to him, nor ordain any thing unjustly by making arbitrary use of his power; but let him always consider that he will have to answer to God for all his decisions and deeds

In accordance, therefore, with the order which the abbot has determined, or the one which the brothers themselves hold, let them receive the kiss of peace go to Communion,

intone the psalms, and stand in the choir. And in no place whatsoever should age distinguish or predetermine their order, since Samuel and Daniel, although boys, judged the priests.

Except for those, therefore, whom, as we have said, the abbot has promoted by a special decision, or degraded for a definite reason, let all the rest take their rank from the date of their conversion. Thus, for example, he who came at the second hour of the day should know that he is younger than he who came at the first hour—no Matter what his age or dignity may be. Boys, however, are to be kept under discipline in all things and by every one.

Let the juniors, therefore, honor their seniors; let the seniors love their juniors. In addressing each other, let no one be permitted to use the bare name. let the seniors call the juniors "Brother," and let the juniors call the seniors "Nonnus," which means "Reverend Father."

The abbot, however, because he is believed to hold the place of Christ, should be called "Lord" and "Abbot," not because of his own pretensions, but out of honor and love for Christ. Let the abbot himself remember this and so deports himself that he may be worth of such honor.

Whenever brothers meet each other let the younger ask the older for his blessing. When a senior passes by, let the junior rise and give him his seat; and let not the junior presume to sit unless his senior so instructs him, in order to fulfill what is written: "Outdo one another in showing honor"

Small boys and youths shall keep strictly to their order in the oratory and at the table. Outside however, or anywhere else, let them be supervised and disciplined, until they come to the age of discretion.

THE APPOINTMENT OF THE ABBOT

In the appointment of the abbot, let this rule always be observed: he should be made abbot whom the whole community, unanimously, and in the fear of God, or even a minority, however small, acting more wisely, has chosen. Let him who is to be appointed be chosen for the merit of his life and for his wisdom, even if he is the last in order of the community.

But if the whole congregation—which God forbid—should agree to choose a person who supports them in their vices, and this depravity somehow comes to the knowledge of the bishop, to whose diocese the monastery pertains, or to the knowledge of the neighboring abbots and Christians, let them annul the choice of the wicked, and set up a worthy steward for the house of God. .

After he has been appointed, let the abbot always consider how weighty a burden he has undertaken, and to Whom he will have to answer for his stewardship. Let him understand that he ought to profit his brothers rather than to preside over them. He ought, therefore, to be learned in Divine Law, so that he may know whence to bring forth things both new and old; and to be chaste, sober, and merciful. Let him always exalt mercy above justice, so that he himself may obtain mercy. Let him hate vice and love the brothers.

Let him proceed prudently in the administration of correction, lest, being too anxious to remove the rust, he break the vessel. Let him always distrust his own frailty, and

remember that the bruised reed must not be broken. By this we do not mean to imply that he should allow vice to thrive; but, as we have already said, that he should remove it prudently and with charity, in the way which seems best for each case. Let him study more to be loved than to be feared. Let him not be turbulent, or anxious, or too exacting, or obstinate, or jealous, or oversuspicious, for then he will never be at rest.

He should be prudent and considerate in all his commands; and whether the task he enjoins concerns God or the world, let him be discreet and temperate, remembering the discretion of holy Jacob, who said: "If I cause my flocks to be over-driven, they shall all die in one day"

Imitating, therefore, these and other examples of discretion, the mother of virtues let him so arrange all things that the strong shall have something to strive for, and the weak shall not be put to flight.

And, especially, let him keep the present Rule in all things, so that having administered it well, he may hear from the Lord what was heard by the good servant, who gave wheat to his fellow-servants in due season: "Amen, I say unto you, he will set him over all his goods."

