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## 1. PRINCIPAL SOURCES of BENEDICT'S RULE

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### A. SOURCES BENEDICT RECOMMENDS *in* RB 73

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The *Institutes and Conferences* of Cassian;  
The *Rule* of Basil;  
The *Lives* (of Antony and the *Desert Fathers and Mothers*)  
The Holy Catholic Fathers

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### B. SOURCES *on which* BENEDICT DEPENDS

The Rule of the Master (c.500)  
Cyprian (d.258): Prefer nothing...; Zeal  
Athanasius (c.296-373): *Life of Antony*; (Prefer nothing - image of the transformed soul)  
Pachomius (c.290-346): (emphasis on community and literacy/scripture-memorization)  
Basil (330-379): coenobium as contrasted with hermitage and model of care for sick RB 36/RBas 36; Initial formation & children 6 & 7  
Pseudo-Basil (c.500): language and military imagery of prologue  
Ambrose (c.339-397): Widened heart and different zeals  
Jerome (c.345-520): translator of Pachomius' Rule(s); Kinds of monks; *Life of Paul* supports learned monasticism  
Augustine (354-439): Rule - example of apostolic community  
Apophthegmata (4<sup>th</sup>-5<sup>th</sup> c.): models of spiritual maturity  
John Cassian (c.360-c.430): central importance of *Institutes* and *Conferences* for subsequent centuries. Transmitter of Evagrius to West

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## 2. THE KINDS of MONKS

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### 3. HERMITAGE *versus* CENOBIUM:

*Hermit and Community*

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### 4. CARE of the DISABLED:

*from suspicion to compassion*

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### 5. LADDER of HUMILITY

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### 6. NOVICES and FORMATION

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### 7. WIDENED HEART and GOOD ZEAL

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### 8. THEOSIS: DIVINIZATION

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### 9. ASCETICISM