

READING *and* LIVING THE RULE of SAINT BENEDICT TODAY

SAINT ANDREW'S ABBEY

Fr. Luke Dysinger, O.S.B.

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FRIDAY

5:30 pm *First Vespers of Saint Benedict*
6:00 Supper in silence with music
6:45-7:30 **INTRODUCTORY CONFERENCE**
7:30 *Solemn Vigil of Saint Benedict*

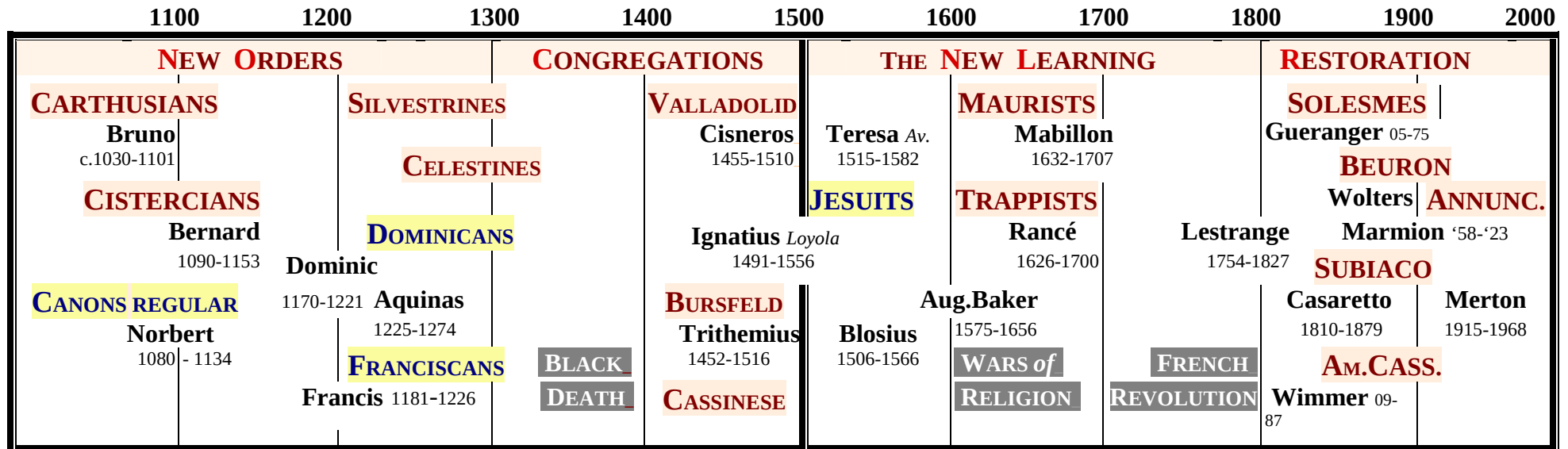
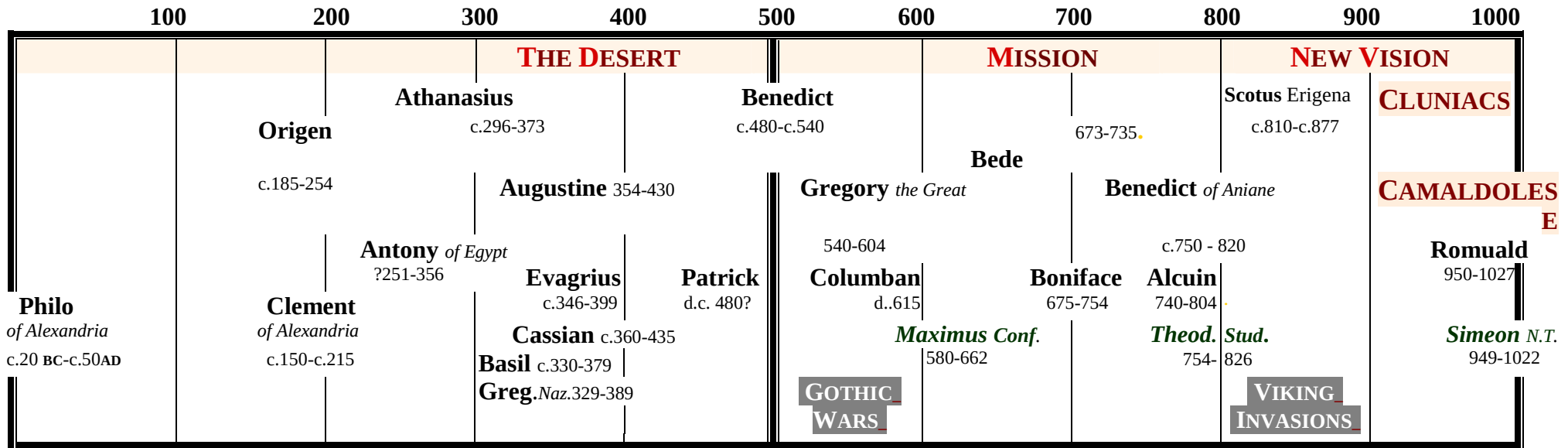
SATURDAY

7:30 *Lauds of Saint Benedict*
8:00 Breakfast in silence
9:30 **MORNING CONFERENCE**
12:00 pm *Mass of Saint Benedict*
1:00 Lunch
3:00 **AFTERNOON CONFERENCE**
5:00 *First Vespers of Sunday*
5:30 Supper
6:30-7:30 **EVENING CONFERENCE**
7:30 *Vigil of Sunday*

SUNDAY

7:30 *Lauds of Sunday*
8:00 Breakfast in silence
9:30 **CONCLUDING CONFERENCE**
12:00 *Mass of Sunday*
1:00 Lunch
2:00 Departure

MONASTIC HISTORY



IT is possible to characterize Christian spiritual practices according to their emphasis on either:

KATAPHATIC (*complexity/light/affirmation*) or

APOPHATIC (*simplicity/darkness/denial*) spiritual experience:

THE **KATAPHATIC** TRADITION

(*The Way of Affirmation*)

[COMPLEX VARIETY;
MULTIPLE IMAGES;
LIGHT; LITERATURE; POETRY;
HYMNODY]

PUBLIC WORSHIP

Sacramental & Scriptural Focus
Vernacular Psalmody
Liturgy of the Hours
Ritual Chant
Taizé, Gregor.Chant

PRIVATE DEVOTION

Icon-Meditation; Litanies
Stations of the Cross; The
Rosary

DISCURSIVE MEDITATION

Ignatian Sulpician,
Salesian

DISCERNMENT RETREAT

Ignatian Spirituality

THE **APOPHATIC** TRADITION

(*The Way of Negation*)

[SIMPLICITY, ABSENCE of IMAGES;
DARKNESS; WORDLESS INTUITION;
HUMILITY]

MONOLOGISTIC (Private) PRAYER

The Jesus Prayer (*Hesychasm*)

Eastern Christian
(Byzantine, Orthodox)

The prayer of the *Cloud* of Unknowing

“Centering Prayer”
(Basil Pennington
Thomas Keating)

“Christian Mantra”
(John Main,
Lawrence Freeman)

“Christian Zen”

“ABANDONMENT to
DIVINE PROVIDENCE”
(? Mindfulness ?)

LECTIO DIVINA

(Contemplative praying of the Scriptures)

THE RULE of ST. BENEDICT: THE PROLOGUE and CHAPTER 72

THE PROLOGUE

Jan 1; May 2; Sept 1

¹ **LISTEN**, O my son to the precepts of the master, and incline the ear of your heart: willingly receive and faithfully fulfill the admonition of your loving father; (cf. Prov. 1:8, 4:20, 6:20) ² that you may return by the labor of obedience to him from whom you had departed through the laziness of disobedience. [...]

Jan 2; May 3; Sept 2

⁸ Let us then at last arise, since the Scripture arouses us saying: *It is now time for us to rise from sleep* (Rom. 13:11). ⁹ And let us open our eyes to the **deifying light**; let us attune our ears to what the divine voice admonishes us, daily crying out: ¹⁰ **Today if you hear his voice, harden not your hearts** (Psalm 95:7-8). ¹¹ **And again, You who have ears to hear, hear what the Spirit says to the churches** (Rev. 2:7).

¹² **And what does he say?** *Come my sons, listen to me, I will teach you the fear of the Lord* (Psalm 34:12). ¹³ *Run while you have the light of life, lest the darkness of death seize hold of you* (John 12:35).

...

CHAPTER 72

On the Good Zeal which Monks Ought to Have

Just as there is an evil zeal of bitterness

which separates from God
and leads to hell,

so there is a good zeal
which separates from vices
and leads to God
and to life everlasting.

This zeal then, should be practiced by monks with the **most fervent love**. That is:

they should outdo one another in showing honor. (Rom 12:10)

Let them most patiently endure one another's infirmities,
whether of body or of character.

Let them compete in showing obedience to one another.

None should follow what he judges useful for himself,
but rather what is better for another:

They should practice **fraternal charity**
with a **pure love**;
to God offering **loving reverence**,
loving their Abbot
with **sincere** and **humble affection**,

Preferring nothing whatever to Christ,
and may he bring us all together
to life everlasting.

Amen.

PROLOGUS

(RM Pr 1-11,19-22; ThP 6,24-53, 69-79; ThS 1-4)

¹ *Obsculta, o fili, praecepta magistri, et inclina aurem cordis tui et admonitionem pii patris libenter excipe et efficaciter comple;* ² *ut ad eum per obedientiae laborem redeas, a quo per inobedientiae desidiam recesseras.*

(RM ThS 5-9)

⁸ *Exsurgamus ergo tandem aliquando, excitante nos scriptura ac dicente: Hora est iam nos de somno surgere,* ⁹ *et apertis oculis nostris ad deificum lumen, attonitis auribus audiamus divina cotidie clamans quid nos admonet vox, dicens:* ¹⁰ **Hodie si vocem eius audieritis, nolite obdurare corda vestra.** ¹¹ **Et iterum: Qui habet aures audiendi audiat quid spiritus dicat ecclesiis.**

¹² **Et quid dicit?** *Venite, filii, audite me; timorem Domini docebo vos.* ¹³ *Currite dum lumen vitae habetis, ne tenebrae mortis vos comprehendant.* ...

De Zelo Bono Quod Debent Monachi Habere

Sicut est zelus amaritudinis malus

qui separat a Deo
et ducit ad infernum,

ita est zelus bonus
qui separat a vitia,
et ducit ad Deum
et ad vitam aeternam.

Hunc ergo zelum **ferventissimo amore**
exerceant monachi, id est

ut honore se invicem praeveniant. (Rom. 12:10)

Infirmities suas sive corporum sive
morum patientissime tolerent;

obedientiam sibi certatim
impendant;

nullus quod sibi utile iudicat sequatur,
sed quod magis alio;

caritatem fraternitatis

casto impendant;

amore Deum timeant;

abbatem suum

sincera et humili caritate

diligant;

Christo omnino nihil praeponant,

qui nos pariter
ad vitam aeternam perducant.

Amen