

**MONASTIC RULES OF THE
HOLY TRINITY AND ST. SERGEI
MONASTERY IN REGA**

BY
BISHOP MAKARIOS TILLYRIDES

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30. It is of obligatory for all Sisters to purify their conscience by the Sacraments of Penance and Communion once during each of the four fasts.

31. Sisters are not hindered from communicating as often as convenient according to their spiritual disposition, after worthy preparation for this sacred act. Every communion made not during a fasting season is to be preceded by several days of preparation and unflinching attendance at the Divine Services.

RULE FOR THE DAILY AND NIGHTLY RECITATION OF THE PSALTER

32. One of the chief objects of the Community being daily and nightly prayer with the recitation of the Psalms for the health and repose of its benefactors, it should be the vigilant care of those in authority to make arrangement for the same.

33. The Assistant of the superior, who has the management of this, attends to the order of the recitation, the turn to be taken, and the time to be kept. She also receives persons desiring to give in the names of those to be prayed for; and sends out Sisters for the recitation of the Psalter over the deceased in private houses. (a)

* Συνέχεια από την σελ. 450 του τόμου 71(2000), τεύχος 2.

34. The Psalter is read in turn by all the Nuns and Sisters, beginning with the Abbess, so that all may take part in prayer for those who have «shown mercy, made provision and benefited them», thereby commending themselves to remembrance. Each one reads for two hours at a time, according to a prearranged plan for day and night, wherein care is taken to name for the night hours those more experienced in devotion.

OF THE REFECTORY

35. The common meals take place at appointed hours, dinner at 11, and supper at 7 o'clock. Only on Sundays and greater festivals they are later.

36. The head Refectory-mistress, having received the sanction of the Superior, rings the bell, and all the Sisters should immediately assemble for refectory, which begins and ends with the appointed prayers.

37. Before meals is sung the «Pater noster», and on the 12 greater Festivals (a) the «troparion» (b) for the day is added —After meals are sung the following prayers:—

«We thank Thee, O Christ, our God...».

«Blessed be God, Who sends us mercy, and provides for us from our youth...».

«Praise be to Thee, O Lord, praise be to Thee who art holy, praise be to Thee, O King...».

and the remembrance is read (see par. 34) with the appointed prostrations.

«Save, O Lord, and have mercy upon those, who have benefited us, have shown kindness and provided for us».

(a) Nuns read the Psalms continually day and night from the time of death until the funeral, which usually takes place on the third day. Special services are also held twice a day by the Priest.

(a) These are: 1. Sept. 8: O.S. The Nativity of our most Holy Lady, and Mother of God and ever-Virgin Mary. 2. Sept. 14. The Exaltation of the honourable and life-giving Cross. 3. Nov. 21. The Presentation in the temple of our most Holy Lady. 4. Dec. 25. The Nativity of our Lord God and Saviour, Jesus Christ. 5. Jan. 6. The divine manifestation of our Lord God and Saviour Jesus Christ, commonly called the Baptism. 6. Feb. 2nd. The Presentation in the Temple of our Lord Jesus Christ. 7. March 25. The Annunciation of our most Holy Lady, the Mother of God and ever-virgin Mary. 8. Palm Sunday. 9. Ascension-day. 10. Pentecost. 11. Aug. 6. Transfiguration of our Lord. 12. Aug. 15. The repose of our Most Holy Lady.

(b) Holy Hymn for the day.

«Save, O Lord, and have mercy upon our most gracious autocratic Sovereign, the Emperor (his name) ... his consort the most gracious Sovereign, the Empress (her name), his heir, the most faithful Lord, the Czesarevich and Grand Duke, (his name) and all the reigning House.

Save, O Lord, and have mercy upon our Lord and most blessed Bishop (his name).

Save, O Christ our God, our most venerable Mother (her name) and her Sisters in Christ. ...

Save, O Lord, and have mercy ... (here follow the names of benefactors). In their blessed repose give eternal rest, O Lord, to Thy servants fallen asleep, (here follow the names).

38. During meals Sisters maintain silence, attending to the reading of a devotional book of the lives of the Saints.

30. Food is provided, according to the ordinances of the Church.

(a) It should be wholesome, but inexpensive and easily procured, and prepared without special trouble.

40. The reading of the lives of the Saints and waiting at table is taken by all the Sisters in turn, beginning with the Assistant of the Superior.

a. The 4 Fasts are: Lent, lasting 6 weeks and Holy Week, 7 in St. Peter's Fast from the week after Whitsuntide to SS. Peter and Paul's day, June 29th. The fast of the Assumption from Aug. 1st - 15th and Advent from Nov. 15th to Christmas Day.

The Church's monastic Rule excludes meat entirely. Cheese fare (including butter, milk and eggs) is allowed, except during fast seasons, and on all Wednesdays and Fridays. (The Wednesday and Friday fast is relaxed between Christmas and Epiphany, during the Week of the Publican and the Pharisee, during the week preceding Lent, commonly called Carnival, during Easter week and Whitsuntide.

During the first week in Lent, on every day until Saturday, fast is broken only after Vespers, and no cooking is done, except on Wednesday and Friday after the mass of the Presanctified, one meal consisting of two dishes is partaken of without fish or oil; during the other weeks on Mondays, Wednesdays and Fridays no oil is allowed and fish only twice during Lent, - on Palm Sunday and on the feast of the Annunciation. During Holy Week one meal only is cooked, on Thursday (with oil), on the other days fast is broken after Vespers, without cooking. During S. Peter's fast fish and oil are allowed on Saturdays, Sundays and greater festivals, on Tuesdays and Thursdays oil without fish, and on Mondays, Wednesdays and Fridays neither fish nor oil. Advent is the same as S. Peter's fast, except for twelve days before Christmas, when fish is not allowed at all, and oil only on Tuesdays, Thursdays, Saturdays and Sundays. During the fast of the Assumption fish is allowed only on the feast of the Transfiguration, oil as during the other fasts. August 29th. The Beheading of S. John the Baptist. Sept. 14th. The Exaltation of the Cross, are observed as days of fasting without fish. On Christmas-Eve and on the eve of Epiphany, fast is broken only after Vespers - without oil.

41. Coming late into the Refectory, or leaving it before the end, is considered a breach of order and is not left unnoticed.

42. None should take food to their cell, except those who have received the permission of the Superior, as being unable to attend the refectory, owing to ill-health, great age, or other good reason.

43. Excepting tea, which is provided by the Community at appointed hours, none have the right to prepare anything in their cells without special permission. The superior has no separate table, except on the occasion of entertaining some honoured guest.

OF THE SUPERIOR

44. The duty of the Superior is to keep strictly the appointed order, so that the Sisters should without hindrance progress in their spiritual life. With this object she takes personal interest in all the details of the life of the Community, remembering that she is responsible for each one, and that having «the care of many is ministering to many;» also that her example should be more instructive than many words.

45. She should be indulgent if any through inexperience neglect some duty, but not overlook faults and deal gently with the disobedient.

46. She should reprove the erring dispassionately, not while irritated, and should reprimand the fault, but spare the offender.

47. The Superior and her delegates should take care that the Sisters keep peace among themselves and that the Rule of the Community be zealously fulfilled and respected; should they notice any to be at discord with another or deviating from the general rule, they should use all possible means to reconcile the unfriendly and correct the irregular.

48. For the opportunity of exhortation and arousing conscience, the Superior and one appointed by her admit the Sisters to speak to them freely of their spiritual needs, for which purpose a time is set apart after evening prayers, but not later than 10 o'clock.

NOTE. In case of need the Superior appoints a private Secretary.

THE SUPERIOR'S STAFF

49. The Assistant of the Superior undertakes the direction of the

Community during the absence of the latter. Upon her devolves the care of the Sisters, and the division of their labour. She is appointed by the Superior to receive those who require a word of sympathy or advice. Others might be able to satisfy the inquirer, but should refrain from doing so, and refer her to the one whom this duty is entrusted. Upon the Assistant devolves also the care and supervision of the order of the Church-services, the Typicon (a) Mistress and Choir-Mistress apply directly to her. She directs the reading of the Psalter, according to the arrangement as to turn and time. In case of the illness or absence of the Assistant, the distribution of service and the supervision of the recitation falls to the share of the Novice-Mistress, and the Choir duties to the Typicon-Mistress or the Choir-Mistress.

50. The duties of the Treasurers consist of the following:

1. To keep the current accounts of the Community, under the direction of the Superior.
2. To acquaint herself with the amount of provision required yearly for the household and other departments; to keep the Superior informed as to requirements and with her approbation to purchase with circumspection.
3. At the end of each month and year to make up the accounts and submit them to the Superior. To give full annual reports to the Archdeacon.
4. To keep correct lists of the property of the Community and to preserve uninjured the ground plans, plans of buildings or other property, the vouchers, contracts and documents.
5. To empty the Church money-boxes, counting and noting down the contents in the presence of two or three sisters, as witnesses.
6. To give out sums according to discretion for current expenses, to the Housekeeper or others, receiving the account and noting it down.
7. With the sanction of the Superior to engage watchmen or other work-people by the-year or otherwise and settle with them regularly.
8. To have the direct supervision of the housekeeper's arrangements.

51. The Sacristy - Nun's duties are as follows:

1. To keep correct lists of the Church property,
2. to inform the Superior of anything required and to have all kept in

(a) The Typicon is a book containing all the regulations of the Church, respecting the order of the services, the fasts, the prostrations, etc. It was compiled by the monks under the direction of S. Sabba in his monastery in Palestine in the 7th century.

repair. To give out vestments and other things proper to Sundays, Festivals, red-letter and common days, according to the regulations to be found in the Sacristy.

52. The Novice-Mistress must take care:

1. That all the Sisters should attend Church, that all should remain to the end of the Services, should not sit down, except the infirm, at other times than those indicated. To send for any who are not present, – to prevent talking and misbehaviour.
2. To see that all Sisters should come punctually to the refectory, should behave properly and keep perfect silence.
3. To see that all take their share in common duties, shirking none, to see that none remain idly in the cells, that there should be no forbidden books or food; that cleanliness be observed and no outside visitors be received.

53. Here follow the duties of the House-Keeper and Purchaser. The Purchaser alone has that right to leave the premises without special permission. The head of each department has an assistant. The assistant of the Treasures is the Secretary, that of the Sacristy-Nun is the head Church-server; that of the Novice-Mistress the Caller; that of the House-Keeper the Store-house Keeper.

Each occupation is directed by a habited Nun: (a) the bakery for pro-phoras (or the Liturgy bread); the kitchen; the bakery; the icon-painting; the embroidery; the sewing; the book-binding; the taper-factory; the spinning and the weaving; for timely provision of materials required, the Treasures should be applied to.

54. The afore-named duties belong to the staff of the Community, but their fulfilment must not depend only upon its members. Sisters are deputed to undertake the various duties in turn.

55. The Superior or her Assistant decide to whom each duty shall be appointed, according to the capacity and strength of each. Any feeling unable to perform the task laid upon her should declare it to the Superior or her Assistant, who should show leniency towards weakness, or firmness in case of want of submission.

56. One under obedience should learn to renounce her own will and reasoning, while preserving her peace of mind, remembering that she is working unto the Lord, and that «cursed be he, that doeth the work of the Lord negligently». (Jerem. 48, 10).

(a) See par. 65.

Common labour being not for oneself, but for the good habit of self-denial and disinterestedness.

57. For difficult duties, such as serving in Church or in a chapel beyond the confines, in the kitchen, the «prosphorinia» and the bakery, there must always be a relay of workers. One resting from hard service is appointed for the time to lighter duties.

OF RECEPTION INTO THE COMMUNITY AND TAKING THE VEIL

58. The Superior alone receives postulants.

NOTE. Sisters may in no case have young relatives or children living with them in their cells; such must be placed in the Orphanage.

59. Postulants are entrusted to the care of elder Nuns.

60. Postulants who have had no schooling and are still young, should necessarily be taught reading and the Catechism.

61. One consecrating herself to God and placing herself under authority is directed to a state of poverty and, as a rule, has no possessions; but should she have anything, must feel responsible for it as for a superfluity. Doubtless in every Community there are many trials, oppositions, deprivations, struggles with others and with self, but among such the spiritual life develops, and patience, meekness and courage are formed.

62. A postulant has direct access to the Superior, may freely speak of her needs and difficulties, and during the critical time of probation is given special help and protection.

63. A postulant should not undertake anything by her own initiative, nor begin any special devotion without sanction, so that into the matter of prayer or fasting no self-love or conceit should enter.

64. A postulant on entering the Convent is immediately dressed in black. The Nun's habit, —that is the Gown and cap— is given to her after a satisfactory trial. At the same time she is given a short rule of prayer and the Manual of spiritual teaching of the Abba Dorotheus.

65. The Rasophorion, (a) i.e. the first stage in religion — is granted not only on the ground of three years probation and 25 years of age, but on that of confidence earned by responding to a careful training and trial. The Novice shall unite the entrance upon this first stage in the monastic life with the

(a) Taking the Veil and Hood, literally — Taking the Habit.

Sacraments of Penance and Holy Communion. She receives a more advanced rule of prayer, and attempts to reconcile her spiritual life with the Manual called the Ladder by S. John Climacus.

The initiation (b) takes place either in Church, or in the refectory.

66. Full profession (c) should follow a lengthened novitiate, so as to secure for the future a firm path to the worthy continuation of the monastic life. The circumstances of the present age considered, it is not well to make profession under forty years of age.

On making profession, besides the unfailling fulfilment of the daily devotion in the cell, as regulated, it is profitable to rise to the truer spiritual life by the reading of the «Love of Virtue» but not without guidance.

67. The Profession takes place in Church, and the newly-professed Nun returns to her cell only after five days uninterrupted presence in Church, (day and night) spent in prayer and meditation. During the six weeks following her profession, she is relieved from other duties, so as to attend regularly at all offices, and to acquire the habit of the appointed daily devotion.

OF THE HABIT

68. Cleanliness and simplicity should be observed in dress. Besides black only grey is permitted, and that for underwear exclusively, or in the cells. The dress of the Sisters should be as uniform as possible.

69. «Remembering the word of our Lord, that not everyone, but only “the labourer is worthy of his food” (Math. X. 10) examine thyself, hast thou deserved aught, or art thou worthy of the raiment provided, then the robe and shoes, whatever they be, large or small, simple and cheap, will be received with becoming modesty».

70. Founded upon simplicity the monastic habit does not admit of any other material than cotton or wool, to the entire exclusion of silk.

71. The full monastic habit (a) is worn for Church services only. The refectory and evening prayers Sisters attend in the ordinary habit.

(b) At the hands of the Father Confessor the novice receives the habit, i.e. (gown) hood and veil, and her hair is cut in the name of the Father, and of the Son, and of the Holy Ghost. She takes no vows.

(c) Taking the Vows, and assuming the Mantle or Lesser Angelic Likeness, (a long black choir cape).

72. The dress which a postulant has worn in the world is kept in the storehouse with the object that in case she should prove unsuited to the life, she should wear it on leaving, not being allowed to quit in the religious habit.

OF DEVOTIONAL EXERCISE IN THE CELL

73. The time remaining from the Church Offices, and common duties should be employed by the Sisters, agreeably with the exhortation of the Apostle in «redeeming the time». (Ephes. V. 86).

74. Occupations which redeem the time are:

1. The rule of prayer in the cell, according to regulation;
2. the reading of devotional books under direction; such are to be had in the library of the Community;
3. practising Church reading and singing, in preparation for the services.

RULE OF PRAYER IN THE CELL

75. 1. Rule for Postulants —after receiving the habit:— One chapter of the Gospel and one rosary (of a hundred beads), after making the sign of the cross, with the prayer:—

«Lord Jesus Christ, our God, be merciful to me a sinner» —begin thus:—

«God, be merciful to me».

«God, cleanse me a sinner and be merciful».

«O Lord, my Creator, forgive me my innumerable sins».

«Most holy Lady, Mother of God, save me a sinner».

«Holy Archangels and angels and all Saints pray to God for me a sinner».

«My holy Guardian Angel-pray-God for me a sinner, and protect me from all evil».

Repeat the same prayer to the Saint, whose name thou bearest. 50 Inclinations (b) with the prayer: «Lord Jesus Christ, Son of God have mercy upon me». 30 Inclinations with the prayer:— «Most Holy Mother of God,

(a) i.e. the veil and the mentle.

(b) Bowing from the waist.

save me». 20 Inclinations with the prayer:— «My Holy Guardian Angel pray God for me».

After every 10 a prostration in silence.

2. Rule of prayer for novices, (those who have taken the habit and veil).

One chapter of the Gospel and Apostle, one portion of the Psalter, called «Kattiesma» with the annexed prayers and three rosaries.

Beginning as above:

First hundred: 50 prostrations with the prayer: «Lord Jesus Christ, Son of God have mercy upon me, a sinner», and the same prayer 50 times mentally, standing for rest, without prostrating.

Second hundred: 25 prostrations with the prayer: «Most Holy Mother of God, save me», and the same prayer 75 times, mentally, without prostrating.

Third hundred: 25 prostrations with the prayer: «My Holy Guardian Angel, pray God for me», and the same prayer 75 times mentally, without prostrating.

NOTE. These three hundred may be said in the evening or when convenient.

3. Rule for professed (mantled) Nuns.

One chapter of the Gospel and Apostle, the canon to our Lord, to the Holy Mother of God and to the Guardian Angel, with the acathistos to our Saviour or to the Mother of God, as appointed; three portions of the Psalter with the annexed prayers, and the rosary five times.

Beginning as above.

First hundred:

«Thanks be to Thee, O God, thanks be to Thee».

«O Heavenly King, the Comforter, the Spirit of Truth, Who art everywhere, and fillest all things, Treasury of blessings and Giver of Life, descend upon us and make Thy abode in us, cleanse us from all impurity and save our souls, O Blessed One».

«Holy God, Holy and Mighty, Holy and Immortal, have mercy upon us. (thrice). «Glory».

«Most Holy Trinity, have mercy upon us. O Lord, cleanse our sins. O Master, forgive our transgressions».

«O Holy One, come to us and heal our infirmities for Thy name's sake».

«Lord, have mercy», (thrice). «Glory»

«Our Father».

«By the prayers of our holy Fathers, Lord Jesus Christ, our God, have mercy upon us».

«O come let us worship God our King».

«O come, let us worship and fall down before Christ God, our King».

«O come let us worship and fall down before Christ Himself, our God and King». Psalm LI. «I believe in One God ...»

First hundred:

30 prostrations with the prayer to Jesus, (as before). The same prayer repeated 70 times standing.

The Doxology. «Alleluia» thrice.

«Most Holy Lady, Mother of God, by Thy holy and all powerful prayers, keep far from sinful heart and darkened mind all depression, unmindfulness, unreasonableness, carelessness and all wicked, evil and blasphemous thoughts, extinguish the fire of my passions, for I am poor and wretched; deliver me from any corrupt recollections and undertakings and free me from all evil actions, for Thou art blessed by all generations and Thy most honourable name is glorified for ever and ever. Amen».

«More honourable than the Cherubim and infinitely more glorious than the Seraphim, who didst bear without corruption God the Word, thee, verily the Mother of God, we magnify».

Second and third hundreds the same as above.

Fourth hundred. The Trisagion (a).

«Hail! Virgin Mother of God. O Mary, full of grace, the Lord is with thee. Blessed art thou among women, and blessed is the fruit of thy womb; for thou hast borne the Saviour of our Souls».

30 prostrations with the prayer;

«Most holy Lady, Virgin Mother of God, save me a sinner».

70 mental repetitions.

Fifth hundred.

15 prostrations with the prayer;

«O ye heavenly ranks, Archangels and Angels, pray God for me a sinner.

35 mental repetitions.

15 prostrations with the prayer to the holy Guardian angel.

35 mental repetitions.

«It is very meet to bless thee, the holy Virgin, the ever blessed and entirely spotless and the Mother of our God, more honourable than the Cherubim, and

(a) This indicates the repetition of the prayers from «Holy God» etc. to «Our Father», see p. 25.

infinitely more glorious than the Seraphim, who didst bear without corruption God the Word, thee verily the Mother of God, we magnify».

«glory to the Father, and to the Son and to the Holy Ghost, now and ever and to ages of ages». Amen.

«Lord, have mercy». (thrice)

«By the prayers of our holy Fathers, Lord Jesus Christ our God, have mercy upon us».

NOTE 1ST. The holy Fathers advise that for gaining spiritual benefit without injury to health, the rosary should be said at the following times:

1. at midnight one hundred,
2. after matins, second hundred,
3. the last three hundred in the evening before sleep, or when convenient.

NOTE 2ND. The holy Fathers advise that those who are experienced in religion should recite the Psalter with the appointed prayers once weekly, ending by the prayer of S. Ephrem the Syrian (a) and the prostrations. (Every Kathisma is divided into three portions, each ending with the doxology).

After the first doxology, pray for the health of the Superior and the Sisters in Christ.

After the second, for the departed.

After the third, for thyself or for any whom thou hast offended, or who have offended thee.

It is well to recite the Psalter during the night or morning hours; this is of great spiritual profit and brings joy for the day.

The experienced are advised to practice mental prayer, if only for half an hour, morning and evening, sitting on their bed or on a low stool. To keep watch over their thoughts and to remember death. To acquire the habit of constant prayer, whether walking or lying, eating or drinking. To read frequently the hymns of praise (acathistos) to the Saviour and to the Mother of God.

The holy elders especially advise that the work of obedience should be fulfilled in love with prayer, humility, self-reproach, and self-denial.

On the eves of Sundays and greater festivals, from Christmas to Epiphany, and from Palm-Sunday to the Sunday of the Apostle Thomas, (Low-Sunday)

(a) Lord and Master of my Life, give me not the spirit of indolence despair, ambition and vain speaking. PROSTRATION. But rather the spirit of chastity, humble mindedness, patience and love do thou grant unto me the servant. (PROSTRATION). Yea, O Lord and King, let me see my own faults, and let me not judge my brother, for Thou art blessed to ages of Ages. Amen (PROSTRATION).

the rule for prayer in the cells is remitted, and on the eves of red letter days and Saturdays, it is observed without prostrations.

At midnight the habited Nuns, aroused by the Sister appointed, make three prostrations, with the prayer:

«Behold, the Bridegroom cometh», (a) and the mantled Nuns say one rosary as well.

Sleep should be light, so as to awaken easily. What many perform in the morning, those zealous for righteousness fulfil at night.

76. 2) (See par. 74). The reading, under direction, of devotional books.

For reading in the cell the followin books are suitable:

1. The Holy Scripture.

2. The writings of the holy Fathers.

3. The lives of the Saints, and for beginners especially, the devotional books of S. Tikhon of Zadonsk, Abba Dorotheus, S. Ephrem the syrian, S. Makarius of Egypt, S. John Chrysostom and others. For those more advanced the writings of S. Basil the Great, S. John Climacus, S. Isaac the Syrian, S. Barsonofius the Great, and the writings compiled in the work entitled «The Love of Virtue;» but they should not be read without experienced supervision and direction, especially as regards the last named, so that spiritual reading prematurely undertaken may not become the occasion for the irregular application of teaching insufficiently understood, and for imagined, rather actual, progress in the spiritual life.

77. 3) The practice of reading and singing in preparation for the offices.

78. Special permission is required for visiting other cells. The Superior and her assistants should notice which Sisters visit one another, so that intercourse, which might be disturbing or injurious should be prevented. Frequent absence from the cell is distracting, and causes the recollectedness and calmness, acquired in prayer, to be dispelled. After the evening refectory and prayer each one should remain in her cell, except in particular cases allowed by the Superior; or when wishing to consult the latter on some point of conscience, or when engaged in nursing the sick.

79. During the summer months the garden may be resorted to for the sake

(a) Behold the Bridegroom cometh in the middle of the night, and blessed is that servant, whom He shall find watching, but unworthy he, whom He shall find careless. Beware then, my soul, lest thou be weighed down by sleep, lest thou be given over to death, and be shut out from the Kingdom; but awake, crying, Holy, Holy, Holy art Thou O God. Through the Mother of God, have mercy upon us.

of health, but not later than 10 o'clock; the time at which the Novice-Mistress, or her Assistant, goes round the Convent and visits the cells. The doors of the cells are not to be locked at night. At night the Sisters remain dressed in their undergown, girded, —the habited and mantled Nuns in their hoods, so as to be ever ready to rise for prayer.

THE INNER LIFE

80. The conventual rule is adapted to the perfecting of spiritual life. The spiritual seed, planted by the grace of God in the very vocation to the religious life, is developed and increased by the help of the same grace, penetrating the soul in meditation and prayer, and abounding by frequent Communion in the holy Mysteries.

Other helps towards this end are the study of the holy Scriptures and intercourse with the Superior, or the one appointed by her, who should keep all in mind of the fear of God, and give instruction in religion, showing them the way in the light of the law of the Lord, that they may «be companions of all then that fear the Lord and keep his commandments». (Ps. CXIX. 63).

81. While nourishing the spirit by prayer and the word of God, the following duties must be kept in mind by religious.

1. to refrain from idle speaking, remembering the word of our Saviour: «I say unto you, that for every idle word, that men shall speak, they shall give account thereof in the day of judgment» (Math. XII. 36)

2. readiness in obedience and giving up one's own will;

3. poverty, having nothing;

4. fasting and abstinence, not only as regards food, but in watching over the tongue, eyes and ears;

5. humble modesty and sobriety in manner;

6. mutual love, while warning is given against temptations to unchastity.

The law of love in a Community does not admit of particular companionships and personal attractions, for undue inclination towards one reveals the lack of affection for others.

ABSENCE FROM THE CONVENT

82. None should go out without the permission of the Superior.

83. Having taken the vow of Poverty and receiving all necessaries from

the Community, the Sisters should have no occasion to leave the confines for their own requirements.

84. Visits to relatives, friends or benefactors in town should be allowed not oftener than four times a year; and journeys to relatives at a distance, for not longer than two months at a time, and only after three years notiviate, and for professed nuns after five years, and longer.

86. If parents or relatives, when ill, desire to see a Sister, she is set at liberty at the discretion of the Superior.

87. Absence from the Convent is allowed only during the day-time; care should be taken to return before the evening refectory.

RECEIVING VISITORS AND ENTERTAINING STRANGERS

88. The gates are open for attendants at the Convent Church from the bell for Matins till 7 or 8 o'clock in the evening, according to the season of the year and the decision of the Superior; and on the eves of festivals and on Saturdays, until the end of the Vigil-service.

89. It is not allowed to receive visitors in the cells, except in special cases, such as the Doctor's visit.

90. The Superior may receive visitors even after Vespers, until the appointed time for closing the Convent gates. As the Superior and representative of the Community, she is specially called upon to entertain visitors, pilgrims and benefactors, and is guided therein by her own judgment.

91. It is being forbidden to see outsiders in the cells, a special room should be set apart, where Sisters may receive their relatives and friends, refreshment being offered only by permission of the Superior.

92. A building is set apart for the entertainment of strangers and the poor, where food is prepared for them.

93. Visitors and strangers are not admitted to the Convent refectory.

THE CARE OF THE SICK

94. An infirmary should be attached to the Convent, so that during illness the Sisters may have medical attendance and special care and quiet.

95. None but patients may enter the infirmary. Visits of Sisters and relatives are allowed only by the Superior.

THE CONVENT ORPHANAGE AND SCHOOL

96. Only orphan girls are as a rule received.

97. A Church-school consisting of two classes, is attached.

98. The Orphanage is accommodated in a separate building under special regulations. The children take no part in the daily offices and Sisters-refectory, but attend Church on Sundays and festivals.

99. When a pupil finishes the school course, the Superior provides for the future, having regard for her own wishes and capacity.

MEANS OF DEVELOPING CHARACTER AND CONDUCT

100. The truest means to secure the strict and regular observance of the rule of character and conduct is, that it should be respected and loved. This disposition the Superior and her delegates should arouse and nourish in the Sisters by good example and such helpful explorations, as that:

1. the prescribed rules from the greatest to the least are bound up with the monastic vows, and the fulfilment of these vows with the sanctification of the soul, according to the word of the Lord: «he that is faithful in that which is least, is faithful also in much, and he that is unjust in the least, is unjust also in much» (Luke XVI. 10) and that therefore unfaithfulness in a rule, that may seem unimportant may be very harmful;

2. that a religious in the words of the hymn of the Church «ascends by good actions to fuller revelation», i.e. that a persevering and unremitting fulfilment of the commandments of God and the teaching of the Fathers opens the way to the higher spiritual life and contemplation, which is on earth the foretaste of life in heaven;

3. that those who have entered the Convent in the hope that by the observance of the commandments, rules and vows of monasticism their sanctification may be secured, more than that of those in the world, shall, if they neglect the use of the means offered then, be condemned more than they.

101. While the Superior should be well disposed towards, and careful of all, yet those, good in conduct, faithful in the observance of the rule, and striving to progress in spiritual life will naturally gain her approval, help, confidence and respect, and this should be the means of confirming them in the good way, and of making their influence useful and instructive to others.

102. It should not be hidden from the Superior what letters are written and

received. In some cases she may require letters to be shown to her, and of the correspondence prove unnecessary or unprofitable, may put a stop to it.

103. Considering the necessity of means of correction for the erring, they should be used without anger, with careful discrimination, with perfect justice and gentleness. After exhortation, discipline is awarded, and should be accepted not as a scourge, but as healing, and a help towards improvement.

104. The custom of inflicting the performance of numerous prostrations for faults committed requires spiritual judgment. Neither the Superior, nor the one under correction should regard it as a penalty. Prayer essentially is, and must be represented as, a beneficial exercise, rather than condemnatory. This discipline should not be required to be performed in the presence of others for the purpose of causing humiliation and disgrace, for prayer is a sacred action and cannot be dishonouring. The object of the chastisement is that the transgressor should ask forgiveness of God and help towards improvement. It should take place without many witnesses that prayer may be untroubled and confusion spared. Should necessity arise to require such performance in the presence of the Sisters, they must be reminded, that it is not done to humiliate, but that they, seeing the repentance of the erring one, should ask help from God for her recovery.

105. As means of correction may also serve:

1. absence from the refectory for one or more days;
2. deprivation of the monthly portion of tea and sugar;
3. in the case of graver faults temporary deprivation of the monastic habit;
4. strict confinement to the cell for one or more days, fasting until the evening.

106. Repeated and grave faults, especially on the part of one, who has failed to merit the confidence of those in authority, should at the discretion of the Superior, be entered in the register, containing the record of leave of absence from the Convent.

The frequent occurrence or gravity of an offence may oblige the Superior to bring it to the knowledge of the authority (a) controlling the Convent.

107. This rule is given to each one entering the convent.

(a) This may be the Bishop of the Diocese, or the Archimandrite, i.e. the chief of one or more monasteries replacing and supervising the Abbots — or the Archdeacon. Bishops are always of the monastic or black clergy. The Archdeacon or priest in charge may be a parish priest of the married or white clergy.