

**FROM THE RULE OF ST. BENEDICT
CHAPTER 4
THE INSTRUMENTS OF GOOD WORKS**

In the first place, to love the Lord God with the whole heart, the whole soul and the whole strength.

Then one's neighbour as if oneself.

Then, not to kill.

Not to commit adultery.

Not to steal.

Not to covet.

Not to utter false witness.

To honour all men.

To do as one would be done by.

To deny oneself that one may follow Christ.

To chastise the body.

Not to embrace delights.

To love fasting.

To relieve the poor.

To clothe the naked.

To visit the sick.

To bury the dead.

To help in tribulation.

To console the sorrowing.

To become a stranger to worldly deeds.

To prefer nothing to the love of Christ.

Not to carry anger into effect.

Not to prolong the duration of one's wrath.

Not to retain guile in one's heart.

Not to make a false peace.

Not to abandon charity.

Not to swear, lest perchance one forswear.

To utter only truth from heart and mouth.

Not to return evil for evil.

Not to do injury, but to suffer it patiently.

To love enemies.

Not to curse in return those who curse one, but rather to bless them.

To bear persecution for righteousness.

Not to be proud.

Not to be given to much wine.

Not to be gluttonous.

Not given to much sleep.

Not to be sluggish.

Not to be given to grumbling.

Not to be a detractor.

To put one's hope in God.

When one sees any good in oneself to attribute it to God, not to self.

But to recognize that evil always comes from self and to refer it to self.

To have wholesome fear of the day of judgment.

With fear to shrink from hell.

To long for eternal life with all spiritual desire.

To have the expectation of death daily before one's eyes.

Hour by hour to keep guard over one's every act.

To know for certain that God sees one everywhere.

Forthwith to dash down upon the Rock, even Christ, any evil thoughts approaching the heart: and to lay them open before one's superior.

To keep one's mouth from evil or depraved speech.

Not to love to speak much.

Not to speak useless or mirth-provoking words.

Not to love much or excessive laughter.

To listen with goodwill to holy reading.

To be frequently occupied in prayer.

With tears and groaning daily to confess in prayer

to God one's past sins and concerning those same sins to amend for the future.

Not to fulfil the desires of the flesh: to hate one's own will.

To yield obedience in all things to the abbot's precepts, even if he himself act contrary to their spirit, the which be far from him: being mindful of that precept of the Lord: "What they say, do ye; but what they do, do ye not."

Not to wish to be called holy before one is, but to be so first, whereby one would be so called the more truly.

By deeds daily to fulfil the precepts of God.

To love chastity.

Not to hate anyone.

Not to harbour jealousy.

Not to love contention.

To avoid elation.

To venerate seniors.

To love juniors.

In the love of Christ to pray for one's enemies.

In case of discord with anyone to make peace before the setting of the sun.

And never to despair of the mercy of God.

Behold, these are the instruments of the spiritual art, the which, when they shall have been ceaselessly employed by us day and night and duly given back in the day of judgment, shall be recompensed to us by that reward from God which He promised: "That which the eye hath not seen, nor the ear heard, and that hath not entered into the human heart, the things which God has prepared for them who love Him."

And the cloister of the monastery and stability in

the community are the workshop wherein we may diligently effect all these works.

FOR BENEDICT'S 12 STEP TOWARDS HUMILITY CLICK ON THE FOLLOWING LINK

<https://www.ccel.org/ccel/benedict/rule.ix.html>