

**Richard Frost**



# **Life with St Benedict**

**The Rule reimagined for everyday living**

*An introduction to the writing of a man who will change your life* ESTHER DE WAAL

‘St Benedict did not set out to save western civilisation, nor did he intend to found an ecclesiastical empire, but his monastic Rule generated a spiritual legacy that continues to shape Christian discipleship. In this companion to the Rule, Richard Frost shares his own experience as a Benedictine Oblate. He offers a distilled wisdom for daily reflection to help us deepen our love of God and neighbour. Benedict sought to bring ordinary people through the ordinary things of life closer to the God who is everywhere. I hope those who use this book will discover this reality for themselves and, in the words of Benedict, “prefer nothing to the love of Christ”’

Rt Revd Robert Atwell, Bishop of Exeter

‘Social scientists (such as myself) have noted with interest the renewed attention to monasticism in late modern societies. This fascinating book helps us to understand this. It explores the practical as well as spiritual relevance of monastic rhythms to daily living – in the 21st century just as any other. I recommend it warmly.’

Grace Davie, Professor Emeritus in Sociology, University of Exeter

‘A “little rule for beginners” has, by the providence of God, had an influence far beyond the expectations of its writer. Not only has it been the foundation of western monasticism, but it has inspired countless readers to reflect upon the gospel way of life as encapsulated by St Benedict. Among them is Oblate Richard Frost, and he is to be thanked for sharing his insights with us.’

Dom Timothy Bavin OSB, Alton Abbey

‘To discover the *Rule of St Benedict* is to encounter something that is at once inspiring, supporting, reassuring, challenging. Let this book be an introduction to the writing of a man who will change your life.’

Esther de Waal, author of *Seeking God: The way of St Benedict*

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**Richard Frost**



Thank you to Abbot Giles Hill OSB and the community at Alton Abbey for their prayers and support in my own spiritual journey. Gratitude also goes to the many people who have, knowingly and unknowingly, shared their wisdom and shown me what it is to encounter Christ. Particular appreciation goes to Mike Parsons and Olivia Warburton, commissioning editors at BRF, whose enthusiasm and advice has enabled this book to be held in your hands. And, of course, very special thanks to Jane, my wife, and Jonathan and Rachel for their loving companionship on this journey of life.

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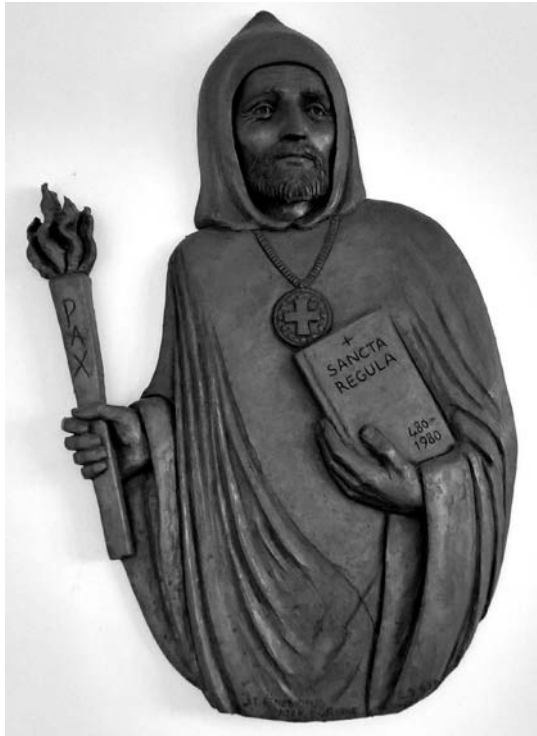
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# Foreword



Outside the common room and within the cloister of Alton Abbey, there is, on the wall, an oak carving of St Benedict. In his right hand he is holding a flaming torch with the word 'pax' (peace) carved into the handle. In his left hand he is holding a book entitled '*Sancta Regula*' (holy rule), his inspired and prayer-filled writing, from living both in solitude and in community, for those who want to take a closer walk with Christ Jesus.<sup>1</sup>



Joan Chittister OSB points out that the word ‘Regula’, which we translate as ‘rule’:

... in the ancient sense meant ‘guidepost’ or ‘railing’, something to hang on to in the dark, something that leads in a given direction, something that points out the road, something that gives us support as we climb... The Rule of Benedict is a way of life.

Joan Chittister, *Wisdom Distilled from the Daily: Living the Rule of St Benedict today* (HarperCollins, 1990), p. 7

Richard Frost has given us in this book, *Life with St Benedict*, a practical presentation of that carving on the cloister wall of Alton Abbey. It offers both light, as symbolised by the torch, and a guide to using the *Rule* in the spirit that was always intended by St Benedict: accessible, understandable and a means of formation to grow closer to Christ and one’s neighbour.

Our present culture has lost touch with its Christian heritage and it seems that almost anything and everything is filling that void as people seek meaning and direction. Culture terms it ‘spirituality’. Richard has given us a book to be used – and if it is used according to the author’s directions it will indeed give substance once again to this word ‘spiritual’, for it will open up for us ways to penetrate scripture, especially the prayerfulness of the Psalms and life of Jesus through the gospels. Following the *Rule of St Benedict* day by day with the gentle, experienced exercises and guidance of Richard, is to open ourselves to the promptings of the true Spirit, the Holy Spirit, the Spirit of Christ, and not the spirit of the age.

Richard has shown us in a fresh and inspirational way that a text which has stood the test of time over 1,500 years has something new to say to us. He has bestowed on us a great blessing in this work, and I am sure that for many ordinary people who wish to grow in holiness and humility this book will be invaluable for that journey.

**Revd Graham Reeves ObIOSB, MA Bth (Hons)**

# Introduction

For many people, the word 'rule' brings back memories of school life or 'breaking the rules'. Rules may have governed or influenced how a job was done or what we could and couldn't do where we lived. They apply in sport and in games, where the rules explain how to play (or make it seem far too complicated).

Then there are 'unwritten rules' and those that surround social interaction and relationships. And there are times and places where rules are followed but no one quite knows why.

Rule can also mean having dominion over people or a place. Variants to the norm are sometimes described as 'the exception to the rule'. A rule is also a twelve-inch piece of wood... not sure there's any theological significance in that, but sometimes rules do measure what we do.

Rules are paradoxical when negative commands, such as 'Don't do that', also keep us safe and healthy. The ten commandments could be described as rules aimed at enabling us to be at one with God. Christ himself gave us a new rule: 'Love one another. Just as I have loved you, you also should love one another' (John 13:34).

## Rule of St Benedict

Born c. 480 AD in Nursia (present-day Norcia) in Umbria, central Italy, St Benedict is generally acknowledged to be the founder of western monasticism. Following on from the early desert fathers (such as Augustine of Hippo, John Chrysostom and John Cassian) and mothers (such as Syncletica of Alexandria, Theodora of Alexandria

and Sarah of the Desert), St Benedict was the forerunner of other influential leaders, such as Bernard of Clairvaux, Bridget of Sweden, Columba (of Iona and elsewhere), Clare and Francis (of Assisi) and Dominic (founder of the Dominican Order).

St Benedict founded several monasteries, most notably at Monte Cassino, where, in the years preceding his death in 540AD, he wrote a *Rule for Monks* to guide life in a community. Drawn partly from earlier writings, what became called the *Rule of St Benedict* covers spiritual and practical aspects of living in community and became the established norm for monastic living in Europe.

Rooted in the Bible, the *Rule* is still used today to provide wisdom and guidance for nuns and monks living in monastic communities and also for individuals who have adopted a similar approach to faith and daily living, such as oblates.

From the medieval Latin *oblātus* (meaning ‘to offer’), oblates can be lay or ordained, single or married, widowed or divorced, gay or straight, and are affiliated to a specific monastic community. They follow a personal ‘Rule of Life’ which absorbs elements of the *Rule of St Benedict* and it can provide a framework for daily prayer, reading (both biblical and other study), church attendance, giving, reflection, retreat, affiliation to a specific Benedictine community and personal commitment to family, work and relationships (there’s an example of a personal Rule of Life on page 199).

## Vows of St Benedict

For Benedictine nuns and monks, stability, *conversatio morum* and obedience have particular significance and meaning, and the principles of these monastic vows can be helpful for everyone.

- *Stability* for the nun and the monk is about remaining in a specific community for life. For those living outside such settings, stability

often finds itself dependent on many things, such as our house, our job, our finances, the place we live, the people we know or the church we go to. And when those things happen be threatened, such as by change or uncertainty, life can feel unstable. For all seeking a deeper relationship with God, stability is found by becoming increasingly rooted in the one with whom that relationship is sought.

- *Conversatio morum* means ‘fidelity to the monastic life’. However, another term has also come into use, *conversio morum* or ‘conversion of life’. Under the guidance of the Holy Spirit, this conversion, or change, is necessary for our relationship with God to grow. As Bishop Richard Moth puts it, ‘Conversion is a journey in which we are engaged every day of our lives, even at every moment.’<sup>2</sup>
- *Obedience* to the abbot or abbess is a requisite for those in monastic life but isn’t solely about doing what one’s told. Pope Francis describes the meaning very clearly: ‘The word “obey” comes from Latin, it means to listen, to hear others. Obeying God is listening to God, having an open heart to follow the path that God points out to us. Obedience to God is listening to God and it sets us free.’<sup>3</sup>

For those not called to the monastic life, the principles of the vows can be seen as threads running through our faith. As we listen to God, we become increasingly aware that in order to change, stability is needed; and in order to be stable, we are also to change.

## Life with St Benedict

This book is not a commentary on the *Rule of St Benedict*, nor will it explore the detail of monastic life. Many people have explored those deeper aspects much more effectively than this current writer can or aims to do (take a look at the further reading on page 201).

Here are some notes on how you may like to use this book:

- *Everyday reflections.* Benedictine communities and oblates use a well-established scheme of daily readings to enable the entire *Rule of St Benedict* to be considered over a four-month period – thus doing so three times in every year. *Life with St Benedict* follows those daily readings and by using this pattern you will be joining with thousands of others in reflecting on the *Rule* and what God may be saying on each particular day. You can start at any time and reread in the future to aid ongoing reflection.

For each reading, there is a short reflection, which aims to help relate the words of the *Rule* and the threads of the Benedictine vows to the practicalities of modern day-to-day faith, work and life. On some days, the reflection will focus on the whole reading from the *Rule* and on other occasions, on just a sentence or two.

How you use the readings from the *Rule* or the reflection is up to you. Don't worry if you miss a few days and, of course, there will be times when what you read will have no particular impact. Neither is it essential to read every single word – indeed, it may be that God will draw your attention to a specific phrase: in which case, dwell on that and listen to what is being said. You don't have to follow the daily pattern, but it's probably best not to read several days at once. Take your time. God's got all the time in the world for you.

You may find it handy to have a notebook or a file on your computer or phone in which to make notes as a reminder for future rereadings. Each reflection will finish with a simple prayer.

- *The Psalms* reflect the full range of both our human emotions and our relationship with God and are an integral part of both the *Rule* and the life of Benedictine communities. The *Rule* indicates that communities are to say or sing all 150 psalms in one week, every week. That is a significant task for any community, let alone

anyone else! In this book, readings from the Psalms are indicated for each day in a simple, numerical order, thus enabling you to read every psalm over a four-month period.<sup>4</sup> On most days, there is no deliberate link made with the rest of the entry, thus leaving the Holy Spirit to connect them with your own journey of faith. You may find it helpful to say the psalms out loud, perhaps including a doxology at the end.

- *The language.* Written 1,500 years ago, the *Rule of St Benedict* contains language, particularly in relation to punishments and the treatment of children, which sits uneasily with our 21st-century consciences, so do bear in mind the cultural differences that exist. Many translations of the *Rule* have emerged, and the one used for this book is an inclusive-language version,<sup>5</sup> which strives to enable the text to be related to by all. The quotations from the Bible given in the *Rule* are not always verbatim<sup>6</sup> and, together with some explanatory footnotes, the glossary (on p. 14) also explains some unfamiliar words or terms.

*Life with St Benedict* is written with ordinary, everyday Christians in mind. Whether monastic or oblate or neither, the *Rule of St Benedict* has much to say to all of us in our faith, work and daily living. The *Rule* retains a relevance to our lives in a world where change is often feared, stability can be elusive and busyness interferes with listening to God. With the grace of our Lord Jesus Christ and the wisdom of the Holy Spirit, may there be those occasions when God speaks in a way that relates to your life at this time.

# Glossary

**Abbot/Abbess** – From Aramaic *abba* (father), the head of a community of monks/nuns. The version of the *Rule of St Benedict* used for this book uses terms such as ‘abbot’ and ‘prioress’ as a general way of naming the superior of a monastic community, whether that community is male, female or combined. Some communities will have both an abbess and a prioress (or an abbot and a prior). Nothing is to be inferred regarding gender superiority by the way these terms are used in the version of the *Rule* being quoted.

**Ambrosian hymn** – Hymns attributed to Aurelius Ambrosius (AD340–97), archbishop of Milan.

**Cellarer** – The member of a monastic community responsible for provisions such as food and drink.

**Cenobite** – From the Greek for ‘common’ and ‘life’, a cenobite is a member of a monastic community.

**Doxology** – Words traditionally said at the end of a psalm, such as: ‘Glory to the Father and to the Son and to the Holy Spirit; as it was in the beginning is now and shall be for ever. Amen.’

**Gyrovague** – From late Latin *gyrovagus* (*gyro* – circle; *vagus* – wandering), an itinerant monk without fixed residence or leadership, who relied on charity and the hospitality of others.

**Monastic** – Relates to nuns, monks or others living under religious vows, or the buildings in which they live (e.g. monastic community such as an abbey, monastery, priory or convent).

**Monk** – From Old English *munuc*, from Greek *monakhos* (alone, solitary).

**Nun** – From Old English *nonne*, from Latin *nonna*, feminine of *nonnus* (monk).

**Oblate** – A lay or ordained person formally associated to a particular monastic community. Entitled to use the letters ObLOSB or similar after their name.

**Opus Dei** – The ‘Work of God’ (also referred to as the ‘Divine Office’ or ‘Liturgy of the Hours’ or ‘The Breviary’). A term used to describe the times of prayer in a monastic community and referred to in the *Rule of St Benedict* (times are approximate):

- Vigils – said in the dark in the middle of the night
- Lauds – morning prayer at dawn
- Prime – early morning prayers (first hour – 6.00 am)
- Terce – mid-morning prayers (third hour – 9.00 am)
- Sext – midday prayers (sixth hour – noon)
- None – mid-afternoon prayers (ninth hour – 3.00 pm)
- Vespers – evening prayer (6.00 pm)
- Compline – night prayer followed by complete silence (9.00 pm).

Monastic communities vary in the number, observance and the exact timing of the offices.

**Oratory** – From Latin *orare* (a place of prayer), the part of the monastic community building set aside solely for prayer.

**OSB** – Initials used after the name of a nun or monk in the Order of St Benedict. The Order of St Benedict is the name given to a confederation of autonomous monastic communities.

**Prior/Prioress** – From the Latin for ‘earlier, first’, an ecclesiastical title for a superior, usually lower in rank than an abbot or abbess. See also **Abbot/Abbess** above.



**Sarabaites** – A class of ascetics in the early church who lived either in their own homes or in small groups near the cities and acknowledged no monastic superior. The term is still used to describe those who follow their own religious ideas independently of ecclesiastical authority.

**Senectae** – Wise and mature members of a monastic community who reach out to support, comfort and encourage wayward monks or nuns.

**The prophet** – St Benedict uses this title for the writer of the Psalms and, in his time, this was probably considered to be King David. The psalter was also regarded as a prophetic book.

**Versicle** – A short sentence or verse said or sung by the person leading the office, to which the congregation gives a response.

## **Everyday reflections**

# 1 Jan, 2 May, 1 Sep

## Prologue

Listen carefully, my child, to my instructions, and attend to them with the ear of your heart. This is advice from one who loves you; welcome it, and faithfully put it into practice. The labour of obedience will bring you back to God from whom you had drifted through the sloth of disobedience. This message of mine is for you, then, if you are ready to give up your own will, once and for all, and armed with the strong and noble weapons of obedience to do battle for Jesus, the Christ.

First of all, every time you begin a good work, you must pray to God most earnestly to bring it to perfection. In God's goodness, we are already counted as God's own, and therefore we should never grieve the Holy One by our evil actions. With the good gifts which are in us, we must obey God at all times that God may never become the angry parent who disinherits us, nor the dreaded one, enraged by our sins, who punishes us forever as worthless servants for refusing to follow the way to glory.

## Reflection

Take ten minutes to sit with this book.

Try to be still.

Listen carefully.

What do you hear?

The noise of traffic. Children. Birds. The wind.

The constant chattering of persistent thoughts.

Things you've forgotten.

Reminders of love and loss.

Attend to those distractions with the ear of your mind.

Be still.

Listen.

As you begin your exploration of life with St Benedict, pray that God will bring it to perfection. You are already one of God's own. You already have good gifts within you.

Listen now with the ear of your heart: that which is central to your very being, that which gives your attention to God. What do you hear?

**Read**

Psalms 1—2

**Pray**

Dear God, please help me to listen.



**2 Jan, 3 May, 2 Sep**

**Prologue**

Let us get up then, at long last, for the scriptures rouse us when they say: 'It is high time for us to arise from sleep' (Romans 13:11). Let us open our eyes to the light that comes from God, and our ears to the voice from the heavens that every day calls out this charge: 'If you hear God's voice today, do not harden your hearts' (Psalm 95:8). And again: 'You that have ears to hear, listen to what the Spirit says to the churches' (Revelation 2:7). And what does the Spirit say? 'Come and listen to me; I will teach you to reverence God'

**(Psalm 34:11). ‘Run while you have the light of life, that the darkness of death may not overtake you’ (John 12:35).**

## Reflection

Yesterday provided a starting point for stillness and listening. Now we are to fully open our eyes, our ears and our heart to live the life that God wants us to.

As we will see in a few days, St Benedict describes the *Rule* as guiding those attending ‘a school for God’s service’. So, in this freshers’ week, the Prologue sets out some foundation-level lessons. Like all educational experiences, some of these lessons will be challenging and others affirming – but all are firmly rooted in scripture and God’s desire for the very best for you.

In one sense, it doesn’t matter whether our learning style is influenced by approaches such as ‘the scripture moveth us, in sundry places’<sup>7</sup> or the expression of gifts in the charismatic. Whatever church background and faith journey thus far, consider your response to the exhortation to be awake and alert, to see God in everything and everyone, and to listen to what the Holy Spirit is saying.

You may like to think about what you can do to help you learn, for example:

- A notebook in which to record your reflections
- A candle to aid meditation
- A symbol or icon to focus upon
- Music to listen to
- A place to walk
- A specific place to sit, free from distraction.

What do you think you would like to learn most?

## Read

Psalms 3—4

## Pray

Dear God, please help me to learn.



# 3 Jan, 4 May, 3 Sep

## Prologue

Seeking workers in a multitude of people, God calls out and says again: 'Is there anyone here who yearns for life and desires to see good days' (Psalm 34:12)? If you hear this and your answer is 'I do,' God then directs these words to you: If you desire true and eternal life, 'keep your tongue free from vicious talk and your lips from all deceit; turn away from evil and do good; let peace be your quest and aim' (Psalm 34:13–14). Once you have done this, my eyes will be upon you and my ears will listen for your prayers; and even before you ask me, I will say to you: 'Here I am' (Isaiah 58:9). What is more delightful than this voice of the Holy One calling to us? See how God's love shows us the way of life. Clothed then with faith and the performance of good works, let us set out on this way, with the gospel for our guide, that we may deserve to see the Holy One 'who has called us to the eternal presence' (1 Thessalonians 2:12).

## Reflection

Rowan Williams writes, 'If it is God's will to bring something about, some act of healing or reconciliation, some change for the better...

he has chosen that your prayer is going to be part of a set of causes that makes it happen.’<sup>8</sup>

Much as we may like it to be the case at times, God chooses not to do everything by himself. The remarkable thing, though, is that he asks us to be part of making it happen. God’s love for us shows us the way we are to be living. Yes, there are tough standards to live by and, guided by the gospel, our faith is also to be marked by good works. But as we yearn for the fullness of life for others and ourselves and for good days on this earth, our reward is to be eternally in the presence of God.

No wonder St Benedict writes, ‘What is more delightful than this voice of the Holy One calling to us?’

How does it feel to be considered part of God’s work?

### Read

Psalms 5—6

### Pray

May I always be listening to your calling for me.



**4 Jan, 5 May, 4 Sep**

## Prologue

If we wish to dwell in God’s tent, we will never arrive unless we run there by doing good deeds. But let us ask with the prophet: ‘Who will dwell in your tent, O God? who will find rest upon your holy mountain?’ (Psalm 15:1). After this question, then, let us listen well to what God says in reply,

for we are shown the way to God's tent. 'Those who walk without blemish and are just in all dealings; who speak truth from the heart and have not practiced deceit; who have not wronged another in any way, not listened to slanders against a neighbour' (Psalm 15:2-3). They have foiled the evil one at every turn, flinging both the devil and these wicked promptings far from sight. While these temptations were still 'young, the just caught hold of them and dashed them against Christ' (Psalms 15:4; 137:9). These people reverence God, and do not become elated over their good deeds; they judge it is God's strength, not their own, that brings about the good in them. 'They praise' (Psalm 15:4) the Holy One working in them, and say with the prophet: 'Not to us, O God, not to us give the glory, but to your name alone' (Psalm 115:1).

## Reflection

The 'tent of the Lord's presence' is an ancient sign of God being with his people. St Benedict's insight into the human condition is clear when considering the ways in which we are to dwell within it:

- Outward: Behave and speak well, for these demonstrate our faith to other people – and there is room in God's tent;
- Inward: Deal with problems at an early stage, as not doing so nearly always leads to increased difficulties. Place them firmly under Christ – and there is room in God's tent;
- Godward: Acknowledge God in all things, giving him (not ourselves) the glory – and there is room in God's tent.

How are you doing outwardly, inwardly and Godwardly?

## Read

Psalms 7–8



## Pray

Where possible, Lord, may all I do be to your glory.



# 5 Jan, 6 May, 5 Sep

## Prologue

In just this way Paul the apostle refused to take credit for the power of his preaching. He declared: ‘By God’s grace I am what I am’ (1 Corinthians 15:10). And again, Paul said: ‘They who boast should make their boast in God’ (2 Corinthians 10:17). That is why it is said in the gospel: ‘Whoever hears these words of mine and does them is like a wise person who built a house upon rock; the floods came and the winds blew and beat against the house, but it did not fall: it was founded on rock’ (Matthew 7:24–25).

With this conclusion, God waits for us daily to translate into action, as we should, these holy teachings. Therefore, our life span has been lengthened by way of a truce, that we may amend our misdeeds. As the apostle says: ‘Do you not know that the patience of God is leading you to repent?’ (Romans 2:4). And indeed, God assures us in love: ‘I do not wish the death of sinners, but that they turn back to me and live’ (Ezekiel 33:11).

## Reflection

Oscar Wilde is reputed to have said, ‘Be yourself; everyone else is already taken.’<sup>9</sup> Building on what was considered yesterday, stability

occurs when we build our faith firmly on the rock of Christ and translate it into conversion of life. That takes time.

David Foster OSB writes, ‘Conversion is a matter of letting the whole of us slowly turn towards God,’<sup>10</sup> a point developed by Abbot Giles Hill OSB: ‘We can only be ourselves when we allow God to transform our lives. We need to be free of those things which stop us.’<sup>11</sup>

It is one of the great joys of God’s love for us that through his grace each of us can draw closer and closer to a point of being able to say, ‘I am who I am’ – accepting the person I am and accepting that God’s love is for the person as I am.

### Read

Psalms 9—10

### Pray

Help me be the person you want me to be: the person I am.



## 6 Jan, 7 May, 6 Sep

### Prologue

Now that we have asked God, who will dwell in his holy tent, we have heard the instruction for dwelling in it, but only if we fulfil the obligations of those who live there. We must prepare our hearts and bodies for the battle of holy obedience to God’s instructions. What is not possible to us by nature, let us ask the Holy One to supply by the help of grace. If we wish to reach eternal life, even as we avoid the torments of hell, then – while there is still time, while we are in this body and

**have time to accomplish all these things by the light of life –  
we must run and do now what will profit us forever.**

## Reflection

St Benedict's summary of the main points of these first few days of living with the *Rule* provides a good point at which to pause.

Joan Chittister OSB writes, 'We are not capable of what we are about to do but we are not doing it alone and we are not doing it without purpose. God is with us, holding us up so that the reign of God may be made plain to us and become hope to others.'<sup>12</sup>

We have asked God, who will dwell in his holy tent.

'You,' he says. 'Come in.'

### Read

Psalms 11–12

### Pray

Thank you, Lord, for inviting me in.



**7 Jan, 8 May, 7 Sep**

## Prologue

Therefore, we intend to establish a school for God's service. In drawing up its regulations, we hope to set down nothing harsh, nothing burdensome. The good of all concerned, however, may prompt us to a little strictness in order to

amend faults and to safeguard love. Do not be daunted immediately by fear and run away from the road that leads to salvation. It is bound to be narrow at the outset. But as we progress in this way of life and in faith, we shall run on the path of God's commandments, our hearts overflowing with the inexpressible delight of love. Never swerving from God's instructions, then, but faithfully observing God's teaching in the monastery until death, we shall through patience share in the sufferings of Christ that we may deserve also to share in the eternal presence. Amen.

## Reflection

So, you've reached the end of freshers' week at the School for God's Service. There may have been times of encouragement and times when it all feels a bit too much – but that's no different from starting anything new. Give yourself time. These 'rules' are here for our benefit as we walk the way of life and faith, run with God's teaching and find our hearts overflowing with love as we come towards that time when we will share in the Lord's everlasting presence.

As you look back on this first week's teaching, what have been the main learning points for you?

### Read

Psalms 13–14

### Pray

Help me to learn even more, Lord.





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Resourcing individuals, groups and leaders in churches for their own spiritual journey and for their ministry

## Church outreach in the local community

Offering two programmes that churches are embracing to great effect as they seek to engage with their local communities and transform lives



## Teaching Christianity in primary schools

Working with children and teachers to explore Christianity creatively and confidently

## Children's and family ministry

Working with churches and families to explore Christianity creatively and bring the Bible alive

**parenting for faith**

Visit [brf.org.uk](http://brf.org.uk) for more information on BRF's work

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