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# Christianity in Late Antiquity

300–450 C.E.

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**A READER**

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### 38. Pachomian Rules

Pachomius (a Latinized form of the Coptic name Pachōm) is famed as the "founder" of communal (or cenobitic) monasticism in fourth-century Egypt. Although he may not have been the first Egyptian to found a communal monastery in the desert, his influence spread throughout the Christian world, in part because of the translation and circulation of his communal Rules reproduced here. He founded his monasteries in Upper (southern) Egypt, far from the metropolitan city of Alexandria. Other communal monastic settlements in the area, particularly the White Monastery under the direction of the fiery abbot Shenoute, seem to have early felt the influence of Pachomius's communal system.

The Rules were probably compiled over time and not composed on a single occasion: some rules are repetitive, switch voice (from "you" to "they"), and have opening lines that signal that they may once have stood alone or in separate collections of regulations. However this written text came into existence, it is clear that the Pachomian monasteries (which may have housed as many as 3,000 monks by the time of Pachomius's death in 346) was a highly structured setting for the seeking of spiritual perfection.

We should not interpret this rigid structure as a lack of ascetic enthusiasm, however; rather, the intention seems to have been the construction of an entire separate social order (complete with spiritual "families," "houses," "tribes," and "races") that worked through harmonious fellowship (*koinonia*) in all details of life. Men and women, Egyptians, Greeks, and Romans of all classes, shed their previous identities and submitted themselves totally to the monastic ideal. These rules may represent an ideal of that monastic fellowship, rather than its daily functioning; nonetheless, the concerns, aims, and obstacles of that life do come into view.

This ideal of communal monastic life not only influenced ascetic endeavors in the East, but also provided a guiding force in the development of cenobitic monasticism in the West. Jerome translated Pachomius's rules into Latin (one source of the version reproduced here), and John Cassian (ca. 365–ca. 433), a Westerner who spent many years as a monk in Palestine, further translated (literally and culturally) the ideals of Egyptian cenobitic monasticism by founding communal monasteries in southern Gaul.

Here begin the precepts:

(1) When someone uninstructed comes to the assembly of the saints, the porter shall introduce him according to [his] rank from the door of the monastery and give him a seat in the gathering of the brothers. He shall not be allowed to change his place or rank of sitting until the *oikiakos*, that is, his own housemaster, transfers him to the place he should have.

(2) He shall sit with all modesty and meekness,

tucking under his buttocks the lower edge of the goat skin that hangs over his shoulder down his side, and carefully girding up his garment—that is, the linen tunic without sleeves called *lebitonarium*—in such a way that it covers his knees.

(3) As soon as he hears the sound of the trumpet calling the [the brothers] to the *synaxis*, he shall leave his cell, reciting something from the Scriptures until he reaches the door of the *synaxis*.

(4) And when he begins to walk into the *synaxis* room, going to his place of sitting and standing, he should not tread upon the rushes that have been dipped in water in preparation for the plaiting of ropes, lest even a small loss should come to the monastery through someone's negligence.

(5) But at night when the signal is given, you shall not stand at the fire usually lighted to warm bodies and drive off the cold, nor shall you sit idle in the *synaxis*, but with a quick hand you shall prepare ropes for the warps of mats, although exception is made for the infirmity of the body to which leave must be given for rest.

(6) When the one who stands first on the step, reciting by heart something from the Scripture, claps with his hand for the prayer to be concluded, no one should delay in rising, but all shall get up together.

(7) Let no one look at another twisting ropes or praying; let him rather be intent on his own work with eyes cast down.

(8) These are the precepts of life handed down to us by the elders. If it happens that during the psalmody or the prayer or in the midst of a reading anyone speaks or laughs, he shall unfasten his belt immediately and with neck bowed down and hands hanging down he shall stand before the altar and be rebuked by the superior of the monastery. He shall do the same also in the assembly of the brothers when they assemble to eat.

(9) When by day the trumpet blast has called [the brothers] to the *synaxis*, anyone who comes after the first prayer shall be punished in the manner described above and shall remain standing in the refectory.

(10) At night however, more is conceded to the body's weakness, and anyone who comes after the third prayer shall be punished in the same manner both in the *synaxis* and at mealtime.

(11) When the brothers are praying in the *synaxis*, let no one go out except by order of the superiors and unless he has asked and been permitted to go out for the necessities of nature.

(12) No one shall divide the rushes for plaiting ropes except the person who does the weekly service. And if he is reasonably detained by some work, the directive of the superior shall be resorted to.

(13) Among the weekly servers from one house, some shall not be chosen to stand on the step and recite something from the Scripture in the assembly of all, but all of them, according to their order of sitting and standing, shall repeat from memory what has been assigned to them.

(14) If any one of them forgets anything and hesitates in speaking, he shall undergo punishment for his negligence and forgetfulness.

(15) On Sunday, or at the time of the Eucharist, none of the weekly servers shall be absent from his seat on the *embrimium* and not responding to the psalmist. They are all [to be] from the same house that does the greater weekly service, for there is another lesser weekly service performed in the individual houses by a smaller number. If a greater number is necessary, others from the same tribe shall be called by the housemaster doing the weekly service. Without his order no one shall come from another house of the same tribe to sing psalms. Likewise, it shall not be permitted anyone at all to serve in the weekly service of a house other than his own, unless it be [a house] of the same tribe. They call a tribe a group of three or four houses—according to the population of the monastery—which we could designate as families or peoples of a single race.

(16) On Sunday and in the *synaxis* in which the Eucharist is to be offered, let no one be allowed to sing psalms apart from the housemaster and the elders of the monastery, who are of some reputation.

(17) If anyone is missing when one of the elders is chanting, that is, reading the psalter, he shall at once undergo the order of penance and rebuke before the altar.

(18) Anyone who, without an order from the superior, leaves the *synaxis* in which the Eucharist is offered shall be rebuked at once.

(19) In the morning in the individual houses, after the prayers are finished, they shall not return right away to their cells, but they shall discuss among themselves the instruction they heard from their housemasters. Then they shall enter their quarters.

(20) An instruction shall be given three times a week by the housemasters. And during the instruction, the brothers, whether sitting or standing, shall

not change their place [which is] according to the order of the houses and of the individual men.

(21) If someone falls asleep while sitting during the instruction of the housemaster or of the superior of the monastery, he shall be forced to get up at once, and he shall stand until ordered to sit.

(22) When the signal is given to assemble and hear the precepts of the superiors, no one shall remain behind. Nor shall the fire be lighted before the instruction has ended.

Anyone who neglects one of these precepts shall undergo the aforesaid punishment.

(23) Without the order of the superior of the monastery, the weekly server shall not have authority to give ropes or any vessel to anyone. And without his order, he shall not be able to give the signal for [the brothers] to gather whether for the midday *synaxis* or for the evening *synaxis* of the Six Prayers.

(24) After the morning prayer, the weekly server on whom this work is enjoined shall ask the superior of the monastery about the various things he believes necessary and about when they ought to go out to work in the fields. And according to his directives, he shall go around the individual houses to find out what each one has need of.

(25) If they seek a book to read, let them have it, and at the end of the week they shall put it back in its place for those who succeed them in the service.

(26) When they are working at mats, the ministers shall ask each of the housemasters in the evening how many rushes are required per house. And so he shall dip the rushes and distribute them in the morning to each in order. If in the morning he notices that still more rushes are needed, he shall dip them and bring them around to each house, until the signal is given for the meal.

(27) The housemaster who is completing the weekly service and the one taking up the service for the coming week and the superior of the monastery shall have the responsibility of observing what work has been omitted or neglected. They shall have the mats that are usually spread out on the floor in the *synaxis* shaken out. And they shall also count the ropes twisted per week, noting the sum on tablets and keeping the record until the time of the annual gathering,

when an account shall be given and sins forgiven everyone.

(28) When the *synaxis* is dismissed, each one shall recite something from the Scripture while going either to his cell or to the refectory. And no one shall have his head covered during recitation.

(29) And when they come to eat, they shall sit in order in [their] appointed places and cover their heads.

(30) When you are ordered by the superior to pass from one table to another, you shall do it at once, without contradicting him at all. Nor shall you dare to stretch out your hand at the table before your housemaster. And you shall not look around at others eating.

(31) Each master shall teach, in his own house, how they must eat with manners and meekness. If anyone speaks or laughs while eating, he shall do penance and be rebuked there at once, and he shall stand until another of the brothers who are eating gets up.

(32) If someone comes late to eat, without [being detained by] an order of the superior, he shall likewise do penance or return to his house without eating.

(33) If anything is needed at table, no one shall dare to speak, but he shall make a sign to the ministers by a sound.

(34) When you come out of the meal, you shall not speak while going back to your own place.

(35) The ministers shall eat nothing but what has been prepared for the brothers in common, nor shall they dare to prepare special foods for themselves.

(36) The one who strikes the signal to assemble the brothers for meals shall recite while striking.

(37) The one who dispenses sweets to the brothers at the refectory door as they go out shall recite something from the Scriptures while doing so.

(38) The one who receives the things that are handed out shall receive it not in his hood, but in his goat skin, and he shall not taste what he has received until he reaches his house. The one who portions out [the sweets] to the others shall receive his portion from the housemaster. In the same way, the other ministers shall receive theirs from another, claiming

nothing for themselves at their own discretion. What they receive shall be enough for three days. And if anyone has anything left over, he shall bring it back to the housemaster, who shall put it back in the storeroom to be mixed with the rest and given out to all the brothers.

(39) No one shall give more to one than another has received.

(40) If some sickness is alleged, the housemaster shall proceed to the ministers of the sick and receive from them whatever is necessary.

(41) If one of the ministers is sick himself: he shall not have permission to enter the kitchen or storeroom to get something for himself, but the other ministers shall give him whatever they consider he needs. Nor shall he be permitted to cook for himself what he desires, but the housemasters shall get from the other ministers what they consider he needs.

(42) Let no one who is not sick enter the infirmary. The one who falls sick shall be led by the master to the refectory for the sick. And if he needs a mantle or a tunic or anything else by way of covering or food, let the master himself get these from the ministers and give them to the sick brother.

(43) Nor may a sick brother enter the cell of those who are eating and eat what he wants, unless he is led there to eat by the minister in charge of this matter. Nor shall he be permitted to take to his cell any of the things he has received in the infirmary, not even a fruit.

(44) Those who cook the meals shall themselves serve them in turn.

(45) Let no one touch wine or broth outside the infirmary.

(46) If someone is sent on a journey and falls sick on the road or in the boat and has the need or the desire to eat some fish broth or some other things that are used at meals in the monastery, he shall not eat with the other brothers but by himself. And the ministers shall give to him abundantly so that a sick brother may not be saddened in any way.

(47) No one may dare visit a sick brother without the superior's leave. And except by order of the housemaster, not even a relative or a blood brother shall be authorized to serve him.

(48) If someone omits or neglects any of these [precepts], he shall be corrected with the customary rebuke.

(49) When someone comes to the door of the monastery, wishing to renounce the world and be added to the number of the brothers, he shall not be free to enter. First, the father of the monastery shall be informed [of his coming]. He shall remain outside at the door a few days and be taught the Lord's prayer and as many psalms as he can learn. Carefully shall he make himself known: has he done something wrong and, troubled by fear, suddenly run away? Or is he under someone's authority? Can he renounce his parents and spurn his own possessions? If they see that he is ready for everything, then he shall be taught the rest of the monastic discipline: what he must do and whom he must serve, whether in the *synaxis* of all the brothers or in the house to which he is assigned, as well as in the refectory. Perfectly instructed in every good work, let him be joined to the brothers. Then they shall strip him of his secular clothes and garb him in the monastic habit. He shall be handed over to the porter, so that at the time of prayer he may bring him before all the brothers, and he shall sit where he is told. The clothes he brought with him shall be given to those in charge of this matter and brought to the storeroom: they will be in the keeping of the superior of the monastery.

(50) No one living in the monastery may receive anyone to eat; he shall send him to the guesthouse door to be received by those in charge of this matter.

(51) When people come to the door of the monastery, they shall be received with greater honor if they are clerics or monks. Their feet shall be washed, according to the Gospel precept (cf. John 13:14-15), and they shall be brought to the guesthouse and offered everything suitable to monks. If they wish to join the assembly of the brothers at the time of prayer and *synaxis*, and they are of the same faith, the porter or the guestmaster shall inform the father of the monastery, and they shall be brought in to pray.

(52) If seculars or infirm people or *weaker vessels*—that is, women (cf. 1 Pet 3:7)—come to the door, they shall be received in different places ac-

ording to their calling and their sex. Above all, women shall be cared for with greater honor and diligence. They shall be given a place separate from all areas frequented by men, so there may be no occasion for slander. If they come in the evening, it would be wicked to drive them away, but, as we have said, they shall be lodged in a separate and enclosed place with every discipline and caution, so that the flock of the brothers may freely tend to its duty and no occasion for detraction be given to anybody.

(53) If someone presents himself at the door of the monastery and says he would like to see his brother or his relative, the porter shall inform the father of the monastery, who will call the housemaster and ask him whether the man is in his house. Then, with the housemaster's permission, he shall be given a trustworthy companion and so shall be sent to see his brother or relative. If it happens that the latter brought him some of the foods that are allowed to be eaten in the monastery, he may not receive them himself, but he shall call the porter who shall receive the gifts. If they are of a kind to be eaten with bread, the one to whom they were brought shall receive none of them, but they shall all be taken to the infirmary. But if they are sweets or fruits, the porter shall give him some of these to eat as he is able, and he shall carry the rest to the infirmary. The porter may not eat any of the things brought, but he shall give the donor either some charlock—which is a cheap kind of herb—or some bread or some small vegetables. As for the aforesaid foods brought by parents or relatives, which need to be eaten with bread, the one to whom they have been brought shall be taken by the housemaster to the infirmary, where he will eat from them once only. The rest shall stay in the hands of the minister of the sick, who himself may not eat any of these things.

(54) If it is reported that one of the relatives or family of those living in the monastery is sick, the porter shall first inform the father of the monastery, who will summon the housemaster and question him. They shall choose a man of proved faith and discipline and send him with the brother to visit the sick person. And he shall receive as much provision for the journey as the housemaster decides. If it is neces-

sary for him to remain and eat outside, he shall by no means do this in the house of his parents or relatives. He shall stay instead in a church or in a monastery of the same faith. If his parents and relatives have prepared foods and served them, they shall not accept or eat anything at all except what they customarily eat in the monastery. They shall not taste broth or drink wine or take any of the other things that they do not customarily eat. If they receive anything from the parents, they shall eat just as much as it is necessary for the journey. They shall give the rest that remains to their housemaster, who will take it to the infirmary.

(55) When someone's close relative dies, he shall not be allowed to attend the funeral unless the father of the monastery orders it.

(56) No one should be sent out alone on any errand without a companion.

(57) And if, on their return to the monastery they see at the door someone looking for one of his relatives living there, they shall not dare go tell him or call him. And they may not, in any circumstance, talk in the monastery about what they have done or heard outside.

(58) When the signal is given to go to work, the housemaster shall lead them, and no one shall remain in the monastery except by order of the father. And those who go out shall not ask where they are going.

(59) And when all the houses are gathered, the housemaster of the first house shall go before them all, and they shall proceed according to the order of the houses and of individuals. They shall not speak to each other, but each one shall recite something from the Scriptures. If perhaps someone comes along and wants to speak to one of them, the porter of the monastery whose task it is shall come and answer him, and they shall use him as an intermediary. If the porter is not at hand, the housemaster or another appointed to this task shall answer those who might come along.

(60) At work; they shall talk of no worldly matter, but either recite holy things or else keep silent.

(61) No one shall take his linen mantle with him when going to work, except with the superior's permission. And in the monastery, no one shall walk around wearing that same mantle after the *synaxis*.

(62) At work no one shall sit without the superior's order.

(63) If the leaders of the brothers find it necessary to send someone on a journey, they may not do so without the master's order. And if the leader himself must go off somewhere, he shall delegate his office to the next in rank.

(64) If the brothers who are sent out on business or are staying far away eat outside the monastery, the weekly server who accompanies them shall give them food but without making cooked dishes, and he shall himself distribute water as is done in the monastery. No one may get up to draw or drink water.

(65) When they return to the monastery, no one shall remain out of his rank. When they come to their houses, they shall hand over the tools they used for work and their shoes to the second—the one after the housemaster. He shall take them at evening into a special cell and secure them there.

(66) At the end of the weekly service, all the tools shall be brought to one house: so that those who come next in the service may know what to distribute to each house.

(67) No one apart from the boatmen and the bakers shall wash his tunic or any other monastic clothes except on Sunday.

(68) They shall not go to do laundry unless one signal has sounded for all. They shall follow their housemaster and do the washing in silence and with discipline.

(69) No one shall do the laundry with his clothes drawn up higher than is established. When the washing is done, all shall return together. If someone stays behind or is not present at the time they go to do the laundry, he shall inform his master, who shall send him with someone else. And when he has washed his clothes, he shall return to his house.

(70) In the evening, they shall take up the dry tunics and give them to the second—the one who is after the housemaster—and he will put them in the cell. But if they are not dry, they shall be spread out in the sun the next day until they are dry. But they shall not be left in the heat of the sun after the third hour. And when they are brought in, they shall be

lightly softened. The brothers shall not keep them with themselves but shall hand them over to be stored in the cell until Saturday.

(71) No one shall take vegetables from the garden unless he is given them by the gardener.

(72) No one on his own authority shall take palm leaves for basket plaiting, except the one in charge of the palms.

(73) For the sake of discipline, no one should dare eat still unripe grapes or ears of corn. And no one shall eat at all anything from field or orchard on his own before it has been served to all the brothers together.

(74) The cook shall not take any of the food before the brothers eat.

(75) The one in charge of the palm trees shall not eat any of their fruits before the brothers have first had some.

(76) Those who are ordered to harvest the fruits of the palm trees shall receive a few from the master of the harvesters to eat on the spot. And when they have returned to the monastery, they shall receive their portion with the other brothers.

(77) If they find fallen fruits under the trees, they shall not dare to eat them, but they shall put them together at the foot of the trees as they pass by. Also the one who distributes [the fruits] to the other harvesters may not taste them, but shall bring them to the steward, who shall give him his portion after he has given some of them to the other brothers.

(78) Let no one put away in his cell anything to eat, except what he has received from the steward.

(79) As regards the small loaves given to the housemasters to be distributed to those who dedicate themselves to greater abstinence and do not want to eat in common with the others, they must see to it that they give them to no one as a favor, not even to someone going away. Nor shall they be put in common, but they shall be distributed in good order to them in their cells when they want to eat. And with these loaves, they shall eat nothing else except only salt.

(80) No one may cook foods outside the monastery and the kitchen. When they go out, that is, to work in the fields, they shall receive vegetables sea-

soned with salt and vinegar and prepared for long storage in summertime.

(81) In his house and cell, no one shall have anything except what is prescribed for all together by the law of the monastery: no woolen tunic, no mantle, no soft sheepskin with unshorn wool, not even a few coins, no pillow for his head, or various other conveniences. They shall have only what is distributed by the father of the monastery through the housemasters. This is their equipment: two linen tunics plus the one already worn, a long scarf for the neck and shoulders, a goat skin hanging from the shoulder, shoes, two hoods, a belt, and a staff. If you find anything more than this, you shall take it away without contradiction.

(82) No one shall have in his own possession little tweezers for removing thorns he may have stepped on. Only the housemaster and the second shall have them, and they shall hang in the alcove in which books are placed.

(83) If anyone is transferred from one house to another, he may take nothing with him but what we have mentioned above.

(84) No one may go out into the fields, walk around in the monastery, or go outside the monastery wall without requesting and receiving the housemaster's permission.

(85) Let care be taken that no one reports words from house to house, from monastery to monastery, from monastery to field, or from field to monastery.

(86) Anyone who has been journeying by land or water or working outside shall not speak in the monastery about what he has seen happen there.

(87) For sleeping, either in the cell or on the roof—on which they rest at night during times of great heat—or in the fields, one must always use the reclining seat allotted to him.

(88) No one shall speak to another in the place where he sleeps.

No one, after he has been in bed and slept, shall get up in the morning to eat or drink during a time of fast. And no one shall spread anything on his reclining seat except a mat.

(89) No one shall enter the cell of his neighbor without first knocking.

(90) Nor should one go in to eat at noon before the signal is given. Nor shall they walk around in the village before the signal is given.

(91) No one shall walk in the community without his goat skin and his hood, either to the *synaxis* or to the refectory.

(92) No one shall go to oil his hands in the evening unless a brother is sent with him; no one shall oil his whole body unless he is sick or bathe or wash it immodestly contrary to the manner established for them.

(93) No one shall oil or bathe a sick man unless ordered.

(94) No one may speak to his neighbors in the dark.

(95) Nor shall you sit two together on a mat or a carpet.

No one may clasp the hand or anything else of his companion, but whether you are sitting or standing or walking, you shall leave a forearm's space between you and him.

(96) No one shall draw a thorn out of a man's foot, except the housemaster or the second or another so ordered.

(97) No one shall shave his head without his housemaster's permission, nor shall a man shave another without being ordered, nor shall a man shave another when both are seated.

(98) No one shall change anything in his wardrobe without his housemaster's permission. Nor shall they take anything in trade without his approval. And no one shall add anything to his wardrobe contrary to what has been established for them.

(99) All the goat skins shall be belted up, and all the hoods shall bear the sign of the community and the sign of their house.

(100) No one shall leave his book unfastened when he goes to the *synaxis* or to the refectory.

(101) Every day at evening, the second shall bring the books from the alcove and shut them in their case.

(102) Either in the village or in the fields, no one shall go to the *synaxis* or to the refectory with shoes on his feet or clad in his mantle.

(103) No one shall leave his mantle in the sun until the signal is given at noon for the meal.

The one who neglects all these things shall be rebuked.

(104) No one shall take a shoe or any other object to oil it but only the housemasters.

(105) When a brother has been injured and is not bedridden but is up and around, if he needs a garment or a bit of oil, his housemaster shall go to the stewards' place to get them for him until he is well again; then he shall return them to their place.

(106) No one shall receive anything from another without his housemaster[ 's permission].

(107) No one shall sleep in a locked cell, nor shall anyone get a locked room except by order.

(108) No one, not even the farmers, shall enter the stables without being sent, except the herdsman.

(109) Two men shall not sit together on a bare-backed donkey or on a wagon shaft.

(110) When you arrive at the monastery mounted on a donkey, you shall dismount and walk ahead of it, except in case of necessity.

(111) No one may go to the shops except those in charge, who go for the needs of their work; nor may they go before the signal is given for eating, except for work needs. In that case the superior of the monastery shall be informed first, and he shall send the weekly server.

(112) No one shall go to the breadboards place, and no one shall enter a house unless he is sent.

(113) No one shall take anything on trust from another man, not even from his own brother.

(114) No one shall eat anything in his cell.

(115) When any man in charge goes away, the housemaster of his tribe shall take care of his house in everything in which the second may need him. He shall give the fast days' instructions, one in his own house, the other in the house of his fellow [master].

(116) About the bakery: No one shall speak when the kneading is done in the evening, nor shall those who work at the baking or at the boards in the morning. They shall recite together until they have finished. If they need anything, they shall not speak, but shall signify it by a knock.

(117) No one shall go to the baking without being ordered. No one shall loiter in the oven house when the bakers are baking, except only those appointed.

(118) About the boats: No boatman shall put out a craft, not even a skiff, from port without [the permission of] the superior of the monastery. Aboard a boat no one shall go to the hold to sleep. Nor may they take a secular aboard to sleep.

(119) Nor [shall they take aboard] any *weaker vessel* (1 Pet 3:7) without the permission of the superior of the monastery.

(120) No one shall light a fire in his house before the brothers have been so commanded.

(121) The one who arrives late for one of the Six Prayers at evening or does not recite, or laughs or talks shall do penance in his house during the Six Prayers.

(122) Sitting in their houses, they shall not speak . . . but they shall reflect on the words spoken by the housemaster.

(123) Reflecting on the instruction, they shall not plait or draw water until the housemaster says so.

(124) No one shall take soaked rushes without [the permission of] the weekly server of the house.

(125) Whoever breaks a clay vessel or who dips a batch of rushes three times shall be rebuked during his Six Prayers.

(126) After the Six Prayers, when all separate for sleep, no one may leave his cell except in a case of necessity.

(127) When a brother dies among the brothers, they shall all together accompany him to the mountain. No one shall remain behind unordered, nor shall anyone sing psalms without being ordered.

(128) Proceeding to the mountain, they shall not sing psalms two by two. No one shall take his mantle with him while going to the mountain. They shall not neglect to respond, but shall maintain unison.

(129) The infirmarian shall remain behind in case a brother should fall sick. This is the way [of doing things] wherever someone may be sent.

(130) No one may walk ahead of his housemaster and his leader.

(131) No one may stay out of his rank. If anyone loses anything, he shall be publicly rebuked before the altar. And if what he has lost is from his own clothing, he shall not receive it for three weeks; in the fourth week, once he has done penance, he shall be given what he has lost.

(132) Whoever finds a thing shall hang it up for three days in front of the *synaxis* of the brothers, so that the one who recognizes it may take it.

(133) For all reproofs and teachings whose measure is determined in writing, the housemasters shall suffice. But if there is any novel fault, it shall be referred to the superior of the monastery.

(134) No one shall make abode in a house without his permission; and any new matter shall be decided by him.

(135) Every rebuke shall be made this way: those who are rebuked shall remove their belt and shall stand in the major *synaxis* and in the refectory.

(136) Anyone who has left the *Koinonia* of the brothers and afterward does penance and comes back shall not return to his rank without the superior's order.

(137) In the same way, if a housemaster or a steward sleeps outside one night without the brothers and afterward does penance and comes to the assembly of the brothers, he shall not be permitted to enter his house or take his rank without the superior's order.

(138) Everything that is taught them in the assembly of the brothers they must absolutely talk over among themselves, especially on the days of fast, when they receive instruction from their masters.

(139) Whoever enters the monastery uninstructed shall be taught first what he must observe, and when so taught, he has consented to it all, they shall give him twenty psalms or two of the Apostle's epistles or some other part of the Scripture.

And if he is illiterate, he shall go at the first, third, and sixth hours to someone who can teach and has been appointed for him. He shall stand before him and learn very studiously with all gratitude. Then the fundamentals of a syllable, the verbs, and nouns shall

be written for him, and even if he does not want to, he shall be compelled to read.

(140) There shall be no one whatever in the monastery who does not learn to read and does not memorize something of the Scriptures. [One should learn by heart] at least the New Testament and the Psalter.

(141) No one shall find pretexts for himself for not going to the *synaxis*, the psalmody, and the prayer.

(142) One shall not neglect the times of prayer and psalmody, whether he is on a boat, in the monastery, in the fields, or on a journey, or fulfilling any service whatever.

(143) Let us speak also about the monastery of virgins: No one shall go to visit them unless he has there a mother, sister, or daughter, some relatives or cousins, or the mother of his own children.

And if it is necessary to see them for any evident reason, and if some paternal inheritance is due them from the time before their renunciation of the world and their entry into the monastery, or if there is some obvious reason, they shall be accompanied by a man of proved age and life; they shall see them and return together. No one shall go to visit them except those we have just mentioned.

When they want to see them, they shall first inform the father of the monastery, and he shall inform the elders appointed to the virgins' ministry. These shall meet [the virgins] and with them see those whom they need with all discipline and fear of God. When they see the virgins, they shall not speak to them about worldly matters.

(144) Whoever transgresses any of these commands shall, for his negligence and his contempt, do penance publicly without any delay so that he may be able to possess the kingdom of heaven.