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Anna Woytek Falkenberg

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**The Dissertation Committee for Anna Woytek Falkenberg
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**Voices from the Monastery:
Benedictines in Higher Education Reflect on the Rule of St.
Benedict**

Committee:

Michael P. Thomas, Supervisor

Ronald M. Brown, Co-Supervisor

V.R.Cardozier

Max Sherman

Noel G. Landuyt

**Voices from the Monastery: Benedictines in Higher Education
Reflect on the Rule of St. Benedict**

by

Anna Woytek Falkenberg, B.A., M.A.

Dissertation

Presented to the Faculty of the Graduate School of
The University of Texas at Austin
in Partial Fulfillment
of the Requirements
for the Degree of

Doctor of Philosophy

The University of Texas at Austin

August, 2003

Dedication

To Edmund Winfield Lalgee, Obl.OSB, who first guided me to the Benedictine path and who continues to illuminate my way.

Acknowledgements

Many thanks to my dissertation committee for their expertise, guidance and interest, and especially to Ronald M. Brown, on whom I wish I could confer knighthood in recognition of his longstanding encouragement and sage advice.

Thanks to the Benedictines, faculty and students who participated in this study, notably Valerian Odermann OSB for introducing me to the American Benedictine Academy: and David Turner OSB who so generously shared his work on the transmission of Benedictine values, his time arranging for my visit to Benedictine University, and a memorable dinner at the abbey.

Thanks to the Benedictine Sisters at St Scholastica Monastery in Boerne, Texas for their prayerful support and to the Benedictine Sisters of Sacred Heart Monastery, Lisle, Illinois, for their hospitality.

Thanks to The Delta Kappa Gamma Society International-Theta Kappa Chapter in Seguin, Texas for their scholarship support.

And thanks to my beloved friends and family, especially my gifted sons Michael and Max, for encouraging me to persevere.

Voices from the Monastery: Benedictines in Higher Education Reflect on the Rule of St. Benedict

Publication No. _____

Anna Woytek Falkenberg, Ph.D.

The University of Texas at Austin, 2003

Co-Supervisors: Michael P. Thomas, Jr. and Ronald M. Brown

This study explores the Rule of St. Benedict as a guide for creating a sense of community particularly in Benedictine institutions of higher education. It is a two-phase study to determine congruence between participants' experience of the Rule and its actual implementation on campus. While focusing on voices from the monastery, in particular those voices of contemporary Benedictine monastics who serve in higher education, other voices include those of lay faculty and students at a Benedictine institution sharing their collective wisdom in interpreting the Rule of St. Benedict for building community on any campus.

Five guiding questions were posed: which chapters of the Rule of St. Benedict are considered most essential for application in higher education communities, how are the essential chapters of the Rule ranked, to what extent are

practices in Benedictine higher education institutions perceived to be congruent with the Rule, have the respondents experienced success in implementing principles derived from the Rule and, the overriding question, is the monastery as cultural model and Benedict's Rule for monasteries applicable in higher education institutions today?

There were discernible patterns indicating that those chapters from the Rule deemed most important today are: Good Zeal of Monks, Qualities of the Abbot, Reception of Guests, Mutual Obedience, Summoning the Brothers for Counsel, Humility, the Prologue and This Rule only a Beginning of Perfection. There was consensus that the Rule of St. Benedict is applicable to American Benedictine institutions of higher education today and belief that it is more broadly applicable to building community in other colleges and university settings as well.

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CHAPTER ONE: INTRODUCTION

The universities are schools of education, and schools of research. But the primary reason for their existence is not to be found either in the mere knowledge conveyed to students or in the mere opportunities for research afforded to members of the faculty.

Both these functions could be performed at a cheaper rate, part from these very expensive institutions. Books are cheap, and the system of apprenticeship is well understood. So far as the mere imparting of information is concerned, no university has had any justification for existence since the popularization of printing in the fifteenth century. Yet the chief impetus to the foundation of universities came after that date, and in more recent times has even increased.

The justification for a university is that it preserves the connection between knowledge and the zest for life, by uniting the young and old in the imaginative consideration of learning. The university imparts information, but it imparts it imaginatively. At least, this is the function, which it should perform for society. A university, which fails in this respect, has no reason for existence. This atmosphere of excitement, arising from imaginative consideration, transforms knowledge. A fact is no longer a bare fact: it is invested with all its possibilities. It is no longer a burden on the memory: it is energizing as the poet of our dreams, and as the architect of our purposes. (pp. 92-93)

The Aims of Education
Alfred North Whitehead

If Whitehead's assertion that the following quotation "no university has had any justification for existence since the popularization of printing in the fifteenth century" was true in the 1920's, it is even more true today as the proliferation of technological tools and techniques such as distance education provide myriad opportunities for teaching and research outside of the traditional university setting. In Whitehead's time, the radio was just beginning to be used as

an instructional tool. Today with the use of the internet for online libraries, listserv discussions and email, scholars can conduct research instantaneously in any time zone, in any location and on any topic from aardvark to zygote.

If these technological developments further obviate the need for the university to provide teaching and research, what then is left? In Whitehead's statement: "the justification for a university is that it preserves the connection between knowledge and the zest for life," perhaps one could interpret the word "connection" to mean the creation of community. Could the design of universities as learning communities provide "this atmosphere of excitement, arising from imaginative consideration, [which] transforms knowledge"?

Some might interpret "imaginative considerations" in the organization of the university to mean the creation of "community." In practice, the ideal of creating learning communities in higher education has meant everything from the Oxford-Cambridge model where faculty and students share living quarters to contemporary attempts in large universities to build community including the residential college movement in American research universities such as The University of Michigan at Ann Arbor. Other colleges and universities might build community by promoting a certain mission and system of values as do Benedictine colleges and universities using The Rule of St. Benedict as a model for creating community.

THE IDEAL OF COMMUNITY

The rhetoric of university mission statements and catalogs indicates a contemporary preoccupation with the ideal of community in even the largest of research universities. The Core Purpose of the University of Texas at Austin is stated as: “To transform lives for the benefit of society.” One of the core values is stated: “Learning: A caring Community, all of us students, helping one another grow.”

One of the most noted advocates of the community ideal in higher education has been Ernest Boyer, whose work as President of the Carnegie Foundation for the Advancement of Teaching resulted in a special report called *Campus Life: In Search of Community* (1990). In a report on the academic community at the University of Texas at Austin, Boyer (1988) names the two powerful traditions at the heart of the undergraduate experience as individuality and community. The report argues that regardless of curriculum issues, the purpose of the undergraduate experience is to encourage maturation as not only functioning individuals but as “contributing members of a mutually dependent society.” This notion reflects a basic understanding about academic communities: that teaching and learning are social activities that are best carried out in a communal setting (Boyer 1988, 1).

Counterbalancing the rhetoric of the community ideal are the calls for reform in the state of the educational community. In fact, the most recent report

from the Carnegie Foundation for the Advancement of Teaching continues to speak out on the need to reform undergraduate education. The report, as summarized in a recent *New York Times*, critiques the priorities of the university and recommends reform in the life of the community.

In fact the calls for reform are not misplaced as one must question the health of communities in higher education when considering actual events. If misfeasance and malfeasance are signs of poor health in the sense of community, then the following summarized selection of news bulletins is illustrative. Articles from *The Chronicle of Higher Education*, over a period of years, detail point-shaving in athletics, inadequate investigations of sexual assault, issues surrounding corporate funding of research, ongoing alcohol problems, riots and arrests, death threats and sit-ins, challenges to the lack of diversity, vandalism sprees and racist incidents (Bartlett, Daindow, Hoover 2001). At American colleges and universities such malfeasance suggests a widespread need to improve the sense of community.

ORGANIZATIONAL MODELS AND COMMUNITY

Creating viable communities is one way of addressing the structure of educational institutions. There are also various perspectives and paradigms for analyzing organizational structure: governance as democratic, autocratic; systems as closed, open or rational; and structure as communal or associative (Scott 1998, 4). Cultures have been described as individualistic and collectivistic (Johns 1996,

126). Others have suggested the analogies or models such as corporation and monastery for types of organizations.

MONASTICISM AND MODERN CULTURE

Western monastic culture has existed in many forms including cloistered and missionary orders. While the monastery as a model for higher education is not a new idea, a fascination with the idea of monasticism in modern culture is somewhat surprising. According to Lowrie J. Daly SJ, few Western institutions can claim a sixteen hundred year heritage, as does monasticism, yet this ascetic movement has hardly been viewed positively or treated sympathetically by history. In fact, hostile interpretations from the Middle Ages through the Reformation and into contemporary times are more often the case. Critics of monasticism frequently argue that institutionalized asceticism in monasticism must be "uncreative, insignificant, a negative factor in the drama of human history" (Daly 1965, 111).

Recently, however, a shift in modern consciousness from negating to valuing monasticism is evident. One reason for this shift in consciousness may be that many in the present generation are choosing to reflect, to "reopen the fundamental questions, to reappraise human potential against the human condition." Daly suggests that for these individuals, the example of the monastic life offers the potential for "dedication, discipline, conviction, and a purpose" difficult to discover by other means. He adds that for those yearning for an "inner

certainty that gives life direction,” the examination of the monastic ideal would be essential (Daly 1965, xiii-xiv).

Another indicator in this shift of consciousness toward appreciation of monastic contributions is the numerous recent writings on the subject. Mark Galli (2001) reviews *The Orchards of Perseverance: Conversations with Trappist Monks about God, Their Lives, and the World*. In this review titled “The Romance of the Cloister,” he indicates that American readers are in love with monasticism as determined by the increased number of publications including Katherine Norris’s *The Cloister Walk* (1997). Other recent publications by lay writers include Paul Wilkes’s *Beyond the Walls: Monastic Wisdom for Everyday Life* (1999), Matt Murray’s *The Father and the Son: My Father’s Journey into the Monastic Life* (1999). In addition recent books by monastics include *Essential Monastic Wisdom: Writings on the Contemplative Life* by Hugh Feiss OSB. as well as *A Monastic Year: Reflections from a Monastery* by Brother Victor-Antoine d’Avila-Latourette and *Benedict’s Way: An Ancient Monk’s Insights for a Balanced Life* by Lonnie Collins Pratt and Daniel Holman OSB.

According to Galli, the reasons for this shift may be the growing appreciation of the commitment of countless monks through the ages to service for others, or of the contributions of monastic scholars to education. Some may appreciate the wisdom of writers like Thomas Merton, a modern Cistercian

monastic. No doubt, the disillusionment with "rationalism, hedonism and activism as completely sufficient responses to life" is also persuasive. (Galli 2001, 34-39).

MONASTERY AS CULTURAL MODEL IN HIGHER EDUCATION

Since monasteries themselves are models of communities, the transference of this model to the university setting may invite comparison with other organizational or cultural models. Sinclair Goodlad, Director of the Humanities Programme, Imperial College in London proposes, in *The Quest for Quality: Sixteen Forms of Heresy in Higher Education*, models for institutional structure and defines higher education cultures as "airport" or "monastic." He compares the areas of function, type of relationships, social interactions, rules, hospitality, entertainment and the dominant features of college architecture /structure. He states that college organization is an embodiment of ideas, and that colleges use promotional literature, charters and other symbolic statements of purpose, buildings as well as the daily operation of the institution to embody the educational theory behind the cultural construct.

According to Goodlad, the "nourishment of persons" should dominate discussions about a university's purpose. Students should be at the center of the university's focus: "who students are and who their teachers and the students themselves hope they will become." Universities then are for young people the "primary custodians of the rites of passage of modern society." As such, universities are places where the nature of an individual's commitment is

nourished, developed and celebrated, and so by accident or design, they institutionalize and embody notions of what it means to be a person (Goodlad 1995, 19-20).

Goodlad describes an airport culture as an open place of transit: characterized by functional relationships, lack of interest in the social lives of those passing through, discipline as penalty for law infringement, impersonal cafeteria-style dining, entertainment reflecting the outside culture and, as in the airport's, duty-free store, a campus center stocked with "narcotizing drugs." A monastic culture, on the other hand, is relatively closed and affords permanent membership, the value of long-term relationships, a "paternalistic" interest in students' social and spiritual development, a lack of tolerance for inappropriate behavior, opportunities for shared table dining, the development of one's own entertainment. Chapels are central architectural features which reinforce a "shared identity and commitment" (Goodlad 1995, 82).

BENEDICTINE MODEL

In religious settings the Benedictine model for community building is based on an ancient rule for monastics. This guide for creating monastic community and often credited with preserving western culture is the Rule of St. Benedict¹. Many see its relevance beyond the monastery to the creation of

¹ First reference to the Rule of St. Benedict: Although the name of Benedict's rule for monks was named by Gregory the Great in his Dialogues "Regula Monachorum," for more than eleven centuries, the document has been called *The Rule of St. Benedict*. To follow contemporary usage

community in other areas as well. With its focus on collaboration and mutuality, the monastery community facilitates interaction beyond the mere acquisition of knowledge. Hilary Thimmesh OSB describes the Benedictine model of education as this “synthesis of academic schooling and shared experience often praised as an educational model” by such as Alfred North Whitehead who identified St. Benedict as the patron of technical education. According to Thimmesh Benedict’s educational aim was “intellectual but also practical, prizing the artisan’s skills and the dignity of labor” (Thimmesh 1992, 10).

BENEDICTINE VALUES AND CAMPUS COMMUNITY

Strange and Hagan (1998) propose that Benedictine values serve to build campus community. They agree with many others that the “concept of community has embedded itself among the most treasured values in the academy, a concept so important to our professional psyche that we return to it time and again to renew our sense of commitment and importance in education; yet it remains as elusive as ever in our attempts to build it.” In defining community and asking how it can “shape the policies and practices of higher education,” Strange and Hagan return to the monastic tradition, claiming “the historical . . . monastic tradition has

in Benedictine scholarship, future reference to the *Rule* will be made by using the letters “RB” and will contain the chapter and section numeral citation following the 1980 American edition of the *Rule* (sometimes referred to as *RB 1980*): Timothy Fry, ed., *The Rule of St. Benedict: in English* (Collegeville, Minn.: Liturgical Press, 1982). A selection of relevant chapters from the Rule of St. Benedict will be found in Appendix A.

clear links to many current concerns and issues in higher education.” Benedict of Nursia (480-537 A.D.)in the Rule of St. Benedict, “gathered various strands” of the previous tradition and “added his own good sense and moderation,” in this Rule which has served as the “defining document for a distinctive form of community life that has persisted for over 1500 years,” and which continues to offer educators the “lessons of Benedictine tradition of community” (Strange and Hagan 1998, 5-7).

Originating over one thousand years ago, the Rule of St. Benedict was written to provide ground rules for monastic communities and was created as a response to the chaos of the sixth century. The ability of Benedict’s Rule to speak to a pluralistic society in this manner suggests a contemporary interpretation for this centuries old guide for living, a point of exploration in the form of research questions. Could an ancient rule for monastics still be relevant to the higher education community? How has the Rule of St. Benedict been applied as a guide for developing community in the higher education setting? Could this Rule shape a model for administrative leadership that is more attuned to spiritual values? Could such a model even “impart knowledge in an imaginative way” as the function of a university as Whitehead describes?

PURPOSE

The purpose of this study was to explore the role of the Rule of St. Benedict as a guide for creating a sense of community particularly in Benedictine institutions. An additional purpose was to learn from the monastics and others who work in academe and to determine if there is congruence between their experience of the Rule and its actual implementation on campus. And further, to examine ways this implementation on campus transmits Benedictine values. While this study focuses on voices from the monastery, in particular those voices of contemporary Benedictine monastics who serve in higher education, other voices including those of lay faculty and students at a Benedictine institution share their collective wisdom in interpreting the Rule of St. Benedict for building community on any campus. Ideally any campus could become a community or “place,” as Whitehead suggests that unites young and old in the imaginative consideration of learning and imparts a zest for life into the knowledge.

CHAPTER TWO: THE RULE OF ST. BENEDICT IN HISTORICAL CONTEXT

OVERVIEW

This chapter presents an overview of the historical context for the Benedictine order and the Rule of St. Benedict and a review of some of the literature interpreting the Rule in both monastic and other types of communities relevant to this study. The sections include an overview of Christian monasticism; the life of Benedict; Benedictinism; background on The Rule of St. Benedict; some classic interpretations of the Rule; contemporary interpretations of the Rule; and an application of Benedictine values in higher education (*traditio et regula, stabilitas, ,conversatio, ora et labora, obedientia, and hospitalitas.*)

Although a full review of the sources for the history of the Benedictine order and the Rule of St. Benedict is beyond the scope of this study, a brief historical review will establish some context. A concise overview of the Benedict's Rule and the Benedictine Order may be found in C.H. Lawrence's *Medieval Monasticism: Forms of Religious Life in Western Europe in the Middle Ages*.

CHRISTIAN MONASTICISM

Christian monasticism, which began in Egypt and influenced Benedict, had developed practices characteristically austere and hermetical in nature. Monks who followed St. Anthony of Egypt adhered to the Rule of St. Pachomius, which

though somewhat coenobitical (living a monastic life in community) did not feature stability. Stability became a hallmark for Benedict with his emphasis on “common life” and “family spirit.” The Antonian system left the monks’ austerities to individual discretion although ascetical practices were viewed as creating “spiritual athletes.” Other forms of monasticism such as Syrian and Oriental practices existed during this time but were not as influential on Benedict. St. Basil (4th century) organized Greek monasticism, breaking from the eremitical lifestyle and creating a “community life with meals, work and prayer, all in common.” He allowed the practice of austerities to be controlled by the monastery’s superior, but acknowledged that austerities wore out the body making “it unfit for work” and represented a “misconception of the Scriptural precept of penance and mortification.” St. Basil’s monastic ideal was influenced by the “contact of primitive ideas, as existing in Egypt and the East, with European culture and modes of thought.” Thus Egyptian models of monasticism entered Europe. In Italy and Gaul the influences were Antonian, but both rules of St. Basil and St. Pachomius had Latin translators and were influential.

(<http://www.newadvent.org/cathen/02436a.htm>).

LIFE OF BENEDICT

What follows on Benedict’s life is from Butler’s (1919) interpretation of the generally accepted historical outline from the *Life of St Benedict* in the *Dialogues* written by Gregory the Great (d. 604). The formulator of the Rule of

St. Benedict was Benedict (c.480-547) who lived in sixth-century Italy during the Fall of the Roman Empire. The barbarians had sacked Rome in 410 and in 455. The last Roman emperor, Romulus Augustus was followed by Theodoric and by Justinian, whose reign was punctuated by constant invasions of barbarian tribes. Butler cites several historical conditions for the disintegration of Italian culture at this point in history including a diminished population due to wars at home and abroad, the development of large estates using slave labor, the consequent ruin of the small farmers, oppressive taxation of the middle class supporting the large-scale employment of mercenary soldiers and a land decimated by famine. The long series of invasions by the Teutonic and other invaders exacerbated this economic and political collapse of the country (Butler 1919, 3-8).

During the reign of Theodoric, Benedict left his native Umbria to attend school in Rome, where he pursued liberal studies. According to Butler, Benedict came from a wealthy family of country gentry from the provinces. After becoming disaffected with the lifestyle in Rome, Benedict chose to become a monk and, following the monastic ideals of the time, went to a desert-like place and became a hermit (Butler 1919, 2).

Rather than endure the rampant paganism in Rome, Benedict chose to live in solitude in a cave at Subiaco near the remains of Nero's palace. His life of solitude led to a religious conversion and he was asked by local monks to serve as an abbot of a monastery. Joined by others, he later established twelve

monasteries. Following dissension with the local clergy, he abandoned his initial settlement and moved south of Rome to Cassino where he founded another monastery.

Benedict became noted in the area as a holy man and great miracle-worker² and was visited by many, including Totila, king of the Goths. Benedict died in 547. Gregory adds that Benedict had a sister, St. Scholastica (Fry 1982, 9-12).

BENEDICTINISM

Monasteries of this time each formulated their own rules and this seeming “irresponsible form of monastic life” called Benedict from his cave to organize and govern. The fact that Benedict had forsaken the world and adopted an eremitical life in a cave shows that the Egyptian model influenced the Italian form of monasticism. Benedict’s familiarity with these earlier works is evidenced by his “legislating for the daily reading in his monasteries of the “Conferences of Caspian” as well as the “Institutes” and “Lives” of the Fathers and the Rule of St. Basil.

For his monasteries, Benedict utilized his own study, observation and experience with the solitary life following the Egyptian monastic model. Being

²One version of the miraculous episodes, which are not included here but are also contained in the *Dialogues*, is recounted by Julian Stead, O.S.B. in “The Life of Saint Benedict” in *Saint Benedict: A Rule for Beginners*.

“cognizant” of the “unsuitability of the Egyptian systems to the times and circumstances in which he lived,” he took a new direction and, instead of reviving the older forms of asceticism, “consolidated the coenobitical life, emphasized the family spirit, and discouraged all private venture in austerities.” He achieved this through the development of his Rule, a “carefully considered combination of old and new ideas.” In adapting a system essentially Eastern to Western conditions, Benedict gave it “coherence, stability and organization, and the verdict of history is unanimous in applauding the results of such adaptation” (<http://www.newadvent.org/advent/cathen>).

The Rule of St. Benedict, followed from the earliest times by monks in monasteries in Italy and by the sixth century was known throughout France. By the eighth century, this Rule was carried to Ireland and England and to the rest of the continent, and eventually became the chief monastic document throughout Europe. At its height in the eleventh century, Benedictine life among “men and women, nobles and commoners, elite and uneducated, black Benedictines and Cistercians,” gave witness to the vitality of the Rule and its widespread spiritual appeal (Chittister 1991, 211).

Starting with the Reformation and continuing throughout the French Revolution, extensive social changes and political upheavals resulted in the eventual extinction of some Benedictine houses and the obliteration of almost half the monasteries due to the ongoing repression. A nineteenth century revival in a

French monastery began the renewal of Benedictine monastic life. Immigration brought Benedictinism to the New World with new monastic houses in Pennsylvania in the 1850's (Chittister 1991, 211).

Although there are larger numbers of Benedictines internationally, in the US their numbers are relatively small in comparison with other orders. Galli cites some interesting statistics of the number of US monastics in 1999 to make a point of their influence despite their small numbers: 2383 Trappists, 2308 Missionaries of the Sacred Heart of Jesus, 2386 Priests of the Sacred Heart, 21,955 Jesuits, 33,500 Franciscans, 42 Servants of the Holy Paraclete, 8281 Benedictines (Galli 2001, 4-35).

ON THE RULE OF ST. BENEDICT

One of the oldest living documents in the western world is the Rule of St. Benedict. In existence since the sixth century, the Rule has been used as a spiritual guide for over fifteen hundred years and is used still by many lay people, Benedictine Oblates and Associates, Roman Catholics and Anglicans. Though Benedict's Rule has existed for centuries, until recently, interpretations available to the lay public have generally been academic or historical commentaries intended for novitiates in the monastery. The text of the Rule is short and simple to read but difficult to apply to this age without some interpretation.

The text of the Rule is divided into seventy-three chapters and a Prologue which detail the life in common espoused by Benedict and so focus on several

areas on "how to live with others, how to deal with life's normal demands, how to develop a spiritual life capable of living in the real world, and being attentive to the Spirit at the same time" (Chittister 1991, 210).

Part One, according to Chittister, contains chapters 1-7 and describes the spiritual values basic to Benedictine life. Part Two (Chapters 8-20) concerns the prayer life of the community. Part Three, chapters 21-70, details the application of values to daily life and to the structure of the monastery. The final part, chapters 71-72, describes this Rule's application to the larger world.

Fry (1981) notes that Pope Gregory was one of the first commentators to value the lucid style and discernment of Benedict's Rule. Many other writers attribute its longevity to these qualities. More than style, however, commends this document to the many men and women who use the Rule today as a guideline for living. The Rule of St. Benedict, established during uncertain times, provided "definitive direction and established an ordered way of life that gave security and stability," by ordering 'nothing harsh, nothing burdensome' as encouragement for those coming into the monastery (Fry 1981, 11).

Benedict refers to his guide as a 'little rule for beginners' which directs all aspects of monastic life: establishing the abbot as superior, structuring the community, directing the prayer life of the community, providing correction of faults as well as suggesting exemplary behavior, and providing details on clothing and drink. Benedict sought to create a 'school for the Lord's service' where

monks learn to serve the Lord in obedience to the abbot. The novice monks, after a trial year, promise obedience, stability, and fidelity, advancing on the ‘path of God's commandments . . . hearts overflowing with the inexpressible delight of love.’

According to Fry, Benedict was a keen observer of human nature, aware of human frailty and concerned about helping the weak. Benedict valued the voice of the heart and expected a sense of willingness and sincerity. There are provisions for correction of behavior and reformation of character, but not an imposed rigid legalistic system. His emphasis was on the importance of the person and the relationship of the person to the community. Benedict respected individual freedom and imposed strictures to ‘amend faults and safeguard love.’ Benedict's is a humane approach to personal relationships, but centered on the supernatural as Benedict's spirituality was Christocentric and his intent was to lead others to God (Fry 1981, 11-13).

CLASSICAL INTERPRETERS OF THE RULE

The Rule of St. Benedict has not been without its interpreters through the ages, but most classical interpretations serve as guides to novices in the monastery. According to the Catholic Encyclopedia, the numbers of commentators on the Rule is “legion.” The numbers of commentators includes over a hundred and thirty from the earliest, Paul Warnefrid, a monk at Monte

Cassino (780-799) to others including St. Hildegarde (d.1178), Abbess of Mt. St. Rupert.

In addition, the many commentators and interpreters of the Rule for those living in monastic communities typically focus their interpretations on monastic tradition, on moral theology, on mystical interpretations and as a practical code for monastic legislation.

CONTEMPORARY INTERPRETERS OF THE RULE

Among the many contemporary monastic interpreters of Benedict's Rule, the website of the Ferdinand Benedictine Sisters (<http://www.thedome.org>) provides a particularly accessible commentary. The following quotations in this section are from this website. Many interpreters agree about the longevity of the document despite its length (less than one hundred pages) and the author's characteristic "self-effacement." Surprisingly this particular Rule written in the sixth century to serve a "motley group of would-be monastics" including "serfs, scholars, shepherds and wealthy scions" has survived and served Benedictines for centuries, providing guidelines for "happiness and holiness" still meaningful 1500 centuries later.

This website refers to Benedict's vision of the balanced life and the importance of moderation in all things – "eating, drinking, sleeping, reading, working, and praying." According to the Ferdinand Benedictines, "monastics would spend time in prayer so as to discover why they are working and should

spend time in work so that good order and harmony prevail in the monastery.” However they should not be consumed by work or pray so much as to neglect other duties (<http://www.thedome.org>).

Benedict’s stress on manual labor and periods of prayer (*ora et labora*) was a “revolutionary idea for sixth-century Roman culture.” For Benedict, work was the “great equalizer” with no exceptions for age or education level. Prayer consisted of two forms: the “*Opus Dei* (the work of God—psalms recited in common) and *Lectio* (the reflective reading of Scripture enabling God’s word to become the center of the monastic’s life).” Since prayer was “marked by regularity and fidelity,” the “spiritual life was something to be worked at, not merely hoped for.”

Another great theme in Benedict’s Rule is the centrality of community life. Formerly seekers of the religious life lived as hermits but Benedict understood that a “person’s rough edges . . .the defenses and pretensions and blind spots . . .are best confronted living side by side with other flawed human beings whose faults and failings are only too obvious.” Spiritual progress then can be made when one is “constantly making the effort to see Christ in each person—no matter how irritating or tiresome” (<http://www.thedome.org>).

Benedictines promise to keep the vows of “stability, fidelity to the monastic way of life, and obedience” although the promises of poverty and chastity are implied in the Benedictine way. Stability for Benedictines means a

lifelong commitment to a community, a commitment which acknowledges that happiness is not inherent in constant change. Stability assures a “rootedness” and the endurance of the “monastic family.” Fidelity for Benedictines means “allowing themselves to be shaped and molded by the community—to pray at the sound of the bell when it would be so much more convenient to continue working, to forswear pet projects for the sake of community needs, to be open to change, to listen to others, and not to run away when things seem frustrating or boring or hopeless.” Obedience is central to the Benedictine community. “Monastics owe ‘unfeigned and humble love’ to their abbots and prioresses, not because they are infallible or omniscient, but because they take the place of Christ.” According to Benedict, leaders should possess “wisdom, prudence, discretion, and sensitivity to individual differences.” In the Rule of St. Benedict, the authority is more related to mercy than to justice, to understanding human weakness, to love rather than zeal. So the leader in a Benedictine community is in relationship with all the members rather than merely the head of an institution (<http://www.thedome.org>).

Hospitality, which goes beyond mere social graces, is another key theme from the Rule of St. Benedict. The Benedictines were to receive anyone who came—“the poor, the traveler, the curious,” those not of . . . [one’s] religion or social standing or education—with “genuine acceptance.” Yet with “characteristic moderation,” Benedict warns against “lingering with guests” lest the silence of the monastery be compromised. Another important value is stewardship. On a most

basic level, Benedict prescribed care and reverence of material things and to treat all goods as if they were “vessels of the altar.” For Benedictines, the idea that gardening tools were as important as chalices has come to mean a total way of life which emphasizes wholeness and wholesomeness and connectedness; the body, the mind, the spirit, material things, the earth—all are one and all are to receive proper attention (<http://www.thedome.org>).

Finally, Benedict’s Rule is credited for its “flexibility, its tolerance for individual differences, its openness to change.” This guide for monastic life, though originally written when the Roman Empire was “materially prosperous,” applied to a time when the Empire was in decline. When the survival of western civilization would be threatened by invasion, the Benedictine monasteries with “their message of balance and moderation, stability, hospitality and stewardship” were “credited with the preservation of western culture.” Benedict himself was named patron of Europe. Indeed Benedictine values are as necessary today as in the sixth century. In times of “materialism and racism and the destruction of the earth through waste and carelessness—Benedict’s rule remains a powerful alternative, another way of viewing life and people and things that finds meaning in the ordinary and makes each day a revelation of the divine” (<http://www.thedome.org>).

BENEDICTINE VALUES IN HIGHER EDUCATION

Strange and Hagan have articulated “the essence of the Benedictine tradition” as six foundational values embedded in communities established in that particular tradition. They assert that Benedictine tradition offers a “unique and prescriptive ‘ecology of humankind’ (Chittister) and serves the essential building of community so essential for carrying out the mission of teaching and learning in higher education whether in a “classroom, residence hall, student organization or department office.”

Tradition et regula- The importance of lived and documented experience. This suggests the need in a community for a “defining text” which helps to “create identity, name core values, and serve as guides to stay on course.” Tradition and rules assure consistency but must evolve to accommodate change. “The importance of tradition and rule in communities is that they define the myriad properties of community culture as reflected in artifacts, perspectives, values, and assumptions . . . shaping community ethos as they are, in turn, shaped by members who sustain them.”

Stabilitas- The importance of commitment to the community. In the Benedictine communities, the commitment to stability is observed and enforced through “communal prayer, common table, the work of the community, service for the common good, and common recreation, expressed symbolically by “common dress and vocabulary, defined space and schedule, and community rank

established only by the date of entry into the community.” The community virtues “emphasize the primacy of the common good and respect and love for others; community sins include “anger and division, murmuring and complaining, and *acedia* (the temptation to give up the project). Correction of faults is exercised publicly through chapter meetings and various degrees of exclusion for those who refuse repeatedly to reform.”

Strange and Hagan suggest, “in the present age of career ‘strategies and moves,’ places and positions too often become only means to other ends.” They continue, “Success is defined as ‘moving up and out’ to the next level, while failure is presumed in ‘being stuck’ at any current place or level. And communication and relationships are guarded with political acumen for fear of forfeiting an “opportunity” that might come along.”

So the idea of *stabilitas* challenges the assumptions of careerism and political maneuvering in order to “recognize that we each must commit to some place where we can become ourselves in the presence of others, a place that serves as an end itself rather than a means.” And “successful communities are dependent of members’ continued affiliation . . . out of a sense of commitment to something larger than individual interests and needs, namely the community.” An additional challenge of *stabilitas* concerns the “sense of ownership, pride, stewardship, and responsibility for place.”

*Conversatio*³ means the importance of commitment and openness to change and growth, to becoming more and more what we are called to be. *Conversatio* is central to community because this orientation to change makes many things possible in community life. Characterized as a commitment to “living the life,” this virtue is balanced by humility, “without which no learning can take place.” Humility is “truth-seeking, reality-based, admitting of faults and sins, and seeks to integrate the inside and the outside, recognizing the other as a person.” The community is dynamic and so the importance of “growth and change in each member of the community is critical. So then, “opportunities for continued learning and development become more than a luxury afforded when resources are plentiful.”

Ora et Labora- The importance of the interior and exterior life, their integration and balance. According to Strange and Hagan, this focus is “Benedict’s job description for community living.” Translated as prayer and work, this theme demonstrates that building community is “an attempt to find a middle path, a way of discretion and wisdom which is able to hold opposing forces in dynamic tension. Here “individual is balanced by community, separation by inclusion, following by leading, equality by status, weakness by strength, obedience by authority, inside by outside, quiet by speaking, justice by mercy,

³ Although “conversatio” appears to be a cognate for the English “conversation,” writers often shorten the complete RSB term “conversation morum” to “conversatio” and translate it to mean “conversion” or “change of heart.”

correction by care, respect by love, practical by ideal, stability by change, and reflection by action.” This balance between reflection and action, between the interior life and the exterior life, means that the community must make “provisions for the inner life, time to think, to reflect, to wonder, and to imagine.

A cornerstone of Benedictine practice is the practice of prayerful reading (*lectio*) which is a time to “experience quiet, to read with more than understanding, to become one with the words.” In discussing aspects of the exterior life, the writers ask the questions of what aspects of work sustain the community and point out “if any community is to survive, all members must contribute to all tasks, from the menial to the majestic.” Benedict suggests that a manager who is “wise and mature in character, well balanced and not voracious,” should oversee the logistics of community work.

Obedientia- The importance of listening to others and giving over self to others in trust. This virtue is often abused or misunderstood. “To be a student is to obey the teacher which can be “servile or empowering.” The Rule emphasizes the relationship between listening and obeying. Benedict’s statement to listen with the ear of the heart creates a trusting relationship and “sets a high standard for the teacher and in the terms of the Benedictine monastic communities, the abbot. The chapters in the *Rule* on the role of the abbot are noted as the “special genius” of Benedict. Here the leader must be characterized with “wisdom, balance, and discretion.” Authority is exercised towards the “service of community, vision, and

forming individuals ‘more by deeds than words.’ ” Benedict further instructs the leader to “show no favoritism, ‘let mercy triumph over justice,’ and ‘adapt to the character and intelligence of each person,’ seeking ‘rather to be loved than to be feared.’

The abbot does not bear the whole weight in the relationship but rather counsel is sought from everyone including the youngest. Obedience is mutual: “members of a community must obey each other by listening to everyone and acting on that.” In the monastic community, “*obedientia* connects the disparate pieces of community to a common frame. Without it arrogance and individuality prevail; with it, humility and openness to learning thrive.”

Hospitalitas- The importance of being open to those from without. Benedictine communities are known for the emphasis on hospitality. *Hospitalitas* “stresses the importance of being open to those from beyond the community” which recognizes that the “same forces that build community insulate it as well.” It encourages the welcoming of new perspectives and ideas as well as functioning to practice “works of charity and compassion” An atmosphere of hospitality “encourages others to visit and spend time with the community, potentially offering insight and critique.”

In Benedictine communities a specific individual is appointed, the “guest master” or “porter.” Communities in this tradition need to “attend to formal provisions and structures for welcoming others.” But all members of the

community are called to be accessible to others in the community, creating a “place where members can thrive in an atmosphere of openness, accessibility and care” in Benedictine life, “a practical virtue as well as a moral mandate.” (Strange and Hagan, 10-11).

CHAPTER THREE: LITERATURE ON COMMUNITY AND BENEDICTINE EDUCATION

OVERVIEW

This chapter reviews literature on the value of community in higher education generally, and in Benedictine institutions of higher education particularly, followed by the history of Benedictine education in the United States as well as institutional literature on Benedictine values in education. The sections are as follows: community as a value in higher education; building community and student affairs; campus rules and moral community; historic roots of Benedictine education; challenges to contemporary Benedictine education; monastic practices and higher education; and mission statements from Benedictine institutions.

COMMUNITY AS A VALUE IN HIGHER EDUCATION

Myron M. Bloy, Jr. provides an historical context for search for community in his article “Faith Communities in the Academic World.” Here he outlines the search for community as a primary human need, that is “to achieve communion with each other” by living in community as a lifelong task and calling. He points out that today in America “our own forms of communal identity have been weakened by a culture of narcissistic individualism” and traces the “devolution of American higher education from community to competitive individualism” through some key points in the history of American higher

education. Bloy explains that American higher education was modeled on the English college (Emanuel College at Cambridge University), which was “rooted in the monastery” and like the monasteries, located in rural settings as “self-contained living-learning compounds” and focused on the “communal formation of students.” The early continental universities (Paris and Bologna for example) were in urban settings and “focused on the scholarly productivity of their faculties, with students, “paying for the privilege of being intellectual apprentices” (Bloy 1999, 1-6).

The main purpose of the English and the American colonial systems of education was the “moral and spiritual, as well as intellectual, transformation of the young, through a total community life, into persons fit to participate usefully in serving the ends of the larger community.” Bloy cites the first statutes of Harvard as evidence of “how meticulously ordered their total community life was for the formation of leaders who would be able to extend the reign of God over this Dark Continent.” According to Bloy, the period after the Revolution found the original purposes of these colleges in America “softened to a somewhat more moralistic and nationalistic purpose, but that the purpose of learning was to help the young to serve the larger community.” Bloy quotes the President of Bowdoin College, Joseph McKeen, in 1802, as saying that the college was “a community for the formation of effective citizens, men endowed not only with the skills for

serving the common good, but also spiritually formed and motivated to that end” (Bloy 1999, 7).

Bloy continues with the period after the Civil War, which saw the growth of the land grant colleges and the increasing influence of the German university, and the attenuation of the “idea of higher education as the communal formation of the young for service to the larger spiritual or moral purposes of the nation.” He quotes Gilman, first president of Johns Hopkins, who saw the university’s purpose as a ““foundation for the promotion and diffusion of knowledge—a group of agencies organized to advance the arts and sciences of every sort, and train young men as scholars for the intellectual callings of life.”” Citing the example of Eliot of Harvard’s ‘elective principle’ as an example of how the communal character of education was “becoming undermined by the new individualism,” Bloy notes that, as the idea of preparation for an “individual ‘career’ ” also came to prominence, and by the end of the nineteenth century, the strongly communal character, purpose and means had been lost in higher education. According to Bloy, higher education today is “in thrall to the ideology of individualistic rationalism” which has “deeply undermined all of our traditional forms of community and even our primary cultural and spiritual capacities for knowing ourselves as communal beings” (Bloy 1999, 9-13).

Alexander Astin (1993) argues that the difficulty in creating a sense of community in the modern university stems from a problem with values and an

overemphasis on competitiveness and materialism and an emphasis on the concept of individualism rather than on values, which nurture and support a sense of community. His research revealed a relatively small number of institutions, among them no research universities, which give a high priority to developing community. Yet he makes a case for the centrality of community as a guiding value in higher education, and suggests that where community is a low priority, students' affective and cognitive development is not as high. Astin's analogy of a musical ensemble as a community not only points up the commonalities but defines a community effectively: shared values, technical competence, an ability to listen, a sense of the whole and respect.

Another persuasive and eloquent voice on the creation of community in higher education was Ernest Boyer (1990). His report for the Carnegie Foundation for the Advancement of Teaching, *Campus Life: in Search of Community* describes six distinctions for an authentic campus community in the search for renewal: communities that are purposeful open, just, disciplined, caring and celebrative.

Boyer's longtime interest in the improvement of campus community lives on in the most recent report of the Boyer Commission on educating undergraduates titled *Reinventing Undergraduate Education: A Blueprint for America's Research Universities* (2002). The Report is divided into sections including The University as an Ecosystem, An Academic Bill of Rights and Ten

Ways to Change Undergraduate Education. The changes suggested here as section titles include Make Research-Based Learning the Standard, Construct an Inquiry-based Freshman Year, Build on the Freshman Foundation, Remove Barriers to Interdisciplinary Education, Link Communication Skills and Course Work, Use Information Technology Creatively, Culminate with a Capstone Experience, Educate Graduate Students as Apprentice Teachers, Change Faculty Reward Systems and Cultivate a Sense of Community.

In the last subsection on community, the commission advocates creating a “a community of learners,” that gives a sense of place and helps students “develop small communities within the larger whole.” These complex and diverse “intellectual cities” can provide many opportunities for students to create “customized communities” but challenges as well in that the “complexity can also be baffling and overwhelming to students, making them feel lonely, remote and too anxious for optimal learning.”

The Commission further states that although graduate students may “gravitate toward disciplinary colleagues around research interests, beginning undergraduates rarely arrive with common intellectual connections.” In addition the “sense of personal identity”, which is important in the development of community in the research university and enhanced by the existence of special connections, occurs when there is “responsiveness to place and community.” So “shared rituals” become important in the larger university community; these

ritualized university traditions create the necessary connection with place and the “aura for a community of learners comprising all members of the university linked by intellectual interests, community values, and interpersonal relations.” According to this report, diversity both racial and ethnic is also seen as an asset in creating community values: “Diversity of backgrounds and approaches enriches the process of discovery, the ways of thinking about solving problems, the multiple modes of communicating ideas.” (Boyer Commission 2002, 25)

BUILDING COMMUNITY AND STUDENT AFFAIRS

In a collection of essays titled *Good Practices in Student Affairs*, contributors proceed from a stance, supported by a belief in the holistic development of students, that the transformation of higher education may demand changes in the conduct of student affairs. Seven principles for good practice in student affairs are presented in a collection of essays and include 1) engaging students in active learning, 2) helping students develop coherent values and ethical standards, 3) setting and communicating high expectations for learning, 4) using systematic inquiry to improve student and institutional performance, 5) using resources effectively to achieve institutional missions and goals, 6) forging educational partnerships that advance student learning and 7) building supportive and inclusive communities.

Brazzell and Reiser in “Creating Inclusive Communities” define inclusive communities as those that “value diversity, promote social responsibility,

encourage discussion and debate, recognize accomplishments and foster a sense of belonging among members. Good student affairs practice cultivates supportive environments by encouraging connections among students, faculty and student affairs practitioners” (Brazzell and Reiser 1999, 157).

CAMPUS RULES AND MORAL COMMUNITY

Another approach to the development of community is located in the concerns for those areas in student affairs which pertain to the regulation of student life as differentiated from academic pursuits. The regulation of life on campus is usually based on the codes that regulate student behavior. These codes range in content from the size of refrigerators, to plagiarism and academic dishonesty to drinking and alcohol abuse, to illegal drug use, sexual and social mores as well as abusive speech and writing.

According to David Hoekema, writing in *Campus Rules and Moral Community* (1994), there are three goals for rules and procedures regulating for campus discipline. The first goal is “to prevent exploitation and harm.” Policies prohibiting “theft, physical violence, sexual assault, verbal harassment and denigration and the sale of mind-altering drugs” as well as “academic dishonesty” are based on the universal notion that preventing harm to others is particularly bad when others are especially vulnerable. The second goal is “to promote an atmosphere of free discussion.” A campus should be a place characterized by the free and open exchange of ideas, arguments and ideologies, a place where

vigorous debate flourishes and ruling orthodoxies are regularly confronted by new evidence and by new interpretations.” The historical place of a university in upholding the principle of “free discourse” and the tendency of institutions to adopt and enforce an “official ideology” is a constant struggle. The third goal of student conduct regulation is to “nurture a sense of mutual responsibility and moral community in students.” According to Hoekema, this is the most controversial concept though the “formation of character was once upheld as a central purpose of higher education.” Today although colleges have “lofty goals of building responsible citizens and nurturing the sense of moral and social accountability only in the first few pages of the catalog; its actions carry another message entirely (Hoekema 1994, 120-127).

HISTORIC ROOTS OF BENEDICTINE EDUCATION

Institutions based on a particular set of values such as Benedictine institutions are another answer to the creation of community in higher education. In an article titled “Benedictines and Higher Education American Style,” Fr. Hilary Thimmesh, O.S.B. gives a brief account of the history of Benedictine education. Benedictine education begins, of course, with Benedict of Nursia who left Rome and a liberal arts education for a life of solitude. Benedict’s monasteries were founded to facilitate the monk’s ““search for God, and not for any practical or social end,”” such as formal schooling or education (quoting Leclerq, Thimmesh 1992, 6).

If the function of education was not Benedict's intent, he was not opposed to providing learning opportunities for his followers to "enrich their vocation." Daily reading as *lectio divina* or meditative reading was an important practice in early monasteries and, according to the Rule of St. Benedict; each candidate would have writing tools and access to a collection of books for personal reading. This important Benedictine practice required a "level of disciplined intellectual activity," and the monks' familiarity with a "sizeable body of sacred literature" and "knowledge of the classical authors whose study provided a foundation in grammar" (Thimmesh 1992, 6-7).

The early monasteries' educational function primarily served to preserve literary culture and though schools were attached to the monasteries, no "specific guidelines for education are found in the Rule." However Benedict had provided for a style of religious life that "lent itself to teaching children by drawing on the monk's own foundation in the liberal arts." Many great monastic teachers such as Anselm, Bede and Bernard could be listed among others as "the schoolmasters of Europe" (Thimmesh 1992, 7).

Thimmesh gives several reasons which may explain why these medieval monastic schools did not develop into universities or produce a "class of speculative scholars." In Benedictine monasteries, study was one of many daily duties and the atmosphere was not conducive to "intellectual effort and strife." He describes 11th and 12th century monastic culture as "increasingly personal and

creative but more literary than speculative, concerned more with experience than with abstract thought, more with esthetics than with dialectics.” This monastic “humanism” meant the interpreting the ancient classics in an “explicitly Christian framework” and the integrating the life of the mind with the “steady and demanding round of work and prayer” referred to in Benedict’s Rule as a ‘school for the Lord’s service.’” In later periods, Benedictines continued to study at universities and, although there were learned Benedictines, they “did not constitute faculties.” The first Benedictine theological school, Collegio Sant’Anselmo was founded in Rome in 1687 (Thimmesh 1992, 8-9).

Benedictine colleges and seminaries founded in the US in the nineteenth century drew from this “tradition of monastic learning pedagogy” rather than from a “university tradition.” Early Benedictine foundations in this country functioned as missionary rural outposts, and schools for the local children and for ordination preparation soon developed. Given this situation, “the lines between high school and college, college and seminary were somewhat blurred.” After the Civil War, newer monastery foundations created more structured schools. The early small colleges attached to monasteries offered predominantly literary and history curriculums. In addition to these curricula, religious and moral formation was combined to create a “style of holistic education generally continuous, both in its orientation to the humanities and its setting within the monastic community,

with the teaching that had been congenial to the monastic vocation since the time of Charlemagne” (Thimmesh 1992, 9).

CHALLENGES TO CONTEMPORARY BENEDICTINE EDUCATION

In describing these challenges, Thimmesh addressed the characteristics and challenges of contemporary Benedictine education. Contemporary curricula represent the traditional monastic humanism, theology, philosophy, the sciences and career-oriented disciplines. Benedictine institutions also inherited Elliot’s elective system which allows course selection based on “career plans rather than to hand on a common culture” (Thimmesh 1992, 10).

An ideal Benedictine education would incorporate “secular learning” into a “Christian vision of society” influenced by Benedictine tradition. Thimmesh reminds his readers that Alfred North Whitehead recognized St. Benedict as the patron of technical education. Interpreting “technical” in the broadest sense honors “historic Benedictine education in communities where the labor of minds and hands was equally respected.” In addition, ideal Benedictine education would honor other monastic traditions: “order, simplicity, stewardship, inner joy, and delight in creation” as well as modern influences such as “revitalized understanding of Sacred Scripture and liturgy, ecumenism, peace and justice concerns care for the environment, community values” (Thimmesh 1992, 9-11).

Contemporary Benedictine education would ideally be integrated into the monastic community. Even though the monastic communal influence is still

present, the farms and workshops staffed by monks rarely exist do not exist and lay personnel staff the workshops. Consequently, students or lay members of the community are not as aware of the nonacademic aspects of monastery life and its rhythms and values of stability, mutual respect, and simplicity. Campus and monastery integration, once reliant on “physical proximity and personal relationships” to instill values and a “communal dimension,” now requires more “intentional interpretation of the Benedictine life” to lay faculty and staff as well as students through lived example (Thimmesh 1992, 10-11).

Balancing the reduced numbers of Benedictines on campuses and their need to maintain their monastic practices, with maintaining the best traditions of Benedictine learning, means increasingly including “lay colleagues” in campus governance and operations. Thimmesh encourages a “shared collegiality” based in “shared understanding” of principles found in the Rule of Benedict and of the “history of the Order,” as these beneficial principles for an “ordered and ethical way of life” can well serve “education in a pluralistic society” (Thimmesh 1992, 12).

MONASTIC PRACTICES AND HIGHER EDUCATION

Another way to view the challenges of transmitting these values is to recognize the applicability of ancient monastic practices which could transfer into any higher education setting. Strange and Hagan (1998) give several examples of monastic practices (found in Benedictine as well as other monastic settings)

applicable to the higher education setting. The idea of mentoring was a concept modeled by an early monastic, Antony of Egypt, a third-century desert hermit, who gathered disciples around in an apprentice-like relationship. In addition to these hermitages, other forms of early monasticism were called the “*coenobium*” or groups of men and women who shared common life in community and were called “cenobites.” College handbooks have much in common with an early rule for these cenobites, written by Pachomius in the fourth century, which detailed regulations for preserving order in everyday life.

Another monastic influence is the work of the theologian Origen (185-254 A.D.) who delineated key aspects of the spiritual life for individuals as *praxis* (action) and *theoria* (contemplation), an idea compared with the current educational concept of “whole learning.” In addition, modern uses of developmental theories in higher education resemble Origen’s three stages of the spiritual life: “the purgative (conversion), the illuminative (understanding) and the unitive (integration).

Living-learning communities, which provide residential bases for learning on many campuses, reflect the ideas of community based on monasticism described by Basil the Great, who in the fourth century “critiqued the hermit life [by] suggesting that only community living can provide the feedback needed to know one’s defects and to move from self-centered pride to the generosity of love” (Strange and Hagan 1998, 6-7).

MISSION STATEMENTS FROM BENEDICTINE INSTITUTIONS

The following mission statements from Benedictine colleges and universities in the U.S. and Canada may also reflect movement in these institutions to respond to the challenges mentioned above. Since this study has focused directly on the Rule of St. Benedict, those mission statements published on websites and mentioning Benedictine values or directly referring to the Rule of St. Benedict have been of particular interest. More complete statements of mission are often found in the institution's online catalogs.

Benedictine College

The mission statement for Benedictine College, located in Atchison, KS, describes the institution as “heir to the 1500 years of Benedictine dedication to learning, the Benedictine College mission as a Catholic, Benedictine, liberal arts, residential college is the education of men and women within a community of faith and scholarship.”

(<http://www2.benedictine.edu/>)

St. Anselm College

Located in Manchester, New Hampshire, St. Anselm College is a “Catholic, liberal arts college founded in the Benedictine tradition.” As a “Catholic, Benedictine institution, Saint Anselm College observes and promotes Christian and Catholic standards of value and conduct.”

(<http://www.anselm.edu/general/philosop.html>)

College of St. Benedict/ St. Johns University

A statement on the website for these two institutions explains that “the College of Saint Benedict (St. Joseph, MN) for women and Saint John's University (Collegetown, MN) for men are partners in liberal arts education, providing students the opportunity to benefit from the distinctions of not one, but two nationally recognized Catholic, undergraduate colleges. Together the colleges challenge students to live balanced lives of learning, work, leadership and service in a changing world.” A catalog mission statement (2001) states “these mission commitments to their students: a coherent liberal arts curriculum; an integrative environment for learning; an emphasis on the personal growth of women and men; an experience of Benedictine values which fosters attentive listening to the voice of God, awareness of the meaning of one's existence and the formation of community built on respect for individual persons; and cultivation of the habit of promoting the common good.”

(<http://www.csbsju.edu/>)

St. Leo University

Saint Leo University (St. Leo, FL) is a “Catholic, liberal arts-based college serving people of all faiths. Rooted in the 1,500-year-old Benedictine tradition, the University seeks balanced growth in mind, body and spirit for all members of its community.” The Benedictine values listed as mission are Excellence,

Community, Respect, Personal Development, Responsible Stewardship and Integrity.

(<http://www.stleo.edu/visitors/mission.html>)

St. Peter's College

The Mission Statement of St. Peter's College (Muenster, Saskatchewan) says that the college "established in the Benedictine Tradition, cherishes the essence of the prairies in its offering of a liberal arts and sciences education in a rural, heritage setting."

(<http://www.stpeters.sk.ca/college/mission.htm>)

Saint Vincent College

Saint Vincent College "rooted in the tradition of the Catholic faith, the heritage of Benedictine monasticism, and the love of values inherent in the liberal approach to life and learning. Its mission is to provide quality under-graduate education for men and women to enable them to integrate their professional aims with the broader purposes of human life." Student life at Saint Vincent College "encourages the intellectual gifts, professional aptitudes and personal aspirations of students to mature harmoniously."

(<http://www.stvincent.edu/general/mission.html>)

University of Mary

Christian, Catholic and Benedictine, the University of Mary, (Bismarck, ND) promotes its mission in several areas and describes the Benedictine part of the

campus identity, as “Benedictine because it identifies with that ancient tradition of thoughtful and humane moderation.” The University describes “its incorporation of Benedictine values (hospitality, community, respect for persons, prayer, moderation, service) in university curriculum, instruction, and student life experience.”

(<http://www.umary.edu/general/mission.htm>)

St. Gregory’s University

The website for St. Gregory (Shawnee, OK) describes the founding of the university 125 years ago by French Benedictine monks who were inspired by the “Christian vision of humanity and the ideals of hospitality, respect, community, learning and service articulated by St. Benedict of Nursia in his Rule for Monasteries some 15 centuries earlier.” The mission statement continues with statements directed to students including being “treated as an individual and a respected member of a learning community in the tradition of Benedictine education and hospitality.”

(<http://www.sgc.edu/admissions/welcome-letter-president.htm>)

Mount Marty College

The mission statement of Mount Marty College (Yankton, SD) describes the college as “an academic community in the Catholic Benedictine liberal arts tradition [which] prepares students for a contemporary world of work, service to the human community, and personal growth.”

(<http://www.mtmc.edu/index.html>)

College of St. Scholastica

The mission statement from the College of St. Scholastica (Duluth, MN), states that the institution, “is “founded in the Catholic intellectual tradition and shaped by the Benedictine heritage” and “stresses intellectual and moral preparation for responsible living and meaningful work.” The website describes the college mission as being “guided by its Mission Statement, its Statement of Purposes, and its Diversity Statement and by the Benedictine Values of community, hospitality, respect stewardship and love of learning.”

(<http://news.css.edu/about/index.shtml>)

Saint Martin's College

Saint Martin’s College (Lacey, WA) lists among its guiding principles, “with the Catholic, Benedictine tradition as our guide, we accomplish our mission by recognizing the spiritual and ethical dimensions of all human activity and by celebrating the uniqueness and worth of each human being.” The statement also lists Benedictine values.

(<http://www.stmartin.edu/about/mission.htm>)

Benedictine University

According to the mission statement of this university, “Benedictine is dedicated to the education of undergraduate and graduate students from diverse ethnic, racial and religious backgrounds. As an academic community committed to liberal arts

and professional education distinguished and guided by our Roman Catholic tradition and Benedictine heritage, we prepare our students for a lifetime as active, informed and responsible citizens and leaders in the world community.”

In a section titled “Spirit” following the mission statement, the Rule of St. Benedict is mentioned specifically and a list of Benedictine values is provided.

(<http://www.ben.edu/Pages/aboutBenedictine/D2.html>)

CHAPTER FOUR: RESEARCH METHODOLOGY

OVERVIEW

This chapter reviews the literature supporting the research design for this study which employs both qualitative and quantitative aspects. In the review of the **qualitative** aspects, hermeneutics will be considered both as a theoretical orientation and as an analytical and interpretive frame. In addition, praxis as a philosophical frame and introspection as a strategy are reviewed. The section concludes with application of the theoretical frame and a discussion of the interviewing protocol. The discussion of **quantitative** methodology contains sections on survey research protocol, attitudinal polling, questionnaire and email methods. The **research design** for the study is outlined as problem statement with guiding questions. The nature of this study necessitated a two-phase design so there were two stages of data collection. The first stage of data collection includes the survey design, demographics, ranking of chapters in the Rule of St. Benedict (referred to below as RB and the Rule) and use of a nominal scale. The second stage of data collection includes the site visit and plan for site interviews.

QUALITATIVE ASPECTS OF INQUIRY

Theoretical Orientation

Patton summarizes the development of hermeneutic philosophy as developed by Frederick Schleiermacher (1768-1834) and applied to human science research by Wilhelm Dilthey (1833-1911) and other German philosophers. Hermeneutics, classically defined, seeks to focus on the problem of interpretation and “provides a theoretical framework for interpretive understanding, or meaning with special attention to context and original purpose.” The modern usage of hermeneutics is a “perspective for interpreting . . . texts, the interpretation relying on knowing what the author wanted to communicate, to understand intended meanings, and to place documents in a historical and cultural context.” Hermeneutics “challenges the assertion that an interpretation can ever be absolutely correct and true.” So the meaning of the text is “negotiated among a community of interpreters” (Patton 114).

Analytic and Interpretative Frame

Hermeneutic interpretation consists of the interpretation of a text by the respondents and the Hermeneutic circle as “an analytic process aimed at enhancing understanding” (Patton 497). This study focuses on the text of the Rule of St. Benedict and how it resonates in the twenty-first century in the creation of community in higher education. Specifically the study addresses the applications of the Rule through the perspectives of Benedictine educators and students in

Benedictine institutions. As in much hermeneutic inquiry, these perspectives are by no means final interpretations but serve to initiate a discussion around the conclusions. Thus the application of hermeneutic interpretation in this study involves both the interpretations of the text of the Rule of St. Benedict by the respondents to the survey and interviews and the interpretation of these comments as they relate to the proposed guiding questions.

Philosophical Frame

Another philosophical framework for interpretative research which has influenced the development of this dissertation is Paulo Freire's *Pedagogy of the Oppressed*. This dynamic methodology includes developing a praxis or practice combined with intentional reflection on the results of a particular action. The intended goal to develop a critical consciousness, which will be used to improve the lives of those involved and to transform societal structures and relationships

Introspection as a Strategy

One of the more directly applicable theoretical frames speaks to both the quantitative and the qualitative components of this study. In an online article on introspection in consumer research, Wallendorf and Brucks (1993) identify five categories of introspection: researcher introspection, guided introspection, interactive introspection, syncretic combinations and reflexivity within research. They then derive six methodological issues relating to the conduct of consumer research. In their analysis, these researchers then focus on the conduct of

researcher introspection and its use in recent consumer behavior analyses. The study continues with their critique of researcher introspection on the basis of issues related to data collection and closeness of the roles of researcher and introspector. Concluding that this methodology has severe limitations, they suggest that the use of guided introspection and reflexivity within research is useful in advancing the theory of consumer behavior. (Since Wallendorf and Brucks is unpaginated source, source citation located at end of section).

While this study seems to have little direct connection to consumer research, there are, in fact, similarities between the data collection in this study and the use of guided reflection that these researchers describe in consumer research. Wallendorf and Brucks name several categories of introspection as a research method found in several literatures including social, cognitive, psychological and phenomenological psychology; field-work based as well as symbolic interactionism in sociology; cultural and linguistic anthropology as well as consumer research.

Introspective methods have been used in these fields for the study of topics including cognitive processes such as memory, perceptions, thoughts and problem-solving; emotions, specific experiences such as drug or alcohol abuse or spousal loss and cultural phenomena. Introspection is then defined as involving “looking into our own minds and reporting what we there discover.” Categories of introspection include “at least one individual providing verbal data on aspects of

his/her experience that are consciously available to the introspector but not directly observable by another person.”

The categories differ as to the role of the introspecting individuals, the intimacy between researcher and introspector, the number of introspectors and their function. Of the five categories named above, the one that most closely fits this study is guided introspection.

In guided introspection, persons other than the researcher are asked to introspect or think aloud about themselves and their actions, and these introspections are recorded as data. In this methodology, introspectors may respond to a written questionnaire or be observed by a researcher who records their verbal introspections, probing where necessary, as data.

The roles of researcher and introspector are separated. Guided introspection relies, as do the other categories of introspection, on “an individual’s reports of his/her conscious awareness of some aspect of experience” and like the other categories, is concerned with “issues of recall of past experience, specificity of conscious understandings, and the research role of documentation of the experience.”

In cognitive psychology this type of guided introspection utilizes verbal protocols; in phenomenological psychology, depth interviews are used. Survey research utilizes attitudes, beliefs and experiences and ethnographic research in sociology and anthropology uses unstructured interviews to determine

perspectives of action. Each of the above disciplines uses methodological guidelines, which allow different levels of empathy, data collection and interviewing strategies while all focus on the informants' introspections or reported internal states.

Methodological issues in introspection include specificity of data collected. Data range from particularistic to generalized introspective reports: particularistic data are reported when the experiences are specific and associated with a unique place and time context. Generalized data are descriptions by the introspector of beliefs about common experiences or responses (what "always" or "usually" happens) (Wallendorf & Brucks 1993, 339-360).

Application of Qualitative Theoretical Frames

In this study, the attitudes of Benedictine educators discerned from survey responses, follow-up email commentary and site interviews as well as texts of interpretation will be the subjects of the inquiry and lead to resolution of the questions. Particular aspects of the question will be illuminated as interpretive texts are compared. Since both researcher and text are situated in history, a statement of universal patterns is not possible. Rather, generalizations to be presented are hermeneutic interpretations aimed at understanding but never considered complete or absolute. Guided introspection describes the methodological stance for seeking information, deeply grounded in the experience of the respondents.

In the case of this study the questions asked of the various texts and educators on the development of community may lead to resolution of the issues for the time being, but may as well suggest directions for further study. Comparison of other aspects such as interpretive texts or the mission statements of institutions being considered may also provide some generalizations.

Interviewing Protocol

In *Qualitative Research and Evaluation Methods* (Patton, 2002) several approaches to qualitative interviewing are defined: informational conversational interviews, the general interview guide approach and the standardized open-ended interview. For the purposes of this study, interviews conducted onsite at a Benedictine institution were conducted using the general interview guide approach. This method uses an interview guide which lists particular issues to be explored during the interview. Guides enable the inquiry to be standardized to cover the same subject areas yet allowing the interviewer some flexibility to “explore, probe, and ask questions that will elucidate and illuminate that particular subject” (Patton 2002, 343). In this case the subjects considered in the interviews will reflect the results of the previous survey, that is, those chapters from the Rule of St. Benedict which express essential concepts as they pertain to building community in higher education.

QUANTITATIVE ASPECTS

Survey Research Protocol

This study uses the survey research protocol in its search for the attitudes of administrators regarding the implementation and interpretation of the Rule of St. Benedict. According to Kerlinger (1986), “Survey research studies large and small populations (or universes) by selecting and studying samples chosen from the populations to discover the relative incidence, distribution and interrelations of sociological variables.” This definition refers to the use of survey research in scientific research and “neglects the so-called ‘status surveys’ which aim to learn the ‘status quo’ rather than to study the relations among variables. Although Kerlinger asserts that there is “no intention of derogating status surveys,” and in fact claims that “they are useful, even indispensable,” the intention of this text is “to emphasize the importance and usefulness of survey research in the scientific study of socially and educationally significant problems” (Kerlinger 1986, 377).

Attitudinal Polling

According to Allreck and Settle’s (1995) classification, the survey used in this study is attitudinal or an opinion poll, as the person responding knows the value. Through the use of a survey in this study, information about the respondents’ attitudes regarding implementation was collected. For this study, the respondents’ depth of knowledge of the Rule and its application is assumed.

Values were assigned as evaluative criteria in the survey to show how the Rule is essential or relevant to practice. The addition of a demographics section allowed the researcher to access the identity of a profile of the respondents.

Questionnaire

The mail questionnaire, as used as an initial step in this study, is criticized for its limited usefulness unless used in conjunction with other techniques. One of the drawbacks Kerlinger lists is the low rate of return. However, he later claims that survey research is best utilized for obtaining personal and social facts, belief and attitudes. Among other disadvantages, the mailed survey “doesn’t penetrate too deeply beyond the surface” (Kerlinger 1986, 380). Survey research is also demanding of time and money and prone to sampling error, although this disadvantage is not applicable to the present study since the sample is not used to generalize.

Email Methodology

The use of email to collect data is relatively new and there is little commentary on the methodology. Schaefer and Dillman (1998) have proposed a study and experiment on response rate by maximizing response rates in an email survey compared with regular mail. In their findings, they predict that the accessibility of reaching respondents via email should improve the response rate. The advantages include rapidity and lower cost; however, there have been no

general protocols for achieving high response rates and data quality, according to these researchers.

Their research compares their email procedures with a mail survey control group using factors acknowledged to be significant in the success of mail surveys to compare the results of both mail and email surveys. These factors include multiple contacts, personalization, mixed mode, and data quality. Several factors relating to data quality include the virtual lack of anonymity which characterizes email, so if confidentiality is a concern because of sensitive issues, the protection of the respondents' identities must be guaranteed by the researcher.

Schaefer and Dillman report their results as a comparable response rate between the control group and the email surveys. As for response quality, more complete returned questionnaires came from the email set, with a percentage of 69.4 completing 95 percent[of the questionnaire] as compared with 56.6 percent completing the paper survey at 95 percent completion. These results led the researchers to conclude that the faster return times as well as the more complete answers to an open-ended question serve as advantages to the email survey (Schaefer and Dillman 1998, 378-382).

Since email surveys can be conducted with less time and expense, the use of email is appealing to researchers. The concern of the previously mentioned researchers to maximize response rate is not directly applicable to this study since

the survey was mailed and the email was used to follow up with a request for additional information.

The reasons for this were several and include the expense of contacting each respondent being prohibitive as well as the limitations of completing the study in a timely way. In addition, the potential respondents are all members of a religious community, which imposes times of silence and study, and so contacting by phone seemed a potentially more disruptive mode.

As for the interpretation of the data, no doubt the information gleaned from comments given in a personal interview is different from one's words transferred to email. Like a written transcription of interviewees' words, the words become a text to analyze in writing. How different is the transcription of the respondent's words in e-mail? Both become written texts. While interpretation of comments is not the intent of this study, the focus is on reporting. Objectivity and distance do become issues, unless one uses the exact words of the respondents, without identification, which seemed to be the most valuable approach for this study.

RESEARCH DESIGN

Problem Statement

The problem as restated from the previous chapter is to determine what the Rule of St. Benedict has to say to the creation of community in higher education. In addition, is the ancient analogy of the monastery still valuable to leadership in

higher education? Since Benedict's Rule is structured in chapters, each expressing a particular value or precept, which chapters in the Rule do practitioners regard as most essential in developing the ideal of community in higher education institutions?

Guiding Questions

The following nonhypothesized questions were proposed as providing the impetus for this particular study:

- What chapters (precepts) of the Rule of St. Benedict do respondents feel are most essential and applicable to maintaining a sense of community in higher education settings?
- Of the chapters of the Rule of St Benedict deemed essential, how would the respondents rank those selected chapters?
- Based on perceptions of campus implementation of the chapters deemed essential, to what extent are practices at Benedictine higher education institutions perceived to be congruent with the Rule of St. Benedict?
- Have the respondents experienced success in their work as educators or administrators in implementing principles derived from the Rule of St. Benedict?]
- Is the monastic model for culture and Benedict's rule for monasteries still relevant for higher education in the 21st century?

The use of the word community throughout the study may presuppose organizational associations. However, the use of the word here reflects a common term to both the monastery and higher education. So this study, while suggesting considerations of commonality, is not an implicit argument to adopt the monastic model or the community ideal.

There are many classical texts interpreting the Rule of St. Benedict, but only recently have writers spoken of its broader applications to contemporary society and these interpreters have been surveyed in the review of the literature. As far as using Benedict's Rule as a model in higher education is concerned, studies on the application toward mission as well as the application of Benedictine values have been made. But to date there have been no studies surveying Benedictine educators regarding the values in the Rule itself and their translation and application for this environment.

DATA COLLECTION -FIRST STAGE

The first step in the survey was to identify members of the Order of St. Benedict who were also involved in higher education. This approach in a qualitative inquiry would constitute purposeful sampling. To identify such a population, *The Official Catholic Directory* was used to locate a list of colleges and universities. This source organized by state and institution provides a profile of the institution and then a list of administrative staff. Since the members of the

Order of St. Benedict are listed with the initials O.S.B. at the end of their names, the identification used this method.

From that list, the names of administrators were identified. The colleges and universities and their locations represented are as follows: St. John's University, Collegeville, MN; Benedictine University, Lisle, IL; Benedictine College, Atchison, KS; College of St. Scholastica, Duluth, MN; College of St. Benedict, St. Joseph, MN; St. Anselm College, Manchester NH; University of Mary, Bismarck, ND; St. Vincent College, Latrobe, PA; Belmont Abbey College, Belmont NC.

Initial stage data were collected from a survey mailed to all members of the selected sample. A letter explaining the purpose of the study and explaining the results of participation as to confidentiality was included in the mailing. Postage paid, self-addressed envelopes to allow for ease of return were also included.

Survey Design

While several previous studies on the application of Benedictine values in the higher education setting are valuable to those who would seek ways to implement the Benedictine values through actual practice or thoughtful translation, this study is focused on the applications from the Rule of St. Benedict itself as a document, a guide for those who had experienced the Benedictine way of life but who also worked in higher education as administrators and/or faculty.

This study sought to discover which parts of the *Rule* were found especially valuable in their practice as educators and administrators.

In addition, this study might function ideally to start a conversation with these practitioners before their numbers dwindled or lay leadership replaced them. So the development of a survey instrument to surface the attitudes and opinions of these practitioners was designed for the initial data gathering.

Demographics

The Survey instrument (Appendix B) consisted of a demographics section asking the respondent's name, area of study or degree, years as a Benedictine and all administrative or faculty positions held. The survey contained three sections: the first section listing the seventy-three chapters of the Rule of St. Benedict including the Prologue and an answer scale consisting of four designations based on relevance: 1=not relevant; 2= somewhat relevant; 3=very relevant and 4=essential.

The respondents were instructed to use the scale in considering the chapters of the Rule as to relevance in maintaining a community in a higher education setting. Several chapters pertaining to the Divine Office and to excommunication and readmission for faults as well as the proper amount of food and drink were summarized because of their apparent lack of any relevance in contemporary higher education. These sections, however, appear in summarized form on the survey. Since this summarization was an editorial decision made by

the researcher, the respondents were encouraged to add comments if they disagreed with this decision.

Rankings of Chapters in the Rule

The second section was a request to rank the top ten chapters designated as most essential in descending order. The second part of this section requested a ranking on how well the respondent perceived the implementation of these ranked and essential aspects on their individual campuses. The last statement asked for contact information if the respondent would be willing to be contacted for an additional interview.

The survey also included a demographic survey requesting the following information: Age in years, area of study for degree/s, years as Benedictine, and all administrative or faculty positions held.

Use of Nominal Scale

The response scale for the utility of the various chapters of the Rule was designed as a 4-point scale based on degree of relevance to maintaining a community in a higher education setting. The selected chapters are listed along with the scale indicating 1-not relevant; 2-somewhat relevant; 3-very relevant and 4-essential.

Applying descriptive statistics, a particular value for meaning, describing the opinions and observations of this particular group, was created. A nominal scale was used in denoting the number of occurrences by frequency of response

and high inference rating and thus to differentiate the usefulness and implementation of the parts of the Rule of St. Benedict.

This survey was constructed to list all the chapters of The Rule of St. Benedict in order as they appear from 1 to 73. Chapters will be noted with the abbreviation RB followed by the chapter number. Some chapters are grouped as one item by topic such as RB 8-20 which pertain to the Divine Office (the use of psalms, Scripture readings and prayers that comprise the official prayer of the church used throughout the day and evening) and RB 23-30 pertaining to excommunication and readmission for faults (the penal code of the monastery). RB 59 was deleted since it pertains to the offering of sons by nobles or by the poor.

An explanation for the summarized sections of the Rule of St. Benedict in the survey was offered in the instructions for completing the survey: the summarized section “less direct relevance to the proposed topic,” that is maintaining community in a higher education setting. The statement was made that even though this was an editorial revision for the sake of expediency, respondents were encouraged to comment on any of the summarized section of chapters.

Respondents were asked to note the degree of relevance in the individual topics as represented by chapters of Benedict’s Rule or by summarized sections. The scale consists of the designations: not relevant, somewhat relevant, very

relevant or essential in maintaining a community in a higher education setting. The answer scale numbers the designations as 1-4, but no numeric value is attached to these numbers. Two other parts to the survey follow the initial ranking. Respondents were asked to rank in the first column in descending order the chapters of the Rule that they view as most essential and, in the second column, rank how well they perceive implementation of these aspects on their individual campus.

The survey concluded with the option for the respondent to list his or her contact information if they would participate in a brief phone interview or wanted to receive an abstract summary at the conclusion of the study. In lieu of a phone call, a follow-up email was sent to those respondents who left contact information and who completed the ranking section. These respondents were asked for additional comments on the chapters which they had ranked as most essential.

DATA COLLECTION- SECOND STAGE

Site Visit

In addition to the request for additional comments evoked from the survey, the decision was made to go onsite to an actual Benedictine university to verify the findings in the earlier part of this study, especially regarding implementation. Since potential respondents were part of a university established and administered by men and women members of the Order of St. Benedict, they were asked to give insight into how eight key chapters played a part in their relationship to

Benedictine University. These key chapters, selected because they received the highest number of essential marks in the first survey, were “The Good Zeal of Monks” (RB 72), “Qualities of the Abbot” (RB 2), “The Reception of Guests” (RB 53), “Mutual Obedience” (RB 71), “Summoning the Brothers for Counsel” (RB 3), “Humility” (RB 7), The Prologue and “This Rule only a Beginning of Perfection” (RB 73). Lay faculty and student groups were sought after to provide an even larger dimension to the original study. An onsite visit facilitated a deeper understanding the transmission of Benedictine values in higher education today.

The onsite visit was planned to allow as complete a coverage of those people who are part of the community as possible: students, staff, faculty (both religious and lay), and, if possible, alumni, who might have comments which in retrospect would have matured over time. Methodologically, the interviews were semi-structured. Instead of a rigid set of pre-determined questions, each interview was guided by a set of topics to be covered, allowing for a free-flowing conversation which permitted in-depth probes when necessary. Participants were encouraged to expand on a response, digress, or go off on any topic of their choosing.

In determining which university to visit, several factors were considered. One factor was the commitment to Benedictine values and direct reference to the Rule of St. Benedict on the university website. Although several Benedictine universities state Benedictine values on their website, only two refer directly to

the Rule (University of Mary and Benedictine University). A determining factor was the presence on campus of Benedictine University of Fr. David Turner who had responded to the initial survey with comments on his considerable work in the area of transmission of Benedictine values in higher education including the development of a course. So Benedictine University located at Lisle, Ill was selected for the site for scheduling onsite interviews.

Plan for Site Interviews

The plan for onsite interviews involved developing three interview guides (Appendices C, D, & E) for faculty, staff and students. Each guide named the key chapters from the first survey considered to be most helpful in respondents' work on campus in the 21st century. For each group, activities were listed to suggest connections with the Rule of St Benedict.

For the students, the following activities were listed to prompt conversation: applying for admission, Orientation, feeling part of the University, classroom learning, getting to know faculty, extracurricular activities, success at the University, religious faith and understanding, course requirements, selection of majors.

The faculty interview guide listed the following areas: applying for/accepting a position, collegiality, classroom teaching, knowing students, having a successful teaching experience, deepening religious faith and understanding and designating required courses.

The administrator/staff guide listed activity areas including admissions, student organizations, staff development, campus ministry, athletics, learning services, alumni relations, enrollment management, counseling and career planning, financial aid, physical plant, discipline, health and wellness, multicultural programming, development and continuing education among others.

To summarize, this study involved methodologically qualitative and quantitative aspects. To answer the guiding questions, a two-phase design was constructed which included in the initial phase the gathering of survey data and additional comments via email and a second phase utilizing site visit interviews to verify and enrich the results of the initial survey.

CHAPTER FIVE: SURVEY RESULTS VOICES FROM THE MONASTERY

OVERVIEW

There were two phases to this study. Phase I, reported in this chapter, was a survey of Benedictine college and university administrators (see Appendix B). The findings include: the demographics of the respondents; their assessment of how essential the Rules of St. Benedict are in their work as educators; how they rank those Rules considered to be essential; and the degree to which they believe the Rules are congruent with, relevant to and implemented in their institutions. These findings are followed by a selection of unstructured comments by respondents. Phase II is discussed in Chapter Six.

DEMOGRAPHIC RESULTS

Of the respondents who gave their ages: three were in the forties, two in the fifties, four in the sixties, two in the seventies and one was 85. Over half of the respondents were over age 60. Of the respondents who chose to list the information about the degrees and the areas of study, four received the Ph.D. in the following fields: biology, educational psychology, English and history, one held a D.Min. in Ministry, and one an Ed.D. in Instructional Leadership. Several listed masters' degrees in these fields: biology, English literature, library science, moral theology. A general listing of fields of study includes biology, educational psychology, ministry, philosophy, studio performance, English literature, history,

economics, agricultural economics, theology, chemistry, library science, moral theology, religious studies, instructional leadership and mathematics.

Based on the responses submitted, these Benedictines have accumulated 471 years as Benedictines among them. The range of years as a Benedictine ranges from 15 years to 65 years.

The last demographic question requested all administrative or faculty positions held. Of the respondents who answered the question, faculty positions held yields the following list: four respondents attained the rank of professor, five listed having attained the rank of associate professor, five had served as department chairs and two served as deans or head of a division. The administrative posts held include chaplain, director of campus ministry, provost, acting president, librarian, registrar, dean of admissions, prior, principal, and director of institutional mission.

Of the nineteen returned surveys, three were not completed because of health reasons, one chose not to participate because the respondent was no longer in administration and had no experience on the undergraduate level and one was deceased. So fifteen completed responses were considered in this study, which is not intended to provide data for hypothesis testing but rather is a study revealing attitudes. While the responses provided some information and preliminary answers to the research questions, the actual number of responses was disappointing. In addition based on the various forms of responses to the

implementation section of the survey, differences of interpretation were apparent. The follow-up email request for additional comments yielded several responses that illuminated the survey findings.

Respondents were asked to consider the chapters of the Rule of St Benedict as they represent precepts or principles relating to maintaining a sense of community in a higher education setting. They were asked to use the following designations: “not relevant”, “somewhat relevant”, “very relevant” or “essential”. Although these designations as were numbered 1-4 in the answer section of the survey, no numeric value was attached to these numbers. In the remaining sections of this study, chapters from the Rule of St. Benedict will be identified by chapter title and the chapter number in parentheses.

RESULTS OF CHAPTER RANKINGS

Of the seventy-three chapters in the Rule, the chapters indicated as most essential and listed as in descending order starting with the highest number of essential indicators were

- 11 indicators -“Qualities of the Abbot” (RB 2) and “The Good Zeal of Monks” (RB 72)
- 9 -“The Reception of Guests” (RB 53)
- 7 -“Summoning the Brothers for Counsel” (RB 3) and “Mutual Obedience” (RB 71).

- 6 - “Prologue,” “Humility” (RB 7) and “This Rule Only a Beginning” (RB 73).
- 4 - “Tools for Good Works” (RB 4), “Obedience” (RB 5), “The Election of an Abbot” (RB 64).
- 3 – “Qualifications of the Monastery Cellarer” (RB 31), “The Sick Brothers” (RB 36), “The Daily Manual Labor” (RB 48), “The Prior of the Monastery” (RB 65).
- 2 – “Qualities of the Abbot” (RB 2), “The Tools and Goods of the Monastery” (RB 32), “The Oratory of the Monastery” (RB 52), “The Reception of Visiting Monks” (RB 61).
- 1 – pertaining to the Divine Office (RB 8-20), “The Deans of the Monastery” (RB 21), “Distribution of Goods According to Need” (RB 34), “The Elderly and Children” (RB 37), “The Artisans of the Monastery” (RB 57), “Community Rank” (RB 63), “The Porter of the Monastery” (RB 66), “Assignment of Impossible Tasks to a Brother” (RB 68), “Presumption of Defending Another in the Monastery” (RB 69), “Presumption of Striking Another Monk at Will” (RB 70).

The second set of rankings includes those chapters the respondents indicated as very relevant listed by the number of indicators in descending order.

- 9 - “Tools and Goods of the Monastery” (RB32)
- 8 - “Tools for Good Works” (RB 8)

- 7 - “Distribution of Goods According to Need” (RB 34)
- 6 - “Restraint of Speech” (RB 6), “Qualifications of the Monastery Cellarer” (RB 31), “The Daily Manual Labor” (RB 48), and “The Reception of Guests” (RB 53).
- 5 - “Summoning the Brothers for Counsel” (RB 3), “Obedience” (RB 5), “Humility” (RB 7), “The Sick Brothers” (RB 36), “The Artisans of the Monastery” (RB 57), “The Reception of Visiting Monks” (RB 61), “Assignment of Impossible Tasks” (RB 68), and “Mutual Obedience” (RB 71)

The following table shows the combined totals by chapter for essential and very relevant indicators. Although the designation “very relevant” is not the same as essential, the two indicators were interpreted as being very similar.

Table 1: Rule of St. Benedict chapters listed by number of combined essential and very relevant indicators

Number of Indicators	Chapter	Title
13	53	Reception of Guests
13	72	Good Zeal of Monks
12	4	Tools for Good Works
12	71	Mutual Obedience
11	3	Summoning the Brothers for Counsel
11	7	Humility
10	2	Qualities of the Abbot
10	32	The Tools and Goods of the Monastery
9	Prologue	
9	5	Obedience
9	48	The Daily Manual Labor
9	73	This Rule only a Beginning of Perfection
8	34	Distribution of Goods According to Need
8	36	The Sick Brothers
8	64	The Election of an Abbot
7	31	Qualifications of the Monastery Cellarer
6	6	Restraint of Speech
6	57	The Artisans of the Monastery
6	68	Assignment of Impossible Tasks
6	61	The Reception of Visiting Monks

RELEVANCE TABULATION FOR RULE OF ST. BENEDICT CHAPTERS

In the Degree of Relevance section, the respondents were asked to rank in descending order the chapters in the Rule which they viewed as most essential.

Using the greatest number of listings in descending order from all ten ranks, the chapters are listed as follows and represented in the table below:

- 15 listings- “The Good Zeal of Monks” (RB 72) and “The Reception of Guests” (RB 53).
- 14-“Mutual Obedience” (RB 71)
- 13-“Qualities of the Abbot” (RB 2), “Summoning the Brothers for Counsel” (RB 3) and “The Tools for Good Works” (RB 4)
- 12-“Humility” (RB 7)
- 11-“ Prologue” (RB Pro) and “Obedience” (RB 5)
- 10- “Distribution of Goods According to Need” (RB 34), “The Daily Manual Labor” (RB 48), and “This Rule Only a Beginning of Perfection” (RB 73).
- 9-“Qualifications of the Monastery Cellarer” (RB 31), “The Sick Brothers” (RB 36) and “The Election of an Abbot” (RB 64).

Table 2: Rule of St. Benedict chapters by most listings combined from all ranks in degree of relevance section of survey

Listings	Chapter	Title
15	72	The Good Zeal of Monks
15	53	The Reception of Guests
14	71	Mutual Obedience
13	2	Qualities of the Abbot
13	3	Summoning the Brothers for Counsel
13	4	Tools for Good Works
12	7	Humility
11		Prologue
11	5	Obedience
10	34	Distribution of Goods According to Need
10	48	The Daily Manual Labor
10	73	This Rule Only a Beginning of Perfection
9	31	Qualifications of the Monastery Cellarer
9	36	The Sick Brothers
9	64	The Election of an Abbot

IMPLEMENTATION TABULATION FOR RULE OF ST. BENEDICT CHAPTERS

In this section, the respondents were asked to rank from 1-10 how well they perceived congruence with the Rule as determined through the implementation of selected parts of the Rule on their campus. Since this ranking was placed next to the prior degree of relevance ranking, this column would provide information as to the actual implementation on the respondent's campus. Several respondents answered in the predicted manner; that is, they gave ranking numbers to the chapters as best implemented corresponding to the chapters they

had listed as most relevant in descending order in the adjacent column. Several, however, created different descriptors in the degree of implementation section. This variation in the response may have resulted from a lack of clarity in the description of the heading. The addition of the phrase “ranked as essential” to the implementation instructions may have affected the results.

The following table summarizes the rankings of four respondents who ranked the chapters as well-implemented on their campuses in descending order from 1-10.

Table 3: Compiled results on campus implementation for individual Rule of St. Benedict chapters listed by number

	Respondent 1	Respondent 2	Respondent 3	Respondent 4
1	53	4	53	3
2	48	72	72	64
3	71	71	3	65
4	5	21	7	72
5	7	3	Prologue	Prologue
6	57	2	2	71
7	72	64	64	2
8	34	31	71	7
9	6	7	5	5
10		6	31	1

Several other respondents made unique responses to indicate the degree of congruence as indicated by implementation on campus of the essential chapters. One respondent used the terms good, average or poor and ranked the degree of implementation alongside the degree of relevance for chapters listed as essential (listed from 1-10 in descending order): “The Election of an Abbot” (RB 64) (good), “The Prior of the Monastery” (RB 65) (average), “The Porter of the Monastery”(RB 66) (average), “Obedience” (RB 5) (average), “Summoning the Brothers for Counsel” (RB 3) (good), Chapters 8-20 pertaining to the Divine Office (average), “The Daily Manual Labor” (RB 48) (good) “Humility”(RB 7)

(good), “The Tools for Good Works” (RB 4) (average) and “This Rule only a Beginning of Perfection” (RB 73) (good).

Three respondents used a numerical ranking for the implementation of essential chapters. This ranking used the numbers 1-4, but two did not specify what the numbers signified. One noted that the numbers used represented a range of implementation from “1” meaning not at all to “5” meaning completely implemented. This respondent listed RB 31, 32, 53, 61 and 72 as a “4” (meaning well but not completely implemented). Using the same system, RB 3, 73, 36, 2 and the Prologue received a “3” and RB 64, a “2”.

One respondent translated the chapter’s essentiality to actual campus activities and then used the numbers 3 or 2 and the designation “very poor and very poor here” to address the implementation on campus section. The essential chapters and their campus application included: RB 53 – new students, RB 3 – need for communication, RB 61 – Visitors, RB 21 – Deans of the University, RB 31 – Business office, RB 52 – chapel/church visible, RB 32 – Need to care for campus and RB 72 – Need for spirit among faculty. RB 31 and 52 received a “very poor” designation for implementation on campus.

Another respondent chose to use the words “high, medium and not so well” to indicate the degree of implementation on campus. RB 2, 3 and the Prologue received high comments. RB 4, 36, 72, 7, 53, 73 were marked as medium and RB 71 noted as “not so well.”

Four respondents wrote comments for the implementation on campus and the comments are as follows: RB 3 – “good -democratic spirit with input from all,” RB 2 – “good- leader who respects each individual,” RB 53 – “good-hospitality-openness to ideas stressed”, RB 32 – “good sense of stewardship”, RB 31 – “careful stewardship of CFO”, RB 34 – “OK”, RB 71 – “good- respect for each other,” RB 72 – “good work ethic”, RB 61 – “good use of consultants” and Prologue – “ could improve – listening stance.”

On another campus RB 2 was implemented “fairly well.” The implementation of RB 7 on this particular campus was “good in some areas; needs work in others, varies greatly with the individual.” Of RB 53 was said, “We do an excellent job.” Implementation of RB 72 was indicated by “enthusiasm is high among the faculty and administration.” RB 61 received the comment: We do an excellent job.” RB 3 was implemented with regular faculty meetings. Of RB 6, the implementation on campus meant “civility in speech is generally good.” Of RB 52, the respondent said, “I perceive this as centering our lives in the Benedictine and Catholic tradition and we do a very good job of this.” The final comment on implementation said of RB 71 that “generally our faculty and administrators work well with each other.”

Table 4: Summarized Comments on Implementation

Prologue	“could improve—listening stance”
2	“good leader who respects each individual”; implemented “fairly well”
3	“good—democratic spirit with input from all” implemented with regular faculty meetings
6	“civility in speech is generally good”
7	“good in some areas, needs work in others, varies greatly with the individual
31	“careful stewardship of CFO
32	“good sense of stewardship”
34	“OK”
52	“I perceive this as centering our lives in the Benedictine and Catholic tradition and we do a very good job of this
53	“We do an excellent job”
61	“good use of consultants”; “we do an excellent job”
71	Good –“respect for each other”; generally our faculty and administration work well with each other”
72	“good work ethic”

While several of the voices from the monastery returned surveys following the instructions included, giving a numerical rank, several chose to answer in a different way, describing how essential chapters in the Rule are implemented and relevant. One respondent lists four essential chapters in the rule and comments on their campus implementation: “Obedience” (RB 5) “in the classic sense of ‘listening’”; “The Good Zeal of Monks” (RB 72) means “having the university respect the abbey’s schedule”; “The Daily Manual Labor” (RB 48) “means having university schedule monks’ classes so as to respect prayer and “The Reception of Guests” (RB 53) means “treating the students as guests.

A second respondent gave lengthy commentary on each of the ten essential chapters and refers to comments as too abstract for the implementation

requested but could provide a “jumping off point.” For “Qualities of the Abbot” (RB 2) and The “Election of an Abbot” (RB 64), the response was “leadership is chosen by a community; leaders act first by example; adaptation to a multiplicity of persons; openness/fatherliness to all.”

For “Summoning the Brothers for Counsel” (RB 3) “all have forums for self-expression: student senate, newspapers, student-faculty committees, surveys—and students see results of same.” “Mutual Obedience” (RB 71) means “respect for all is seen in everything from room arrangements to judicial procedures and signs, places to eat/meet, real listening goes on.” For “Humility” (RB 7) the comments are “people are encouraged to ‘work the program’ (12 steps) and not give up easily; narcissism is faced for what it is and people are helped to grow through ample feedback; mistakes are tolerated.” Concerning “The Good Zeal of Monks” (RB 72), there are “outlets for creativity, input, community-building is in place.” “Distribution of Goods According to Need” (RB 34) is implemented because “needs are recognized and met through services—not all have the same needs (no cookie-cutter approach to programs); individuality encouraged.”

“The Reception of Guests” (RB 53) is implemented on this campus as guests welcomed: receptionists, quick contact with persons indicated; proper and extensive signage; ‘student ambassadors’; attentiveness by all.” For “The Kinds of Monks” (RB 1), the following explanations are offered: “programs to elicit

involvement (vs. spectators or mere judges on outside); stability & follow-through or carry-over of persons: STABILITY.” Of “The Prior of the Monastery” (RB 65), “lower-level staff & students live out with loyalty what is institutional vision; good of all (not personal kingdoms) = supreme.” For the last chapter listed as essential, “Community Rank” (RB 63), this respondent says that “respect takes many forms: *kudos*=regular feature, cheering for sports teams, celebrating arts and outstanding feats; order=important because people are.”

One respondent answered extensively with explanations and “notes citing reasons for my Chapter rankings” which are reprinted in the following table.

Table 5: Individual respondent's explanation for degree of implementation ranking for essential chapters

Pro.	4	Founding "school of the Lord's service . . . with nothing harsh or burdensome"..."but may prompt us to a little strictness." Good academic standards and rules of behavior
1	2	Campus to be an interacting community
2	4	Models for faculty and administrators
3	4	Cooperative action at faculty and student government meetings
4	4	Rules for good study habits and behavior on campus
5	3	Faculty-student cooperation. "God loves a cheerful giver."
6	3	"In a flood of words you shall not avoid sin." Proper reticence in class, residence and on campus
7	4	On being "down to earth" and "for real."
8-20	4	"The family that prays together stays together." The "lay-out" of the psalms and other prayers for the Divine Office is similar to the catalogue listing of college courses and the class schedule. Faculty and students should form a community of learners
21	3	Respect for superiors in faculty-administration relations
23-30	3	Basis for campus discipline: academic "flunk-outs" and readmission, disciplinary dismissal for bad behavior, and readmission
31	3	Respect for campus facilities, such as library holdings, computers, and campus facilities in general
34	3	Concern of faculty for academic abilities of various students
35	3	The responsibility of campus " student workers"
36	3	Concern for "handicapped" students including those inclined to alcoholism and drug addiction
38	3	Responsibility of faculty and students to prepare for classes
39	3	"Take care that your hearts are not weighed down by overindulgence"
40	3	Faculty and administration should "take care lest excess or drunkenness creep in"
42	3	Out of respect for others tone down voice in library, classroom and residence hall
43	2	On coming on time for class
44	3	Campus discipline; residence hall "rules." Expulsion for serious offenses
48	4	Observance of "study hours"; sports and recreation times
52	3	Proper place aids in prayer and also for study as in Library or residence hall room
53	4	"I was a stranger and you welcomed me." The spirit of Benedictine hospitality should be shown on a college campus
55	3	Campus attire. Clothes "set the tone" of the campus or classroom. How about caps in class?
56	3	Hospitality on campus. "the abbot's table" becomes the president's table
57	3	Quality performance by the faculty
58	3	Ensuring academic and social standards for students
59	2	Financial aid to college students
60	3	Selecting qualified, "competent" faculty members
61	3	Judicious admission of students to the college
62	2	Careful admission of older, "re-hab." degree candidates
63	3	Selection of qualified and able faculty by the Rank and Tenure Committee
64	4	Careful selection of top administrators and faculty
65	4	Importance of the Academic Dean, Dean of Student Affairs and Student Government officers
66	4	Importance of campus Communications Office and telephone "switchboard", with competent and well-informed operator
68	3	Need for good "Admission Standards", academic testing and advising during college student's career
70	3	"Never do to another what you would not want done to yourself "
72	3	"They should each try to be the first to show respect to the Other"
73	4	College education should be the beginning of a lifetime of study

ADDITIONAL COMMENTARY

More Voices from the Monastery

Several respondents answered the request for additional information and comments about the chapters which they listed as most essential from the Rule. This final request, utilizing email technology replaced the standard phone or personal interview because of time and cost. These responses are grouped by chapter and follow the order of the chapters in the Rule rather than a ranked order, which has been incorporated elsewhere.

One respondent speaks of the Prologue in this way: “The opening words say a most important thing: Listen. We listen to God in our individual life (true for all, not just Benedictines or the like), but we also listen to our colleagues and especially to students: their presence says the most about what we are to do. And having listened we have to respond. We learn to know what to do, and why we are doing all this—and here, I think, we find the value of tradition. We learn to take the long view. We learn that we’re not just hired for a job, rather we have a profession, and we have a purpose in life.”

Another respondent says that the Prologue is “really a basis for the whole environment . . . The Prologue establishes a listening stance—listening to God, listening to the leadership and listening to all parts of the college or university. At an annual meeting of the Benedictine presidents a couple of years ago, these leaders noted that no Benedictine college or university grew very large—they

decided that the closeness of the community was an essential part of any Benedictine college.”

Of “The Kinds of Monks” (RB 1) one respondent says, “Like it or not, there are some people who come with motives that are not conducive to higher learning. There are ways / channels to define the limits clearly and, in the best of cases, call those with their own agenda to the purpose of the institution. This is done best through persuasion, but in other cases it may lead to separation of the parties.”

“Qualities of the Abbot” (RB 2) elicited the following comments: One respondent said “the qualities of the president are described in this chapter—balanced, understanding, listening etc.” Another respondent tied this chapter with “The Election of an Abbot” (RB 64): “The abbot focuses the community on its common task; he galvanizes the troops and helps articulate a vision. Without leadership there is no common direction; the group dissolves. It’s like sheets flying in the wind. On campuses, people are involved in mentor-like activities, led by both administration as well as older students. A problem of university “community” is the rapid turnover. As a result, it is hard for the constituents to do much long-term thinking. A major problem on college campuses is that it is hard to run into an “adult” (someone over 25, let’s say) between 5:00 pm and 8:00 am. There is a lack of leadership by example for “living a common life.” Is it a wonder that so many bad decisions are made?

A third respondent comments about the election of the abbot: “This applies in a college and in a monastery, in appropriate ways to everyone in a position of responsibility: president, deans, faculty, advisors, coaches, students too (e.g. heads of clubs). One must recognize individuals, their needs and strengths; one must not play favorites; there is a time to take it easy and a time to be firm (but not ruthless). Most of all, you do whatever you’re doing not for your own benefit but for the group.”

“Summoning the Brothers for Counsel” (RB 3) also elicited several responses. One respondent says, “This doesn’t refer to a democracy in a monastery, nor need it so refer in a college. It’s nice to have decision-making power spread around (subsidiary); but it’s essential that everyone involved in a given matter be informed and have a chance to provide input, by some means. On the other hand, if my input doesn’t seem to have much effect, I can’t threaten mutiny.” A second respondent says, “Consensus-building is of the essence of community. Ideas need to be heard, everyone is given an opportunity to make a contribution. The best “solutions” often come from the most surprising sources. Student organizations, especially student senate (or the like) will try to be as inclusive as possible; all strata of learners need to be represented, especially those usually disenfranchised. This feature builds a “we” out of a disparate group of individuals; people learn that what is the best in some theoretical place (utopia) is

considerably altered by this concrete situation and with these people and they . . . need to listen to each other.”

A third respondent says “It is essential that the leaders of the college seek input from all constituents of the college community in planning the future of the institution and in establishing goals. Everyone is capable of having good ideas and is part of the place.”

“Humility” (RB 7) received this comment from a respondent: “This chapter proves the innards of life together. It presupposes that people are willing to WORK toward becoming better people. The 12-step programs for addiction presuppose as much. Humility is closely related to its root from which comes “human” and “humor” as well. All three refer to the down-to-earth-ness of people. No problem is beyond the pale, even on a college campus. This WE can deal with anything, if there is good will and the desire to grow. It is also an antidote to the “terminal uniqueness” of many in late adolescence—no, your issues are quite similar to those of many others before you! Are you willing to deal with them? If so, we’ll work this out together. We’re to develop together a learning culture.”

The next chapter considered by the respondents to the email follow-up questionnaire is “Qualifications of the Monastery Cellarer” (RB 31). One respondent says, “This goes along with stewardship but also calls on the one in power or control to be governed by individual needs. If the answer is “NO” it needs to be given graciously and humbly. The one controlling the funds is not

controlling one's own funds and dispensing them but rather holding the common funds in trust and assuring that wise use is made of them.”

The second respondent groups RB 31 with “The Tools and Goods of the Monastery” (RB 32): “These go together well: not just Plant Directors and AV Coordinators and such need to care about environment, equipment and goods of all kinds: every member, from President to freshman, ought to (learn to) care about the institution. What’s for the use of all has to be treated well by all. A college needs to promote steward-ship (in the generic sense, not in the sense of fund-raising...) sharing, and respect for others who will be using the same facilities and materials.”

Related to these chapters by one respondent is “Distribution of Goods According to Need” (RB 34): “And if this is going to be a place where life skills acquired, one of them is responsible use of goods. Stewarding the use of buildings and resources jumps on the screen. The availability of scholarships and space for activities is carefully monitored. Anyone who can demonstrate a need is a player.”

One respondent gives this comment on “The Sick Brothers” (RB 36): “The provision of the Rule agrees with, and surely goes beyond, the Americans with Disabilities Act. Students and staff with disabilities must not just be dealt with in a legally correct way, but must be enabled to feel a part of the community

(which emphasizes that there must be a community!) This applies to classes, activities, etc., of course but also and primarily to personal relations.”

RB 53 and 61 which both deal with the reception of visitors (guests and visiting monks) are commented on by two respondents. On “The Reception of Guests” and “The Reception of Visiting Monks”, one writes: “I suppose the academic analogue is “guests” and “visiting scholars.” In any case, hospitality is strong in the Benedictine tradition, with roots all the way deep into the Old Testament. Our school observes it by the way we conduct major internal gatherings—they are very sociable and usually begin late because the convener doesn’t want to, or can’t, break up the socializing. Another element that surely must regularly be present is refreshment! We find that it does not have to be “special”: our celebration of academic promotion has a tradition that we serve pie (three kinds) and ice cream.”

A second respondent says of “The Reception of Guests” (RB 53) that “hospitality should be the hallmark of a Benedictine institution with everyone received as Christ—not just a “hello, how are you,” but an acceptance of different ideas and different people.” Of “The Reception of Visiting Monks”, the respondent comments: “receiving strangers as Christ and allowing them to join but if they don’t fit in, they need to be dismissed rather than upset the whole campus. With activists, this is delicate because maybe we need to be made to feel uncomfortable. Benedict would say they were sent for a purpose. He was firmer

on dismissing the grumblers, not those pushing for needed change.” Also on RB 53 “ To events on the college campus (concerts, athletic competitions, parents day, high school debate tourney, . . .) will come people unfamiliar with the place. Provision will be made to make these people feel at home: directions, maps, detail of activities, programs . . . But even more than that, there will be a culture of hospitality so that anyone can be asked directions and not feel he/she is putting someone out.”

“Community Rank” (RB 63) elicited the following response: “After all we are in the process of learning how to live better. In the usual day-to-day operations students and faculty can rub shoulders (always with the respect for persons) and share with each other from their own richness. To ‘pull rank’ is to strike at the possibility of building community. Those who are secure in their desire to nurture and mentor others will not go down that path. Yes, there is some ‘rank’ for certain events because there must be order, never to put another down, least of all a student.”

Of RB 65 one respondent says, “This chapter in itself is not important except that it points out that no one is to set up a little fiefdom apart from the main thrust of the institution. It harks back to #1 (The Kinds of Monks) above. To have people working at cross-purposes serves no one. The prior is one who serves. On campuses, students, staff and faculty all need to adopt the attitude of serving from

their particular position. When they do this, good things happen – and distinctions get lost.”

Two respondents commented on “Mutual Obedience” (RB 71). One comments “mutual obedience means seeking to have a real community environment, meeting each other’s needs as far as possible.” Another comments, “That ‘listening’ is of the essence of community life. Without it, it is hard to conceive of life together. While leadership is a key concept, the respect for persons that this chapter talks about provides the foundation for leadership to function. And it is ‘mutual’—it runs in all directions. No military chain-of-command type hierarchy can create a brotherhood. On a practical level the institution will encourage mentor-like relationships. The distinction of frosh/soph/junior/senior may be useful in the academic affairs, but nowhere else is it to have much importance. Your status in the graduation ladder has little importance for campus life. Wisdom is much more important.”

Of “The Good Zeal of Monks” (RB 72), one respondent said “There is often much enthusiasm on college campuses, no end to energy. The problem is that much of it is misdirected. When motivation can be channeled (and there are competitions and games and dances and good fun), these can serve to create an ambience which promotes ‘learning’ –not in some narrow book sense but in life skills that never go out of fashion.” One respondent compares the good zeal of monks to “always striving for the common goal of the college”. Another

compares this chapter with the qualifications of the monastery cellarer and the tools and goods of the monastery in that all call for a “spirit of ownership: ‘This is my school.’ No one can be involved in every aspect of an institution, college or monastery, but everyone should feel a desire to be involved wherever they can contribute and a willingness to be ‘stretched’ by the needs of a situation or the call of a colleague. A college needs to model this for each generation of students.”

Having listed “This Rule only a Beginning of Perfection”(RB 73) as one of the most essential chapters, this respondent said, “Academic work has its own call to perfection—within the profession, but also for the person as such. This precludes stagnation or functioning in a rut. Instead, we would speak of lifelong learning (a phrase we use; perhaps many schools do), new programs as we recognize new needs, and no feeling of coasting—this may apply especially to faculty.”

SUMMARY

To summarize this part of the survey process, some observations may be made regarding the respondents’ choice of chapters for additional commentary. To those respondents who indicated a willingness to make further comments, an individual email was sent listing the most essential chapters ranked in the degree of relevance section and asking for further comments on the application of these concepts to the higher education community.

So this method provided a degree of individuation as well as soliciting additional information. Respondents did comment on those chapters that had received the high rankings and were thus considered most essential in the initial survey including the Prologue, Qualities of the Abbot (RB 2) [combined with The Election of the Abbot (RB 64) by one respondent], Summoning the Brothers for Counsel (RB 3), Humility (RB 7), Reception of Guests (RB 53) [combined by one respondent with the Reception of Visiting Monks (RB 61)], Mutual Obedience (RB 71) and the Good Zeal of Monks (RB 72).

Of these, the chapter chosen by the most respondents to the email request was Summoning the Brothers for Counsel with three commenting and Qualities of the Abbot with three sets of comments. The Prologue and Mutual Obedience had two and the others named above one respondent commenting.

The remaining chapters on which respondents chose to provide additional comments provide a more idiosyncratic list. Although they are listed among the essential and very relevant chapters from the survey results, they are not among the top chapters listed as most essential. One way to look at these chapters is by dividing them into related groups of chapters. One grouping is the chapters which describe other “management” offices in the monastery in addition to the abbot: Qualifications of the Monastery Cellarer (RB 31) and the Prior of the Monastery (RB 65). Another grouping is The Kinds of Monks (RB 1), Community Rank (RB 63) and The Sick Brothers (RB 36), which pertain to the monks in the

monastery. The others relate to the management of the monastery's resources and services: Tools and Goods of the Monastery (32), Tools for Good Works (31) and Distribution of Goods According to Need (34)).

This chapter provides insight into some perceptions of the Rule of St. Benedict among leaders in several communities of members of the Order. Survey findings present the respondents' perceptions of those parts of the Rule **essential** to maintaining a sense of community and the **ranking** among those believed to be essential. Also discussed in this chapter are respondents' evaluations of the **relevance** of essential chapters to contemporary higher education and the degree to which they believe precepts of the Rule are congruent with contemporary thought as evidenced by **implementation** in their institutions. Chapter Six follows with similar perceptions of individuals and groups interviewed on one Benedictine university campus. Chapter Seven will summarize both sets of findings and suggest an answer to the primary question asked at the outset of this study: Is the monastic model still applicable in the higher education setting?

CHAPTER SIX: SITE VISIT FINDINGS BENEDICTINES ON VALUES

OVERVIEW

This chapter presents the findings collected from a site visit to Benedictine University and provides a rationale for the site visit to verify the results of the initial survey. This survey sought to determine the essentialness and rankings of Rule chapters as they address maintaining the sense of community, as well as assess the extent to which the essential chapters were congruent with, relevant to and implemented in various institutions. Descriptions of the site visit setting and of Benedictine University's approach to education including institutional statements about mission, character, and relationship to Catholic tradition and Benedictine heritage are also included. The chapter continues with the onsite interview plan as well as rankings and commentary from interviewees including faculty, Benedictines and students. The chapter concludes with findings from the group and individual interviews, the derivation of Benedictine values statements used at the University and a description of a seminar class created there to transmit Benedictine values.

RATIONALE FOR SITE VISIT

In the first parts of this study, Benedictines in higher education were surveyed to assess their priorities from the Rule of St. Benedict and its implementation in their practice as educators. Benedict's Rule attributed to

Benedict of Nursia (c. 480-547) was intended to set forth rules or guidelines for the organization and administration of monasteries. Although some of the directions found in chapters of the Rule may seem obsolete or irrelevant in contemporary higher education settings, such as “The Sleeping Arrangements for Monks” which advised that monks should sleep fully clothed and girded with belts and cords but without their knives (RB 22.5) and “The Manner of Reproving Boys” which provided for subjecting them to “severe fasts or . . . sharp strokes so that they may be healed” (RB 30.1), there are, however, other parts of the Rule that people find useful even today. In fact, questions of contemporary resonance of the 1500-year-old Rule which prompted this study were addressed in the initial survey sent to a number of current and former faculty and administrators in Benedictine colleges and universities which asked which parts of the Rule they found to be helpful in this 21st century. A version of these questions was to be addressed to the participants in the site interview as well.

SETTING FOR SITE VISIT

In an earlier chapter, it was pointed out that decision was made to conduct the site visit at Benedictine University, mainly because of that university’s institutional commitment to transmit Benedictine values in a structured way. In fact as one drives into the main entrance for Benedictine University, one encounters dramatic red banners suspended from light poles and lettered with six Benedictine values in Latin: *Traditio et Regula* (documented and lived

experience); *Stabilitas* (commitment to this community and this place); *Conversatio* (fidelity/openness to change and growth); *Obedientia* (listening to others/giving over self in trust); *Ora et Labora* (integration and balance of interior and exterior life); *Hospilitas* (openness to those who come).

Benedictine University is located in Lisle, Illinois and was founded in 1887 in Chicago as St. Procopius College, and relocated to Lisle in 1901. Recent website statistics list the enrollment as 2,000 undergraduate students and 1000 graduate students. The faculty numbered eighty-five full-time and 125 adjunct members. The institution offers four undergraduate degrees and seven graduate degrees including a Doctor of Philosophy. The undergraduate program consists of forty academic majors, twelve pre-professional education programs and eleven undergraduate teacher education programs (Benedictine University Catalog 2001-2003, 14).

Benedictine University belongs to the Association of Benedictine Colleges and Universities. Member institutions in the United States excluding seminaries are Benedictine University, Belmont Abbey College, Benedictine College, College of St. Benedict, College of St. Scholastica, Mount Marty College, Saint Anselm College, Saint Gregory College, Saint John's University in Minnesota, Saint Leo College, Saint Martin's College, Saint Vincent College and University of Mary.

BENEDICTINE UNIVERSITY’S APPROACH TO EDUCATION

The university publishes several statements of its mission, values and vision. A recent publication is titled *Benedictine University: Informing today-transforming tomorrow* and provides useful background information about how the University articulates its unique approach to education. In this section titled “A Benedictine institution built on Catholic Values since 1887,” the approach to education at the university is divided into four areas which are summarized below:

Mission

The statement of Mission says that Benedictine University dedicates itself to the education of undergraduate and graduate students from “diverse ethnic, racial and religious backgrounds. The academic community is “committed to liberal arts and professional education—distinguished and guided by its Roman Catholic tradition and Benedictine heritage, and as such the University prepares its students for a lifetime as active, informed and responsible citizens and leaders in the world community”

Character

The Character of the University: “Benedictine University fulfills its commitment to the liberal arts, teacher education and professional programs through excellence in teaching and interaction between students and faculty members. A liberal arts core prepares all undergraduate students to participate fully in a diverse and

dynamic society—balancing their rights and duties as individuals with the demands of the common good. Professional education at the undergraduate and graduate levels builds on the liberal arts background of students and is multidisciplinary in nature and prepares graduates for roles of leadership and social responsibility.”

Catholic Tradition

The University sees itself as “guided by the Roman Catholic tradition which fosters a dialogue between religious and secular cultures while promoting ecumenical and multicultural understanding. The education is “designed to broaden and deepen a person’s vision of reality, to help all understand the dignity and uniqueness of each human person and at the same time to place and emphasis upon the demands of freedom and social responsibility. In this environment, religious faith and science are both directed toward the pursuit of truth, and both are strengthened through research and study. Central to the University’s educational tradition is the rigorous investigation of questions that deal with the ultimate purpose of life.”

Benedictine Heritage

The University is “grounded in the spirit of the founders who based their lives and work on St. Benedict’s *Rule for Monks*, written in the early sixth century. Benedictine University builds its educational life and efforts on the same values that Benedictine men and women espouse”

- A search for God by oneself and with others
- A tradition of hospitality
- An appreciation for living and working in community
- A concern for the development of each person
- An emphasis on a life lived in balance
- A dedication to responsible stewardship of all things
- A commitment to academic excellence

“Central to the Benedictine tradition is the celebration of community as a gathering of people who share a commitment to a common mission. The University strives to develop an academic community that supports each person in the pursuit of knowledge and personal development. This undertaking will be achieved through a life enriched by the collegiate community in which the individual’s interest is tempered by concern for the common good.”

INTERVIEW PARTICIPANTS

The Benedictine University website was used to obtain the names of members of the Order of St. Benedict who were affiliated with the University. An email invitation requesting their participation was sent in advance of the visit to nine names found in the online directory. Of these, several were no longer employed as faculty or staff and so four were available for interviews. Additional interviews with seven students, two lay faculty members and a staff member were arranged onsite. Benedictines who responded to the email invitation received an

interview guide in advance. For practical reasons, the interview guides were adapted to include a shorter list of essential chapters for the interviewees to rank as most relevant as well as suggested guideline for areas of implementation (Appendices C, D & E).

The Benedictines interviewed held both faculty and staff or administrative titles. All of the participants, except three of the Benedictines, were all directly involved in the Humanities 101 course. This course, The First Year Seminar or Humanities 101, is described as introducing “students to Benedictine University and its mission of higher learning grounded in the liberal arts and guided by its Benedictine heritage and Catholic tradition.” The theme of Person in Community unites the sequence of courses.

The Cultural Heritage Series includes four courses covering successive periods in history: The Mediterranean World, The Baptism of Europe, Converging Hemispheres and the Contemporary World. The catalog describes these courses as “highlighting the development of western civilization with an historical approach but drawing on the resources of the Catholic and Benedictine traditions, with components of human thought and expression emphasized throughout the series, including religion, philosophy, art, music, literature, social institutions and approach to nature.” (Benedictine University Catalog 2001-2003, 35)

INTERVIEWEES RANKINGS AND COMMENTARY ON RELEVANCE AND IMPLEMENTATION

Commentary by Lay Faculty on Ranked Chapters

Among the lay faculty the most essential chapter was the Prologue and from it the idea of “Listen.” The first phrase of the Prologue “listen with the ear of your heart” was a resonant idea for each, though the kinds of listening involved different ideas for each respondent. One mentioned that the advice to listen is given in “many books and journals which recommend that to handle quarrels and disagreements, first listen to what the person is really saying since often people are looking for someone to hear them out, to hear exactly what they are saying and what they aren’t saying, to sift through the emotional stuff to what is really going on here.” For another, listen means attentiveness to the inner voice, “a kind of divine consciousness, but also listening to one’s fellow man in every way that one communicates—listening involves obedience and humility.” Another explores with students what listening really means and what it means in everyday terms.

Humility was also mentioned as essential. The concept of how challenging this concept can be for students in a class was mentioned. One professor noted that the reading of McQuiston’s Twelve Stages of Humility is always a strong textual element in the course. Students grapple with the question “How is this (humility) possible in today’s culture? What does this really mean and is this realistic to anticipate that people can do this?”

In addition, the lay faculty all mentioned two of the values derived from the Rule: Balance and Community. One mentioned Silence and Honoring the Everyday.

Additional Faculty Comments by Chapter

The Prologue

One respondent comments, “As we read the countercultural path, an idea that’s come up particularly with students the idea of silence. We’ve had any number of discussions. Students concur that silence is not this boring thing; it’s that suddenly they have to live within themselves; it’s their own mind they have to listen to. There’s something nerve-wracking about that, but you have to have certain self-confidence, a certain poise to enjoy that kind of silence. Always having some kind of sound is trying to block out things. I think academics generally don’t have a problem with silence, those quiet times for reading or reflection or writing, but it’s clearly countercultural, and I see it in raising my own family. For students, there so much in their environment given to them in terms of the physical environment that they pick and choose to shape their environment, so to ask them to relinquish this voluntarily and go into silence is something of a challenge to them.”

Another respondent says “The Rule is a great guide for living, but the most important is probably the first word in the Prologue- *listen*. I think De Waal articulates pretty well that this means the inner voice I’m listening for, kind of a

divine consciousness. But ‘listen’ means also listening to your fellow man in every way that one communicates and that ‘listening’ involves obedience, humility and so forth.”

Chapter 7- Humility

A faculty member comments, “Chapter 7 is critical, something that you can wrap your hands around, something that students get invested in as a challenge. It’s something that students grapple with. [They need to ask] How this [Humility] is possible in today’s culture? What does this really mean and is this realistic to anticipate that people can do this? I have found that part of the rule is critical for me. That for me has been something else.”

Chapter 53- The Reception of Guests

A staff member comments on hospitality: “How we approach students in this unit individually and as a unit is the idea of hospitality. We really try to live that out here, at least in this unit, and [it determine] how we function. We’re very much a team; we’re not siloed and it’s not just about welcoming them but serving them well whatever their needs may be. We try to live that out here. Well, it’s just even down to the secretary having a dish of candy. We used to have a lot of food in the days when the budget wasn’t so tight. Students stop in here just for candy and to say hello, even when they have no function in being here. They know its here. We try to outreach that way. In the first week of the semester or the week of

exams, sustenance, a sense of nourishment, establishes a connection a need for conversation, and something simple like food does that.”

Commentary on Ranked Chapters by Benedictines

The Benedictines also mentioned Humility as a key chapter in informing their work on campus. The role of the abbot was also mentioned as were the values of Community, Stability, the Spirit of Hospitality, and Respect for Persons. As a group, the Benedictines mentioned more individual chapters but also focused on the uniquely Benedictine values as they differentiated them from Catholic or Christian values.

Additional Comments from Benedictines

Chapter 6-The Role of the Abbot

An interviewee comments on the role of the abbot as it applies to being the chair of the department: where [one] needs to let people know that ‘I am the chair and I’ll make the decision but I’m interested in your advice and ideas.’ The role of the abbot also applies in the classroom where “students want to debate a point or argue on a test . . . in the last analysis I’ll say ‘this is it, I’ve made a decision’ and ‘I’m not going to argue anymore.’” This also applies to “my relations with my superiors here on campus (the president and the vice-president), I have to respect their opinion, but I hope they consult with their counsel and their various committees before they make a decision. “The *paterfamilias* is the model:

‘concerned’ but willing to say ‘this is the way it is or this is the way it’s going to be.’”

Chapter 3 -Summoning the Brothers for Counsel

One Benedictine comments, “The idea of counsel of ‘calling everyone around’ [is exemplified] in the senior cabinet. In the cabinet the one that has to “live with the decision” as having gotten advice and made the decision. The idea of having meetings and letting everyone express their opinion is important so that “everybody has a chance to express what their ideas about our future growth.”

Another explains, “What St. Benedict says about the chapter when it meets to decide about some issue is that everybody should be heard because it may mean that the Holy Spirit is speaking to the youngest. And so then nobody has a corner on the truth. The administration [is less inclined to take that route]. They have to make decisions and things have to get done and they think that faculty can just take an interminable amount of time to consider any question and yet to me it’s just part of appropriate manifestation of the intellectual life of the community that things be discussed and shared and thought about, that people feel free to react and come up with something that really represents a consensus.”

Chapter 7-Humility

On this chapter a respondent comments, “In dealing with faculty, the humility aspect is important; I try to talk with them everyday just to see how they are doing, just to maintain an *esprit d’corps*. That relates the Rule to the idea of

family (maybe we overwork the family aspect) or the idea of community. There has been an increase in numbers of students from Afghanistan and India, who are not used to the “Roman collar or Roman Catholicism,” who tend to hold back and seem hesitant compared to the “Southside Chicago Irish and Polish.” So “an important part of my role here in the department with both faculty and students is that aspect of humility: making them comfortable, being concerned about them and showing a value for their worth, their importance.”

Another adds, “What Benedict has to say about humility is very congenial for the intellectual life. If you’re concerned with self-promotion, you’re not working for a common cause. There’s the collegiality but the important thing is that the work is done well and everybody contributes what he can. But the idea shouldn’t be who is going to get credit for it. Commitment to the cause and the good that it can effect is the idea. I would say that there’s a great spirit among the faculty of collaboration, respect for one another. When there are meetings within the discipline, there’s very little grandstanding, few prima donnas.

Chapter 53- The Reception of Guests

A Benedictine comments, “We work to have a polite, warm atmosphere” by asking of everyone, ‘How are you, can I show you around, do you have any questions?’”

Commentary on Ranked Chapters by Students

The students mentioned three chapters as most essential: Good Zeal of Monks, Reception of Guests, and the Role of the Abbot. Their choices were markedly different from the faculty and staff choices. The Prologue and Mutual Obedience were also listed. The connections they made were to the function of leadership and followership as well as the treatment they received entering the University and were aware of on campus (Hospitality). One student connected the concept of community: the appropriate behavior and function of leadership in the making of decisions and asking for counsel as well as the function of the individual in the community as good zeal and mutual obedience. Although the students did not list Humility as a key chapter, they had a lively discussion on humility and competition and the importance of listening (as in the sense of being obedient as well as listening ‘with the ear of the heart’) in maintaining healthy relationships. The value of balance and silence were also mentioned.

Additional Student Comments on Selected Chapters

The Prologue

A student comments, “And when you look in the Prologue, one of the first sentences is listen with the ear of your heart. We talked about that for a great deal of time in class, so this idea is essential in order for the community or any relationship to be successful. In the wife-husband relationship you need to have “listening with the ear of your heart, for parent-child relationship, friend, boss-

worker relationship you need to listen with the ear of your heart. [This is] good advice for all people of religious faith, even though I don't subscribe to the Benedictine way."

For another, the interpretation of the Prologues' definition of listening meant obedience which is "a more appropriate word, describing the quality of Benedict is going for in the Prologue. Listen with the ear of your heart, listen to the abbot. [My] Marine Corps training is really applicable to this, I think, but really applicable to any community. When the community has a common mission, everyone [has to be] on the same page, because the leader, by virtue of his seniority or ability, is in charge. I think that Benedict in the case was describing the monastic community. They all have this common mission of trying to find God, while economically supporting themselves.

The abbot, as described in other chapters, has a great deal of responsibility surrounding this as far as who does what work etc. and if the missions he designates for each of the brothers to carry out aren't accomplished, that detracts or completely destroys that mission. The monks will not be capable of functioning coherently as a unit and not be able to, in a group sense, find God together and they may or may not be economically able to support themselves. They may not want to go out and weed the fields or what have you, but it needs to get done and obedience, I think, is a key there."

A student comments: “When it comes to husband/wife relationship, there’s a very symbolic relationship. The center of your life is your husband or your wife, so without listening with your heart, that relationship will break down. All your faults will eventually annoy your companion and will break down the relationship, and that’s how this society allows relationships to be breaking down. If this very simple factor in our life was established by every member of our society in this nation, we would be in a lot better state, we would have less depression and fewer divorces; all these things are results of this root value. If we really listened with our hearts, a lot of the situations in this society would be a lot better as far as relationships are concerned.”

Another comments, “I think one thing that has been stressed, I’ve gone through Catholic schools my whole life , one thing that’s stressed a lot, at least in my classes, was to distinguish the difference between listening and hearing. You listen and a lot of people will say that they listen to somebody and hear what they say, but they don’t take it to their heart. So listening with your heart would be the listening part of it. Anytime you listen to someone who is close to you, you take what they say and you listen to it and figure out what you can do to help them or what you can do to play a part in their life. I think that’s a big part of listening with your heart, not just hearing what people say but taking into account what they are trying to say. They may not actually say it but what they are trying say is important. Most things like suicide come into play here, like people they reach out

and they ask for help and it may not be in words, but you have to be listening and seeing that, and I think that's a big part of listening.”

Another associates this concept with a career as a psychotherapist or psychologist, where one would be called upon “to actually sit down and listen and hear these people with their pains” and listen to “what they've gone through,” then to “try to put it in my perspective and not really give them a diagnosis but listen to what they have to say with my heart and help them that way.” This is a problem today with parents and children. According to many studies, “children come and just want five minutes of attention from their parents. Children come straight from day care and to the house and television where they have no point of interaction or anyone to actually listen to their day. I think if we could take seriously what listen means: if every parent could give their child ten minutes of their day, every child would have that listening ability and the world would be a better place.”

Another recalls a movie called *Shallow Hal* because “the point of the movie is that the eyes and ears see and hear what the heart tells them to. People today are almost afraid to see and hear what their heart tells them because so many people get hurt in relationships. The connection and communication aren't there. It's unusual to live by what your heart tells you, your true feelings are something you can't bring out because you're afraid to or you're afraid people are not going to accept you. So people shy away from saying their true feelings and

letting their emotions out and that's what happens with suicide, people don't get their true feelings out, it stays in them and gets bottled up."

Chapter 2- The Role of the Abbot

Commenting on this chapter a student recalls Thanksgiving and Christmas Dinner, where "all the teachers, even the president of the school are up serving us food. I think that's a good thing to see, and this week they have snacks for us in the library and the teachers are up there giving us snacks late at night." Another associated the qualities of the abbot as "there is a leader and sometimes there is always going to be somebody above you and you can't be the best at everything in college. You have to let others show you the way and the better path."

Chapter 3: Summoning the Brothers to Counsel

Another student explains that the chapter says that "leaders are not what make a community great; it's the individuals in the community. So the leader is only the central figure of the community and he speaks for the community. So in order to speak for the community, he needs to know what the community asks for. So leadership needs advising from the community members."

Chapter 7- Humility

One student recalled that the professor's suggestion that "a very important thing we should do everyday is just take an hour of our day. Maybe that seems to much for the people with very busy schedules, but [taking] an hour a day just to stay silent and really think about problems, your situation, what you'd do about,

stay settled is important. It's very fundamental in psychological development. We wouldn't need psychologists and psychiatrists, because there could be self-diagnosis, self-treatment. I think that would be a very fundamental thing for our health, if we practiced silence and contemplation."

Another commented on a class project: to go to a place and sit down for thirty minutes and just think, which proved to be "one of the toughest things" the student had done in a very long time. This student continues, "The first things I thought about were 'What I am going to wear tomorrow? Who am I going to see?'" But then the next time, things came in that I had really blocked off, things that I really didn't want to think about, really negative things. After this project, I sat down and thought 'Why do I have all this stuff bottled in?'" So I think if I would just sit down and let things come through, it would make me as a person open up. And I'd be less stressful."

Another comments," The next thing that I thought was a big thing for my life was humility because I do realize that God gave me certain gifts: such as athletics, and I'm a relatively smart person, so to be humble and accept what's been given you and do what you can with what God has given you is something I've learned throughout the years."

Several students commented on the difference between humility and competition. One notes that they can coexist. One can be competitive and at the same time humble. One can work to be the best. One student added, "But

difference is, that if you feel that you are the best and act as though you're the best and have a different behavior because of this competition, that's when humility is being neglected."

Another comments: "I believe there is a contradictory nature between humility and competition. Not totally contradictory, they can coexist. However, I think, in the context that Benedict describes humility, which is a monastic setting, it's a perfectly good quality to have. But in a secular, capitalist setting, that kind of humility, to the extent Benedict described, is not a quality [to be] taken literally. However, I do believe certain aspects of it are really useful. You can't walk around looking down your nose at people. It's not a way to build community; it's not a way to get respect. So I think in that aspect, humility is useful. But as far as looking at the ground, basically believing you're lower than nothing as he described, in today's community for a nonmonastic individual, those ideas are of limited use."

Another says, "I think one of the parts of humility is just admitting your faults to someone else. Being honest and up front, really centered in your humanness is part of humility."

A student points out, "In sports, [basketball] if I can't drill with my left hand then I'm never going to get better, but if I admit that I have a fault, I practice and practice and get better. In the business world, if you're not good at public speaking and you need to make a big speech in front of your boss, you work and

work on your speaking and you become a better speaker and you get that job promotion.”

Another adds to the comments about competition and humility coexisting, “I’m in some higher level classes and I have a lot of friends who are really smart and playing sports at this level, most everybody is quite good at what they do. And one thing that makes the best people better than other people is that they are competitive but they have humility also.”

Chapter 53- Reception of Guests

A student comments: “I think the Rule applies to a lot of different things, everyday life and respecting others. When you met new people on the first day of school, nobody knew anybody. When you meet people, you receive them like you receive Christ. You just meet them and you are nice to them and they are nice to you. Just works out.” Another recalls: “The first day we were here, we had to go around and shake everyone else’s hand. That shows a good quality to have. Just to go out and say hi to people.”

Chapter 71- Obedience

Commenting on Mutual Obedience a student says, “I felt that with sports, playing on a team and being a freshman, I realized in the first couple of days that the leaders are the seniors and they are the guys who really set the example. So obedience there is that you respect your teammates, just like in the classroom where you respect the teacher. They’ll respect you and I feel that’s a huge part of

life because if you don't have respect for others, they are not going to show you any."

Chapter 72- Good Zeal of Monks

One student comments: "For any society or community to be successful, the individuals in the community (person in community), each individual needs to work for a positive change in that community or that society. So the book talks about the characteristics of each individual and then the characteristics of the relationship of the individuals (mutual obedience and humility)."

Chapter 73- This Rule only a Beginning of Perfection

There were no comments on this chapter from any of the respondents in the interviews.

SUMMARY OF INTERVIEW FINDINGS

As stated earlier, in the initial survey results (Chapter 5) what emerged was a list of chapters from the Rule of St. Benedict considered to be essential to maintaining higher education community. Prior to the analysis of the patterns of attitudes found in the interview comments and based on intuitive judgment, the assumption was made that the procedural chapters with an obvious application to university life as in governance (the role of the abbot) and hospitality (implications for inclusivity) would be the chapters noted as essential. Indeed almost all the respondents noted The Prologue (listening) and behavioral chapters such as Humility as the key chapters.

The informal rankings of the all these interview groups give a sense of relative importance of the chapters in the Rule among all respondents: lay faculty, vowed religious and students. The overall rankings of the combined group rank the highest chapters as Humility (RB 7) and the Prologue. The chapters on Mutual Obedience, the Role of the Abbot, and Good Zeal of Monks were ranked higher by students. The final chapter, This Rule Only a Beginning (RB 73) was not mentioned by anyone (although it was ranked higher in the first survey). The comments in the preceding section were chosen to illustrate the ranked chapters. Additional interview comments may be found in Appendix F.

Perhaps one of the most interesting findings, gleaned from the visit to Benedictine University, is that the transmission of Benedictine Values here has been accomplished through the abstraction and consolidation of the parts of the Rule into a series of values statements which represent the essence of the teachings. Although the Rule of St. Benedict in its entirety is used as a text in the Humanities 101 course, the shorter version of the values is used to promote the University's distinct character, as one of the institutional brochures quoted earlier demonstrates.

BENEDICTINE VALUES STATEMENTS

The focus of this study has been on the actual text of The Rule of St Benedict and references were made to individual chapters of the Rule in the first survey. Yet the transmission of Benedictine values at Benedictine University has

relied on the digesting of the seventy-three chapters of the Rule into generally six values. However the Interview Guide for the second phase of this study proposed the discussion of Rule chapters as they were listed in the original survey as opposed to the list of values used widely at Benedictine University.

Since the lay faculty at the University had all been involved in the teaching of the Humanities Course, they had familiarity with the text of the Rule. The Benedictines, of course, had a lifetime of lived experience as well as study of the Rule. The students had studied the Rule as a text in the course. Had this not been the case, most on this campus would at least be familiar with the values distilled from the Rule.

Linking Rule of St. Benedict Chapters and Values Statements

There is no contemporary definitive list of values derived from the Rule. Even at Benedictine University, one might encounter several lists of values including the Latin list which was mentioned at the beginning of the chapter, the list from Benedictine Heritage publication also found in the seminar text, and a list of thirty values found in the *Benedictine Moment*, a supplemental text for the course.

A Digest of Values Reflected in the Rule of St. Benedict

Since most of the promotional material used at Benedictine University focuses on the foundational values derived from the Rule and not the Rule itself, the following is a list of the eleven Benedictine values found in the Rule with the

references to the individual chapters. This list and commentary was prepared by Fr. David Turner for use in the seminar class and the material in quotes is from the Rule of St. Benedict:

- Awareness of God (“Search for God”)

To search for God not in the abstract but in the ordinary events of every day.

“We believe the divine presence is everywhere.” (RB 19:1)

- Living in Community

To become fully who we are by our relationship with others.

“All things should be the common possession of all.” (RB 33:6)

- The Dignity of Work

To appreciate the dignity of work in God’s world.

“When they live by the labor of their hands . . . “(RB 48:8)

- Hospitality

To offer warmth, acceptance, and joy in welcoming others.

“Let all guests be received as Christ.” (RB 53:8)

- Justice

To work toward a just order in our immediate environment and in the larger society.

“So that in all things God may be glorified.” (RB 57:9)

- Listening

To hear keenly and sensitively the voices of persons and all created beings.

“Listen . . . with the ear of your heart.” (RB Prologue: 1)

- Moderation (“Life lived in balance”)

To be content with living simply and finding balance in work, prayer, study and leisure.

“All things are to be done with moderation.” (RB 48:9)

- Peace

To strive for peace on all levels: with self, with others, and with God.

“Let peace be your quest and aim.” (RB Prologue: 17)

- Respect for Persons

To respect each person regardless of class, background, educational level, or professional skill.

“No one is to pursue what he judges better for himself, but instead what he judges better for someone else.” (RB 72:7)

- Stability

To cultivate rootedness and a shared sense of mission.

“If he promises perseverance in his stability” (RB 58:11)

- Stewardship

To appreciate and care lovingly for all the goods of both the place and the earth.

“He will regard all utensils and goods of the monastery as sacred vessels of the altar.” (RB 31:10)

Another version of these digested values appears in a Benedictine University promotional brochure:

- A search for God by oneself and with others,
- A tradition of hospitality
- An appreciation for living and working in community
- A concern for the development of each person
- An emphasis on a life lived in balance
- And a dedication to responsible stewardship of the earth

In summary, the findings for the second phase of the study have been described in Chapter Six as results from interviews conducted onsite at Benedictine University. Although the nature of a qualitative study and the small numbers of respondents make it difficult to make a definitive statement, the findings clearly support the idea that the monastic culture model as expressed in the Role of St. Benedict is applicable in the contemporary higher education setting. In fact, at Benedictine University it is warmly received and embraced. The following chapter summarizes the findings from both phases of the study and presents conclusions based on those findings.

CHAPTER SEVEN: SUMMARY OF FINDINGS

OVERVIEW

The purpose of this chapter is to provide summarizing commentary on the reflections of Benedictine educators and students as they consider applicability of the Rule of St. Benedict to the higher education community. The chapter sections present the findings as related to the guiding questions for the study. The first of the guiding questions requested the participants to designate the individual chapters of the Rule of St Benedict considered to be essential in maintaining a sense of community, then to rank as most relevant those chapters deemed essential, and finally to consider the degree of implementation on their campuses, and therefore congruence, for precepts from the Rule's chapters. The findings related to the additional study questions consider the actual success of the transmission of Benedictine values and ultimately the applicability of the monastic model for culture in higher education.

SUMMARY OF FINDINGS

The original design of this study focused on the attitudes of Benedictines in higher education regarding the transferability of precepts found in the chapters of the Rule of St. Benedict to their practice as educators in building learning communities on their campuses. In a mailed survey, they were asked which chapters of the lengthy document they found most essential to this endeavor, to

rank those chapters and to determine the relationship of the ranked chapters to implementation on campus. Respondents who indicated their willingness to give additional information were asked to comment further on their rankings.

The results of that survey, which seemed disappointingly small numerically, no doubt reflect a decline in the presence of Benedictines in faculty and staff positions, a result of their diminishing presence in monasteries. To buttress the survey findings, interviews were conducted at Benedictine University, which provided more extensive information about campus implementation from a broader set of respondents.

GUIDING QUESTIONS FOR STUDY

What chapters (precepts) of the Rule of St. Benedict do respondents feel are most essential and applicable to maintaining a sense of community in higher education settings?

Selected as essential to the building of community in higher education and relevant to the twenty-first century, the following chapters of the Rule of St Benedict (see also Chapter 5) were listed by survey respondents. Here they are listed in descending order by the highest number **of essential designations**. Two chapters are listed together if they had the same number of essential designations (numbers of essential designations ranged from 11 to 1).

- Qualities of the Abbot (RB 2); The Good Zeal of Monks (RB 72)
- The Reception of Guests (RB 53)
- Summoning the Brothers for Counsel (RB 3); Mutual Obedience (RB 71)

- Prologue; Humility (RB 7); This Rule Only a Beginning (RB 73)
- Tools for Good Works (RB 4); Obedience (RB 5); The Election of an Abbot (RB 64)
- Qualifications of the Monastery Cellarer (RB 31); The Sick Brothers (RB 36); The Daily Manual Labor (RB 48); The Prior of the Monastery (RB 65)
- Qualities of the Abbot (RB 2); The Tools and Goods of the Monastery (RB 32); The Oratory of the Monastery (RB 52); The Reception of Visiting Monks (RB 61)
- pertaining to the Divine Office (RB 8-20); The Deans of the Monastery (RB 21); Distribution of Goods According to Need (RB 34); The Elderly and Children (RB 37); The Artisans of the Monastery (RB 57); Community Rank (RB 63); The Porter of the Monastery (RB 66); Assignment of Impossible Tasks to a Brother (RB 68); Presumption of Defending Another in the Monastery (RB 69); Presumption of Striking Another Monk at Will (RB 70)

Of the chapters of the Rule of St. Benedict deemed essential, how would the respondents rank those selected essential chapters?

The following lists in descending order those chapters which were listed most frequently by individual respondents in ranking, as to degree of relevance, their top ten chapters designated as essential. Several chapters [Reception of

Guests (RB 53), Good Zeal of Monks (RB 72), and Mutual Obedience (RB 7)] appeared in two degree of relevance rankings, so the chapter is listed for the higher rank and not for the lower rank so as to eliminate duplication.

- The Reception of Guests (RB 53)
- Qualities of the Abbot (RB 2)
- Summoning the Brothers for Counsel (RB 3)
- Mutual Obedience (RB 71)
- The Tools for Good Works (RB 4)
- Humility (RB 7)
- Prologue (RB Pro)
- Obedience (RB 5)
- Distribution of Goods According to Need (RB 34)
- The Daily Manual Labor (RB 48)
- This Rule Only a Beginning of Perfection (RB 73)
- Qualifications of the Monastery Cellarer (RB 31)
- The Sick Brothers (RB 36)
- The Election of an Abbot (RB 64).

The preceding lists of chapters from the Rule of St. Benedict were found in the survey and the onsite interviews to be the most essential and relevant chapters containing information applicable to maintaining healthy campus

communities. A brief summary statement of their contemporary value for many settings including higher education institutions may be useful at this point: the good zeal of monks (mutual respect), The qualities of the abbot (culture of service not power), the reception of guests (hospitality and inclusivity), obedience (compliance), summoning the brothers for counsel (consensual decision-making), humility (no pretense or arrogance), the prologue (attentive listening) and this rule only a beginning of perfection (commitment to lifelong learning). Additional comments on these chapters by contemporary interpreters can be found in Appendix G.

Based on perceptions of campus implementation of the chapters deemed essential, to what extent are practices at Benedictine higher education institutions perceived by respondents to be congruent with the Rule of St. Benedict?

When one compares the chapters marked as most relevant in the degree of relevance section with those chapters listed in the degree of implementation section, some interesting observations may be made, keeping in mind that these conclusions do not necessarily indicate whether or not the institutional practice is congruent with the Rule but are perceptions of implementation by members of the community which may suggest congruence of the chapter precepts with actual practice.

In considering which chapters from the Rule of St. Benedict to verify in the site visit interviews at Benedictine University, the decision was made to use

this following list of eight chapters from the Rule considered essential, based on **highest number of essential marks (from 11-6)** rather than the preceding longer results list of chapters ranked as essential.

- The Good Zeal of Monks (RB 72)
- The Qualities of the Abbot (RB 2)
- The Reception of Guests (RB 53)
- Mutual Obedience (RB 71)
- Summoning the Brothers for Counsel (RB 3)
- Humility (RB 7)
- the Prologue
- This Rule only a Beginning of Perfection (RB 73)

Since the same eight chapters listed in the preceding section were used in the site interviews to verify the earlier results, these summarized comments relate to both the earlier survey findings as well as to the onsite interviews.

- The respondents rank the Prologue with its message of listening attentively, intently and obediently at the top of the list as most essential and relevant but, perceived as implemented on campus, cumulatively ranked it as fifth.
- “Summoning the Brothers for Counsel” (RB 3) ranked second on the degree of relevance for essential chapters does not appear on the degree of campus implementation.

- “Qualifications of the Abbot” (RB 2) was ranked fourth on the degree of relevance scale and sixth on the degree of campus implementation. In the interviews held on site at Benedictine University, this chapter elicited comments from only one Benedictine respondent.
- “Qualifications of the Monastery Cellarer” (RB 31) ranked fifth on most relevant and essential is ranked eighth as perceived to be implemented on campus.
- “Good Zeal of Monks” (RB 72) is listed sixth as essential and relevant but listed second on the degree of implementation on campus.
- “Mutual Obedience” (RB 71) listed as seventh on the degree of relevance is listed much higher (third) on the degree of implementation on campus. This chapter elicited a lively discussion among students in the group interview.
- “Humility” (RB 7) is listed eighth on the degree of relevance cumulative listings but appears as fourth and as eighth on the degree of implementation scale. In the site interviews, this chapter elicited the most frequent mention and extensive discussion among the students.
- “Tools for Good Works” (RB 4) is listed as ninth on the degree of relevance scale but does not appear on the degree of implementation on campus at all. The same holds true for “This Rule only a Beginning of

Perfection” (RB 73), listed as tenth on the degree of relevance but not appearing on the degree of implementation on campus list.

The comparison between the determination of respondents as regards essentialness and degree of relevance and implementation best serves as a generator of additional investigation rather than being conclusive. The uniformly high ranking for Reception of Guests as well as for the Prologue appears in both surveys and interviews. Although most agree that the ideas in the Prologue, such as attentive listening, are important components in building communities, implementation is difficult in practice.

Chapters such as Summoning the Brothers for Counsel and the Qualities of the Abbot may require general agreement on the contemporary meaning before any argument may be made for relevance or congruence. Generally the chapters on the more personal qualities such as Good Zeal and Humility are more difficult to determine congruence than for those on governance, such as Reception of Guests.

Evident in the interviews with Benedictine University students was their ability to apply the precepts from Rule of St Benedict to many aspects of their collegiate life including athletics, interpersonal relationships, time management, and academic decisions. The Benedictine values of welcoming the stranger and creating a culture of listening are visibly apparent in the presence on this particular campus of many Muslim students who feel welcome and who choose to

stay because they, like many visitors, are made to feel comfortable in this environment.

Since a central Benedictine value is reverence for all persons, as Christ is believed to be present in all persons, learning communities are created where there is a respect for all as human beings. At Benedictine University, for instance, there is an environment where the Board of Regents, administrators, faculty and students are all actively involved in setting strategic direction for the institution.

The commitment at Benedictine University to integrating all elements of the human psyche and thus a balanced life is apparent in the comments of several interviewees and particularly noticeable in the frequency of comments among faculty about the University's commitment to encouraging a balanced life for all.

Stewardship as manifested in an attitude of simplicity and frugal behavior was exemplified memorably by a Benedictine at this University who, in an age of hi-tech electronic management tools requested by most of the faculty, still relied on pencils (sharpened to the eraser) and a paper calendar.

In interpreting the significance of the content of these chapters on college campuses, survey responses as well as various contemporary interpretations suggest that these chapters may provide guidance: for leadership and models for governance; for ways to building healthy attitudes in community by valuing deep listening, humility and obedience; for ways to treat students with respect, for

developing an attitude of service, dealing with difference and discipline, encouraging an culture of service and lifelong learning.

Have the respondents experienced success in their work as educators and administrators in implementing principles derived from The Rule of St. Benedict?

Several colleges and universities encountered in the course of this study are working to implement principles derived from the Rule of St. Benedict and so are congruent in the sense of stated mission: several have mission statements that indicate institutional commitment to transmit Benedictine values. The Benedictine institutions which had online mission statements making direct reference to the Rule of St. Benedict were St. Gregory's and Benedictine University. While all Benedictine institutions make some reference to general Benedictine values, those listing specific Benedictine values were the College of St. Scholastica, The University of Mary, St Martin's College and Benedictine University. At least one has created a program with the goal and praxis to communicate mission to students.

Though a site visit to other universities such as St John's University and the College of St. Benedict in Minnesota was not possible, the Order of St. Benedict website contained an essay entitled "Catholic, Benedictine Values in an Educational Environment" which was used to promote dialogue and encourage reflection among constituencies at these institutions.

The outline of this essay presents the following commitment of the two institutions: “**We live with a sacramental view of the world:** we acknowledge the primacy of God; we reverence all persons, we reverence all creation, we listen reverently with the ear of our heart. **We nurture and develop community life:** **We seek the common good:** we integrate a commitment to the common good with respect for the individual; we call the community together for counsel to make decisions; we practice hospitality and respect for all persons; we are committed to practicing simplicity and frugality; we are committed to practicing justice. **We seek stability and community life:** we are committed to forming stable relationships in community, we are committed to stability of place; we are committed to live the gospel according to the monastic way of life—*conversatio*.” (Klassen OSB, Renner OSB, and Reuter OSB, 2001).

Another area of practice more explicitly speaks to the transmission of Benedictine values through a seminar course. Over the course of this study, discoveries have been made concerning the application of Benedictine values in a higher education community. Most of this work has been done in institutions of Benedictine heritage and serves to interpret the rule in service to the mission of the college. That is, how can Benedictine spirituality inform the daily maintenance or creation of community in the college or university setting?

One affirmative answer to this question is the work and leadership of Rev. David Turner, OSB, who currently serves as Director of Institutional Mission at

Benedictine University. Turner's thesis for his Doctor of Ministry degree, *Story and Vision: Shared Praxis in Service to an Institutional Mission*, (May 1996) explored a method whereby *The Rule of St. Benedict* used as a rule for life in Benedictine monasteries could also inform the development of community as inspired by Boyer's notion, in *Campus Life: In Search of Community*. Turner's thesis project sought to provide methods whereby higher education communities seeking to reflect the "charism" the institution's mission could begin to incorporate those values. (Turner 1996, iii & iv).

The results of this project showed that the "participating students could articulate ways in which they saw the institutions stated values as lived realities on the campus as well as ways in which these values could be appropriated into their own lives." Turner further asserts that the use of the shared praxis approach could be "applied outside the area of Christian education and even be used in traditions other than Christian." (Turner 1996, iv)

Clearly the presence of Benedictines could instill values by their presence. Are there ways of ensuring this if the presence of Benedictines is getting smaller? To address this situation, Turner proposed a course, "Person in Community" which addresses the issue of incorporating the mission focus of the University and to "introduce students to 'an appreciation for living and working in community'" (Turner 1996, xvi).

This course has since been implemented at Benedictine University. In the Humanities 101 courses, the theme of Person in Community unites the sequence. The Cultural Heritage Series includes four courses covering successive periods in history: The Mediterranean World, The Baptism of Europe, Converging Hemispheres and the Contemporary World.

The university catalog describes these courses as “highlighting the development of western civilization with an historical approach but drawing on the resources of the Catholic and Benedictine traditions, with components of human thought and expression emphasized throughout the series, including religion, philosophy, art, music, literature, social institutions and approach to nature”(Benedictine University Catalog 2001-2003, 1).

The course text for Humanities 101, First Year Seminar 2001 Reader, compiled annually by the course faculty lists the sections: Section One: Person in Relation to Community; Section Two: Person in Academic Community; Section Three: Person in Benedictine Community; and Section Four: Person in Catholic Community.

All of the preceding questions and responses—citing Chapters from the Rule still essential today in higher education, ranking those chapters, assessing their relevance and degree of implementation—point to the broader question asked in this study:

Is the monastic model for culture and Benedict's Rule for monasteries still relevant for higher education in the 21st century?

The extensive review of the literature, the survey and the interviews described strongly suggest that the answer is yes.

Those who see the value in creating community in higher education broadly or in a specific sense, such as an intentional learning community, would agree that a monastery analogy is more effective in envisioning community and in creating values-based education than an airport or shopping mall analogy

Monastic cultures emphasize relationships and encourage the development of the inhabitants along with the learning process, as do most colleges and universities. The potential applications of the monastic analogy as a philosophical underpinning for student affairs have been discussed earlier in this study. Other applications suggest that aspects of higher education have roots in early monasticism: the concepts of mentoring, college handbooks, and educational concepts such as whole learning, developmental theories, and living-learning communities.

The preceding comparisons as well as arguments by Sinclair Goodlad and others to adopt the monastery analogy instead of the airport in higher education settings are still valuable. In higher education, where the goal is the creation of community and the holistic development of the individual in a learning

environment and where the emphasis is on relationships and values-based education, the monastic model is a persuasive one.

In some cases, the physical presence and proximity of the monastery can evoke more in campus life than a mere analogy. The very real presence of the monastery on campuses such as Benedictine University, St. John's University, College of St. Benedict and the University of Mary presents a symbolic commentary. According to Father Timothy Backous, OSB, former chaplain at St. John's University, a sense of life cycle may be created by the rhythms of daily prayer, the ringing of the bells calling the monks to prayer, or the interaction of the students with Benedictine professors (Morris, 1994, 11).

At Benedictine University, St. Procopius Abbey is near the campus and provides a visual presence of Benedictine spirituality for the community. Several respondents in campus interviews spoke of the abbey as a focal point for campus life. Events and faculty orientations have been held there and students are invited to use the grounds and the abbey itself for worship and meditation. The abbot has given tours of the abbey to students in the seminar class, connecting the dramatic architecture with living and powerful reminders of Benedictine values such as listening and hospitality.

Although the nature of a qualitative study and the small numbers of respondents make it difficult to make a definitive statement, the findings of this study clearly suggest that the monastic culture model as expressed in the Role of

St. Benedict is applicable in the contemporary higher education setting. In fact, at Benedictine University it is warmly received and embraced. And on campuses such as Benedictine and others, the creation of campus communities which embrace the monastic model for culture and Benedict's Rule as a guide for governance and management have created unique places. The participants in this study describe their communities as listening communities, places where there is consensual decision-making, where all people are challenged to develop a learning culture, where there is no pretense or arrogance, where stewardship of resources and the environment are valued and hospitality extended beyond superficial friendliness to true acceptance. These are rankless communities, where the model for faculty is mentor and nurturer, where there is a culture of service and not power, a call to life-long learning (perfection), where leadership is not more important than respect and is grounded on mutual respect, where wisdom is more important than mere knowledge.

This chapter provides summarizing commentary on the study findings as related to the guiding questions in the study as well as information on the transmission of Benedictine values in Benedictine colleges and universities. The following chapter proposes conclusions and recommendations based on these findings.

CHAPTER EIGHT: CONCLUSIONS AND RECOMMENDATIONS

In the House of Benedict, the principles of the life live in ways no words can convey, in the people who carry them out. The call to be what we say we believe becomes a measure of authenticity for teachers, parents, and administrators everywhere. (p.104)

The Rule of Benedict: Insights for the Ages
Joan Chittister

This chapter provides a brief review of the findings of this study as well as several suggested technical and programmatic recommendations for future research.

THE RESEARCH QUESTIONS AND CONCLUSIONS

What chapters (precepts) of the Rule of St. Benedict do participants feel are most essential and applicable to maintaining a sense of community in higher education settings?

Certain chapters of the Rule of St. Benedict and the precepts contained in them are believed to be most essential in maintaining healthy campus communities. These include the following listed with a short parenthetical statement of contemporary value which is transferable into any organizational setting: good zeal of monks (mutual respect), qualities of the abbot

(culture of service not power), reception of guests (hospitality and inclusivity), obedience (compliance), summoning the brothers for counsel (consensual decision-making), humility (no pretense or arrogance), the prologue (attentive listening) and this rule only a beginning of perfection (commitment to lifelong learning).

Of the chapters of the Rule of St. Benedict deemed essential, how would the participants in the study rank those selected essential chapters?

The following chapters designated as most essential are ranked as to their degree of relevance in the following manner: the Prologue; Summoning the Brothers for Counsel (RB 3); The Reception of Guests (RB 53); Qualities of the Abbot (RB 2); Qualifications of the Monastery Cellarer (RB 31); The Good Zeal of Monks (RB 72); Mutual Obedience (RB 71); Humility (RB 7); The Tools for Good Works (RB 4) and This Rule only a Beginning of Perfection (RB 73).

Based on perceptions of campus implementation of the chapters deemed essential, to what extent are practices at Benedictine higher education institutions perceived to be congruent with the Rule of St. Benedict?

The findings of this study are more problematic in determining the extent of the congruence between practice and the Rule of St. Benedict in Benedictine institutions. Rather than being conclusive, they best serve as a generator of additional investigation. Some observations may be made, however. The uniformly high ranking for Reception of Guests (RB 53) as well as for the

Prologue appears in both survey and interviews. Although most agree that the ideas in the Prologue (attentive listening) are important components in building communities, implementation is difficult in practice. Chapters on Summoning the Brothers for Counsel and the Qualities of the Abbot may require general agreement on the contemporary meaning before any argument may be made for congruence. Generally the chapters on the more personal qualities such as Good Zeal and Humility are more difficult to determine congruence with than those on governance.

Have the respondents experienced success in their work as educators or administrators in implementing principles derived from the Rule of St. Benedict?

There is at least one notable success in implementing principles derived from the Rule of St. Benedict at Benedictine University in Lisle, Illinois. No doubt there is work on other campuses on the transmission of Benedictine values, but due to the limited scope of this study, these observations pertain to Benedictine University. Evident in the interviews with Benedictine University students was their ability to apply the Rule of St. Benedict to many aspects of their collegiate life including athletics, interpersonal relationships, time management, and academic decisions. The Benedictine values of welcoming the stranger, creating a culture of listening and reverence for all persons are made visibly apparent in the presence of many Muslim students who are made to feel welcome and in the University's concerted effort to involve all stakeholders

significantly, especially students, in setting strategic direction for the institution. The University's commitment to the value of a balanced life for all is also apparent in the comments of most participants. A personal, memorable example of stewardship, a core Benedictine value, was a Benedictine at this University who, in an age of hi-tech electronic management tools, still relied on pencils (sharpened to the eraser) and a paper calendar.

Is the monastic model for culture and Benedict's Rule for monasteries still applicable in higher education settings?

Respondents tended to agree that the monastic cultural model is still applicable in higher education if the institution's goal is the creation of community where the emphasis is on relationships and values-based education as well as concerns for the holistic development of the individual. Indeed Sinclair Goodlad's argument for monastic rather than an airport culture is persuasive in these instances. In addition, educational practices such as mentoring have their origin in early monasteries. Where campuses are adjacent to monasteries, the monastic presence is literally incorporated into the life of the campus community.

TECHNICAL RECOMMENDATIONS

Since this was an exploratory study rather than a predictive one, some of the ambiguity in the findings may relate to the design of the survey. The following observations about the survey design may guide individuals wanting to expand this study. The first observation relates to the use of the term

“community” in the initial survey. For some readers, the use of the word community may suggest a particular organizational theory. For others, the word is also used to describe an ideal, prominent in Catholic tradition. Since “community” is a common term in monastic life and higher education, using that word in this survey reflects this commonality of terms. Although the literature review presented some of the arguments for community as an ideal in higher education, in the survey for this study the word community was used for its convenience. Posing the survey as a request for application of the Rule to respondents’ practice in administration or teaching, instead of relating the Rule to the maintenance of community, might have produced less ambiguous results.

A second observation relates to the responses to statements in the implementation part of the survey. The construction of this section seemed to produce ambiguous results: several respondents used unique descriptors rather than follow the stated instructions in this section.

A third suggestion for future research in this area would be to administer a revised survey to more Benedictine educators. Using the condensed number of essential chapters, derived from the survey and used in additional parts of this study to construct the interview guides, as well as including lay faculty and students at other institutions would be fruitful. The scope of these conversations could also be broadened to include alumni of the various institutions.

Finally, since Benedictine values as derived from the Rule are used to transmit the heritage on most campuses, one could construct questions built around these values rather than referring to the text of the Rule of St. Benedict, which may be less widely known among lay faculty and students.

Clearly, most Benedictine institutions appear to be committed to the implementation of the values expressed in The Rule of St Benedict and to some degree to the transmission of these values. This commitment is apparent in the mission statements, forums created for campus discussion, courses designed to transmit values, and in the observations provided by the participants in this study. According to promotional materials from several Benedictine institutions, these places have produced students who have been challenged to live holistically; to live in a society where greed is pervasive; and to use their talents and work focused on answering societal needs rather than calculating financial return. Indeed Benedictine institutions foster this growth for students in a community environment.

However, Benedictine institutions face the ongoing struggle to transmit the values inherent in the Rule of St Benedict in unique and successful ways despite the dwindling monastic presence on campus. During the course of this study, I became aware of the small number of members of the Order of St. Benedict in Benedictine universities. I realized that the additional commentary on implementation of the Rule on campuses, so graciously provided at my request,

began to hold more interest for me than the actual numerical results of the survey. I began to think of these respondents as “voices” and, after noting the average age of the respondents from the survey demographics, sadly realized that there was limited amount of time in which to hear these voices.

Since the intent of this study was to look directly at the Rule of St. Benedict and see how it might be interpreted for educational leadership in higher education settings, Benedictine educators were to refer to specific chapters when making direct application statements. Their comments serve to interpret this ancient document for contemporary practice. In addition, this study led to the findings about transmission of Benedictine values on college and university campuses. Thus the Rule of St. Benedict can and should be interpreted as a useful management tool in the educational setting. In fact not only is the Rule of St. Benedict a heartening model for leadership and management, but the monastery as a cultural model is a powerful concept for many organizations.

PROGRAMMATIC RECOMMENDATIONS

Transmission of Benedictine values to non- Benedictine institutions

Strange and Hagan propose some ways to interpret thematic areas from the Rule as they apply to the functions and services offered by a typical educational institution. Considering Benedictine values as a matrix for the “design of campus communities,” they divide the mission areas into three functional areas:

Entering (services and functions which serve to introduce and facilitate newcomers).” The values of *hospitalitas*, *treditio* and *regula* and *stabilitas* can influence the programming for introducing newcomers (students, faculty, staff and visitors) to the institution in such areas as “admissions, enrollment management, orientation, financial aid, student union, bookstore, grounds keeping, physical plant, staff development, information office, freshman seminar program.” In **Enculturating** or engaging students in the “process and work of living and learning within an institution, values such as *conversatio*, *ora et labora*, *obedientia* can be used to influence those services, functions and programming which engage students as they live and learn within the institution such as “residence life, student activities and organizations, counseling, career planning, discipline, campus ministry, cooperative learning, academic advising, health and wellness center, athletics and recreation, multicultural ‘affairs’, learning services, special services.” For **Exciting** functions which serve to “culminate students’ experiences and reorient them toward their next steps beyond the institution,” the values of *conversatio*, *stabilitas*, and *hospitalitas* could be applied to “placement, alumni/ae development, commencement, continuing education.” (Strange and Hagan, 1998)

Educational Leadership Courses

Another direct application would be to include study of the Rule of St Benedict and its implications for leadership in classes preparing future leaders to

be community builders. This model for community building could be introduced to all levels of management training for educational leadership from the public elementary and secondary through higher education. In addition works such as *Campus Community: In Search of Ernest Boyer's Legacy* by William McDonald, written as a follow-up to *Campus Life: In Search of Community* reexamines Boyer's vision for campus communities and uses actual campus examples to illustrate the challenges in strengthening the ideal of community.

A recent popular publication for managers, *The Art of War for Managers*, based on ancient wisdom as is the Rule of St. Benedict, invites comparison as one examines *The Art of War's* chapters: Laying Plans, Waging War, Attack by Stratagem, Disposition of Military Strength, Use of Energy, Weakness and Strength, Maneuvering, Variation of Tactics, On the March, Terrain, etc.

Beyond leadership and governance issues, other fruitful areas for applying the Rule's precepts are stewardship of resources and interpersonal relationships. This study has relied on a wealth of contemporary interpretations of the Rule in many areas and settings. New translations of the Rule make it even more accessible to modern audiences. A particularly useful one is by Patrick Barry, OSB called *Saint Benedict's Rule* and reproduced in *Benedict's Dharma*.

Doing Business with Benedict: The Rule of St. Benedict and Business Management: a Conversation by Kit Dollard, Anthony Marett-Crosby OSB and

Abbot Timothy Wright is a recent (2002) publication applying the principles of St. Benedict's monastic rule to leadership in the contemporary workplace.

Case Study Models for Leadership

A case study model for education management and leadership could be based on the study of a model such as the following from The Rule of St. Benedict as set forth in Hartwick's Humanities in Management Leadership studies. This leadership case compares the leadership style of a computer executive with the leadership guidelines in the Rule. The case analysis relates the Rule of St. Benedict to contemporary leadership theories (including Thompson and Strickland, French and Raven, and Schein) dealing with organizational leadership and power and the leader's role in maintaining the organization's distinctive values and culture. (Hartwick Humanities in Management Institute, 1993).

ADDITIONAL QUESTIONS AND ANSWERS

Indeed the wisdom of the Rule of St. Benedict continues to resonate from the voices of its many interpreters and from the voices from the monastery captured in this study. And while the Rule may seem to present countercultural path today, the long history of Benedictinism is rich with heritage, tradition and identity. Many have associated Benedictine traditions with responsible stewardship and hospitality but the Benedictine charism goes deeper than simple environmental causes.

Although interpreters such as Strange and Hagan have persuasively suggested application of Benedictine values applied to various functions of a higher education institution, how do we translate the Benedictine value *ora et labora* (prayer and work) into actual practices in a higher education setting? In Benedictine monasteries, much time is devoted to individual and corporate prayer. In translating this value into other settings, could prayer be broadly interpreted to mean periods of meditation or reflection as a curricular component? How different would both intentional learning communities and workplaces be with a commitment to time for required reflection?

College and university students today are not only working in classes but working in jobs, organizations and in volunteer service. Certainly there is no moderation or balance in schedules necessitated by the increased amount of activity. Often students are exhausted and burned out at the end of their undergraduate years. Many more drop out before finishing and decide not to continue advanced degrees, not because they'd like a little adventure or a new challenge but because they are exhausted. And they approach the job search knowing that there are years of "required workaholism" on the way to success.

The idea of fidelity to the monastic way and *conversatio* (conversion), to be molded and shaped by the community, is countercultural the individualism so ingrained in societal attitudes. Teaching this particular Benedictine value might enable students to understand that communal values can develop the more

contemporary concept of “teamwork”, one of the most desired skills for success in the workplace. And perhaps the most countercultural stance derived from the Rule and the values of *conversatio* is this: that leadership comes not from one’s own authority but answers to a higher power. Thus leadership is in relationship with the community, not outside of it.

So the gift of the Rule of St. Benedict to colleges and universities is the model of the monastery organizational culture and the wisdom of the Rule itself. The gift is not just the many interpreters of the Rule, coming from many voices through the centuries, but their ability to inspire us to create new knowledge.

The Voices reflected throughout this study are also the gift – and more research is needed to continue to interpret wisdom of these voices and in finding ways to apply their wisdom and values. Benedictine values gift all of us as they resonate through the centuries from the voice of Benedict.

We need to embrace once more the ideal of the monastery, moving beyond superficial comparisons with the academic life. None of us is naïve enough to believe that implementing a new model turns the university or college into a community. And many would agree that it is one thing to recognize the similarities and another to use it as an organizational model. Although managing any educational institution requires making effective business decisions, education is just not something that is consumed like pizza.

But many of us believe in the power of symbolic language to change organizational thinking as the monastery's presence once had power to change western civilization. So especially in this post-September 11, post-Enron era, many of us look for other models to guide the way we lead universities into the future. Do we create intentional learning communities based on the monastic ideal and guided by the wisdom of Benedict or do we continue the proliferation of the corporate model, for higher education institutions, best visualized as an airport or a shopping mall?

SOME FINAL WORDS

In closing, through the course of this study, I have found that there is a degree of consensus in higher education settings on those chapters of the Rule of St. Benedict still considered essential today, that those chapters and the principles they represent can be ranked in a kind of hierarchy and that they are relevant today though sometimes difficult to implement. The monastic model for culture does seem to be applicable to contemporary higher education in a Benedictine setting, and there is reason to believe that some of the same principles could be useful in a secular institution. Indeed this ancient Rule for monastic life lives today in monasteries, in colleges and universities and in hearts around the globe. Benedict's Rule continues to call me and many others to authenticity in our working and personal lives, challenging us to live holistically, to carefully

steward our resources and relationships as well as to create welcoming, listening, reverential and value-based communities wherever we find ourselves.

APPENDIX A

Selections from the Rule of St. Benedict⁴

Prologue

Listen carefully, my son, to the master's instructions, and attend to them with the ear of your heart. This is advice from a father who loves you; welcome it, and faithfully put it into practice. The labor of obedience will bring you back to him from whom you had drifted through the sloth of disobedience. This message of mine is for you, the, 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 the true King, Christ the Lord.

First of all, every time you begin a good work, you must pray to him most earnestly to bring it to perfection. In his goodness, he has already counted us as his sons, and therefore we should never grieve him by our evil actions. With his good gifts which are in us, we must obey him at all times that he may never become the angry father who disinherits his sons, nor the dreaded lord, enraged by our sins, who punishes us forever as worthless servants for refusing to follow him to glory.

Let us get up then, at long last, for the Scriptures roused us when they say: *It is high time for us to arise from sleep* (Rom 13:11). Let us open our eyes to the

light that comes from God, and our ears to the voice from heaven that every day calls out this charge: *If you hear his voice today, do not harden your hearts* (Ps 94[95]:8). And again: *You that have ears to hear, listen to what the Spirit says to the churches* (Rev 2:7). And what does he say? *Come and listen to me, sons; I will teach you the fear of the Lord* (Ps 33[34]: 12). *Run while you have the light of life, that the darkness of death may not overtake you* (John 12:35).

Seeking his workman in a multitude of people, the lord calls out to him and lifts his voice again: *Is there anyone here who yearns for life and desires to see good days?* (Ps 33[34]: 13) 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* (Ps 33[34]: 14-15). 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* (Isa 58:9). What, dear brothers, is more delightful than this voice of the Lord calling to us? See how the Lord in his love shows us the way of life. Clothed then in 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 him *who has called us to his kingdom* (1 Thess 2:12).

If we wish to dwell in the tent of this kingdom, we will never arrive unless we run there by doing good deeds. But let us ask the Lord with the Prophet: *Who*

⁴ All quotations from the Rule of St. Benedict are from *RB 1980*, Timothy Fry, ed., The Liturgical Press, Collegeville, Minn. Used with permission.

will dwell in your tent, Lord; who will find rest upon your holy mountain? (Ps 14[15]: 1) After this question, brothers, let us listen well to what the Lord says in reply, for he shows us the way to his tent. *One who walks without blemish, he says, and is just in all his dealings; who speaks the truth from his heart and has not practiced deceit with his tongue; who has wronged a fellowman in any way, nor listened to slanders against his neighbor* (Ps 14[15]: 2-3). He has foiled the evil one, the devil, at every turn, flinging both him and his promptings far from the sight of his heart. While these temptations were still young, he caught hold of them and dashed them against Christ (Ps 14[15]:4; 136[137]:9). These people fear the Lord, and do not become elated over their good deeds; they judge it is the Lord's power, not their own, that brings about the good in them. *They praise* (Ps 14[15]:4) the Lord working in them, and say with the Prophet: *Not to us, Lord, not to us give the glory, but to your name alone* (Ps 113[115]:1):9). 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 Cor 15:10). And Again he said: *He who boasts should make his boast in the Lord* (2 Cor 10:17). That is why the Lord says in the Gospel: *Whoever hears these words of mine and does them is like a wise man who built his 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* (Matt 7:24-25).

With this conclusion, the Lord waits for us daily to translate into action, as we should, his 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 (Rom 2:4)? And indeed the Lord assures us in his love: I do not wish the death of the sinner, but that he turn back to me and live (Ezek 33:11).

Brothers, now that we have asked the Lord who will dwell in his tent, we have heard the instruction for dwelling in it, but only if we fulfill the obligations of those who live there. We must, then, prepare our hearts and bodies for the battle of holy obedience to his instructions. What is not possible to us by nature, let us ask the Lord to supply by the help of his 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.

Therefore we intend to establish a school for the Lord'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 faith, we shall run on the path of God's commandments, our hearts overflowing with the inexpressible delight of love. Never swerving from his instructions, then, but faithfully observing his teaching in the monastery until death, we shall through patience share in the sufferings of Christ that we may deserve also to share in his kingdom. Amen.

Chapter 1. The Kinds of Monks

There are clearly four kinds of monks. First, there are the cenobites, that is to say, those who belong to a monastery, where they serve under a rule and an abbot. Second, there are the anchorites or hermits, who have come through the test of living in a monastery for a long time, and have passed beyond the first fervor of monastic life. Thanks to the help and guidance of many, they are now trained to fight against the devil. They have built up their strength and go from the battle line in the ranks of their brothers to the single combat of the desert. Self-reliant now, without the support of another, they are ready with God's help to grapple single-handed with the vices of body and mind.

Third, there are the sarabaites, the most detestable kind of monks, who with no experience to guide them, no rule to try them *as gold is tried in a furnace* (Prov 27:21), have a character as soft as lead. Still loyal to the world by their actions, they clearly lie to God by their tonsure. Two or three together, or even alone, without a shepherd, they pen themselves up in their own sheepfolds, not the Lord's. Their law is what they like to do, whatever strikes their fancy. Anything they believe in and choose, they call holy; anything they dislike, they consider forbidden.

Fourth, and finally, there are the monks called gyrovagues, who spend their entire lives drifting from region to region, staying as guests for three or four days in different monasteries. Always on the move, they never settle down, and

are slaves to their own wills and gross appetites. In every way they are worse than sarabaites.

It is better to keep silent than to speak of all these and their disgraceful way of life. Let us pass them by, then, and with the help of the Lord, proceed to draw up a plan for the strong kind, the cenobites.

Chapter 2. Qualities of the Abbot

To be worthy of the task of governing a monastery, the abbot must always remember what his title signifies and act as a superior should. He is believed to hold the place of Christ in the monastery, since he is addressed by a title of Christ, as the apostle indicates: *You have received the spirit of adoption of sons by which we exclaim abba, father* (Rom 8:15). Therefore, the abbot must never teach or decree or command anything that would deviate from the Lord's instructions. On the contrary, everything he teaches and commands should, like the leaven of divine justice, permeate the minds of his disciples. Let the abbot always remember that sat the fearful judgment of God, not only his teaching but also his disciples' obedience will come under scrutiny. The abbot must, therefore, be aware that the shepherd will bear the blame wherever the father of the household finds that the sheep have yielded no profit. Still, if he has faithfully shepherded a restive and disobedient flock, always striving to cure their unhealthy ways, it will be otherwise: the shepherd will be acquitted at the Lord's judgment. Then, like the Prophet, he may say to the Lord: *I have not hidden your justice in my heart; I have proclaimed your truth and your salvation* (Ps 39[40]:11), *but they spurned*

and rejected me (Isa 1:2; Ezek 20:27). Then at last the sheep that have rebelled against his care will be punished by the overwhelming power of death.

Furthermore, anyone who receives the name of abbot is to lead his disciples by a twofold teaching: he must point out to them all that is good and holy more by example than by words, proposing the commandments of the Lord to receptive disciples with words, but demonstrating God's instructions to the stubborn and the dull by a living example. Again, if he teaches his disciples that something is not to be done, then neither must he do it, *lest after preaching to others, he himself be found reprobate* (1 Cor 9:27) and God some day call to him in his sin: How is it that you repeat my just commands and mouth my covenant when you hate discipline and toss my words behind you (Ps 49[50]:16-17)? And also this: *How is that you can see a splinter in y our brother's eye, and never notice the plank in your own* (Matt 7:3)?

The abbot should avoid all favoritism in the monastery. He is not to love one more than another unless he finds someone better in good actions and obedience. A man born free is not to be given higher rank than a slave who becomes a monk, except for some other good reason. But the abbot is free, if he sees fit, to change anyone'[s rank as justice demands. Ordinarily, everyone is to keep to his regular place, because *whether slave or free, we all are one in Christ* (Gal 3:28; Eph 6:8) and share alike in bearing arms in the service of the one Lord, for God *shows no partiality among persons* (Rom 2:11). Only in this are we

distinguished in his sight: if we are found better than others in good works and in humility. Therefore, the abbot is to show equal love to everyone and apply the same discipline to all according to their merits.

In his teaching, the abbot should always observe the Apostle's recommendation, in which he says: *Use argument, appeal, reproof* (2 Tim 4:2). This means that he must vary with circumstances, threatening and coaxing by turns, stern as a taskmaster, devoted and tender as only a father can be. With the undisciplined and restless, he will use firm argument; with the obedient, and docile and patient, he will appeal for greater virtue; but as for the negligent and disdainful, we charge him to use reproof and rebuke. He should not gloss over the sins of those who err, but cut them out while he can, as soon as they begin to sprout, remembering the fate of Eli, priest of Shiloh (1Sam 2:11-4:18). For upright and perceptive men, his first and second warnings should be verbal; but those who are evil or stubborn, arrogant or disobedient, he can curb only by blows or some other physical punishment at the first offense. It is written, *the fool cannot be corrected with words* (Prov 29:19); and again, *Strike your son with a rod and you will free his soul from death* (Prov 23:14).

The abbot must always remember what he is and remember what he is called, aware that more will be expected of a man to whom more has been entrusted. He must know what a difficult and demanding burden he has undertaken: directing souls and serving a variety of temperaments, coaxing,

reproving and encouraging them as appropriate. He must so accommodate and adapt himself to each one's character and intelligence that he will not only keep the flock entrusted to his care from dwindling, but will rejoice in the increase of a good flock. Above all, he must show too great concern for the fleeting and temporal things of this world, neglecting or treating lightly the welfare of those entrusted to him. Rather, he should keep in mind that he has undertaken the care of souls for whom he must give an account. That he may not plead lack of resources as an excuse, he is to remember what is written: *Seek first the kingdom of God and his justice, and all these things will be given you as well* (Matt 6:33), and again, *Those who fear him lack nothing* (Ps 33[34]:10).

The abbot must know that anyone undertaking the charge of souls must be ready to account for them. Whatever the number of brothers he has in his care, let him realize that on judgment day he will surely have to submit a reckoning to the Lord for all their souls—and indeed for his own as well. In this way, while always fearful of the future examination of the shepherd about the sheep entrusted to him and careful about the state of others' accounts, he becomes concerned also about his own, and while helping others to amend by his warnings, he achieves the amendment of his own faults.

Chapter 3. Summoning the Brothers for Counsel

As often as anything important is to be done in the monastery, the abbot shall call the whole community together and himself explain what the business is; and after hearing the advice of the brothers, let him ponder it and follow what he judges the wiser course. The reason why we have said all should be called for counsel is that the Lord often reveals what is better to the younger. The brothers, for their part, are to express their opinions with all humility, and not presume to defend their own views obstinately. The decision is rather the abbot's to make, so that when he has determined what is more prudent, all may obey. Nevertheless, just as it is proper for disciples to obey their master, so it is becoming for the abbot on his part to settle everything with foresight and fairness.

Accordingly in every instance, all are to follow the teaching of the rule, and no one shall rashly deviate from it. In the monastery no one is to follow his own heart's desire, nor shall anyone presume to contend with his abbot defiantly, or outside the monastery. Should anyone presume to do so, let him be subjected to the discipline of the rule. Moreover, the abbot himself must fear God and keep the rule in everything he does; he can be sure beyond any doubt that he will have to give an account of all his judgments to God, the most just of judges.

If less important business of the monastery is to be transacted, he shall take counsel with the seniors only, as it is written: *So everything with counsel and you will not be sorry afterward* (Sir 32:24).

Chapter 4. The Tools for Good Works

First of all, love the Lord Good will your whole heart, your whole soul and all your strength, and love your neighbor as yourself (Matt 22:37-39; Mark 12:30-31; Luke 10:27). Then the following: You are not to kill, not to commit adultery; you are not to steal nor to covet (Rom 13:9); you are not to bear false witness (Matt 19:18); Mark 10:19; Luke 18:20). You must honor everyone (1 Pet 2:17), and never do to another what you do not want done to yourself (Tob 4:16; Matt 7:12; Luke 6:31).

Renounce yourself in order to follow Christ (Matt 16:24; Luke 9:23); *discipline your body* (1Cor 9:27); do not pamper yourself, but love fasting. You must relieve the lot of the poor, *clothe the naked, visit the sick* (Matt 25:26), and bury the dead. Go to help the troubled and console the sorrowing.

Your way of acting should be different from the world's way; the love of Christ must come before all else. You are not to act in anger or nurse a grudge. Rid your heart of all deceit. Never give a hollow greeting of peace or turn away when someone needs your love. Bind yourself to no oath lest it prove false, but speak the truth with heart and tongue.

Do not repay one bad turn with another (1Thess 5:15; 1 pet 3:9). Do not injure anyone, but bear injuries patiently. *Love your enemies* (Matt 5:44; Luke 6:27). If people curse you, do not curse them back but bless them instead. *Endure persecution for the sake of justice* (Matt 5:10).

You must *not be proud, not be given to wine* (Titus 1:7; 1 Tim3: 3). Refrain from too much eating or sleeping, and *from laziness* (Rom 12:11). Do not grumble or speak ill of others.

Place your hope in God alone. If you notice something good in yourself, give credit to God, not to yourself, but be certain that the evil you commit is always your own and yours to acknowledge.

Live in fear of judgment day and have a great horror of hell. Yearn for everlasting life with holy desire. Day by day remind yourself that you are going to die. Hour by hour keep careful watch over all you do, aware that God's gaze is upon you, wherever you may be. As soon as wrongful thoughts come into your heart, dash them against Christ and disclose them to your spiritual father. Guard your lips from harmful or deceptive speech. Prefer moderation in speech and speak no foolish chatter, nothing just to provoke laughter; do not love immoderate or boisterous laughter.

Listen readily to holy reading, and devote yourself often to prayer. Every day with tears and sighs confess your past sins to God in prayer and change from these evil ways in the future.

Do not gratify the promptings of the flesh (Gal 5:16); hate the urgings of self-will. Obey the orders of the abbot unreservedly, even if his own conduct—which God forbid—be at odds with what he says. Remember the teaching of the Lord: *Do what they say, not what they do* (Matt23: 3).

Do not aspire to be called holy before you really are, but first be holy that you may more truly be called so. Live by God's commandments every day; treasure chastity, harbor neither hatred nor jealousy of anyone, and do nothing out of envy. Do not love quarreling; shun arrogance. Respect the elders and love the young. Pray for your enemies out of love for Christ. If you have a dispute with someone, make peace with him before the sun goes down.

And finally, never lose hope in God's mercy.

These, then, are the tools of the spiritual craft. When we have used them without ceasing day and night and have returned them on judgment day, our wages will be the reward the Lord has promised: *What the eye has not seen nor the ear heard, God has prepared for those who owe him* (1 Cor 2:9).

The workshop where we toil faithfully at all these tasks is the enclosure of the monastery and stability in the community.

Chapter 5. Obedience

The first step of humility is unhesitating obedience, which comes naturally to those who cherish Christ above all. Because of the holy service they have professed, or because of dread of hell and for the glory of everlasting life, they carry out the superiors order as promptly as if the command came from God himself. The Lord says of men like this: *No sooner did he hear than he obeyed me* (Ps 17[18]: 45); again, he tells teachers: *Whoever listens to you, listens to me* (Luke 10:16). Such people as these immediately put aside their own concerns,

abandon their own will, and lay down whatever they have in hand, leaving it unfinished. With the ready step of obedience, they follow the rule of authority in their actions. Almost at the same moment, then, as the master gives the instructions the disciple quickly puts it into practice in the fear of God; and both actions together are swiftly completed as one.

It is love that impels them to pursue everlasting life; therefore, they are eager to take the narrow road of which the Lord says: *Narrow is the road that leads to life* (Matt 7:14). They no longer live by their own judgment, giving into their whims and appetites; rather they walk according to another's decisions and directions, choosing to live in monasteries and have an abbot over them. Men of this resolve unquestionably conform to the saying of the Lord: *I have come not to do my own will, but the will of him who sent me* (John 6:38).

This very obedience, however, will be acceptable to God and agreeable to men only if compliance with what is commanded is not cringing or sluggish or half-hearted, but free from any grumbling or any reaction of unwillingness. For the obedience shown to superiors is given to God, as he himself said: *Whoever listens to you, listens to me* (Luke 10:16). Further more, the disciple's obedience must be given gladly, for *God loves a cheerful giver* (2 Cor 9:7). If a disciple obeys grudgingly and grumbles, not only aloud but also in his heart, then, even though he carries out the order, his action will not be accepted with favor by God, who sees that he is grumbling in his heart. He will have no reward for

service of this kind; on the contrary, he will incur punishment for grumbling, unless he changes for the better and makes amends.

Chapter 6. Restraint of Speech

Let us follow the Prophet's counsel: I said, I may have resolved to keep watch over my ways that I may never sin with my tongue. I have put a guard on my mouth. I was silent and was humbled, and I refrained even from good works (Ps 38[39]: 2-3). Here the Prophet indicates that there are times when good works are to be left unsaid out of esteem for silence. For all the more reason, then, should evil speech be curbed so that punishment for sin may be avoided. Indeed, so important is silence that permission to speak should seldom be granted even to mature disciples, no matter how good or holy or constructive their talk, because it is written: In a flood of words you will not avoid sin (Prov 10:19); and elsewhere, the tongue holds the key to life and death (Prov 18:21). Speaking and teaching are the master's task; the disciple is to be silent and listen.

Therefore, any requests to a superior should be made with all humility and respectful submission. We absolutely condemn in all places any vulgarity and gossip and talk leading to laughter, and we do not permit a disciple to engage in words of that kind.

Chapter 7. Humility

Brothers, divine Scripture calls to us saying: *Whoever exalts himself will be humbled, and whoever humbles himself shall be exalted* (Luke 14:11; 18:14). In saying this, therefore, it shows us that every exaltation is a kind of pride, which the Prophet indicates he has shunned, saying: *Lord, my heart is not exalted; my eyes are not lifted up and I have not walked in the ways of the great nor gone after marvels beyond me* (Ps 130[131]: 1). And why? *If I had not a humble spirit, but were exalted instead, then you would treat me like a weaned child on its mother's lap* (Ps 130[131]: 2).

Accordingly, brothers, if we want to reach the highest summit of humility, if we desire to attain speedily that exaltation in heaven to which we climb by the humility of this present life, then by our ascending actions we must set up that ladder on which Jacob in a dream saw *angels descending and ascending* (Gen 28:12). Without doubt, this descent and ascent can signify only that we descend by exaltation and ascend by humility. Now the ladder erected is our life on earth, and if we humble our hearts the Lord will raise it to heaven. We may call our body and soul the sides of this ladder, into which our divine vocation has fitted the various steps of humility and discipline as we ascend.

The first step of humility, then, is that a man keeps the *fear of God* always *before his eyes* (Ps 35[36]: 2) and never forgets it. He must constantly remember everything God has commanded, keeping in mind that all who despise God will burn in hell for their sins, and all who fear God have everlasting life awaiting

them. While he guards himself at every moment from sins and vices of thought or tongue, of hand or foot, of self-will or bodily desire, let him recall that he is always seen by God in heaven, that his actions everywhere are in God's sight and are reported by angels at every hour.

The Prophet indicates this to us when he shows that our thoughts are always present to God, saying: *God searches hearts and minds* (Ps 7:10); again he says: *The Lord knows the thoughts of men* (Ps 93[94]: 11); likewise, *From afar you know my thoughts* (Ps 138[139]: 3); and, *The thought of man shall give you praise* (Ps 75[76]: 11). That he may take care to avoid sinful thoughts, the virtuous brother must always say to himself: *I shall be blameless in his sight if I guard myself from my own wickedness* (Ps 17[18]: 24).

Truly, we are forbidden to do our own will, for Scripture tells us: *Turn away from your desires* (Sir 18:30). And in the Prayer too we ask God that *his will be done* in us (Matt 6:10). We are rightly taught not to do our own will, since we dread what the Scripture says: *There are ways which men call right that in the end plunge into the depths of hell* (Prov 16:25). Moreover, we fear what is said of those who ignore this: *They are corrupt and have become depraved in their own desires* (Ps 13[14]: 1).

As for the desires of the body, we must believe that God is always with us, for *All my desires are known to you* (Ps 37[38]: 10), as the Prophet tells the Lord. We must then be on guard against any base desire, because death is stationed near

the gateway of pleasure. For this reason Scripture warns us, *Pursue not your lusts* (Sir 18:30).

Accordingly, if the eyes of the Lord are watching the good and the wicked (Prov 15:3), if at all times the Lord looks down from heaven on the sons of men to see whether any understand and seek God (Ps 13[14]:2); and if every day the angels assigned to us report our deeds to the Lord day and night, then, brothers, we must be vigilant every hour or, as the Prophet says in the psalm, God may observe us falling at some time into evil and so made worthless (Ps 13[14]:3). After sparing us for a while because he is a loving father who waits for us to improve, he may tell us later, This you did, and I have said nothing (Ps 49[50]:21).

The second step of humility is that a man loves not his own will nor takes pleasure in the satisfaction of his desires; rather he shall imitate by his actions that saying of the Lord: I have come not to do my own will, but the will of him who sent me (John 6:38). Similarly we read, “Consent merits punishment; constraint wins a crown.”

The third step of humility is that a man submits to his superior in all obedience for the love of God, imitating the Lord of whom the Apostle says: *He became obedient even to death* (Phil 2:8).

The fourth step of humility is that in this obedience under difficult, unfavorable, or even unjust conditions, his heart quietly embraces suffering and

endures it without weakening or seeking escape. For Scripture has it: *Anyone who perseveres to the end will be saved* (Matt 10:22), and again, *Be brave of heart and rely on the Lord* (Ps 26[27]: 14). Another passage shows how the faithful must endure everything, even contradiction for the Lord's sake, saying in the person of those who suffer, *For your sake we are put to death continually; we are regarded as sheep marked for slaughter* (Rom 8:36); Ps 43[44]:22). They are so confident in their expectation of reward from God that they continue joyfully and say, *But in all this we overcome because of him who so greatly loved us* (Rom 8:37). Elsewhere Scripture says: *O God, you have tested us, you have tried us as silver is tried by fire; you have led us into a snare, you have placed afflictions on our backs* (Ps 65[66]: 10-11). Then, to show that we ought to be under a superior, it adds: *You have placed men over our heads* (Ps 65[66]: 12).

In truth, those who are patient amid hardships and unjust treatment are fulfilling the Lord's command: *When struck on one cheek, they turn the other; when deprived of their coat, they offer their cloak also; when pressed into service for one mile, they go two* (Matt 5:39-41). With the Apostle Paul, they bear with *false brothers, endure persecution, and bless those who curse them* (2 Cor 11:26; 1 Cor 4:12).

The fifth step of humility is that a man does not conceal from his abbot any sinful thoughts entering his heart, or any wrongs committed in secret, but rather confesses them humbly. Concerning this, Scripture exhorts us: *Make known your way to the Lord and hope in him* (Ps 36[37]: 5). And again, *Confess to the*

Lord, for he is good; his mercy is forever (Ps 105[106]: 1; Ps 117[118]: 1). So too the Prophet: To you I have acknowledged my offense; my faults I have not concealed. I have said: Against myself I will report my faults to the Lord, and you have forgiven the wickedness of my heart (Ps 31[32]: 5).

The sixth step of humility is that a monk is content with the lowest and most menial treatment, and regards himself as a poor and worthless workman in whatever task he is given, saying to himself with the Prophet: *I am insignificant and ignorant, no better than a beast before you, yet I am with you always (Ps 72[73]:22-23).*

The seventh step of humility is that a man not only admits with his tongue but is also convinced in his heart that he is inferior to all and of less value, humbling himself and saying with the Prophet: *I am truly a worm, not a man, scorned by men and despised by the people (Ps 21[22]: 7). I was exalted, then I was humbled and overwhelmed with confusion (Ps 87[88]: 16). And again, It is a blessing that you have humbled me so that I can learn your commandments (Ps 118[119]: 71, 73).*

The eighth step of humility is that a monk does only what is endorsed by the common rule of the monastery and the example set by his superiors.

The ninth step of humility is that a monk controls his tongue and remains silent, not speaking unless asked a question, for Scripture warns, *In a flood of words you will not avoid sinning (Prov 10:19), and, A talkative man goes about aimlessly on earth (Ps 139[140]:12).*

The tenth step of humility is that he is not given to ready laughter, for it is written: *Only a fool raises his voice in laughter* (Sir 21:23).

The eleventh step of humility is that a monk speaks gently and without laughter, seriously and with becoming modesty, briefly and reasonably, but without raising his voice, as it is written: “A wise man is known by his few words.”

The twelfth step of humility is that a monk always manifests humility in his bearing no less than in his heart, so that it is evident at the Work of God, in the oratory, the monastery or the garden, on a journey or in the field, or anywhere else. Whether he sits, walks or stands, his head must be bowed and his eyes cast down. Judging himself always guilty on account of his sins, he should consider that he is already at the fearful judgment, and constantly say in his heart what the publican in the Gospel said with downcast eyes: *Lord, I am a sinner, not worthy to look up to heaven* (Luke 18:13). And with the Prophet: *I am bowed down and humbled in every way* (Ps 37[38]: 7-9; Ps 118[119]: 107).

Now, therefore, after ascending all these steps of humility, the monk will quickly arrive at that *perfect love* of God which *casts out fear* (1 John 2:18). Through this love, all that he once performed with dread, he will now begin to observe without effort, as though naturally, from habit, no longer out of fear of hell, but out of love for Christ, good habit and delight in virtue. All this the Lord will by the Holy Spirit graciously manifest in his workman now cleansed of vices and sins.

Chapter 21. The Deans of the Monastery

If the community is rather large, some brothers chosen for their good repute and holy life should be made deans. They will take care of their groups of ten, managing all affairs according to the commandments of God and the orders of their abbot. The deans selected should be the kind of men with whom the abbot can confidently share the burdens of his office. They are to be chosen for virtuous living and wise teaching, not for their rank.

If perhaps one of these deans is found to be puffed up with any pride, and so deserving of censure, he is to be reprov'd once, twice and even a third time. Should he refuse to amend, he must be removed from office and replaced by another who is worthy. We prescribe the same course of action in regard to the prior.

Chapter 31. The Qualifications of the Monastery Cellarer

As cellarer of the monastery, there should be chosen from the community someone who is wise, mature in conduct, temperate, not an excessive eater, not proud, excitable, offensive, dilatory or wasteful, but God-fearing, and like a father to the whole community. He will take care of everything, but will do nothing without an order from the abbot. Let him keep to his orders.

He should not annoy the brothers. If any brother happens to make an unreasonable demand of him, he should not reject him with disdain and cause him distress, but reasonably and humbly deny the improper request. Let him keep

watch over his own soul, ever mindful of that saying of the Apostle: *He who serves well secures a good standing for himself* (1 Tim 3:13). He must show every care and concern for the sick, children, guests and the poor, knowing for certain that he will be held accountable for all of them on the day of judgment. He will regard all utensils and goods of the monastery as sacred vessels of the altar, aware that nothing is to be neglected. He should not be prone to greed, nor be wasteful and extravagant with the goods of the monastery, but should do everything with moderation and according to the abbot's orders.

Above all, let him be humble. If goods are not available to meet a request, he will offer a kind word in reply, for it is written: *A kind word is better than the best gift* (Sir 18:17). He should take care of all that the abbot entrusts to him, and not presume to do what the abbot has forbidden. He will provide the brother their allotted amount of food without any pride or delay, lest they be led astray. For he must remember what the Scripture says that person deserves *who leads one of the little ones astray* (Matt 18:6). If the community is rather large, he should be given helpers, that with their assistance he may calmly perform the duties of his office. Necessary items are to be requested and given at the proper times, so that no one may be disquieted or distressed in the house of God.

Chapter 32. The Tools and Goods of the Monastery

The goods of the monastery, that is, its tools, clothing or anything else, should be entrusted to brothers whom the abbot appoints and in whose manner of

life he has confidence. He will, as he sees fit, issue to them the various articles to be cared for and collected after use. The abbot will maintain a list of these, so that when the brothers succeed one another in their assigned tasks, he may be aware of what he hands out and what he receives back.

Whoever fails to keep the things belonging to the monastery clean or treats them carelessly should be reproved. If he does not amend, let him be subjected to the discipline of the rule.

Chapter 34. Distribution of Goods According to Need

It is written: *Distribution was made to each one as he had need* (Acts 4:35). By this we do not imply that there should be favoritism—God forbid—but rather consideration for weaknesses. Whoever needs less should thank God and not be distressed, but whoever needs more should feel humble because of his weakness, not self-important because of the kindness shown him. In this way all the members will be at peace. First and foremost, there must be no word or sign of the evil of grumbling, no manifestation of it for any reason at all. If, however, anyone is caught grumbling, let him undergo severe discipline.

Chapter 36. The Sick Brothers

Care of the sick must rank above and before else, so that they may truly be served as Christ, for he said: *I was sick and you visited me* (Matt 25:36), and, *What you did for one of these least brothers you did for me* (Matt 25:40). Let the sick on their part bear in mind that they are served out of honor for God, and let

them not by their excessive demands distress their brothers who serve them. Still, sick brothers must be patiently borne with, because serving them leads to a greater reward. Consequently, the abbot should be extremely careful that they suffer no neglect.

Let a separate room be designated for the sick, and let them be served by an attendant who is God-fearing, attentive and concerned. The sick may take baths whenever it is advisable, but the healthy, and especially the young, should receive permission less readily. Moreover, to regain their strength, the sick who are very weak may eat meat, but when their health improves, they should abstain from all meat as usual.

The abbot must take the greatest care that cellarers and those who serve the sick do not neglect them, for the shortcomings of disciples are his responsibility.

Chapter 37. The Elderly and Children

Although human nature itself is inclined to be compassionate to the old and the young, the authority of the rule should also provide for them. Since their lack of strength must always be taken into account, they should certainly not be required to follow the strictness of the rule with regard to food, but should be treated with kindly consideration and allowed to eat before the regular hours.

Chapter 48. The Daily Manual Labor

Idleness is the enemy of the soul. Therefore, the brothers should have specified periods for manual labor as well as for prayerful reading.

We believe that the times for both may be arranged as follows: From Easter to the first of October, they will spend their mornings after Prime till about the fourth hour at whatever work needs to be done. From the fourth hour until the time of Sext, they will devote themselves to reading. But after Sext and their meal, they may rest on their beds in complete silence; should a brother wish to read privately, let him do so, but without disturbing the others. They should say None a little early, about midway through the eighth hour, and then until Vespers they are to return to whatever work is necessary. They must not become distressed if local conditions or their poverty should force them to do the harvesting themselves. When they live by the labor of their hands, as our fathers and the apostles did, then they are really good monks. Yet, all things are to be done with moderation on account of the faint-hearted.

From the first of October to the beginning of Lent, the brothers ought to devote themselves to reading until the end of the second hour. At this time Terce is said and they are to work at their assigned tasks until None. At the first signal for the hour of None, all put aside their work to be ready for the second signal. Then after their meal they will devote themselves to their reading or to the psalms.

During the Days of Lent, they should be free in the morning to read until the third hour, after which they will work at their assigned tasks until the end of the tenth hour. During this time of Lent each one is to receive a book from the library, and is to read the whole of it straight through. These books are to be distributed at the beginning of Lent.

Above all, one or two of the seniors must surely be deputed to make the rounds of the monastery while the brothers are reading. Their duty is to see that no brother is so apathetic as to waste time or engage in idle talk to the neglect of his reading, and so not only harm himself but also distract others. If such a monk is found—God forbid—he should be reproved a first and a second time. If he does not amend, he must be subjected to the punishment of the rule as a warning to others. Further, brothers ought not to associate with one another at inappropriate times.

On Sunday all are to be engaged in reading except those who have been assigned various duties. If anyone is so remiss and indolent that he is unwilling or unable to study or to read, he is to be given some work in order that he may not be idle.

Brothers who are sick or weak should be given a type of work or craft that will keep them busy without overwhelming them or driving them away. The abbot must take their infirmities into account.

Chapter 52. The Oratory of the Monastery

The oratory ought to be what it is called, and nothing else is to be done or stored there. After the work of God, all should leave in complete silence and with reverence for God, so that a brother who may wish to pray alone will not be disturbed by the insensitivity of another. Moreover, if at other times if someone chooses to pray privately, he may simply go in and pray, but not in a loud voice, but with tears and heartfelt devotion. Accordingly, anyone who does not pray in this manner is not to remain in the oratory after the Work of God, as we have said; then he will not interfere with anyone else.

Chapter 53. The Reception of Guests

All guests who present themselves are to be welcomed as Christ, for he himself will say: *I was a stranger and you welcomed me* (Matt 25:35). Proper honor must be shown *to all, especially to those who share our faith* (Gal 6:10) and to pilgrims.

Once a guest has been announced, the superior and the brothers are to meet him with all the courtesy of love. First of all, they are to pray together and thus be united in peace, but prayer must always precede the kiss of peace because of the delusions of the devil.

All humility should be shown in addressing a guest on arrival or departure. By a bow of the head or by a complete prostration of the body, Christ is to be adored because he is indeed welcomed in them. After the guests have been received, they should be invited to pray; the superior or an appointed brother will

sit with them. The divine law is read to the guest for his instruction, and after that every kindness is shown to him. The superior may break his fast for the sake of a guest, unless it is a day of special fast, which cannot be broken. The brothers however, observe the usual fast. The abbot shall pour water on the hands of the guests, and the abbot with the entire community shall wash their feet. After the washing they will recite this verse: *God, we have received your mercy in the midst of your temple* (Ps 47[48]: 10).

Great care and concern are to be shown in receiving poor people and pilgrims, because in them more particularly Christ is received; our very awe of the rich guarantees them special respect.

The kitchen for the abbot and the guests ought to be separate, so that guests—and monasteries are never without them—need not disturb the brothers when they present themselves at unpredictable hours. Each year, two brothers who can do the work competently are to be assigned to this kitchen. Additional help should be available when needed, so that they can perform this service without grumbling. On the other hand, when the work slackens, they are to go wherever other duties are assigned to them. This consideration is not for them alone, but applies to all duties in the monastery; the brothers are to be given help when it is needed, and whenever they are free, they work wherever they are assigned.

The guest quarters are to be entrusted to a God-fearing brother. Adequate bedding should be available there. The house of God should be in the care of wise men who will manage it wisely.

No one is to speak or associate with guests unless he is bidden; however, if a brother meets or sees a guest, he is to greet them humbly, as we have said. He asks for a blessing and continues on his way, explaining that he is not allowed to speak with a guest.

Chapter 57. The Artisans of the Monastery

If there are artisans in the monastery, they are to practice their craft with humility, but only with the abbot's permission. If one of them becomes puffed up by his skillfulness in his craft, and feels he is conferring something on the monastery, he is to be removed from practicing his craft and not allowed to resume it unless, after manifesting his humility, he is so ordered by the abbot.

Whenever products of these artisans are sold, those responsible for the sale must not dare to practice any fraud. Let them always remember Ananias and Sapphira, who incurred bodily death (Acts 5:1-11), lest they and all who perpetrate fraud in monastery affairs suffer spiritual death.

The evil of avarice must have no part in establishing prices, which should, therefore, always be a bit lower than people outside the monastery are able to set, *so that in all things God may be glorified* (1 Pet 4:11).

Chapter 61. The Reception of Visiting Monks

A visiting monk from far away will perhaps present himself and wish to stay as a guest in the monastery. Provided that he is content with the life as he finds it, and does not make excessive demands that upset the monastery, but is simply content with what he finds, he should be received for as long a time as he

wishes. He may, indeed, with all humility and love make some reasonable criticisms or observations, which the abbot should prudently consider; it is possible that the Lord guided him to the monastery for this very purpose.

If after a while he wishes to remain and bind himself to stability, he should not be refused this wish, especially as there was time enough, while he was a guest, to judge his character. But if during his stay he has been found excessive in his demands or full of faults, he should certainly not be admitted as a member of the community. Instead, he should be politely told to depart, lest his wretched ways contaminate others.

If, however, he has shown that he is not the kind of man who deserves to be dismissed, let him, on his request, be received as a member of the community. He should even be urged to stay, so that others may learn from his example, because wherever we may be, we are in the service of the same Lord and doing battle for the same King. Further the abbot may set such a man in a somewhat higher place in the community, if he sees that he deserves it. In fact, whether it is a monk or someone in the priestly or clerical orders mentioned above, the abbot has the power to set any of them above the place that corresponds to the date of his entry, if he sees that his life warrants it.

The abbot must, however, take care never to receive into the community a monk from another known monastery, unless the monk's abbot consents and

sends a letter of recommendation, since it is written: *Never do to another what you do not want done to yourself* (Tob 4:16).

Chapter 63. Community Rank

The monks keep their rank in the monastery according to the date of their entry, the virtue of their lives, and the decision of the abbot. The abbot is not to disturb the flock entrusted to him not make any unjust arrangements, as though he had the power to do whatever he wished. He must constantly reflect that he will have to give God an account of all his decisions and actions. Therefore, when the monks come for the kiss of peace and for Communion, when they lead psalms or stand in choir, they do so in the order decided by the abbot or already existing among them. Absolutely nowhere shall age automatically determine rank. Remember that Samuel and Daniel were still boys when they judged their elders (1Sam 3; Dan 13:42-62). Therefore, apart from those mentioned above whom the abbot has for some overriding consideration promoted, or for a specific reason demoted all the rest should keep to the order of their entry. For example, someone who came to the monastery at the second hour of the day must recognize that he is junior to someone who came in the first hour, regardless of age or distinction. Boys, however, are to be disciplined in everything by everyone.

The younger monks, then, must respect their seniors, and the *seniors* must love their juniors. When they address each other, no one should be allowed to do so simply by name; rather, the seniors should call the younger monks “brother”

and the younger monks call their seniors *nonnus*, which is translated as “venerable father.” But the abbot, because we believe that he holds the place of Christ, is to be called “lord” and ‘abbot,” not for any claim of his own, but for honor and love for Christ. He, for his part, must reflect on this, and in his behavior show himself worthy of such honor.

Whenever brothers meet, the junior asks his senior for a blessing. When an older monk comes by, the younger rises and offers him a seat, and does not presume to sit down unless the older bids him. In this way, they do what the words of Scripture say: *They should each try to be the first to show respect to the other* (Rom 12:10).

In the oratory and at table, small boys and youths are kept in rank and under discipline. Outside or anywhere else, they should be supervised and controlled until they are old enough to be responsible.

Chapter 64. The Election of an Abbot

In choosing an abbot, the guiding principle should always be that the man placed in office be the one selected by the whole community acting unanimously in the fear of God, or by some part of the community, no matter how small, which possesses sounder judgment. Goodness of life and wisdom in teaching must be the criteria for choosing the one to be made an abbot, even if he is the last in community rank.

May God forbid that a whole community should conspire to elect a man who goes along with its own evil ways. But if it does, and if the bishop of the

diocese or the abbots or Christians in the area come to know of these evil ways to any extent, they must block the success of this wicked conspiracy, and set a worthy steward in charge of God's house. They may be sure that they will receive a generous reward for this, if they do it with pure motives and zeal for God's honor. Conversely, they may be equally sure that to neglect to do so is sinful.

Once in office, the abbot must keep constantly in mind the nature of the burden he has received, and remember to whom he will have *to give an account of his stewardship* (Luke 16:2). Let him recognize that his goal must be profit for the monks, not preeminence for himself. He ought, therefore, to be learned in divine law, so that he has a treasury of knowledge from which he can *bring out what is new and what is old* (Matt 13:52). He must be chaste, temperate and merciful. He should always *let mercy triumph over judgment* (Jas 2:13) so that he too may win mercy. He must hate faults but love the brothers. When he must punish them, he should use prudence and avoid extremes; otherwise, by rubbing too hard to remove the rust, he may break the vessel. He is to distrust his own frailty and remember *not to crush the bruised reed* (Isa 42:3). By this we do not mean that he should allow faults to flourish, but rather, as we have already said, he should prune them away with prudence and love as he sees best for each individual. Let him strive to be loved rather than feared.

Excitable, anxious, extreme, obstinate, jealous or oversuspicious he must not be. Such a man is never at rest. Instead, he must show forethought and consideration in his orders, and whether the task he assigns concerns God or the world, he should be discerning and moderate, bearing in mind the discretion of holy Jacob, who said: *If I drive my flocks too hard, they will all die in a single day* (Gen 33:13). Therefore, drawing on this and other examples of discretion, the mother of virtues, he must so arrange everything that the strong have something to yearn for and the weak have nothing to run from.

He must, above all, keep this rule in every particular, so that when he has ministered well he will hear from the Lord what that good servant heard who gave his fellow servants grain at the proper time: *I tell you solemnly, he said, he sets him over all his possessions* (Matt 24:47).

Chapter 65. The Prior of the Monastery

Too often in the past, the appointment of a prior has been the source of serious contention in monasteries. Some priors puffed up by the evil spirit of pride and thinking of themselves as second abbots, usurp tyrannical power and foster contention and discord in their communities. This occurs especially in monasteries where the same bishop and the same abbots appoint both abbot and prior. It is easy to see what an absurd arrangement this is, because from the very first moment of his appointment as prior he is given grounds for pride, as his

thoughts suggest to him that he is exempt from his abbot's authority. "After all, you were made prior by the same men who made the abbot."

This is an open invitation to envy, quarrels, slander, rivalry, factions and disorders of every kind, with the result that, while abbot and prior pursue conflicting policies, their own souls are inevitably endangered by this discord; and at the same time the monks under them take sides and so go to their ruin. The responsibility for this evil and dangerous situation rests on the heads of those who initiated such a state of confusion.

For the preservation of peace and love we have, therefore, judged it best for the abbot to make all decisions in the conduct of his monastery. If possible, as we have already established, the whole operation of the monastery should be managed through the deans under the abbot's direction. Then, so long as it is entrusted to more than one, no individual will yield to pride. But if local conditions call for it, or the community makes a reasonable and humble request, and the abbot judges it best, then let him, with the advice of God-fearing brothers, choose the man he wants and himself make him his prior. The prior for his part is to carry out respectfully what his abbot assigns to him, and do nothing contrary to the abbot's wishes or arrangements, because the more he is set above the rest, the more he should be concerned to keep what the rule commands.

If this prior is found to have serious faults, or is led astray by conceit and grows proud, or shows open contempt for the holy rule, he is to be warned

verbally as many as four times. If he does not amend, he is to be punished by the discipline of the rule. Then if he still does not reform, he is to be deposed from the rank of prior and replaced by someone worthy. If after that, he is not a peaceful and obedient member of the community, he should even be expelled from the monastery. Yet the abbot should reflect that he must give God an account of all his judgments, lest the flames of jealousy or rivalry sear his soul.

Chapter 66. The Porter of the Monastery

At the door of the monastery, place a sensible old man who knows how to take a message and deliver a reply, and whose age keeps him from roaming about. This porter will need a room near the entrance so that visitors will always find him there to answer them. As soon as anyone knocks, or a poor man calls out, he replies, “Thanks be to God” or “Your blessing, please”; then, with all the gentleness that comes from the fear of God, he provides a prompt answer with the warmth of love. Let the porter be given one of the younger brothers if he needs help.

The monastery should, if possible, be so constructed that within it all necessities, such as water, mill and garden are contained, and the various crafts are practiced. Then there will be no need for the monks to roam outside, because this is not at all good for their souls.

We wish this rule to be read often in the community so that none of the brothers can offer the excuse of ignorance.

Chapter 68. Assignment of Impossible Tasks to a Brother

A brother may be assigned a burdensome task or something he cannot do. If so, he should, with complete gentleness and obedience, accept the order given him. Should he see, however, that the weight of the burden is altogether too much for his strength, then he should choose the appropriate moment and explain patiently to his superior the reasons why he cannot perform the task. This he ought to do without pride, obstinacy or refusal. If after the explanation the superior is still determined to hold to his original order, then the junior must recognize that this is best for him. Trusting in God's help, he must in love obey.

Chapter 69. The Presumption of Defending Another in the Monastery

Every precaution must be taken that one monk does not presume in any circumstance to defend another in the monastery or to be his champion, even if they are related by the closest ties of blood. In no way whatsoever shall the monks presume to do this, because it can be a most serious source and occasion of contention. Anyone who breaks this rule is to be sharply restrained.

Chapter 70. The Presumption of Striking Another Monk at Will

In the monastery every occasion from presumption is to be avoided, and so we decree that no one has the authority to excommunicate or strike any of the brothers unless he has been given this power by the abbot. *Those who sin should be reprimanded in the presence of all, that the rest may fear* (1 Tim 5:20). Boys

up to the age of fifteen should, however, be carefully controlled and supervised by everyone, provided that this too is done with moderation and common sense.

If a brother, without the abbot's command, assumes any power over those older or, even in regard to boys, flares up and treats them unreasonably, he is to be subjected to the discipline of the rule. After all, it is written: *Never do to another what you do not want to be done to yourself* (Tob 4:16).

Chapter 71. Mutual Obedience

Obedience is a blessing to be shown by all, not only to the abbot but also to one another as brothers, since we know that it is by this way of obedience that we can go to God. Therefore, although the orders of the abbot or of the priors appointed by him take precedence, and no unofficial order may supersede them, in every other instance younger monks should obey their seniors with all love and concern. Anyone found objecting to this should be reprovved.

If a monk is reprovved in any way by his abbot or by one of his seniors, even for some very small matter, or if he gets the impression that one of his seniors is angry or disturbed with him, however slightly, he must, then and there without delay, cast himself on the ground at the other's feet to make satisfaction, and lie there until the disturbance is calmed by a blessing. Anyone who refuses to do this should be subjected to corporal punishment or, if he is stubborn, should be expelled from the monastery.

Chapter 72. The Good Zeal of Monks

Just as there is a wicked zeal of bitterness which separates from God and leads to hell, so there is a good zeal which separates from evil and leads to God and everlasting life. This, then, is the good zeal which monks must foster with fervent love: *They should try to be the first to show respect to the other* (Rom 12:10), supporting with the greatest patience one another's weaknesses of body or behavior, and earnestly competing in obedience to one another. No one is to pursue what he judges better for himself, but instead, what he judges better for someone else. To their fellow monks they show the pure love of brothers; to God, loving fear; to their abbot, unfeigned and humble love. Let them prefer nothing whatever to Christ, and may he bring us all together to everlasting life.

Chapter 73. This Rule is Only a Beginning of Perfection

The reason we have written this rule is that, by observing it in monasteries, we can show that we have some degree of virtue and the beginnings of monastic life. But for anyone hastening on to the perfection of monastic life, there are the teachings of the holy Fathers, the observance of which will lead him to the very heights of perfection. What page, what passage of the inspired books of the Old and New Testaments is not the truest of guides for human life? What book of the holy catholic Fathers does not resoundingly summon us along the true way to reach the Creator? Then, besides the *Conferences* of the Fathers, their *Institutes* and their *Lives*, there is also the rule of our holy father Basil. For

observant and obedient monks, all these are nothing less than the tools for the cultivation of virtues; but as for us, they make us blush for shame at being so slothful, so unobservant, so negligent. Are you hastening toward your heavenly home? Then with Christ's help, keep this little rule that we have written for beginners. After that, you can set out for the loftier summits of the teaching and virtues we mentioned above, and under God's protection you will reach them. Amen.

APPENDIX B

SURVEY OF BENEDICTINE ADMINISTRATORS

Demographics

Your age (in years):

Area of study for degree/s:

Years as a Benedictine:

All administrative or faculty positions held:

Please use the scale below in your considerations as to relevance to maintaining a community in a higher education setting. This survey is designed to allow you to refer directly to aspects of the Rule as they apply in this particular setting. All of the items are from **The Rule of St Benedict in English** (Fry, 1982) and are numbered in congruence with the chapter numbers in the Fry edition. The summarized section represents a group of chapters related to the Divine Office which seem to have less direct relevance to the proposed topic. If this is an editorial decision with which you disagree, feel free to comment on these and any other chapters which have been similarly summarized.

Answer Scale:

1	2	3	4
not relevant	somewhat relevant	very relevant	essential

	1	2	3	4
Prologue	1	2	3	4
1 The Kinds of Monks	1	2	3	4
2 Qualities of the Abbot	1	2	3	4
3 Summoning the Brothers for Counsel	1	2	3	4
4 The Tools for Good Works	1	2	3	4
5 Obedience	1	2	3	4
6 Restraint of Speech	1	2	3	4
7 Humility	1	2	3	4
8-20 pertaining to the Divine Office	1	2	3	4
21 The Deans of the Monastery	1	2	3	4
22 Sleeping Arrangements of the Monks	1	2	3	4
23-30 pertaining to Excommunication and readmission for faults	1	2	3	4
31 Qualifications of the Monastery Cellarer	1	2	3	4
32 The Tools and Goods of the Monastery	1	2	3	4
33 Monks and Private Ownership	1	2	3	4
34 Distribution of Goods According to Need	1	2	3	4
35 Kitchen Servers of the Week	1	2	3	4
36 The Sick Brothers	1	2	3	4
37 The Elderly and Children	1	2	3	4
38 The Reader of the Week	1	2	3	4

39-40 The Proper Amount of Food (Drink)	1	2	3	4
41 The Times for the Brother's Meals	1	2	3	4
42 Silence After Compline	1	2	3	4
43 Tardiness at the Work of God or at Table	1	2	3	4
44 Satisfaction by the Excommunicated	1	2	3	4
45 Mistakes in the Oratory	1	2	3	4
46 Faults Committed in Other Matters	1	2	3	4
47 Announcing the Hours for the Work of God	1	2	3	4
48 The Daily Manual Labor	1	2	3	4
52 The Oratory of the Monastery	1	2	3	4
53 The Reception of Guests	1	2	3	4
55 The Clothing and Footwear of the Brothers	1	2	3	4
56 The Abbot's Table	1	2	3	4
57 The Artisans of the Monastery	1	2	3	4
58 The Procedure for Receiving Brothers	1	2	3	4
60 The Admission of Priests to the Monastery	1	2	3	4
61 The Reception of Visiting Monks	1	2	3	4
62 The Priests of the Monastery	1	2	3	4
63 Community Rank	1	2	3	4
64 The Election of an Abbot	1	2	3	4
65 The Prior of the Monastery	1	2	3	4
66 The Porter of the Monastery	1	2	3	4
67 Brothers Sent on a Journey	1	2	3	4
68 Assignment of Impossible Tasks to a Brother	1	2	3	4
69 Presumption of Defending Another in the Monastery	1	2	3	4
70 Presumption of Striking Another Monk at Will	1	2	3	4
71 Mutual Obedience	1	2	3	4
72 The Good Zeal of Monks	1	2	3	4
73 This Rule Only a Beginning of Perfection	1	2	3	4

In the first column, please rank in descending order, the chapter in the **Rule** you view as most essential. In the second column rank how well you perceive implementation of these aspects on your campus:

DEGREE OF RELEVANCE	IMPLEMENTATION ON CAMPUS
1	1
2	2
3	3
4	4
5	5
6	6
7	7
8	8
9	9
10	10

If you would be willing to participate in a brief phone interview or would like to receive an abstract summary at the conclusion of my study, please give me the following information:

Name:

Phone:

Email Address:

APPENDIX C

Interview Guide - Faculty Site Visit to Benedictine University

As you know, The Rule of St. Benedict was set forth in the 6th Century for monks living in monasteries. Most translations divide the Rule is divided into seventy-three chapters. Although the chapters contain some guidelines for administration of monasteries less useful today, much of the Rule may be applied to many other contemporary settings. Recently, a number of current and former administrators in Benedictine colleges and universities were asked which chapters of the Rule they found to be most helpful in their work on campuses in the 21st century.

The chapters listed most often were
Chapter 72- The Good Zeal of Monks
Chapter 2- The Qualities of the Abbot
Chapter 53- The Reception of Guests
Chapter 71- Mutual Obedience
Chapter 3- Summoning the Brothers for Counsel
Chapter 7- Humility
The Prologue
Chapter 73- This Rule only a Beginning of Perfection

You are currently a part of Benedictine University, established and administered by Benedictine men and women possessing deep experience with The Rule of St Benedict. Thanks for being willing to share your insights about how these Chapters of the Rule (or ideas from the chapters) play a part in your relationship to the University. The following list of activities common to many faculty members merely serves to provoke thought, and since there are no right or wrong answers, your subjective impressions will be just as helpful as relationships you can define more precisely.

Activities:
Applying for/Accepting a Position
Collegiality with other Faculty Members
Classroom Teaching
Knowing Students
Curriculum Decisions
Academic Advising of Students
Personal Advising of Students
Relating to Alumni
Other _____

DEMOGRAPHICS

Fulltime ____
Part time ____
Courses Taught _____
Number of years at Benedictine University _____

APPENDIX D

Interview Guide - Students Site Visit to Benedictine University

As you know, The Rule of St. Benedict was set forth in the 6th Century for monks living in monasteries. Most translations divide the Rule is divided into seventy-three chapters. Although the chapters contain some guidelines for administration of monasteries less useful today, much of the Rule may be applied to many other contemporary settings. Recently, a number of current and former administrators in Benedictine colleges and universities were asked which chapters of the Rule they found to be most helpful in their work on campuses in the 21st century.

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Chapter 7- Humility
The Prologue
Chapter 73- This Rule only a Beginning of Perfection

You are currently a part of Benedictine University, established and administered by Benedictine men and women possessing deep experience with The Rule of St Benedict. Thanks for being willing to share your insights about how these Chapters of the Rule (or ideas from the chapters) play a part in your relationship to the University. The following list of activities common to many students merely serves to provoke thought, and since there are no right or wrong answers, your subjective impressions will be just as helpful as relationships you can define more precisely.

Applying for admission
Going through orientation
Feeling a part of the college
Learning in the Classroom
Getting to know faculty
Taking part in extracurricular activities
Having a successful college experience
Deepening religious faith and understanding
Selection of Major
Other_____

Demographics
Classification:

APPENDIX E

Interview Guide - Staff Site Visit to Benedictine University

As you know, The Rule of St. Benedict was set forth in the 6th Century for monks living in monasteries. Most translations divide the Rule is divided into seventy-three chapters. Although the chapters contain some guidelines for administration of monasteries less useful today, much of the Rule may be applied to many other contemporary settings. Recently, a number of current and former administrators in Benedictine colleges and universities were asked which chapters of the Rule they found to be most helpful in their work on campuses in the 21st century.

The chapters listed most often were
Chapter 72- The Good Zeal of Monks
Chapter 2- The Qualities of the Abbot
Chapter 53- The Reception of Guests
Chapter 71- Mutual Obedience
Chapter 3- Summoning the Brothers for Counsel
Chapter 7- Humility
The Prologue
Chapter 73- This Rule only a Beginning of Perfection

You are currently a part of Benedictine University, established and administered by Benedictine men and women possessing deep experience with The Rule of St Benedict. Thanks for being willing to share your insights about how these Chapters of the Rule (or ideas from the chapters) play a part in your relationship to the University. The following list of activities common to many staff members merely serves to provoke thought, and since there are no right or wrong answers, your subjective impressions will be just as helpful as relationships you can define more precisely.

Admissions	Enrollment Management
Student Associations/Organizations	Counseling/Career Planning
Orientation	Financial Aid
Student Union/Bookstore	Physical Plant/ Groundskeeping
Staff Development	Discipline
Campus Ministry	Cooperative Learning
Academic Advising	Health and Wellness
Athletics/Recreation	Multicultural Programming
Learning Services	Special Services
Alumni Relations	Development
Commencement	Continuing Education

DEMOGRAPHICS:
Years at Benedictine University_____

Positions Held_____

APPENDIX F

Additional Comments from the Interviews

Benedictine Values

The Benedictine values are appreciated by the non-Christian, non-Catholic population and especially the Muslims who appreciate the small size and the “emphasis on hospitality” which is not the experience in “a lot of schools, even schools our size” “making people welcome, hoping that things are going well for them and saying hello . . .

“Protestants are starting to pick up on Benedictine values, “We used to have faculty retreats. . . where the faculty would go for a few days retreat on the Rule of St Benedict as to imbue the faculty with the Benedictine values and so many of them would come back appreciative of the Rule and values: appreciative of the hospitality aspect, appreciative of the silence, appreciative of the stewardship . . .

This (emphasis) has grown in the past 10 years, even some of the most unlikely have commented that they wish we could do more of this and that they enjoy having the type of experience together to talk about Christian and Benedictine values.”

“ . . . the idea of hospitality it’s something from the service standpoint outside the classroom that we look at very strongly. We talk about things less in terms of customer service and more in terms of being hospitable.

[In new employee training] Oftentimes when we talk about how to improve a process we don’t talk about it in terms of a business practice, what a company might do necessarily, we talk about it in terms of hospitality.”

“I hear a lot from visitors who come on campus who reflect, this place is different from other places, that when I walked down the sidewalk everyone says hello. They look at my face, people open doors. Somehow there’s something different going on campus and I think these values get absorbed into people as they work here because we talk about them and we emphasize them. Life lived in balance. We talk about that with students in one-on-one meetings with them, when it comes to academic advising and in terms of what we do here, academic support we talk about that in real terms with students reflective of our university environment”

Community

“Community is not just a word. We talk about it in real terms and the president talks about it. The president addresses the community, the abbot talks about community in particular in this class we’re talking about community and

different levels of what community means. This campus is a community but it is a part of other larger communities. That is something that is part of our discussion, in the classroom outside the classroom.”

“In the last year Employee Services which is our HR dept as part of new staff orientation process, while they are learning about technology and other things they are also brought up to speed, [on Benedictine Values] They go to the abbey and have lunch with members of the community so there’s a connection to [the abbey] . . . If you were to ask most people who work here, most people who work here could give you the lion’s share of the values and they could express them in these terms. One of the things I love about working here and being an administrator here is that we have a lot of crossover involvement. I’m involved in a lot of things with faculty and it’s not strange for me to be.”

Hospitality

“I think we have a unique environment here even with respect to the large Muslim population. There are Muslim high schools in this area and they are small institutions. We have students applying here almost entire classes because they feel comfortable being a part of this community even though we are Catholic here and Benedictine and we don’t hide it. The whole atmosphere is so welcoming and I think because we do make an effort to put these value structures in terms that everyone can incorporate and understand regardless of faith can take in.

“When you teach the values that way it’s kind of hard to take issue with them. How do you take hospitality and say anything but a positive thing about it and it becomes a matter of not whether but how, and that’s a lot of our discussion when we talk about these things we talk about the ‘how.’”

Decision-making

“For our vision taskforce, students were invited to participate in that as well. We had an open forum meeting with the community and students were present there and we were talking about progress on the vision statement and there was a lot of feed back about the vision statement: what does it really mean and there were in that forum there were some students there who thought we were not Catholic enough and they were concerned. They were immediately invited to participate in the vision taskforce to incorporate that point of view, because that’s an important part of our community. Even a dissenting view needs to be incorporated into how we approach things. I serve on a committee that is creating an academic honesty policy. It’s primarily faculty, the registrar we wanted a student to be involved in that discussion. We moved our times to accommodate the students’ course schedule. We had to find sometime when we could do that because of the value placed on that inclusion. That’s how we function on a regular basis.”

Stability

“Certainly the stability, there’s a real investment of a group of people to a certain place and that’s something that people comment on who are associated with the [Benedictine] schools. We have the sense you’re always going to be there.”

Community

“What contributes to the durability of the Rule is that it is so evangelical. Just look at all the citations from Scripture in the Rule. It’s an attempt to take those Christian values which is a vision for community. The Sermon on the Mount was intended as an ethic for community, and to actually put them into practice. I remember one time reading in Karl Barth. He had no particular interest in reviving monasticism in the Protestant tradition, but he felt that this was a reality that Protestantism had to address. And one of the tributes he paid to the founders of religious orders was that they took seriously the task of *communio* which he thought the Protestant churches were seriously neglecting.

He meant the vision of community that you have in the New Testament. More so than Catholicism, Protestantism became really individualistic whereas Catholicism was better at keeping alive a sense of community, [which] he found especially exemplified in religious orders. The Rule set down the essential conditions for human beings to live in harmony with God and with one another.”

“One of the nice things about Benedictine community life that carries over into teaching is the monastic community is multigenerational, and we all have a profound sense of what we’ve learned from one another, that we all have our gifts and talents and our areas of expertise and our interests and things like that and Benedict calls this the ‘school of the Lords service’. It’s a school and a lot of other things as well that you learn from talking to the others and it extends into the classroom into a kind of caring towards the students; that you are looking after the next generation and want to help them progress and grow and give whatever you can of your knowledge and experience that might help them.”

“The idea of a community that consists of a wide range of people, everyone is a member of the community. That has shown up in discussions about self-governance and who should be allowed to make decisions, what effect a decision would have, and who you should involve in the discussions. That’s doing to be more of an important theme when we move to our [new] system of accreditation.”

“There have been times when there were regular celebrations of community, when the whole institution comes together, like what you might call in a corporate setting, employee recognition day. A day when we gather as a community to acknowledge the folks who’ve worked 10 years, whether faculty or administrator and everybody is involved. [At] Thanksgiving and Christmas we always have a

meal where members of the community carve and serve a meal to students. [This] gives you a chance to interact with students in a different sort of way and gives you a chance to work side by side with someone who exists on campus but who you don't come in contact with very often. I thought maybe it was the fact of a small campus where [community] would happen anyway but I've spent all my time at large institutions and hadn't seen this, so maybe it's a consequence of size rather than an institution's religious character. However, the more I read the Rule the more I realized that it was built into things."

"I think of other things in the Rule in terms of teaching, there is a part of the Rule that talks about basically welcoming back people who have left the fold, someone has violated the rules. How long should you not take them back? And it makes me think of students who have some growing up to do and may not be the best students. In the first class you keep watching them and in the second class you realize that they are going through some growth and then you give them another chance to be taken seriously as a student even though they were very much not that in an earlier class."

Respect for Persons

"Respect for persons: give them the dignity, give them a hearing , let them at least say their piece even though you can't go along with what they do or want to do. There is the sense of being a participant in something of value, larger than

ourselves, that was here before us. Just a good monastic sense of time which is why you can't feel anxious leaving your work to go to prayer in community. It'll be there when you get back."

Stewardship

"The honoring of the ordinary, everyday kinds of things. When we visit the abbey, although it's a splendid thing, the architecture is relatively simple in terms of the lack of decoration and the huge brick wall that's totally unadorned, it's just there, massive."

Monasticism

[On the declining numbers of monastics and effect on the abbey] "I personally don't feel any threat or concern that I'm going to be out on the street or anything like that. I do think though that we need to give more attention to the kind of witness we give. And to try to relate that in some way that speaks to the culture where we find ourselves and we haven't been so successful about that just from our conversation. This [monastic life] is all very attractive; these are all things that people are longing for, looking for. In such a fragmented society, a sense of community, there's where I think we really bring reform and renewal. I would say, and many people would agree, that we've gone through a lot of changes in monastic life since the 2nd Vatican council. There really hasn't been a renewal in monastic life. Of course things could change there's an election coming up . . . [on the growing interest in monastic spirituality]: "That very well could be the

seed for a rebirth, for the renewal, that people would become so attached to it ,that like-minded people would join together and they would start communities. There are all kinds of histories of foundings and refoundings in the life of the Catholic Church all through the Middle Ages.”

Life Lived in Balance

“On life lived in balance, there has to be some kind of balance between work and study. [That’s] something that’s really obvious here [at Benedictine]. It’s not expected that someone is going to work himself to death; people understand if you need a block of time to do something else, I find time regularly to do other sorts of things.”

“The test of an institution and what we measure is productivity. But the real test people have to ask themselves is, are they the sort of person they want to be? Are they becoming the sort of person they should really become? An institution that is preventing you from doing that is really not a healthy institution.”

“We were over at the abbey, on our tour the abbot really stressed the saying, ‘not too much’ and he would say that you could sleep but not too much, you could have something to eat but not too much. I think that’s a good rule to live by to keep your life in balance because if I play sports too much, I’m going to get down

on my studies. If I study too much I'm going to fall back in athletics, if I sleep too much I'm going to fall back in everything. So that is a rule inside the Rule."

The Abbey

"We have the baccalaureate over there and a lot of seniors surprisingly like this solemn ceremony. They like the idea of the abbey. It's not medieval, it's a modern building but they like the spiritual aspect. I've noticed that a lot of students will feel free to walk over to the abbey grounds for meditation. I think that if we could maintain more of the physical contact [with the abbey] the visual and the audio, it would do a lot more to instill what Benedictinism is."

"I was instrumental in getting a tradition started where the first year seminar has this guided tour with the current Abbot and that's become an important experience for the students in the seminar but I think it's also important for the Abbot. It gives him a way to connect with students. It's a classic pedagogy, I mean in the classic sense, that he walks and talks, and every place he takes the students in the monastery, he has a lesson to share with them about life. For example, when he takes them up to the dining area, where the monks eat together, he talks about the importance of community meals and he always says, 'You know if I had my way, we'd get rid of every McDonalds and Burger King and KFC etc, because they have contributed to the breakdown of family.' So those are the kinds of lessons he shares with them. Or when we were in the church

and everything in the church architecturally points the focus down to where the table and the lectern are, he talks about the importance of focus in one's life."

The Course

"I also have a Benedictine Moment which starts every class period and I do this to stress the idea that is a Benedictine community, that we have things to share but also by doing that, it sets the tone for the class for that period. Where before the students have been talking, visiting with each other and so forth, right away there's a transformation in the class when we do this Benedictine Moment. The way it's evolved for me is that I'm using this book *The Benedictine Moment*. I would have students read excerpts from the Rule which were appropriate for the day's topic [The topics include] listening, prayer, works, stability, chastity, humility, hospitality, service, reverence, possessions, responsibility, friendship, leadership, community, perseverance, balance, [and others]. So they would read these little excerpts that could be sprinkled from different parts of the rule. And then I would read to them the commentary, like a story each day. It took at the most 5 minutes to do this, but it was a way of helping them to absorb what the Rule's about. I know that when I give my students the final exam at the end of the year, they do know it."

“Not all the readings are related to the Rule or Ben values, the class is more encompassing than that and each year it seems that its slightly different. There’s a strong liberal arts component to the class as well. It’s meant to be an introduction to an academic community and specifically this community as it’s characterized by its Catholic and Benedictine heritage.”

APPENDIX G

Additional Published Commentary on Selected Rule of St. Benedict Chapters

Since this study looks at the unique chapters of *The Rule of St. Benedict* instead of broad value categories as do other studies, the following reviews published commentary on several selected chapters which appear often in the summarized lists in Chapter Seven and which may seem more archaic to the contemporary reader. The chapters include: Chapter 2 Qualities of the Abbot, Chapter 3 Summoning the Brothers for Counsel, Chapter 7 Humility, Chapter 31 Qualities of the Monastery Cellarer, Chapter 53 The Reception of Guests, Chapter 71 Mutual Obedience and Chapter 72 The Good Zeal of Monks. For reference, the actual texts of these chapters may be found in the Appendix A.

On The Prologue

Several areas need little interpretation to speak to contemporary management. The Prologue, which is most often quoted, sets out the goals of the spiritual life and deals with the primary aspects of the human condition: the presence of God, foundation of relationships, nature of self-development and the place of purpose. According to Chittister (1992), key to the attainment of these

goals is the importance of not allowing one's self to be one's own guide but instead to attain a willingness to listen and openness to others and God.

On Chapter 2 Qualities of the Abbot

Of all the chapters this one is most noted for its value in creating community, since the role of the abbot defines the community's relationship with authority. The word abbot comes from the Aramaic word for father (*abba*). So the authority relationship is compared to a filial relationship. Ideally, the abbot's leadership should promote spiritual and psychological growth, (De Waal 1995, 22).

According to Stead, a Christian in a leadership position should be "as Christ to his subordinates: a representative of God's fatherhood, a strict but fair judge, a healer, a teacher, a good shepherd." While this seems an impossible ideal, the leader should rely on the Spirit of Christ to "make up for the limits of one's own talents." Since one of the roles of the abbot is to see to the growth and health of "those souls entrusted to him," Stead compares the abbot to a modern-day professional therapist "who can listen to the confidences of others with a view to healing them. In the theological sense, this listening includes the "the discernment of spirits' " (Stead 1994).

Joan Chittister also writes of the duties of the abbot and is a passionate advocate for this model of leadership: People looking for a spirituality of leadership have substance in this chapter for years of thought.

Benedict's leaders are to birth souls of steel and light;

they are to lead the group but not drive it; they are to live the life they lead; they are to love indiscriminately; they are to favor the good, not to favor the favorites; they are to call the community to the height and depth and breadth of the spiritual life; they are to remember and rejoice in their own weaknesses in order to deal tenderly with the weaknesses of others; they are to attend more to the spiritual than to the physical aspects of community life; and, finally, they are to save their own souls in the process, to be human beings themselves, to grow in life themselves. . . . monasteries become the image of a world where leadership exists for the people it leads and not for itself. It is also a model for businesses and families and institutions that would change the world. It is also a model for leaders who become so consumed in leadership that they themselves forget what it means to live a rich and holy life. (Chittister 1992, 47)

The chapter on the qualities of the abbot or prioress speaks most eloquently to the spirituality of leadership in a community and offers a new model for authority in a world made for power. The abbot's role is to lead others to spiritual adulthood where they can make choices, choices that effect life quality. This is not the authority that satisfies the system but that focuses on the development of the person. The abbot is to teach and "proclaim" but also to listen and respond and

creates an environment where the function of authority is not to control but to guide, challenge and enable. To the abbot the community owes obedience but not servitude. Rank in a monastery is determined by the order the monk came into the monastery. Education, money, status are not weighed but the determinant is the "moment the monk comes to Christ" (Chittister, 1992, pp. 39- 41).

There is recognition of the natural hierarchy of gifts in a monastery but rank is based on commitment to the community and so attempts to climb to the top are eliminated as is the influence of favoritism or intrigue. Chittister (1992) explains that the leadership of the monastery is not composed mainly of persons placed in positions to get a job done but to "embody why we do the job at all"; these leaders are "holy listeners" who care about the effect of what they do on everyone else. Thus the exacting nature of the leader's work depends not on a clear call to but is anchored in the needs and personality of the others: everyone's case is considered on an individual basis.

The first function of the leader then is to call each individual to become more tomorrow than they were today. As the abbot is like everyone else in the monastery but placed to direct others to grow beyond or despite their weaknesses, the abbot must keep his own weakness in mind. The embracing of one's weakness whether pope or abbot or parent becomes an anchor providing insight and humility. The spirituality of the leadership prescribed in the Rule is to not be

intent on making things right but making life right, to exist for people and not for itself (pp.42-45).

On Chapter 3 Summoning the Brothers for Counsel

According to de Vogue, the provision of summoning the brothers to counsel, that is, having the abbot consult all members of the community, even the youngest, on important matters is to “avoid all dissension.” This system may not be democratic but consultation is important as the community functions as “the abbot consults the community, the community obeys the abbot, and both submit to the rule” (De Vogue 1993, 55).

What is unusual here is that there is recognition that all members are equally valued with the young encouraged to speak first so that they are not intimidated by the words of others. With each encouraged to speak his or her truth, there should be no factions or balance disturbed by power. This consultation process is more like group discernment than advise and consent.

De Waal identifies the levels of this decision-making process as “the worth of each, the need for authority, the overriding necessity to find the will of God” and points out that these principles of consultation and listening are appropriate to the management of any community be it family, parish or school. The guidelines for the manner of the counsel are as important as the principles in that the speaker should be restrained and humble in presenting personal opinions

as the abbot must carefully weigh the advice, making this process a sensitive and growth-enhancing style of decision-making (De Waal 1995, 25-27).

The practice of counsel is described in Chapter 3 of the Rule, which summarizes the governmental aspect of the monastery. All monks, no matter the age are called to counsel. The "spark of the divine" is honored in all and all are encouraged to raise questions with open hearts and trust in honesty. Thus authority serves the good of the group not one's own sense of self.

On Chapter 7 Humility

Humility is the "lost virtue of the twentieth century" according to Joan Chittister (Chittister 1992, 74). De Waal sees the ladder of humility as twelve steps in the interior journey to freedom: Step 1-total awareness and mindfulness of God's presence; Step 2-give up attachment to own ambitions and desires; Step 3- acceptance of authority, renunciation of (personal) power; Step 4-daily perseverance in trials and difficulties; Step 5- ready and open for self-disclosure and interaction with others; Step 6 forgo pretensions of superiority and seek inner contentment; Step 7- accepting fragility and seeing woundedness and weakness as blessings, openness to learn; Step 8- stay with the tradition, appreciate corporate wisdom "walk in step with others [which] inserts [one] into a common humanity"; Steps 9-11- silence, stillness and gentleness, "respect for the other, willingness to listen rather than dominate, receive rather than control"; Step 12- unity and integration in the total person of the material and the spiritual.

This brief summary of the 12 steps of the ladder of humility shows the intended movement from negative motivation of fear to positive motivation of love (De Waal 1995, 47-54).

On Chapter 31 Qualifications of the Monastery Cellarer

This chapter has much to say for those who find ourselves in the role of administering property, in management roles anywhere but particularly in educational institutions. But rather than taking guidance from management theory from the corporate or industrial model, Benedict's guideline for monastic cellarers can help one realize the sanctity of this role. According to Julian Snead, the cellarer's contributions to creation of a peaceful community arise from their ability to "relate well to the people they serve and run the operation smoothly and efficiently." (Stead 1994, 138)

Stead credits Benedict with not only "good business psychology" but also sensitivity to the needs of the community. The cellarer is expected to have wisdom, in the sense of practical wisdom in order to use resources to produce income as well as to conserve resources and save money. The cellarer should be "of mature character," realistic and secure so as not to have to please everyone or be inclined to panic. In this way, the administrator provides reassurance to the community through optimism and confidence. The monastery cellarer should be "sober, not a great eater" "that is not wasteful to his own or others detriment. The cellarer should not be 'haughty' that is not too taken in by the honor of the

position or title and should not treat those in lower positions with rudeness or contempt. The cellarer should be prompt in answering requests and supplying needs so that the brethren shouldn't have to waste time pleading for reasonable requests. And while the cellarer is in charge of everything, he still follows the abbot's orders and instructions.

Benedict understands the predicament of the manager who may have more information and knowledge about "temporal matters" than the abbot, but is still subject to the abbot's decisions. The cellarer is called to "humbly give the reason for denying an improper request" so that the brethren / staff might be treated with respect and not as children who might not understand the reason for a difficult decision. Carefully explaining one's decisions may also be helpful in training future managers.

Caring for material things as well as those who are sick, young, guests and the poor are also part of the Cellarer's concerns. The cellarer is called to view the material things of the monastery as "sacred vessels of the altar." So the manager should neither neglect nor waste the properties. At several points, according to Stead, Benedict encourages humility and obedience for the cellarer. One of the difficulties of management positions is the danger of acting independently with secretive operations, which conceal actual conditions from the community. The prevention of creating scandal is a contribution to peace in any community. For all his responsibility Benedict reminds the community that the cellarer needs to

“be able to live and work in peace” that the manager needs assistance and a structured routine to prevent “excessive trouble or vexation” (Stead 1994, 138-141).

On Chapter 53 The Reception of Guests

Much has been written on this chapter as it forms the distinctive Benedictine value, hospitality. In a management setting, this approach could mean effective service for the customer or client. But it goes beyond the usual concern for the customer and provides not only steps to create this hospitality but also setting boundaries for those providing the hospitality.

De Waal notes that in welcoming those as Christ means giving dignity and respect to all, regardless of rank or position. The guest’s material needs are provided: in the case of the monastery, food and rest or in the case of the client, comfort and attention. Yet in the monastery the brothers are forbidden to mix and talk with guests. De Waal interprets this as a recognition that Benedict is setting boundaries so that the brothers do not become too exhausted to perform their work and prayer and to drained to “ be fully present” to those who present themselves, as good psychologists warn about preventing burnout. (De Waal 1995, 136-239)

On Chapter 71 Mutual Obedience

The face of obedience in this chapter is “a loving statement,” a “blessing” not something in total contradiction to modern notions of individualism. This

obedience, according to De Waal, depends “on listening so totally and openly to the other that through them we discern the face, the voice of Christ himself.” This obedience is “solicitude” or the “deep and lively sensitivity toward the other, a delicate awareness of their needs, in other words, a love built on respect and concern.” (De Waal 1995, 183)

On Chapter 72 The Good Zeal of Monks

How far away from the competitiveness of the workplace is this chapter, which tells the monks to have “fervent love” for one another and to bear one another’s weakness and compete in obeying one another, practice “disinterested brotherly charity.” Several interpreters put this chapter at the heart of Benedict’s spirituality for, as Chittister points out, this chapter is about “caring for the people you live with and loving the people you don’t and loving God more than yourself.” (Chittister 1992, 178). And this is to be done with an ardent, spiritual dynamism, with zeal, patience and gentleness. The violence of feeling which leads to aggressive behavior as well as power games and rivalries constitutes the bitter zeal, a negative contrast to good zeal which builds the community. This kind of zeal is likened to genuine love by De Waal, “free from the exploitation or manipulations of others” (De Waal 1995, 186).]

The monastic ideal and in particular the rule for monastic communities under the Rule of St. Benedict indeed has relevance for any community. As Chittister declares, the Rule has application for the whole 21st century because this

rule addresses those issues facing all of us now--"stewardship, relationships authority, community, balance, work, simplicity, prayer and spiritual and psychological development." (Chittister, 1992, p. 15)

Chittister further suggests the Rule can be placed in the Wisdom literature of the ages, in fact aspects have been compared to other wisdom literatures: Jewish, Sufi, Zen and Hindu, further testifying that this simple little manual has ability to speak beyond a Christian context. That the Rule presents an uncomplicated simple solution in simple language for simple things further recommends its use.

How then does the Rule speak to community? Though much of the Rule speaks to the functioning of a monastery, read creatively, its precepts speak to contemporary management issues. In fact, this spiritual guide offers a way of life and attitude of mind, which saved Christian Europe from the ravages of the Dark Ages, could be applied to the governance of any institution but is especially appropriate for an educational one.

Violence is strictly discounted in the Rule of St. Benedict. Benedictinism seeks to be a peaceful voice in a world that "thinks that everything-international relations, child rearing, economic development and everything in the spiritual life is accomplished by force." The responsibility to human community is viewed as an obligation and that those that seek the spiritual path will live well with others (Chittister, 1992, p. 25).

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VITA

Anna Woytek Falkenberg was born in Sugar Land, Texas on February 2, 1946, the daughter of Margaret Lorfing Woytek and Herbert William Woytek. After completing her work at Seguin High School, Seguin, Texas in 1964, she entered Texas Lutheran University and received the degree of Bachelor of Arts in 1968. She received the Master of Arts from Southwest Texas State University in 1987. She was employed as an English teacher at Page Middle School and Tafolla Middle School in San Antonio as well as at Seguin High School. She also taught literature, rhetoric and composition classes at Texas Lutheran University, Southwest Texas State University and the University of Texas at Austin. She has been a career services professional for the past fifteen years.

Permanent address: 11506 Trinity Hill Drive, Austin, Texas 78753

This dissertation was typed by the author.