

The hermit monastics will also develop various types of flagellants of whom one of the best know in Simeon Stylites...a pillar saint and so-called because of his life on a pillar (stulus) for 30 years. Dying in 459, he was out of the world all this time by being on a lofty pillar...food and drink were passed to him by less holy persons and the other needs of life were cared for with the assistance of admirers and friends. We hear that he only showered when it rained but, atop a pillar, probably no one cared. These men abused themselves in this exposure and the judgment is with God but one cannot help but wonder if they did not make a career of looking for the praise of men.

Stodius (d. 480) of Constantinople represented another extreme in cenobitic monasticism. He determined that monasteries fail due to the inability to continue in a totally holy life. To help this he instituted the policy of having a continual service "around the clock"...chapel all the time so to speak.

By 450 the monastic life had more or less matured in the west and if the rule of Cassian is a good guide we may note the following in summary:

--Admission to an order..

State a desire, go begging for ten days to prove willingness to depend on God's gifts, live one year in the monastery under observation for obedience and intent.

--Aim:

Provide solitude, uninterrupted prayer, means and base for study and learning, and to give an incentive and inspiration for doing "good."

--Problems:

Some medical and some spiritual. Note these and you may sort them out by yourself: gastrimargia, unchastity, anger, sad spirits, apathy, and, but only for the most holy, vanity.

We neither praise nor find great fault, we note what it is and was and pass on.