

https://den-mom-and-boss.it/che/minithumb_thumbs/61346a3a63d05c317d58583f404eb46d.jpg

Brother, sister, the Gospel will be the absolute and supreme rule. No single community or person can fulfil in a definitive way all of the demands of the Gospel. Only the universal church, over the course of its history, is able to express all of the possible vocations the Gospel contains.

But this obedience to God also asks to be expressed in a concrete and visible way as obedience to the community, which means to your brothers and sisters.

http://dergipark.istanbul.edu.tr/viewdoc/Download?dt__source=publistmgr&dt__id=3618-0894&dt__id=1502876&dt__id=1731

...a concrete and visible obedience to the community, which means to your brothers and sisters..

Presiding over the unity of the community means no more than putting into practice a gift for assuring unity in the community. The one who presides should serve his brothers and sisters, not dominate them. The gifts of solidity and discernment are essential for him. Solidity will allow him to strengthen his brothers and sisters: he is a sinner like Peter, who denied Christ three times, but like Peter he will undergo conversion and will then be confirmed in the solidity that will allow him to confirm and strengthen the community. The other gift he must have is the gift of discernment, through which unity in the community is established.

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<https://dms.smcnister.nl/bse/cach/enlil/tun/s/4d183f2db3cd377d01ebec082c82b0b1.jpg>

the tapestries of Bose, the Last Supper, detail

...The one who presides should serve his brothers and sisters...

The *Rule* of Bose is not intended to be a law but rather an instrument of communion, in response to which each person is asked to evaluate his or her membership in the community. The Rule reminds those who read it that “the Gospel is the absolute and supreme rule,” and that “your brothers and your sisters are your living rule.” *Obedience* is also understood first and foremost as obedience to God, which finds its sacrament in submission to one’s brothers and sisters in the community, all people, and all of creation. Obedience cannot be reduced in a legalistic way to a “law,” and it is not directed only to the person who presides in the community. Obedience addressed to the prior is actually only one example of Christian obedience.

The *prior*, who presides in the community in virtue of his gifts of solidity and discernment, has the task of assuring unity. In his ability to bring about *koinonía*, to function as “the eye of the community,” and in his task of guiding the community on its path and of watching over each brother and sister, he resembles the Basilian figure of the *proestós* or *praepositus*. The pattern of community life over the years has made visible other aspects of his ministry. As a spiritual guide for the community, he breaks the bread of the Word and interprets it in each situation in which the community finds itself. He is also a spiritual father to each professed brother or sister of the community, as in the monastic tradition of Egypt.

the icons of Bose, Friendship - Coptic style

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the icons of Bose, Friendship - Coptic style

...the Basilian figure of the *proestós* or *praepositus*...

The Rule of Bose makes a provision for other structures of authority in the community in addition to the authority of the prior. These additional structures are intended to maintain a *synodal* (from the Greek *synodos*, “walking together”) *structure* in the community: that is, a form of community life in which each member of the community participates in community decision making. The spiritual growth of the community, its growth in numbers, and the other changes it has experienced over the years have led the community to modify in turn the means by which it seeks to maintain this “co-responsibility” in its decision making. However, it has always been the conviction of the brothers and sisters of Bose that a complete and mature response to the demands of the Gospel, as the community perceives them day after day, is only possible with the participation of each and every member of the community. The community now has a *discretorio*, for urgent situations in which it is not possible or necessary to organize a meeting of the entire community; there is also the *council*, in which all brothers and sisters who have made their monastic profession participate; the *general chapter*, in which everyone participates who has completed the *accoglienza liturgica*; and finally, the *assembly*, attended by all brothers and sisters who have received the liturgical robe worn during community prayer. The liturgical robe is usually granted at the beginning of the novitiate, and is a first recognition on the part of the community of the monastic journey begun by a new brother or sister.