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Monastic Tonsure

The monastic tonsure is customarily categorized as a rite, though the ecclesiastical writers of old (Dionysius the Areopagite, Theodore the Studite) called it a sacrament and numbered it with the sacraments. As we have said elsewhere,[1] like baptism the monastic tonsure is a death unto one's former life and a birth unto a new existence; like chrismation it is a seal of election; like marriage it is a betrothal to Christ, the heavenly bridegroom; like ordination it is a dedication to God's service; like the Eucharist it is a union with Christ. As at baptism, at the tonsure a person receives a new name and all his sins are forgiven. He renounces the life of sin and makes vows of fidelity to Christ, casting off his worldly garments and robing himself in new raiment. Being born anew, he voluntarily becomes an infant, that he might grow "unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph 4.13). In this chapter we will examine the service order of the monastic tonsure, its historical development and current form.

Formation of the Service Order. Monastic Garb

Entering monasticism takes place through a sacred rite known as the monastic tonsure. The modern service of the tonsure may be traced back to the traditions of eastern monasticism in the fourth and fifth centuries. By this time entrance into monastic life was attended by special sacred rites in which the whole community took part. The primary elements of the rite of the monastic tonsure were the vows made, the cutting of the hair, and the robing in the monastic robes. A description of "the mystery of monastic consecration" is found in the writings of Dionysius the Areopagite:

> The Priest stands before the Divine Altar and religiously pronounces the invocation for Monks. The Monk stands behind the Priest, neither bends both knees, nor one of them, nor has upon his head the Divinely transmitted oracles; but only stands near the Priest, whilst he pronounces upon him the mystical Benediction. When the Priest has finished this, he approaches the man being consecrated, and asks him first, if he bids farewell to all distractions—not of life only, but also of imagination. Then he sets before him the most perfect life, and warns him that it is his bounded duty to surpass the ordinary life. When the initiated has promised steadfastly all these things, and the Priest has signed him with the sign of the Cross, he crops his hair. After an invocation to the threefold subsistence of the Divine Beatitude, he strips off all his clothing, and clothes him anew, and with all the holy men present salutes him, and administers to him the supremely Divine Mysteries.[2]

Further on, speaking of the "contemplative aspect" of the service order, the Areopagite observes that the cutting of the hair "shows the pure and unpretentious life, which does not beautify the darkness within the mind by overlarding it with smeared pretence, but shows it leads by itself to the highest likeness of God, not by human attractions, but by single and monastic."[3] Regarding the change of clothing, it "seems to show a transition from a middle sort of religious life to the more perfect one; just as, in the holy Birth from God,[4] the exchange of the clothing denoted the elevation of a purified life to a contemplative and enlightened condition."[5]

From this description it follows, first, that the monastic tonsure is performed by a priest. Second, the members of the church community (that is, of the monastery) are present at the tonsure. Third, in the presence of the priest the monk vows to renounce worldly deeds and thoughts. Fourth, he listens to an exhortation from the priest on the meaning of monastic life. Fifth, the priest signs him with the sign of the cross and cuts his hair. Sixthly, the priest robes the newly tonsured monk in new garments. The rite of tonsure concludes with the newly tonsured saluting the brethren and communing of the holy mysteries of Christ.

Venerable Euthymius the Great. Fresco. Church of the Savior. Tsalenjikha, Georgia. 1384–1396.

In the current practice of the Orthodox Church monks wear their hair long, and the cutting of the hair is purely symbolic in nature, signifying that the monk has embarked on the path of obedience. In ancient times it was another matter. Monks wore their hair short or shaved their heads, and the tonsure, instead of being merely symbolic, was an actual removal of the hair. Shaving the head was an established custom, one that most likely continued for centuries. In the eighth century Patriarch Germanus said that the head of a monk is to be shaved completely (ὁλοτελῶς/*holotelos*), in imitation of James, the brother of the Lord, of Paul, and of the other apostles.[6] In the late twelfth century Eustathius of Thessalonica described shaving the head completely as a monastic custom.[7] To what extent this custom was universal, however, remains unknown. A far more common custom, it seems, was for monks to wear their hair short. At all events, in Byzantine mosaics and frescos monks are depicted either with short hair and no head covering, or else wearing a cowl. There is not a single known depiction of a completely shaven monk, but neither are their depictions of monks with long hair. All monks in Byzantium had beards, whether short or long.

Dionysius the Areopagite does not specify in what clothing the newly tonsured monk is robed, but we do find a list of articles of monastic clothing in the writings of the monk Evagrius (fourth century), John Cassian the Roman (early fifth century), and Abba Dorotheus (sixth century). The latter mentions a sleeveless tunic, a leather belt, an analabos, and a cowl. Evagrius likewise mentions a cloak and a staff.

The sleeveless tunic (κολόβιον/*kolóbion*) comprises a knee-length, pullover garment. The absence of sleeves, according to Evagrius, "manifests sincerity of life."[8] According to Dorotheus, a sleeveless garment symbolizes that "we have no hands for doing what the unredeemed man did." Further, "There is another sign in the tunic: it is the purple mark," symbolizing the monk's status as a warrior of the King of Heaven.[9] Palladius likewise speaks of a scarlet-hued symbol (a cross) on the monastic clothing.[10] In the years that followed the cut of the monastic tunic changed, acquiring sleeves and lengthening to the ankles. This is attested by the depictions of monks in surviving Byzantine frescos, mosaics, icons, and miniatures.

The belt (ζώνη/*zonē*) that monks wear, according to Evagrius, "tears away all impurity."[11] Dorotheus sees the belt as a symbol of the fact that monks are ready for action, "for every man who wishes to do a thing first girds himself and then proceeds to act." In addition, the belt symbolizes the mortification of lust.[12] The belt is fashioned from leather.

Venerable Luke of Hellas. Mosaic. Hosios Loukas Monastery. Greece. 16th c.

The analabos (ανάλαβος/*analabos*) consists of a harness made of leather cords or strings. Evagrius sees the analabos as a "symbol of faith in Christ, supporting the meek, ever restraining that which hinders them, and enabling them to act without impedence."[13] In the understanding of Abba Dorotheus the analabos signifies "that we bear on our shoulders the sign of the cross, as (the Lord] says: 'Take up thy cross and follow me' [Mk 8.34]. What is the cross? It is none other than perfect mortification, which is accomplished in us through faith in Christ." The analabos, Dorotheus clarifies,

"is worn cruciformly on the shoulders"—that is, it is worn crosswise on the shoulders, back, and breast.[14] John Cassian the Roman likewise speaks of the analabos, describing it as "double scarves," which, "falling down over the top of the neck and divided on either side of the throat, go round the folds (of the robe) at the armpits . . . so that they can draw up and tuck in close to the body the wide folds of the dress."[15] Whereas in the fifth and sixth centuries the analabos snugly gathered in the monastic garb, in later years the analabos became looser and longer (this change is reflected in Byzantine miniatures and frescos from the tenth century on).[16] Gradually the analabos transformed into the *paraman*—a square of material with a depiction of Golgotha and the inscription, "I bear in my body the marks of the Lord Jesus" (cf. Gal 6.17). This square is worn on the back, connected with four cords to the cross worn on the breast.

An indispensible part of the monastic garb is the cowl (κουκούλλιον/*kou koulion*)—a hood resembling an infant's cap. Concerning the symbolism of the cowl Evagrius says, "The cowl is a symbol of the grace of our Savior and God, which cherishes their infancy in Christ."[17] In the writings of Abba Dorotheus we find a similar interpretation:

> We likewise put on the cowl, which is a symbol of humility. Cowls are worn by little infants (without malice), but it is not worn by the grown man. We however wear it so as to be infants in malice, as the apostle said: *Be not children in understanding: howbeit in malice be ye children* (1 Cor 14.20). What does it mean to be children in malice? A child without malice does not become angry if he is offended; and if he is honored he does not become vainglorious. If a person takes what belongs to him, he is not saddened: for he is a child in malice and does not take revenge for offences and does not seek glory. The cowl is also a likeness of the grace of God, since as a cowl covers and warms the head of an infant, so also the grace of God covers our mind.[18]

Over the tunic a cloak made of goat's hair was worn. According to Evagrius, monks wear a cloak "inasmuch as they always bear 'in the body the dying of the Lord Jesus' (2 Cor 4.10), forcing all irrational passions of the body to fall silent and cutting off the vices of the soul by a connection to good."[19] The cloak is mentioned by Palladius in the account of how Pachomius the Great beheld an angel who, among other things, said to him, "Let each of them have a worked goatskin cloak, without which they are not to eat. When they go to Communion on Saturday and Sunday, let them loosen their girdles and lay aside the skin cloak and go in with the cowl only."[20]

Evagrius likewise mentions the monastic staff,[21] but the staff is not perceived as something invariably possessed by every monk. Staffs were used by monks when traveling. In later years the staff came to be perceived as a symbol of authority, and in this capacity it came to designate the superior of a monastery or a bishop.

The monastic garments employed in the present-day Orthodox Church differ significantly from those used in the time of Evagrius and Abba Dorotheus—in style, color, and material. Today monks universally wear black clothing. Like priests, monks wear the ryassa (or exorasson) and the cassock. At the divine services, over the cassock they wear the mantle—a floor-length black cape (which in some cases has a train). On their heads monks wear the cylindrical *klobuk*, over which is worn a veil called a *namyotka* (or ἐπικαλυμμαύχιον/*epikalymmauchion*, in the Greek practice this veil is worn over the klobuk; in the Russian practice the klobuk is made with the veil attached). The cassock with its narrow sleeves and the cassock with its wide ones bear only a faint resemblance to the original sleeveless monastic tunic; the long, black mantle with its train is a distant descendant of the original monastic goatskin cloak; and the cylindrical klobuk is quite unlike the infant's cap after which the monastic cowl of old was patterned. The spherical cowl remains only as an attribute of the monastic garb of one who has been tonsured to the great schema. In certain monasteries schemamonks wear a conical hood.

The Service Orders of the Tonsures to the Rank of Rassophore and to the Small and Great Schemas

In the current practice of the Orthodox Church there are three types of monastic tonsure: the tonsures to the rank of rassophore, to the small schema, and to the great schema. All three service orders are taken from the Byzantine practice. In many cases the tonsure to the rank of rassophore is omitted, and the layman is immediately tonsured to the mantle. On Athos and in many other Greek monasteries there is no tonsure to the little schema, and novices are immediately tonsured to the great schema. In the Russian Church, conversely, the tonsure to the great schema is a rarity: as a rule only monks who are of advanced age or are even preparing to depart this earthly life are tonsured to the great schema.

Originally the division into the ranks of rassophore, the small schema, and the great schema did not exist in monasticism. Entering monasticism was something a person did once in his life. The division between the small and great schemas appeared in the first millennium, no later than the ninth century. In any case, Theodore the Studite mentions this custom, but does not approve of it: "Do not bestow the so-called small schema, and only then the greater, as it were; for its form is one, like baptism, as was the custom of the holy fathers."[22] Nevertheless, the Typicon of Patriarch Alexis (eleventh century), which was widely circulated in Russia, already mentions two monastic rituals.[23] For St Theodosius of the Caves, as attested by Nestor the Chronicler, the path of entering monasticism had multiple stages:

> He admitted all gladly. However, he did not give the tonsure at once, but told the postulant to wear his ordinary attire until he had become accustomed to the life of the community. Then he would invest him with the monastic robe and test him in various services. Finally, he would give him the tonsure and the mantle. When the monk had been proved as to the purity of his life, he would be allowed to take the holy schema.[24]

Monastic tonsure of the venerable Demitrius of Priluki. Margin of hagiographical icon. 16th c.

Thus, by the time of St Theodosius monasteries were already home to novices, who wore laymen's clothing; rassophore monks; monks who had taken the small schema; and monks who had taken the great schema. The great schema was not, however, perceived as something extraordinary: all monks could take the great schema upon achieving a certain level of spiritual life. In the twelfth century, however, the great schema came to be widely viewed as a special tonsure intended for the sick and infirm. Kirik the Novgorodian asked Bishop Nifont, "I have not yet been tonsured to the schema, and I am considering: would it not be better to be tonsured in old age? Will I not be in better health then, whereas at present I am sick and infirm?" The bishop replied, "You have considered rightly in speaking of being tonsured to the schema in old age."[25]

The *tonsure to the rank of rassophore* is not an initiation into monasticism as such, since in this service no monastic vows are made. The order of the tonsure to the rank of rassophore includes the reading of two prayers by the abbot, in which he asks God to vouchsafe the one being tonsured "to live worthily in this angelic estate," to clothe him "with the robe of sanctification," and to gird his loins with chastity.[26] The novice's hair is cut in the form of the cross, after which the abbot clothes him in the cassock and klobuk, without saying any specific prayers. A third prayer is then read, in which the abbot invokes the grace of God for "him who has received the first fruits of this holy habit," and the dismissal is given.

After the dismissal the abbot traditionally delivers the newly tonsured monk to his spiritual father with the words, "Behold, I entrust to thee before God this novice, whom do thou teach to live in the fear of God and in all the virtues. Watch carefully, lest his soul perish through thy negligence, for thou shalt answer for him before God on the day of judgment." To the newly tonsured monk the abbot says, "And do thou submit to thy elder in all things as to Christ, and in all things be patient, humble, obedient, meek, and silent, and thou shalt find favor with God, and shalt be saved."

Considerably more lengthy and ceremonious is the order of the tonsure to the small schema. This takes place either at the liturgy, after the small entrance, or separately, outside the divine services. It begins with the singing of a troparion taken from the service of the Sunday of the Prodigal Son:

> Make haste to open unto me Thy fatherly embrace, for as the Prodigal I have wasted my life. In the unfailing wealth of Thy mercy, O Saviour, reject not my heart in its poverty. For with compunction I cry to Thee, O Lord: Father, I have sinned against heaven and before Thee.[27]

As this is chanted the candidate for the tonsure, clothed in a long white shirt, crawls from the narthex to the central part of the church, accompanied by two senior monks, who cover him with their mantles. The procession halts in the middle of the church, where the candidate lies face down, hands outstretched in the form of a cross. The abbot addresses him with these words: "The wise God, as a father who loveth his children, seeing thy humility and true repentance, child, receiveth thee like the prodigal son as thou repentest and earnestly fallest down before him." The abbot touches the candidate, indicating for him to rise.

The singing of the troparion, the procession, and the words of the abbot are a reminder that the monastic path is chiefly a path of mourning and repentance. The monk undertakes the labor of repentance not because he is more sinful than other men, but because he chooses repentance as a way of life. Monasticism as a path of mourning is described by St Isaac the Syrian:

> A mourner (*abila*) is he who passes all the days of his life in hunger and thirst for the sake of his hope and future good things. . . . A monk (*ihidaya*) is he who, making his dwelling far from the world's spectacles, has as the only entreaty of his prayer the desire for the world to come. A monk's wealth is the comfort that comes of mourning.[28]

It should be noted that in Syria a monk was referred to by the term *abila*—literally, "mourner." In the Syrian tradition, a monk is first and foremost one who mourns—for himself, for others, and for the whole world. In accordance with this view Isaac says:

> What meditation can a monk have in his cell save weeping? Could he have any time free from weeping to turn his gaze to another thought? And what occupation is better than this? A monk's very cell and his solitude, which bear a likeness to life in a tomb, far from human joys, teach him that his work is to mourn. And the very calling of his name urges and spurs him on to this, because he called 'the mournful one' (*abila*), that is, bitter in heart. All the saints have left this life in mourning. If, therefore, all the saints mourned and their eyes were ever filled with tears till they departed from this life, who would have no need of weeping? A monk's consolation is born of his weeping. And if the perfect and victorious wept here, how could a man covered with wounds endure to abstain from weeping? He whose loved one lies dead before him and who sees himself dead in sins—has he need of instruction on the thought he should employ for tears? Your soul, slain by sins, lies before you; your soul which is of greater value to you than the whole world. Could there be no need for you to weep over her?[29]

After the candidate for the tonsure has risen the abbot questions him: "Why hast thou come hither, brother, falling down before the holy altar and before this holy assembly?" The candidate replies, "I am desirous of the life of asceticism, reverend father." The interrogation continues:

Question: Dost thou desire to be deserving of the angelic habit, and to be ranked in the company of those who are living as monks?

Answer: Yes, God helping me, reverend father.

Questions: Of thine own willing mind and thine own free will comest thou unto the Lord?[30]

Answer: Yes, God helping me, reverend father.

Question: Not by any necessity, or constraint?

Answer: No, reverend father.

The abbot must ascertain that the candidate is embarking on the path of monastic life voluntarily, and not under the influence of external circumstances or under pressure from anyone. In Byzantine and Russian history there have been cases where persons were forcibly tonsured in order to exclude them from political life. To this day tonsures occur that are performed not so much on a person's own initiative as at the advice of or even under direct pressure from his spiritual father. Such occurrences are a gross violation of church discipline and contradict the very idea of monasticism as a voluntary embarkment on the path of obedience to Christ, the Church, and the monastic community.

Upon ascertaining that the candidate has chosen the "angelic habit" voluntarily, the abbot receives from him the monastic vows:

Question: Wilt thou abide in the monastery and in the ascetic life until thy last breath?[31]

Answer: Yes, God helping me, reverend father.

Question: Wilt thou keep thyself in chastity, and sobriety, and piety?

Answer: Yes, God helping me, reverend father.

Question: Wilt thou until death observe obedience to the superior, and to all the brotherhood in Christ?

Answer: Yes, God helping me, reverend father.

Question: Wilt thou abide in non-possessiveness and the voluntary poverty inherent in the coenobitic life, acquiring and keeping nothing for thine own self, except for the common needs of all, and then out of obedience, and not of thine own volition?[32]

Answer: Yes, God helping me, reverend father.

Question: Dost thou accept all the statues of monastic coenobitic life and the rules compiled by the holy fathers and given thee by the superior?[33]

Answer: Yes, reverend father, I accept them and lovingly kiss them.

Question: Wilt thou endure all the strain and poverty belonging to the monastic life, for the kingdom of heaven's sake?

Answer: Yes, God helping me, reverend father.

The monastic tonsure

The first vow is to remain in the monastery—the one where the tonsure is being performed, or another to which the monk may

be sent under obedience. The monk promises to live in asceticism and to abide in chastity, virginity, reverence, obedience, and non-possessiveness. He likewise declares his readiness to observe the monastic rule and to endure the tribulations of monastic life.

The abbot gives a sermon on the meaning of monastic life, reminding the candidate of the need to be cleansed of all impurity of flesh and spirit, to acquire humble-mindedness and obedience, to renounce the ways of the world, and to endure temptations. The monk must not love anyone or anything more than God, must follow the example of the venerable fathers of old in all things, and must continually bear in mind the sufferings and death of Christ. Having called to mind these aspects of the monastic life, the abbot asks whether the monk promises to remain true to his vows, to which the monk answers in the affirmative. Addressing the monk, the abbot says, "Therefore may the all-compassionate and merciful God . . . receive, embrace, and shield thee; may he be to thee a strong tower from the face of the enemy . . . present with thee when thou liest down, and when thou risest up; comforting and cheering thine heart through the consolation of his own Holy Spirit."

The abbot then places a book on the head of the candidate and reads a prayer in which he asks God to guide the monk on the path of truth, to guard him by the grace of the Holy Spirit, and to grant him patience. Then the deacon places a pair of scissors on the Gospel, and the abbot reads another prayer for the newly tonsured monk. The abbot then says to him: "Lo, Christ is here present invisibly. See that no one is compelling thee to come to this habit. See that thou art desiring of set purpose the betrothal of the great and angelic habit." Upon being answered in the affirmative by the candidate, the abbot says to him, "Take the scissors, and give them to me." The candidate gives the scissors to the abbot three times.[34] This emphasizes once again the voluntary nature of the tonsure. Upon receiving the scissors from the candidate for the third time, the abbot says, "Lo, from the hand of Christ thou receivest them. And see to whom thou approachest, to whom thou dost promise, and whom thou dost renounce."[35] Then the abbot says the same words that are found in the sacrament of baptism: "Blessed is God, who willeth that all men should be saved, and come to the knowledge of the truth." The abbot cuts the hair of the candidate cruciformly, saying the words, "Our brother, *N.*, is shorn in the hair of his head, in token of renunciation of the world and all that is in the world and unto the rejection of his will and all fleshly lusts, in the name of the Father and of the Son and of the Holy Spirit."

At this point the newly tonsured monk hears his new name for the first time. The custom of changing one's name upon entering monasticism is very ancient, though its precise time of origin cannot be determined. In its significance it harks back to the Old Testament custom of changing a person's name as a sign of obedience. In the Bible a name change signifies that a person has lost his independence and is now subject to the one who has changed his name (cf. 2 Kg 23.34, 24.17). At the same time a change of name may signify the beginning of a closer relationship with the one who changed it.

The name change at the tonsure is a firmly established custom, though it is not a required condition for the tonsure. The one performing the tonsure may select the new name based on various considerations. Sometimes the candidate for monasticism is given the name of the saint commemorated that day, or of a saint that is especially venerated in that particular monastery. Frequently the monk is given a name beginning with the same letter as his former name (Nicholas becomes Nicodemus, Andrew becomes Arsenius, etc.). The candidate is not told his name beforehand, and the abbot does not consult him in the matter, since this would defeat the purpose of the name change.

Immediately following the tonsure the candidate is clothed in the monastic robes. The abbot blesses each article of clothing and gives it to the candidate, who takes it and kisses it and the hand of the abbot. Specific words are said with each article of clothing. The first to be given is the "hair shirt" (the cassock), with the words, "Our brother, *N.*, is clothed in the garment of voluntary poverty and want, and of the enduring of all misfortunes and hardships." Then the monk is given the paraman (the analavos) with the cross, and the abbot says, "Our brother, *N.*, receiveth the paraman, the betrothal of the angelic schema, as a perpetual reminder of taking

upon himself of Christ's easy yoke. . . . And he takes also the sign of the Lord's cross . . . for a perpetual reminder of the . . . crucifixion and death of our Lord." The monk is then clothed in the ryassa (or exorasson)—"the garment of spiritual joy and gladness, for the putting away and trampling of all sorrows and troubles . . . and for his perpetual joy and gladness in Christ." The belt is put on him "for mortification of body and renewal of spirit." The mantia is "the robe of salvation" and "the armor of righteousness." Then the koukoulion (or klobuk) is placed on him—"the helmet of salvation and the hope that cannot be put to shame, that he will be able to stand against the snares of the devil . . . as a sign of spiritual love of wisdom." He is also clothed in sandals "in readiness for the proclamation of the Good News of peace."[36]

The words that are read as the candidate is clothed in the monastic robes describe monasticism as a path "of joy and gladness." This does not contradict the portrayal of the monk as a "mourner," as this refers not to earthly joys, but to the spiritual joy that is born of mourning and repentance. In the chapter on "joy-making mourning" John of the Ladder says:

> Keep a firm hold of the blessed joy-grief of holy compunction, and do not stop working at it until it raises you high above the things of this world and presents you pure to Christ.
>
> He who is clothed in blessed and grace-given mourning as in a wedding garment knows the spiritual laughter of the soul.
>
> When I consider the actual nature of compunction I am amazed at how that which is called mourning and grief should contain joy and gladness interwoven within it like honey in the comb. . . . Such compunction is in a special sense a gift of the Lord . . . for God consoles those who are contrite in heart in a secret way.[37]

After the monk has been clothed in the robes befitting his rank, he is given a prayer rope with the words, "Brother *N.*, receive this sword of the spirit, which is the word of God, unto the constant prayer of Jesus, for thou must always have the name of the Lord Jesus in thy mind, in thy heart, and in thy mouth." The prayer rope (in Slavonic, *vervitsa*) is an integral accessory of the monk. In the Orthodox tradition there are two types of prayer rope—leather and woven. The leather prayer rope (called a *lestovka*) is mostly found among Old Believers. The most common prayer ropes are woven, comprised of complex knots that transform each section of yarn or cord into a tight, durable bead. While saying the prayer of Jesus the monk fingers the prayer rope, counting off the number of prayers said.

Finally a cross is placed in the hand of the monk, as a reminder of the ascetic labor of bearing his cross. He is also given a lighted candle as a reminder that a monk is called to be a light unto the world. In concluding the ritual the abbot says, "Our brother, *N.*, hath received the betrothal of the angelic schema and hath been clothed in the whole armor of God, that he may be able to vanquish all the power and warfare of principalities and powers, and rulers of the darkness of this age."

Military symbolism plays a significant role in the rite of the monastic tonsure: the robes of the monk are perceived as the armor of a warrior, and the monastic life as warfare with the devil. This concept is corroborated by the words of the apostle Paul that are read immediately after the robing of the monk (the formulae of the robing are composed chiefly of Paul's words):

> Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God (Eph 6.10–17).

Words of instruction to the newly tonsured monk on the monastic life

This is followed by a reading from the Gospel, comprised of two passages containing the entire "philosophy" of monastic life:

> He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me. . . . Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light (Mt 10.37–38, 11.28 30).

Thus, monasticism is presented as the most radical form of following Christ's call to perfection, self-denial, and bearing one's cross. Monasticism is the easy yoke of Christ, which the monk voluntarily takes upon himself. It is the imitation of him who was meek and lowly in heart, for the sake of whom the monk renounces parents, kinsmen, and the whole world.

The same passages from the epistles and the Gospel are read at the *tonsure to the great schema*. The rite of the tonsure to the great schema is essentially a repetition of the tonsure to the small schema, with a few changes. These include the reading of other, lengthier prayers; the exhortation of the abbot is likewise significantly longer than at the tonsure to the small schema. The chief elements, however—the vows given, the tonsure, and the clothing in the monastic robes—remain the same.

In addition to the usual monastic clothing, the schemamonk is clothed in the analavos. Here the term refers to an apron resembling an epitrachelion, but not divided into two parts, that extends only slightly below the waist. The analavos of the schemamonk, like his cowl, may be adorned with various inscriptions and symbols. Inscriptions include psalm verses ("Create in me a clean heart, O God, and renew a right spirit within me"; "Remove from me the way of unrighteousness, and with thy law have mercy on me"; etc.), while the chief image used is Golgotha—a plain cross standing on the place of the skull, with the spear and the reed on either side of the cross.

Notes

[1] Metropolitan Hilarion (Alfeyev), *Tainstvo Very: Vvedenie v pravoslavnoe dogmaticheskoe bogoslovie* [The Mystery of Faith: An Introduction to Orthodox Dogmatic Theology], 4th ed. (Klin: Khristianskaya Zhizn Foundation, 2004), 184–185.

[2] Dionysius the Areopagite, *Ecclesiastical Hierarchy* 6.2. In *The Celestial and Ecclesiastical Hierarchy of Dionysius the Areopagite*, John Parker, trans., 86.

[3] Ibid., 87.

[4] That is, in the sacrament of baptism.

[5] Dionysius the Areopagite, *Ecclesiastical Hierarchy* 6.2. In *The Celestial and Ecclesiastical Hierarchy of Dionysius the Areopagite*, John Parker, trans., 87.

[6] Germanus of Constantinople, *On the Divine Liturgy* 19 (PPS 8:68–69).

[7] Eustathius of Thessalonica, *Inquiry into the Monastic Life* (PG 135:792BC). [Translated by the present translator.]

[8] Evagrius, *Homily on Spiritual Activity. Prologue,* 94. [Translated by the present translator.]

[9] Dorotheus, *On Renunciation*. In *Dorotheos of Gaza: Discourses and Sayings*, Eric P. Wheeler, trans. (Kalamazoo, MI: Cistercian Publications, 1977), 86.

[10] Palladius, *Lausiac History* 32.3.

[11] Evagrius, *Homily on Spiritual Activity. Prologue,* 95.

[12] Dorotheus, *Homilies* 1.16 (SC 92:172).

[13] Evagrius, *Homily on Spiritual Activity. Prologue,* 95.

[14] Dorotheus, *Homilies* 1.17 (SC 92:172).

[15] John Cassian, *The Twelve Books on the Institutes of the Cœnobia, and the Remedies for the Eight Principal Faults* 1 (*NPNF*^{2} 11:203).

[16] Cf. E.V. Shevchenko, "Analav" [The Analabos], in *Pravoslavnaya entsiklopediya* [The Orthodox Encyclopedia], vol. 2, 519–520 (Moscow: Tserkovno-nauchnyy tsentr "Pravoslavnaya entsiklopediya," 2001).

[17] Evagrius, *Homily on Spiritual Activity. Prologue,* 94.

[18] Dorotheus, *Homilies* 1.18 (SC 92:174).

[19] Evagrius, *Homily on Spiritual Activity. Prologue*, 95.

[20] Palladius, *The Lausiac History of Palladius* 32.3, W.K. Lowther Clarke, trans. (New York: The Macmillan Company, 1918), 113.

[21] Evagrius, *Homily on Spiritual Activity. Prologue,* 95.

[22] Theodore the Studite, *The Testament* 12 (PG 99:1820C). [Translated by the present translator.]

[23] Golubinsky, *Istoriya Russokoi Tserkvi* vol. 1, 671.

[24] Nestor the Chronicler, *The Life of Theodosius*, in *The Way of a Pilgrim and Other Classics of Russian Spirituality,* Helen Iswolsky, trans., G.P. Fedotov, ed. (Mineola, NY: Dover Publications, Inc., 2012), 28.

[25] Golubinsky, *Istoriya Russokoi Tserkvi* vol. 1, 673.

[26] The text of the service order of the tonsure is taken—with minor alterations—from the translation in N.F. Robinson, *Monasticism in the Orthodox Churches* (London: Cope and Fenwick, 1916).—*Trans.*

[27] *The Lenten Triodion*, Kallistos Ware and Mother Mary, trans. (South Canaan, PA: St. Tikhon's Seminary Press, 1994), 116.

[28] Isaac the Syrian, *Ascetical Homilies* 58. Quoted from Met. Hilarion Alfeyev, *The Spiritual World of Isaac the Syrian* (Kalamazoo, MI: Cistercian Publications, 2000), 134.

[29] Isaac the Syrian, *Ascetical Homilies* 22. Quoted from Alfeyev, *The Spiritual World of Isaac the Syrian*, 135.

[30] In some editions, "Of thine own free intent comest thou unto the Lord?"

[31] Some editions contain a more extensive version: ". . . in this monastery, or in that where thou art commanded to be out of holy obedience . . ."

[32] In some editions this question and the response thereto are omitted.

[33] In some editions this question and the response thereto are omitted.

[34] Some abbots throw the scissors to the floor during the tonsure, and the candidate must pick them up from the floor three times.

[35] That is, the devil.

[36] Certain editions provide a somewhat different text for the clothing in the monastic robes: "Our brother is clothed with the robe of rejoicing . . ."; "Our brother is covered with the helmet of the hope of salvation . . ."; "Our brother receives the pallion, the betrothal of the great and angelic habit . . ." (cf. the *Trebnik* [Book of Needs], 1884 edition, reverse of page 76).

[37] John Climacus, *The Ladder of Divine Ascent,* Lazarus Moore, trans. (New York: Harper & Brothers, 1959), 38–41.