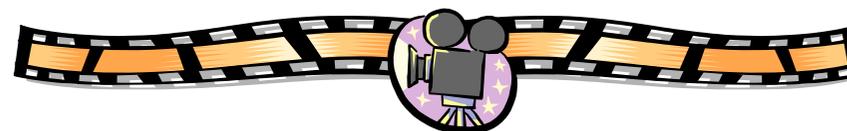


## A day in the life of a Carthusian monk

11.30pm	Rise—Prayer in Cell	
00:15am	Matins followed by Lauds	In the chapel. This office lasts up to three hours depending on the day or the Feast.
	Lauds of Our Lady	In cell. Praise to God with the Virgin Mary. Then back to sleep.
06:30am	Rise	The time is approximate. To be ready for Prime.
07:00am	Prime—Angelus	After the Angelus, the time is consecrated to prayer or Lectio Divina.
08:00am	Conventual Mass	In the chapel.
	Thanksgiving - Lectio Divina	Lectio Divina is a meditative reading of the Bible. This time can also be used for prayer.
10:00am	Terce	Approximately every two hours an Office is recited. Terce is one of them.
	Study or manual work	No manual work before Terce.
12:00pm	Angelus—Sext	Recitation of the Office of Sext.
	Meal—Recreation	The time of recreation may be employed freely: reading, working, gardening, or enjoying the sun ... when it shines!
2:00pm	None	Recitation of the Office of None.
	Manual work (1 hour) Study	The time accorded to each depends on the individual in negotiation with his Superior.
4:00pm	Vespers of Our Lady	Praise to God with the Virgin Mary.
4:15pm	Vespers	In church.
	Collation Reading—Prayer	Reading of the Bible, a spiritual writer, or other appropriate material. The collation is a light meal, taken any time between Vespers and Complines.
6:45pm	Angelus—Complines	Recitation of Complines, the last Office of the day.
7:30pm	Bedtime	Advisable before 8pm.

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**A chance to watch films together.  
An opportunity to discuss the issues raised.  
A time of friendship, food and fun.**

<b>7th Oct</b>	<b>I, Robot</b>
<b>4th Nov</b>	<b>The Terminal</b>
<b>2nd Dec</b>	<b>Tsotsi</b>
<b>6th Jan</b>	<b>Star Wars</b>
<b>3rd Feb</b>	<b><u>Into Great Silence</u></b>
<b>2nd Mar</b>	<b>Babel</b>

**Films start at 5:30pm  
Followed by food, coffee and conversation**

**10 Bletchingdon Road  
Islip**

**Further details from Jonathan (Ox 842214)  
Email: [info@spiritualityonscreen.org.uk](mailto:info@spiritualityonscreen.org.uk)  
Web: [www.spiritualityonscreen.org.uk](http://www.spiritualityonscreen.org.uk)**



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## Into Great Silence

Nestled deep in the French Alps, the Grande Chartreuse is considered one of the world's most ascetic monasteries. In 1984, German filmmaker Philip Gröning wrote to seek permission from the Carthusian order to make a documentary about them. Sixteen years later they were ready for him. Gröning lived in the monks' quarters for six months filming their daily prayers, tasks, rituals and rare outdoor excursions. There was no film crew, no artificial lights, no special interviews—just Gröning recording the monks' life on his handheld camera. The result is a very special insight into life in another world, one that draws you in through its daily routine and through a profoundly deep stillness.

The Order of the Carthusians was founded by Saint Bruno of Cologne (1030—1101) in 1084 and is considered as the Catholic Church's strictest order. The monks dedicate themselves entirely to the service of God and to spiritual lives in permanent silence, and their way of life—consisting of prayers, studies and physical work—has hardly changed since the order was founded. A Carthusian monastery is known as a Charterhouse. There are 19 Charterhouses across the world, which are home to an estimated 370 monks. There are also five convents in which about 75 nuns live. Every Charterhouse is economically independent and essentially self-sufficient. The monks are thus also active as farmers and craftsmen. There is also a system of compensation within the Order, through which poorer houses are given aid, chiefly through the production of the famous liqueur “Chartreuse”.

A Carthusian monk seeks God in solitude on three levels: separation from the world, life in his cell, and inner solitude, or “solitude of the heart”. They basically receive no visitors and have neither radio nor television. The prior informs them about what is going on in the world. This provides the necessary conditions for fostering silence. Twice a year, during what is called the “contemplation” period, the monks may receive a visit from family members.

Each monk lives in a cell that consists of a one-storey house surrounded by a garden. There he spends the larger part of his day alone. Communal life takes place in the chapel, where the liturgy is sung every day, and at the noon meal on Sundays. Once a week, the monks leave the monastery for a walk. This often lasts more than four hours, during which they are allowed to speak to one another in order to become better acquainted and “to strengthen mutual affection and stimulate the union of the hearts”, while also ensuring proper physical relaxation.

The Carthusians' liturgy is characterized by simplicity and sobriety. Among its components are many periods of silence, Gregorian chant as the carrier of contemplative inwardness, and the prohibition of all musical instruments.

*He said: “Go out and stand on the mountain before the Lord, for the Lord is about to pass by.” Now there was a great wind, so strong that it was splitting mountains and breaking rocks in pieces before the Lord, but the Lord was not in the wind; and after the wind an earthquake, but the Lord was not in the earthquake; and after the earthquake a fire, but the Lord was not in the fire; and after the fire a sound of sheer silence.*  
(1 Kings: 19: 11—13)

## Memorable quotes

Anyone who does not give up all he has cannot be my disciple.

O Lord, you have seduced me, and I was seduced.

Behold the silence: allow the Lord to speak one word in us, that He is.

What do you have that you did not receive? And if you did receive it, why do you boast as though you did not?

I will put a new spirit in you; I will remove from you your heart of stone and give you a heart of flesh.

Behold, I have become human. If you should not want to join me in becoming God, you would do me wrong.

You shall seek me, and you shall find me. Because you seek me with all your heart, I will let myself be found.

I am the one who is.

### **The monastic life**

Our entire life, the whole liturgy, and everything ceremonial are symbols. If you abolish the symbols, then you tear down the walls of your own house. When we abolish the signs, we lose our orientation. Instead, we should search for their meaning ... one should unfold the core of the symbols. ... The signs are not to be questioned, we are.

### **The blind monk**

Why be afraid of death? It is the fate of all humans. The closer one brings oneself to God, the happier one is. The faster one hurries to meet him. One should have no fear of death. On the contrary! For us, it is a great joy to find a Father once again.

In God there is no past. Solely the present prevails. And when God sees us, he always sees our entire life. And because he is an infinitely good being, he eternally seeks our wellbeing. Therefore, there is no cause for worry in any of the things which happen to us. I often thank God that he let me be blinded. I am sure he let this happen for the good of my soul.

It is a pity that the world has lost all sense of God. They have no reason to live any more. When you abolish the thought of God, why should you go on living on this earth?