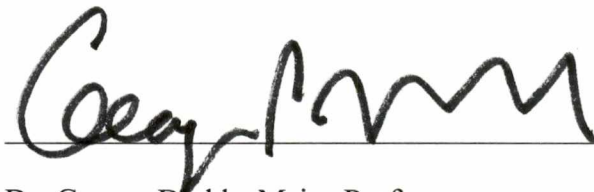


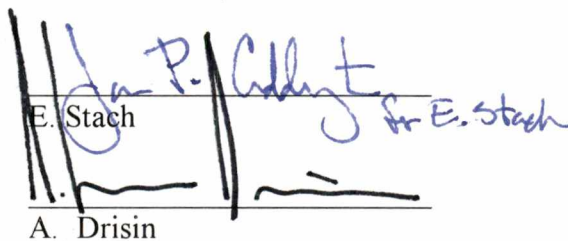
To the Graduate Council:

I am submitting herewith a thesis written by Lyle Delos Culver entitled "Time, Order, and Place. A Cistercian Monastery" I have examined the final copy of this thesis for form and content and recommended that it be accepted in partial fulfillment of the requirements for the degree of Master of Architecture, with a major in Architecture.

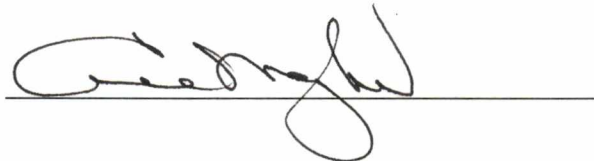
A handwritten signature in black ink, appearing to read "George Dodds", written over a horizontal line.

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Accepted for the Council:

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Interim Vice Provost
Dean of The Graduate School

Ordering, Time, & Place

A Cistercian Monastery

A Thesis Presented for the M. Architecture degree

The University of Tennessee, Knoxville

Lyle D. Culver

May 2001

Dedication

I dedicate this thesis to my parents John and Maria Culver, my sister Patricia, and my nephew Alexander.

University of Tennessee

Knoxville, Tennessee

May 2001

Acknowledgments

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Abstract

This thesis investigates the making of architecture according to the monastic principles of order, time and place as prescribed in the Rule of St. Benedict. Monastic life requires order and those who live according to the Rule of St. Benedict lead a life that is structured according to a set of activities: work, prayer, living in community, reading, hospitality, mutual help, and support. It is order that instills a sense of harmony within the monastic community and allows for each member to develop their lives spirituality. Cistercians follow the Rule of St. Benedict with strict observance. Historically, Cistercian monasteries and churches are simple and minimalist in design and construction. Their simplicity and sparseness reinforces the ideal of poverty and desire to escape the material world. Truthfulness and honesty are inherent qualities of Cistercian architecture. Spaces are created that respond directly to a monk's daily activities of 'ora' and 'labora'.

The proposed project will be the design of a Cistercian monastery in a remote location bordering the village of Hot Springs, North Carolina. Architectural notions of ordering, time, and place as they relate to Cistercian principles will be investigated and incorporated in the overall design of the monastery.

Every thing is done at the proper time.

Rule of St. Benedict

The Benedictine is clean, simple, and proper to the time and place because the stewardship of the universe demands a commitment to order, harmony, and rightness if it is to survive.

St. Joan Chittister, The Rule of St Benedict

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I. History of Monasticism

A. Order of St. Benedict

Christian monasticism traces its roots to the third century and to the writings of Anthony (ca. A.D. 251-356) and Pachomius (ca. A.D. 292-346). Those who chose to lead a life of solitude and abstinence as means of drawing closer to their God did so in a variety of ways. Some, for example, retreated to the desert to live alone as hermits. Others sought to share their commitment to God living in communities that were often headed by 'abbas' (fathers) or 'ammas' (mothers). It wasn't until shortly after 500 A.D. that St. Benedict collected and synthesized the oral teachings and words of the early 'abbas' and 'ammas' into a collected body of work known as the Rule of St. Benedict. Little is known about Benedict other than he was a Roman from Norcia and led a life of a hermit. Word began to spread about his miracles and he soon he began to attract a following of monks. Though he had originally envisioned establishing an organization of twelve monasteries with twelve monks each, he was forced to abandon the idea and established instead a monastic community in Monte Cassino in 529. St. Benedict broke with some of the earlier monastic traditions. "He was averse to all extremes. He was intent on reconciling the diurnal fluctuations of the year, the Church's Calendar, the needs of the community and provisions for them, and even duty toward God, with the diversity of human nature" (Braunfels 25). St

Benedict, however, makes no mention concerning the architecture of a monastic community.

B. Rule of St. Benedict

Though by no means an original document, the Rule of St. Benedict depends in great measure on the rules and traditions of Christian monasticism that existed from the fourth century to the time of its writing sometime between AD 530-560. Scholars note that rules and writings like those of St. Pachomius (fourth century Egypt), St Basil (fourth-century Asia Minor), and St. Augustine (fourth-century and fifth century North Africa) Cassian (fifth century southern Gaul) stand behind the Rule of St. Benedict. And at times are clearly evident in the text. The most important source for the Rule of St. Benedict, however, is the Rule of the Master, an anonymous rule written two or three decades before Benedict's Rule. Not infrequently, especially in the Rule of St. Benedict's Prologue and first seven chapters, Benedict copied extensively from the Rule of the Master. Benedict picked up the monastic tradition and even copied from its documents (as was customary at the time); but he also corrected and altered the tradition in significant ways. (Abbot Theisen OSB STD)

Unlike the earlier monastic traditions as prescribed in the Rule of the Master, Benedict did not advocate the use of all night vigils and leading life in extreme austerity. Instead, Benedict insisted that his monks lead a life of poverty but provisions were made that they be adequately fed and clothed. Benedict also introduced three main activities of the monks; work, prayer, and reading. He insisted that harmony be maintained throughout the monastery and that monks submit themselves to the will of God and teachings of the Abbot. According to Abbot Primate Jerome Theisen OSB STD, the Rule of St. Benedict serves both as a legalistic code and establishes the necessary prescriptions for living in a monastic community.

The Rule actually contains a treasure of spiritual wisdom concerning the monastic movement in the Church. Its Prologue and seventy-three chapters provide teachings about the basic monastic virtues of humility, silence, and obedience as well as directives for daily living. The Rule of St. Benedict prescribes times for common prayer, meditative reading, and manual work; it legislates for the details of common living such as clothing, sleeping arrangements, food and drink, care of the sick, reception of guests, recruitment of new members, and journeys away from the monastery. While the Rule does not shun minute instructions, it allows the abbot to determine in great detail the particulars of common living. (Abbot Theisen OSB STD)

The Rule of St. Benedict became so widely accepted that it set the stage for Christian monasticism from the sixth to the twelve centuries and those who lived according to the rule became known as Benedictines. The Rule itself was not written for hermits but was directed for 'ordinary' Christians who wished to live according to the values prescribed in the Bible within a monastic community. Though not literally practiced by monks today, the Rule of St. Benedict continues to offer inspiration and guidance for monasteries and convents throughout the world.

C. Development of the Cistercian Order

i. History

Seeking a literal interpretation of the Rule of St. Benedict, the Cistercian Order was formed by a small group of monks from the French Abbey of Mosleme in 1098. Led by Robert of Mosleme, these monks founded the New Monastery at Citeaux in Burgundy in a location that was inhospitable and densely wooded. Taking

their name from the Monastery at Citeaux, the Cistercians sought to distinguish themselves by adopting the white habit as a symbol of their piety and simplicity and introduced changes to

contemporary monasticism in matters of work, poverty, liturgy, and discipline. Extending their way of life into a network of monasteries, the early Cistercians set up a system of safeguards by requiring all abbots make yearly visitations of their foundations and that abbots of all monasteries gather for a yearly General Chapter. (Our Lady of Dallas).

Due in great part to the spiritual leadership of St. Bernard of Clairvaux (1090-1153), the Cistercian Order experienced substantial growth in their influence and following. "The Cistercian had laid claim to nearly 350 Abbeys by 1150, and a century later the total had grown to 647 abbeys stretching from Ireland and Scotland to Poland, and from northern Norway to Sicily with over 20,000 monks on the roll." (Order of Cistercians of the Strict Observance)

Whereas the early history of the Cistercians is characterized by growth, later developments almost brought the Order to extinction. Abbot visitations and the yearly General Chapters became less frequent and more difficult to attend due to the distances between the monasteries and the often-volatile political and historical environment of Medieval Europe.

Other grave causes contributing to the late medieval decline of the Cistercian Order include the feudal institution of 'commendatory abbots' (laymen taking possession of the abbeys for sake of financial gain), the crisis of the Protestant Reformation, revolutions and subsequent secularizations. (Our Lady of Dallas)

Attempts to reform the Order in the sixteenth century divided the Cistercians into those of the “strict” and “common “ observances. The French Revolution brought an end to the Order in France and it wasn’t until the beginning of the nineteenth century that efforts were made to revive Cistercian life in monasteries.

Most influential for the restoration of Cistercian life in France was the revival of the abbeys of the ‘strict observance’ in the style of the seventeenth century reform of the Abbey de la Trappe with its penitential interpretation of the Benedictine Rule. The ‘common observance,’ after having suffered heavy losses, began to re-found some of its secularized houses mostly in German and Italian regions as well as in Central Europe. (Our Lady of Dallas)

The ‘Cistercians of the Strict Observance’ or Cistercians of Our Lady of La Trappe’ was formed as a separate order in 1892 with the subsequent merger of three monastic congregations. Those monasteries that remained within the Cistercian Order continued to group themselves under an Abbot general and General Chapter.

ii. Cistercians of Strict Observance.

The Cistercians of Strict Observance and the Cistercian Order have existed separately and have followed separate missions.

Cistercians of the Strict Observance focused on uniform observance and strictly contemplative lifestyle, while the Cistercian Order defined its relationship to the world in a variety of ways, many combining their monastic traditions with different apostolic or missionary tasks. (Our Lady of Dallas Website)

Both orders have experienced growth worldwide. There are currently “90 monasteries of Trappist monks and 59 of Trappistine nuns. In the U.S. there are

twelve of men and five of women.” (Abbey of Gethsemani Website) The Abbey of Gethsemani, for example, was responsible for the founding of five other monasteries or ‘houses’ which include: Holy Spirit in Georgia, Holy Trinity in Utah, Mepkin in South Carolina, Genesee in New York and New Clairvaux in California. Trappist communities are

bonded into affiliations rather than provinces. This means that a community retains a certain responsibility for any community which it founds. Thus Gethsemani maintains a special relationship with Melleray, from which it was founded, and also with the houses founded from Gethsemani. (Abbey of Gethsemani Website)

Though the monasteries are independent of one another, they all follow the Rule of St. Benedict. Abbots and Abbesses convene periodically in a General Chapter to discuss issues and matters pertaining to the Order. The 1969 General Chapter provided a summary of the Trappist Mission in the Church.

Following the first Fathers of our order we find in the holy rule of St. Benedict the practical interpretation of the gospel for ourselves. A sense of the Divine Transcendence and of the Lordship and Christ not only pervades the whole of this rule but also permeates our life, totally oriented towards an experience of the Living God.

God calls and we respond by truly seeking Him as we follow Christ in humility and obedience. With hearts cleansed by the Word of God, by vigils, by fasting and by unceasing conversion of life, we aim to become ever more disposed to receive from the Holy Spirit the gift of pure and continual prayer.

The search for God is the goal of our monastic day, a day composed of the *opus Dei*, *lectio divina* and manual work. Our Cistercian life is basically simple and austere. It is truly poor and penitential ‘in the joy of the Holy Spirit.’ Through the warmth of their welcome and hospitality our communities share the fruit of their contemplation and their work with others.

We carry out this search for God under a rule and an abbot in a community of love where all are responsible. It is through stability that we commit ourselves to this community. It lives in an atmosphere of silence and separation from the world, and

fosters and expresses its openness to God in contemplation...treasuring, as Mary did, 'all these things, pondering them in her heart.' (Abbey of Gethsemani Website)

iii. Cistercian Principles

The Cistercian Order is one founded on the principle of contemplation. The monks dedicated their lives to God within the peace and sanctity of the monastery.

There are five major points that describe the essential elements of the order as outlined in the Cistercian Constitution:

- a. Way of Life The Cistercian way of life is coenobitic. Cistercian monks seek God and follow Christ through obedience to a rule and an abbot, in a stable community that is a school for brotherly love. Since the brothers, together, form one body and one soul, they hold everything in common. Bearing each other's burdens, they fulfill God's law, share in His suffering, and hope to enter the heavenly kingdom.
- b. School for the Lord's service. The monastery is a school for the Lord's service where, through liturgy, the abbot's teachings and fraternal life, Christ is formed in the brothers' hearts. Through the Word of God monks are apprenticed into the mastery of heart and action, which enables them, by obedience to the Holy Spirit, to attain purity of heart and unceasing mindfulness of the presence of God.
- c. Following the steps of the ancients. Monks follow the steps of those who, in ages past, were called by God to spiritual combat in the desert. Citizens of the heavens, they become strangers to worldly ways. Living in solitude and silence, they aspire to the wisdom that is begotten through interior peace. They renounce themselves to follow Christ. Through humility and obedience, they battle with selfishness and the rebellion of sin. In simplicity and work, they seek the blessedness promised to the poor. Through their earnest hospitality they share the peace and hope that Christ bestows on those who, like them, are on this journey.
- d. The Monastery as image of the Church. The monastery is an expression of the mystery of the Church. Nothing is preferred to the praise of God's glory and no effort is spared, so that the common life in its entirety is submitted to the supreme law of the Gospel, in order that the

entire community of brother not lack in spiritual gifts. Monks are concerned with being in communion with the whole people of God; they share in the waiting and seeking of Christian unity. In fact, monks serve the people of God and all of humanity through their faithful practice of monastic life and through the secret apostolic fruitfulness given to them. Every church of the Order, as every monk, is dedicated to the blessed Mary, Mother and Figure of the Church in the order of faith, charity and perfect union with Christ.

- e. **Organization of the Monastery.** The monastery is organized in such a manner as to lead the monks to intimate union with Christ, since only a bond of love between each monk and God will allow the blossoming of graces specific to the Cistercian vocation. The monks will find their contentment by persevering in a simple life, hidden and laborious, only if they prefer nothing to God, who leads them all, together, to eternal life.

II. Theology and Ideology

A. The Rule of St. Benedict

The Rule of St. Benedict is the law and monastic rule by which all Benedictines live according to. Some of the major aspects of monastic life are included in this section:

i. The Call

Hearken, O my son to the precepts of your Master, and incline the ear of your heart; willingly receive and faithfully fulfill the admonition of your loving Father, that you may return by the labor of obedience to Him from whom you had departed through the sloth of disobedience. (Rule of St. Benedict)

The Rule of St. Benedict begins with a prologue by which he introduced a fundamental notion of “potentia obedientials”: the capacity to accept God’s call and obey it” (Heufelder 7). The notion of vocation is also introduced in this section of the Rule. Vocation arises from answering God’s call to follow in the works and teachings of Christ and to lead a life that detours from what is considered to be evil and contrary to the Commandments. Vocation is a means to accomplish and respond to the living word of God within a community of monks. The monastery is viewed as a school of learning God’s service and a place where “Christ is formed in the hearts of the brothers” (Entering the Vocation, Abbey of Gethsemani Website). The monastic vocation or answering God’s call to become a monk is one of transformation that is “brought about through liturgy and private prayer, meditation on God’s inspired word, manual labor and the daily routine of communal living” (Ibid.).

ii. The Roles of Monks and Abbots

The first three chapters of the Rule of St. Benedict outline and define the fundamental characteristics of monks and abbots in their qualities as humans and in their spiritual roles. Thomas Merton writes that a monk is like other men

and his problems are basically those of other Christians. He is present to the world in so far as he is able truly to experience and share the anguish of his fellow man in the face of suffering, time, evil, and death. What he does 'more' than others is simply that he tries to face his anguish, not with more subtle rationalizations, but with greater humility and deeper awareness of his own poverty, not in a climate of 'inner beauty' but with more intransigent and lucid honesty, not with more stoicism or resignation, but with a conscience more determined because more firmly rooted in the sense of God and in abandonment to him. (Thomas Merton, *Contemplation in a World of Action*)

The abbot, though also a monk, is charged with leading and serving as a spiritual 'father' for the other monks in the monastery. His responsibilities are likened to those of Christ in that he is "believed to hold the place of Christ in the monastery, since he is called by his name, as the apostle says: 'You have received the spirit of the adoption of children, in which we cry Abba, Father'" (Heufelder, Rule of St. Benedict 224). Hierarchy is also established within the monastery and a clear distinction is made between the role of the abbot and the role of the monk. The abbot is

to govern by a two fold teaching: that is, he should show forth all goodness and holiness by his deeds rather than by his words: declaring to the intelligent among his disciples the commandments of the Lord by words: but to the hardhearted and simple minded setting forth the diverse precepts by the example of his deeds. (Ibid 225)

The abbot is the shepherd and as such must account for the spiritual development of his flock and for the physical and mental well being of the community.

iii. **Instruments of Good Works**

St. Benedict writes in chapters 4 through 6 of the Rule that a willingness to hear and obey are two fundamental qualities to accept God's call to the monastic vocation. In chapter 4, St Benedict establishes the criteria and outlines the 'instruments of good works' that are to be conducted in the 'workshop' of the monastery. These 'tools' of the 'spiritual craft' are to be labored day and night and include some of the following:

In the first place, to love the Lord God with all one's heart, all one's soul, ad all one's strength:

2. Then one's neighbor as oneself.
 3. Then not to kill
 4. Not to commit adultery.
 5. Not to steal
 6. Not to covet
 10. To deny oneself, in order to follow Christ
 11. To chastise the body.
 12. To love fasting
 18. To help in affliction
 26. Not to forsake charity
 38. Not slothful
 44. To fear the Day of Judgment
 47. To keep death daily before one' eyes.
 53. Not to love much speaking
 59. Not to fulfill the desires of the flesh: to hate one's own will.
 60. To obey in all things the commands of the abbot, even though he himself (which God forbid) should act otherwise: being mindful of that precept of the Lord: 'What they say, do: but what they do, do not'.
 64. To hate no man
 72. And never to despair of God's mercy.
- (Heufelder 232)

St. Benedict specifies that the workshop where the monks are to labor these 72 instruments of good works “is the cloister of the monastery, and stability in the community.” (Ibid 235)

iv. Obedience.

The notion of obedience and submission is introduced in chapter 5 of the Rule. Obedience or ‘ob-audire’ refers to listening and the obedient “person listens to others to discover what is true and what is good and what should be done” (Feiss 152). Monastic obedience “unites abbot and monks in a wonderful awareness of faith and love which is a reflection and emanation of the unity of the Father and Son in the Trinitarian life of God” (Heufelder 39). Obedience, however, is not limited to the will of the abbot upon the monk. St. Benedict stresses that each monk should obey each other and that the “monks should be able to arrange a room without arguing, because their aim is to listen to each other and do God’s will, not enforce their own” (Feiss 152).

Obedience is also the first degree of humility and St. Benedict writes, “the primary path to humility is prompt obedience. This befits those who hold nothing dearer to them than Christ... It is a desire for eternal life that motivates them” (Ibid153). Christ is viewed as the model of obedience and as one who ultimately sought to accomplish the will of God and the Benedictine tradition “prefers listening

to ascetic feats, simple obedience to arrogant ecstasy. The important thing, again, is not what one does, but how one does it" (Ibid 153).

v. **Humility**

Together with notions of silence, simplicity, discernment, peace and love, humility is one of the guiding principles that define the character of the monk as described within the Rule of St. Benedict. Humility, writes Feiss, is truth and is "an essential part of listening." (Feiss 90). St. Benedict writes,

The twelfth degree of humility is that a monk always shows himself to be humble not only in his heart but also to those who see the way he carries himself at the work of God, in the chapel, in the monastery, in the garden, on the road, in the field, wherever he sits, walks, or stands. With his head always down, his eyes on the ground, at every moment thinking himself guilty of his sins, let him consider himself to be already presented before the fearful judgment, always saying to himself in his heart what the publican in the Gospels said with his eyes fixed on the ground: Lord, I, a sinner, am not worthy to raise my eyes to the heavens." (Rule of St. Benedict)

B. **Time within the Rule of St. Benedict – The Horarium**

To achieve structure and a sense of harmony within the monastic community, St. Benedict introduced the notions of "seniority" and "horarium" in his Rule. Whereas seniority has to do with allocating specific tasks to each member of the monastery, 'horarium' divides the day into three major activities: manual labor (4 to 5 hours), prayer (3 hours), reading and individual prayer (3 hours) Two other activities also introduced in the Rule include hospitality towards guests and mutual help. (Feiss 4) These activities not only divide the day but "they also correlate to the defined

space of the monastery. Prayer was done in the church, reading in the cloister (and later in the library or cell), work in the workshops; hospitality was provided in the guest house; and mutual support was given wherever it was need" (Feiss 5).

i. Prayer

Prayer is at the heart of any monastic community and is the one function that unites all members of the community on a daily basis. Though St. Benedict did not prescribe any set techniques of praying in his Rule, he did place great emphasis on prayer and insisted that monks pray always. The monastic day as witnessed in the Cistercian monastery of the Holy Spirit (Conyers, Georgia) begins and ends with prayer.

The monk's day at Conyers is a combination of communal prayer commencing when most of the monks gather in the church or chapter room to pray together and to celebrate Mass, private prayer and meditation at set time during the day and work within the community. A striking characteristic of this community of the late twentieth century, when compared with earlier regimens, is the immense diversity practiced here, both in the areas of prayer and work. There is considerable room allowed for individual needs, preferences, personalities, yet the rhythm of the community, as an entity remains essential to the life

An important means toward the realization of this unity in diversity is the practice of the Divine Office or Opus Dei, traditionally in the form of monastic prayer. When St. Benedict wrote in his Rule, "let nothing be preferred to the Work of God," he was referring to the essential role of this mode of prayer for the monastic existence.

The Divine Office or common prayer of the community is composed of hymns, readings from Scripture, psalms, all 150 of them being prayed in the course of a set period of time- one or two weeks. The arrangements of the times for this recitation has varied through the centuries, and today individual houses work out arrangements that best servers their own mode of life. But the constant is that the

prayer be communal and that it occurs at regular intervals throughout the day and night.

The antiphonal nature of the chanting furthers the sense of community within the group. And since this is the prayer of monasteries worldwide and is the official prayer of the universal Church, it unites the community to the whole praying Church. The periodic aspect of the Office imparts a rhythm to the monks' day, helping to maintain the focus on God. The repetition of the psalms throughout the year aims at impressing them so firmly in the mind and heart that their words can spill over into the other occupations of the monk. In this way the prayer and the other duties and activities form a unity, expressed succinctly in the well-known motto of Benedictine monasteries – ora et labora. (pray and work) (A History of the Monastery of the Holy Spirit Website by Dewey Weiss Kramer)

ii. Work

The following section is taken from A History of the Monastery of the Holy Spirit by Dewey Weiss Kramer.

Benedict was following earlier monastic rules of life when he legislated a lifestyle with a balance of liturgical prayer, private prayer and study of Scripture, and manual labor, with about equal time per day allotted to each activity. The insistence upon manual labor as an intrinsic part of the life had three main sources. First, work is an ascetical exercise: it expels idleness. Second, it recognizes an obligation toward neighbor: the monk should not be a burden onto others, and he should also give alms to the needy. Finally, earning one's own living while in the service of the Lord follows the examples of the apostles. All three reasons are integral to the prime concern of seeking God. Ideally, while working the monk continues to pray, meditating upon the lectio and the Divine Office, thus exemplifying the goal of 'Ora et labora.'

The Cistercian founders of the late eleventh century re-emphasized the commitment to manual labor both as corrective to the developments within the European Benedictine monasticism whereby the monk's 'work' was conceived of almost as liturgical prayer, and as reaffirmation of the spirit of poverty and the apostolic life. Monastic 'business' then is conducted not in and for itself, but as part of the whole monastic vocation. It should help the monk to serve God and neighbor. Business concerns remain subservient to the religious mission. Perhaps for this reason, the mood at the monastery remains peaceful; the 'market place' does not intrude.

Traditionally, Cistercian supported themselves mainly through agriculture by either farming or raising livestock. Cistercians have also supported themselves through their arts and crafts, foods, and vineyards. Monks are also encouraged to find self-expression through their work. Some, for example, write and are able to market their poetry and spiritual words. Others may work as carpenters or beekeepers and sell their work and produce to the general public.

iii. **Reading and Individual Prayer**

Education is an integral element of monastic life. Monasteries have libraries and reading rooms which house volumes of spiritual texts. Reading is also closely related to eating; “it is food for the soul. As food nourishes physical life, reading nourishes prayer. Hence, public reading during meals is a very ancient monastic custom” (Feiss 22). Reading takes place in different places throughout the monastery including the cell, cloister, library, refectory, Chapter House, and church. Monk’s reading, however, should continue to be “self-reflective and prayerful whenever possible. Just as dedication to prayer should lead to a continuous awareness of the presence of God, so lectio divina should lead to an awareness of God in all the words one reads and hears” (Feiss 24).

iv.

Hospitality

Monks are compelled to extend hospitality to guests and it not uncommon that monasteries have space allotted for visiting guests. Hospitality, writes Feiss, requires discipline on the part of the host and the notion of hospitality has changed somewhat from ancient times.

The host provides a place where the guest or stranger is secure and respected. The host may provide options, but it is not the host's task to fill up all the guest's time with activities or her space with noise and things. The good host has no ambition to control the space made available to strangers or to control the strangers themselves. (Feiss 56)

St. Benedict writes,

All guests who arrive should be received as Christ... When guests are announced, let them be met by the superior or some members of the community with every mark of love. Let them first pray together, and so socialize in peace...All arriving or departing guests should be greeted with profound humility...One must adore Christ in them, for he is in fact the one who is received. (Rule of St. Benedict)

vii. Mutual Support

Living in community requires supporting each other. The most important relationship in the monastery, however, "is the relationship between monk to God. Upon that relationship depends all others" (Feiss 44). Mutual support requires that the monks work together and share with the duties and obligations of the monastery.

Benedict writes,

Let them serve one another, and let none be excused from kitchen duty, unless they are sick or occupied with some important business, because from such service a

greater reward and charity are acquired....Helpers should be provided for those who are weak so that they will not find their work depressing. In fact, let all have help according to the size of the community and the nature of the place. The rest should serve one another in love. (Rule of St. Benedict)

Mutual support is to take place throughout the monastery and at all hours of the day.

III. Benedictine Architecture

A. Plan of St. Gall

Probably one of the most important developments within Benedictine monastic architecture during the Middle Ages was the Plan of St. Gall. The ordering of spaces within the Plan of St. Gall was clear and served as a basic blueprint for the construction and layout of all Benedictine Abbeys from the medieval period to the present. Though never actually built, the Plan of St. Gall,

clearly sets forth the major components of a self-sufficient religious community. The largest building was the church, a double ended basilica in plan, with an enclosure for laypersons in the western hemicycle flanked by twin cylindrical towers. Inside the masonry walled and timber truss roofed church was the worship space for the monks. Altars were located throughout the nave, transepts, and apse. On the south side of the church was the cloister, one hundred feet square, which was surrounded by a covered, arcaded walk connecting the major buildings on its sides: the chapter house, workroom, and warming room below the dormitory on the east; the refectory (dining hall) on the south; and the cellar or storeroom on the west. A stairway connected the monk's dormitory with the south transept of the church because the daily cycle nine services included two celebrated during the night.

Around the cloister buildings were grouped the service buildings, staffed by an additional 130 to 150 workmen and servants necessary to provide for the monks' existence. A bake and brew house, artisan craft workshops, and a complete working farm, with the pens or barns for goats, geese, pigs, horses, and cows, are indicated on the plan to the south and west of the cloister, although their actual arrangement on the land would doubtless have been adjusted to the location of fields and pasture. To the east of the church, the plan indicates a miniature double cloister to house the novitiate and the infirmary, together with a house for two physicians, a medicinal herb garden, and the cemetery. On the north side of the church was the abbot's house, connected to the transept by a passage. As the administrator and spiritual leader of the monastery, the abbot was responsible for the management of the monastery's life, and as its representative to the outside world, he was charged with public relations and hospitality for distinguished guests. Adjacent to the abbot's house were the external school, required by Charlemagne's decree to provide education for young men not intending to become

monks, and the guesthouse and stables for high ranks visitors. (Wodehouse & Moffett 126-127)

B. Cistercian Architecture

Historically, there were four major characteristics of Cistercian architecture: “the ideal of poverty, the desire to escape the world, the insistence on affiliation; and regulation” (Braunfels 72).

i. Ideal of Poverty

This required that Cistercian Monasteries display their poverty architecturally. “In every monastery the same simple rooms were to hold the monks, and the same simple utensils to be at their disposal for their services – crosses only of painted wood, chalices and patens of plain silver, unembroidered vestments of light linen, iron candlesticks, and copper thuribles. The churches were to possess no towers, the windows to display only colorless patterns, and the sole piece of sculpture allowed was a Madonna. All the walls were to be left unplastered, all the architectural members devoid of figural, and in a rigorous interpretation even ornamental, decoration.’ (Braunfels 72) It is ironic that the Cistercian ideal of poverty would eventually lead them to experience phenomenal growth in size and richness of the order. Cistercian monks were well educated and were the best “agronomists, the best stock breeders, and the best foresters of the later Middle Ages. They were experts in

fisheries and the use of water, and the valued pioneers of mining and smelting.

(Braunfels 73)

ii. **Desire to Escape the World**

The desire to escape the world was a further continuation of the Cistercian ideal of poverty. “The Cistercians aspired to build their monasteries in total isolation from any town, any village, or any castle. They greeted unusual impediments put in their way by the first clearings as furthering their self-chastisement. Marshes, grudging soil, rocks, gullies and impenetrable undergrowth they joyously christened as the ‘Valley of God’, ‘the Virgin’, or ‘Grace.’ (Braunfels 73)

iii. **Insistence of Affiliation**

Cistercian monasteries were affiliated to their ‘mother’ monasteries and an abbot was given the responsibility of “starting again in the wilderness with twelve monks.” This ultimately led to the proliferation of the Cistercian Order throughout Europe but all monasteries maintained “their connection with the Burgundian homeland.”

(Braunfels, 73)

iv. **Spirit of Regulation and Functionalism**

Architecturally, this meant that the

shape, size and place of buildings were so precisely laid down, that it has proved possible to draw a standard plan for them. The new regulatory drive aimed at greater simplicity, clarity and precision. Just as the commandments to work inevitably produced wealth from poverty, art flowered from the desire for order. Everything superfluous was forbidden, and what was built was to be plain, chaste, and lasting. Attention was consequently paid to the stone, to its careful dressing and fitting, and to the proportions of the rooms it defined. Everything was built from the same plane, smooth-hewn stones. There were stone floor, stone door and window frames, stone walls and stone vaults, replacing wooden ceilings even in unimportant rooms. In the wider halls the urge to vault brought about a central row of columns, expressive of solidity. Even the roofs were often tiled with stone. Stone is always more suggestive of permanence than wood or plaster, more rigid and solid. One receives the impression that the monks have fixed themselves forever in these expanses of vaulting. Here nothing gets out of place. It is both dungeon and paradise. (Braunfels 74)

It is also worth noting that geometry also played an important part in the design of monasteries. According to Braunfels, simplicity and geometry were “elevated into an ideal” and that “dammed – up artistic impulses flooded into new channels” (74) of artistic and architectural expressions.

C. Precedence

i. Historical

a. French Cistercian Monastery at Clairvaux. Serves as an historical precedence and analysis of an abbey. Serves as a ‘model for the historical origin of the ‘new monastic plan’.

b. French Cistercian Monastery at Fontenay. Serves as an historical precedence and analysis of an abbey – smaller scale manifestation of Clairvaux.

c. **German Cistercian Monasteries of Eberlach and Maulbronn.** Serve as historical precedence and analysis to be viewed in the context of the 'ideal plan'.

ii. **Contemporary**

a. **"Ideal Cistercian Monastery" as proposed by Marcel Aubert in 1943 and Father Dimier in 1962."** Use this plan as general guideline and basis for design project and for an appropriate understanding of the significance of the individual spaces and their locations in the monastery.

b. **US Cistercian Abbey and School (Irvin, TX).** Contemporary interpretation of Cistercian principles in architecture with regards to materiality.

c. **Abbey of Gethsemani (Kentucky).** Serves as literal analysis and research for Cistercian principles.

d. **Monastery of the Holy Spirit (Georgia)** Serves as literal analysis and research for Cistercian principles.

iii. **Non Cistercian Monasteries**

a. **Dominican Monastery of La Tourette by Le Corbusier** Modernistic interpretation of the Plan of St. Gall. Serves as basis to investigate notion of topography.

IV The Project – A Cistercian Monastery

A. Architectural Notion of Time

The design of the monastery and its buildings will respond to notions of time. The structures will serve to remind the monks and those visiting the monastery man's relation to time and man's relation to the eternal. In the daily life of the monastery, time is defined as the Horarium dividing the day into three principle activities; work, prayer, and reading and individual prayer at different time throughout the day. The architecture of the monastery will serve as a means to remind the monks of the Horarium as well as to reinforce notions of temporal and eternal life.

i. Sound

One can be reminded of time by sound. Included in this project will be the design of a belfry that sounds the faithful to prayer at different times and will also serve to acoustically mark the passing of hours throughout the day.

ii. Light

Time is also manifest by the movement of the sun and the manner in which light and darkness are cast upon the earth's surface. Sunlight creates shadows and as such can indicate both the time of day and season depending upon the length and

angle of the shadows. The monastery will serve as a sundial and this can be accomplished architecturally by the following means:

1. Projecting planes from exterior wall surfaces.
2. Introducing stairs and landscape terraces.
3. Uneven wall surfaces.
4. Introducing colonnades within the cloister.
5. Using retaining walls at different heights throughout the exterior of the monastery.

The intensity of sun light also gives an indication of the time of day and this notion can be captured within the design by the following means:

1. Introducing slits in the exterior walls allowing sunlight to penetrate at different times of the day.
2. Placing windows and skylights along the exterior walls and roof that capture the sunrise and sunset and movement of the sun in the heavens.
3. Designing the cloister or courtyard within the heart of the monastery allowing for both ventilation and natural lighting.
4. Placing entrances on the east and west of the monastery that allows for the first rays of the sun to penetrate the monastery at dawn, and the last ones to be visible at dusk.

iii. Night and Darkness

Night and darkness also provide an indication of time and the following issues will be examined to create both visual and spiritual effect:

1. The use of artificial lighting throughout the monastery that will help to mark the path leading from the cells to the Church.
2. The use of lighting within the Church and the use of candles at the different altars.
3. Examine the manner in which the moonlight and stars can be visible from within the monastery. This can be accomplished through the use of windows and open spaces (such as the cloister) within the monastery.

iv. Seasons

Time is not a daily experience but is also manifest by the changing of seasons. The seasons are an important aspect of monastic life as they respond to certain feasts and religious events within the Church calendar. The changing of seasons also serves to remind the monks of the continuous cycle of life and the harmonious balance of life and death. The monastery will respond to the seasons both architecturally and the manner in which vegetation and use of water are integrated in the overall design.

1. Vegetation will serve as a visual reminder of the seasons. Trees will be planted along the exterior of the monastery for visual effect, shading, and to block the north wind. Planting trees alongside walls will create interesting shadows during

autumn and winter when all the leaves have fallen. The trees will also create an interesting contrast against a barren wall in the spring and summer months.

2. The siting and orientation of the Church will be done in manner responding to the equinoxes.

3. The design of the monastery will take advantage of vistas overlooking the countryside.

4. Water will be integrated within the monastery in the form of a pond with fish. The pond will sustain life and the water change its form from a liquid to a solid during the winter.

5. The monastery will also respond to temperature fluctuations of the seasons. Spaces will be designed that can be cooled naturally during the summer months by shading and circulation of air. Spaces will be designed that can remain heated or warm during the winter. This may include creating a barrier of trees along the north side of the monastery to block the wind. This may also require placing windows on the south side of the monastery to capture light and warmth from the sun.

v. Temporal versus Eternal

The monastery will also respond to notions of temporal and eternal life by the following means:

1. Water will be integrated in the design as a symbol of resurrection and eternal life. This will be done in the form a pond and a fountain located within the cloister.

2. The cloister and its garden symbolize paradise and eternal life.

The use of certain materials will also help to reinforce notions of the temporal and eternal. Rough and uncut stone will symbolize the ever presence of nature. The use stone will also serve to remind one of a sarcophagus or final resting place for the body.

3. The use of paths throughout the monastery will serve to remind the monks of their daily existence and life. It will serve to remind that they are all on a similar journey, one that is dedicated to God and the life eternal.
4. The entrance to the monastery will be designed to symbolize a time of new beginning for the novitiate.
5. The cemetery will be designed to symbolize the end of physical life but the beginning of the eternal of rest.
6. The use of certain materials including stone, bronze, and wood will provide a sense of aging to the monastery as they begin to weather.
7. Steel and glass, however, will provide a sense of permanence as they retain their constant physical appearance.

B. Architectural Notion of Order

i. Activities and Spaces

Within the sacred place, there is typically a clear delineation and hierarchical ordering of space to accommodate specific rituals. Furthermore, there is an interrelationship of constructive elements through proportion and geometry. Lastly, the architecture often makes use of a limited and consistent palette of materials (Barrie 253)

The ordering of monastic activities correlated to defined spaces within the monastery which include the following:

1. Prayer in the Church
2. Reading in the cloister, library, cell, refectory, and Chapter Room.
3. Work in the workshops, kitchen, barn, and shop.
4. Hospitality in the monastery.
5. Mutual support to be displayed throughout the monastery.

Ordering of other activities include the following:

1. Sleeping in the cells
2. Eating in the refectory
3. Conversing in the parlor
4. Meeting in the Chapter Room

ii. Spatial Sequence

“The path as journey also symbolizes the process of spiritual evolution.” (Barrie 212)

Ordering is also manifest in spatial sequence. The path establishes the necessary links between spaces and its effect varies depending on its configuration. An axial path, for example, helps to establish a clear understanding of destination. One knows where one is headed if the path is

linear. The center aisle in a church, for example, leads directly to the altar and apse. The arcaded or circular path within the cloister, however, is used not only to link various spaces within the monastery but is used by monks as a path of contemplation.

iii. **Private versus Public Spaces**

Spaces can also be order according to their functions as either public or private.

Private spaces include the following:

1. Cells
2. Guest Lodgings
3. Individual Graves
4. Prior's Office
- 5.

Public spaces include the following:

1. Church
2. Workshops
3. Cloister
4. Parlor Refectory
5. Shop
6. Scriptorium

7. Chapter House
8. Cemetery

iv. **Sacred versus Profane**

Spaces can also be ordered according to their status of being either sacred or profane.

Sacred spaces include the following:

1. Church
2. Cemetery

Profane spaces include the following:

1. Shop
2. Workrooms
3. Kitchen

C. **Architectural Notions of Place and Site**

Cistercian Monasteries were often begun by twelve monks and situated near a stream, in a valley – but never “on a mountain, nor by the sea, nor an island, nor beside a lake or big river.” (Braunfels 74) Cistercian monasteries were built in rural settings away from the center of towns or cities in an effort to provide for a sense of

retreat and privacy for the monks. “They wanted to avoid the possibility of a village community growing up round the monastery. For this reason they preferred narrow combes for their foundations, so long as there was running water, which was held indispensable by their Rule. Everywhere they were to be on virgin land, preferably unclear land.” (Braunfels 73) Cistercians preferred to be presented with the challenge of clearing the land, draining swamps and marches.

Cistercians traditionally believed in working the land with their hands. Because of their high level of education, resourcefulness, and ambitious zeal, Cistercians became experts in animal husbandry, fisheries, agriculture, forestry, mining, and smelting. Their monasteries prospered financially and attracted a considerable following even up to the French Revolution.

The site for the proposed Cistercian monastery is in North Carolina near the village of Hot Springs. The site for the monastery is located on the outskirts of town on what was once a golf course. The proposed site lends itself to the Cistercian principles of valley, land, stream, and seclusion.

i. Valley

The land is located within a valley setting with hills situated off to a distance along all sides of the property. The hills themselves are forested and are clearly visible from the location of the monastery. The hills not only provide a canvass for viewing the nature and the changing of seasons, but also help to

provide a sense of isolation and privacy. The hills form a visible barrier to the outside world and create a sense of peace and harmony within the actual site. The hills help to reinforce a sense of order by creating a natural structure enclosing the site and help to define a notion of place.

ii. Land

The site comprises 30 acres of arable land that can be used to farm and raise livestock. Access to the land is by a series of and driveways paths that lead from the main road of town to a suspension bridge situated over a stream. The land forms a peninsula bordered by the stream and the French Broad River. There is not only ample land to construct a monastery and farm, but there is also a constant supply of water that can be used for the proposed pond. Trees border the land that in turn helps to create a sense of privacy and isolation and the site is for the most part level. One major consideration for the construction of the monastery is the fact that the site is potentially located in a flood plain. The monastery will thus have to be built slightly above ground level to avoid any inundations.

iii. Stream

The site is ideally located along a stream and the French Broad River. The use of water and its integration within the proposed design of the monastery and its site are important elements of Cistercian architecture. Traditionally, streams were used to create ponds for fisheries and as a means to eliminate sewage from

the monastery. Since the monastery will have a modern sewage system, the stream will serve to seclude from the general public and to provide water for a pond located near the complex. The stream will also reinforce notions of time, order, and place. The water, for example, will freeze in winter and the vegetation along its banks change according to the seasons. Water in the river and stream flows continuously though its levels will vary according to the seasons. Water is a vital element for the sustenance of life and as such is part of a natural order for life. The pond requires water for the fish to live. The farm needs water for the crops to grow. The stream and river also help to define a notion of place for the monastery by creating a natural boundary. One literally has to cross the stream to access the monastic site. There is also a religious significance to rivers and streams. Christ, for example, was baptized in the River Jordan and Moses was hidden along the banks of the Nile.

iv. Seclusion

The site provides for a sense of seclusion. Access to the property is only possible by a bridge and the natural topography of hills and river further help to seclude the land from the outside world. Existing vegetation along the periphery of the site also help to instill a sense of privacy. Seclusion, however, does not imply isolation. Because the monks are relying on their trade for their economic sustenance, it is important that the monastery with its bakery and storage facilities be located in relative proximity to a town and main road. Seclusion refers instead to a physical separation of spiritual and secular endeavors. The monks are

primarily engaged in a life dedicated to prayer and spiritual growth and as such their lives seek a path that is non temporal in nature. The monastery and its confines provide the necessary haven and retreat for those wishing to leave the chaos of the modern secular world for the order and predictability that the Rule of St. Benedict provides. (Feiss 6)

D. Program of Monastery

The proposed Cistercian Monastery, Our Lady of the Guadalupe, will be located in a rural setting outside the village of Hot Springs, North Carolina. The monastery will house 12 monks and a prior. As a 'school' and 'workshop' for fulfilling a monastic vocation, the monastery will be a place to live in community, work, and pray. The program calls for the following spaces:

i. Church (4000 sq ft).

This will be the main space for worship in the monastery and will include the following components:

- a. Sanctuary with 6 chapels.
- b. Lynch Gate
- c. The Monks Choir
- d. Benches for the sick
- e. Rood –Screen, separating the monk's choir from that of the conversi or public
- f. Narthex

- g. Sacristy
- h. Armarium – where sacred books are kept.

ii. **Cloister** (60'x60')

This courtyard space, located within the heart of the monastery, is used by the monks for reading, walking, and contemplating. The cloister also serves as a spatial joint linking the Church, Sacristy, Armarium, Chapter House, Refectory, Monastic Cells, Scriptorium, and Kitchen. The cloister also serves to introduce light and ventilation into the heart of the monastery. The cloister will include the following components:

- a. Fountain for washing
- b. Garden in the heart of the cloister to symbolize paradise and life eternal.
- c. Benches for reading and for 'Maundy' ceremony of foot washing.
- d. Monks entry leading from the cloister to the Church.
- e. Separate Lay Brother's entry leading from cloister to the Church.

iii. **Chapter House** (600 sq ft.)

Serves as a space where monks gather to hear chapters from the Rule of St. Benedict being read. There will be a total of 20 seats available. The Chapter House is a sacred space and is located adjacent to the Church.

iv. **Refectory** (1200 sq. ft.)

Serves as principle dining hall for the monks. It will be built at right angles to the cloister as prescribed in the Cistercian tradition. The refectory is a public space for the monastic community and those visiting. Located within the refectory are a pulpit for reading and a lavabo for washing before meals.

v. **Monk's Common Room (400 sq ft.)**

Serves as a space for communal fellowship and place where monks can gather to talk, read, watch TV, or work on the computer. As a public space for the monks, the common room will be located adjacent to the monastic cells.

vi. **Parlor (400 sq ft.)**

This is one of a few spaces that are open for the general and public. The Parlor is used as a space for receiving guests and place for holding meetings with lay people. As a public space, the parlor will be located near the main entrance of the monastery.

vii. **Prior's Office (200 sq ft.)**

The prior serves as the spiritual 'father' for the monks and as such, his office is a place for work and a place where those seeking his counsel and guidance can come.

viii. Library/Scriptorium (1000 sq ft.)

Traditionally, the scriptorium served as the library. The scriptorium will house a collection of 15,000 volumes and be a place where the monks can engage in study and reading. The scriptorium is a semi public space for the monks and will be designed with views overlooking the countryside.

ix. Kitchen (300 sq ft.)

Located next to the refectory, the kitchen will house two large ovens, refrigerators, and sinks. A total of up to 60 individual meals will be prepared on a daily basis by the 3 monks.

x. Pantry (200 sq ft.)

Located adjacent to the kitchen, the pantry will be a place to store plates, utensils, and cooking pots and pans. The pantry will also be a place to store canned and refrigerated food.

xi. Work Room & Kitchen (1400 sq ft.)

An important aspect of monastic life is work. These monks of this monastery will be primarily engaged in the baking of breads to be sold within a 100 mile radius of Hot Springs, North Carolina. The kitchen will house three industrial ovens capable of baking 300 loaves daily. The workroom will be used to package the breads and be also a place for storage. The workroom will be located on the periphery of the monastic complex with access to a road for

delivery of ingredients and baked goods. The workroom is one of the few places where the public engages the monastic community.

xii. Bakery/Shop (300 sq ft.)

There will be a small bakery/shop located next to the workroom where the public can come to purchase bread, candles or honey directly from the monks.

xiii. Monk's Cells (250 sq ft.)

There will be a total of 13 cells located adjacent to the cloister with views overlooking the countryside. The cells will include a small bathroom, desk, bookshelf and bed.

xiv. Guest Cells (250 sq ft.)

There will be three guest cells identical in design to the monk's cells to be used either by visitors or the novitiate.

xv. Cemetery

Located to the north of the church, the cemetery will have no defined borders but instead be a parcel of land used for burying the dead. The graves will be marked by simple rod iron crosses with the names of the deceased inscribed on small plaques. The cemetery will be another manifestation of the garden, which is symbolic of paradise and life eternal.

xvi. **Barn (500 sq ft.)**

Located outside the confines of the monastery, the barn will house four cows and farm equipment including a tractor.

xvii. **Workrooms (250 sq ft. each)**

Located next to the barn are three workrooms to be used a place to do carpentry, make candles, and bottle honey.

E. **Program Analysis Responding to Cistercian Principles**

The architecture of the monastery will serve to reinforce the following Cistercian ideals:

1. Ideal of Poverty
2. Desire to Escape the World
3. Insistence of Affiliation
4. New Spirit of Regulation and Functionalism

i. **Poverty:**

Simple cells for the monks will be designed. There will be no bell tower, no stain glass windows and all the walls will be left exposed revealing their connective joints. There will be no ornaments and no decorations. The buildings will be of simple construction of stone and timber and will in many ways seek to resemble the plain white monastic habits of the monks.

ii. Desire to Escape the World:

Desire to escape the world has much to do with the vow of poverty – escaping the material temptations of this world. As such, the architecture will further this notions of poverty and simplicity in both construction and plan of the monastery.

iii. Affiliation:

Refers to the notion of isolation and the need to separate their lives from the secular. This section refers to the site and location of the actual monastery

iv. New Spirit of Regulation and Functionalism:

This referred to a stricter interpretation of the Rule of St. Benedict and the manner in which it became manifest in the architecture of the monasteries. “The new regulatory drive aimed at greater simplicity, clarity, and precision. Just as the commandment to work inevitably produced wealth from poverty, art flowered from the desire for order. Everything superfluous was forbidden, and what was built was to plain, chaste and lasting. Attention was consequently paid to the stone, to its careful dressing and fitting, and to the proportions of the rooms that it defined. Everything was built from the same plane, smooth-hewn stones. “

(Braunfels 74)

These monks will lead a life of prayer of work and of reading. As such, spaces will be made to accommodate each activity. The church will serve for prayer, the library, cloister, and cell for reading and individual prayer. The farm and workroom will serve as a place and space for work. These monks will work on the land to consume and sell some of their farm produce. They will, however, earn most of their income through baking breads, which they will sell in the monastery and market to surrounding towns.

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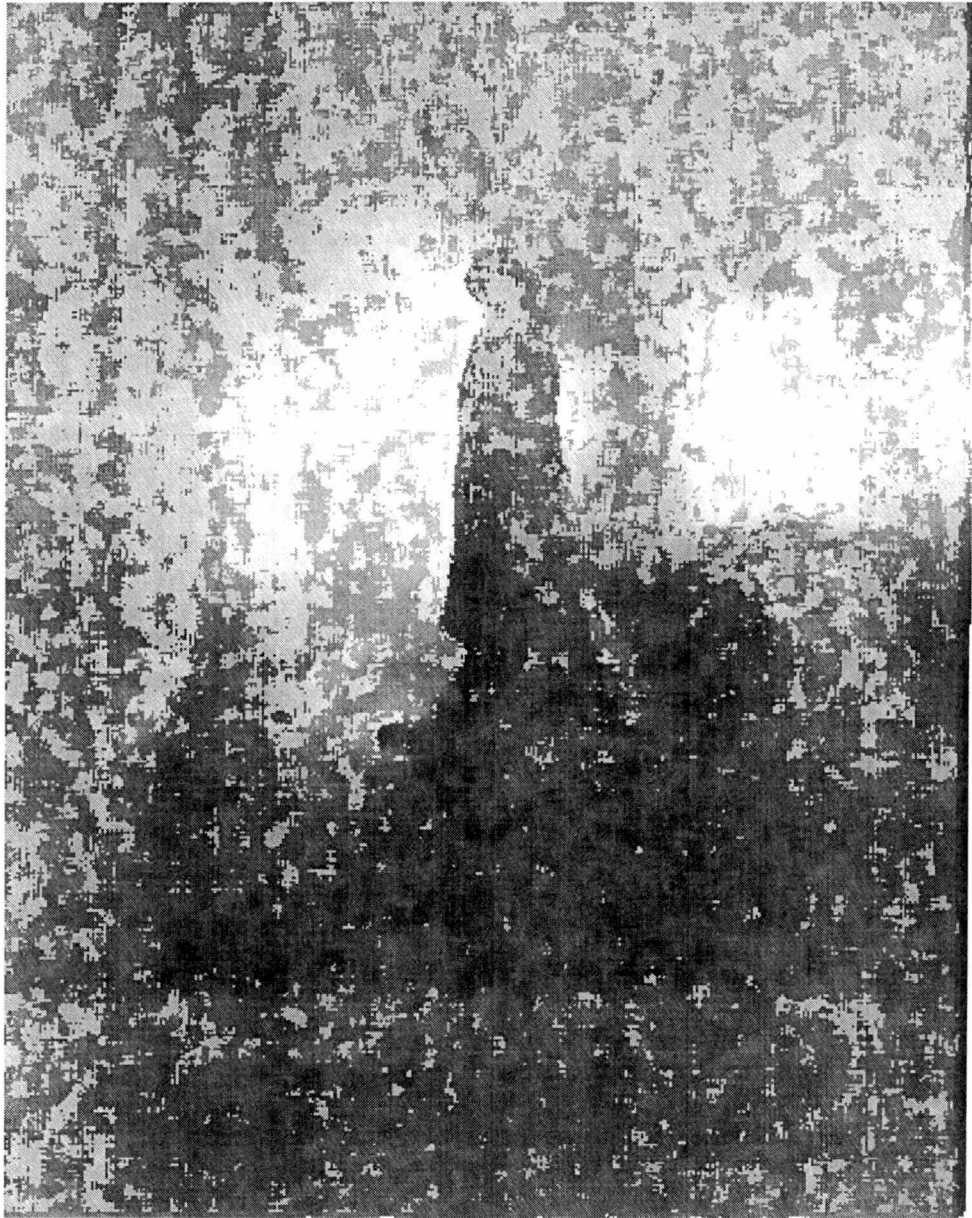
The Monastery of the Holy Spirit. http://www.cistercian-usa.org/holy_spt.htr

Our Lady of Guadalupe Trappist Abbey. <http://www.trappistabbey.org/index2.htm>

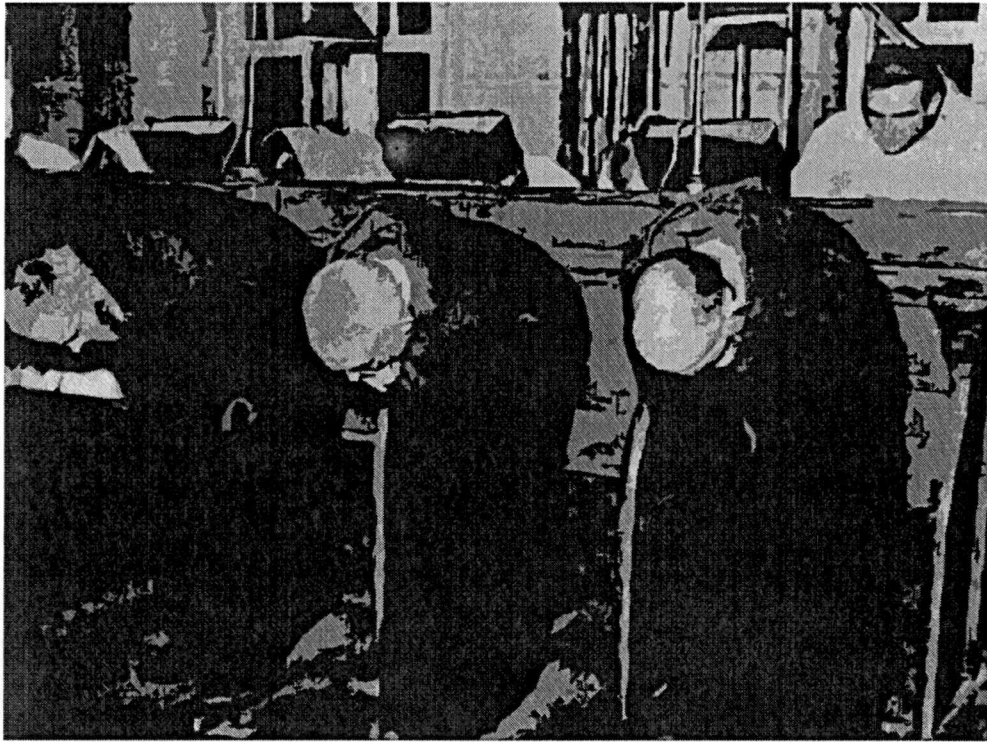
Appendices

Appendix A

The following images depict present day Cistercian life in various monasteries in the United States.



Monk walking at night (Abbey of Gehtsemani Website)



The Choir Brothers (Abbey of Gethsemani Website)



The Cobbler ([Abbey of Gethsemani Website](#))



The Bookbinder (Abbey of Gethsemani Website)



The Abbot (Abbey of Gethsemani Website)



Monk Sweeping at the Abbey of Gethsemani (Abbey of Gethsemani Website)



The Refectory (Abbey of Gethsemani Website)



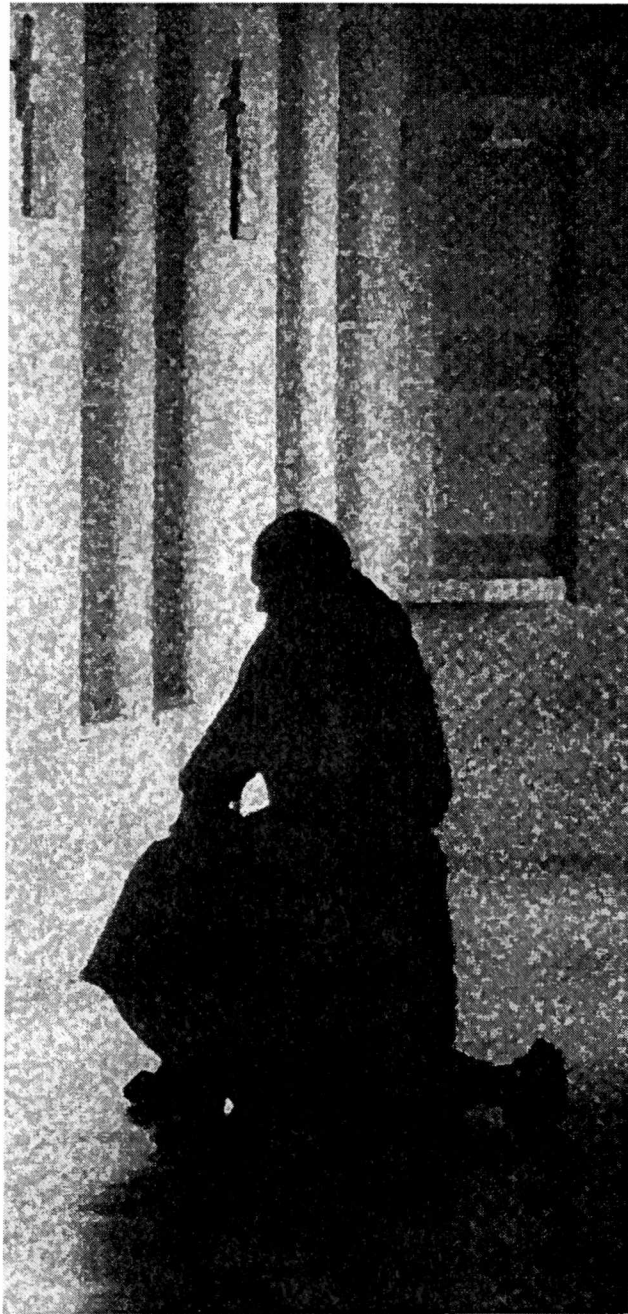
The Rosary Maker (Abbey of Gethsemani Website)



Reading (Abbey of Gethsemani Website)



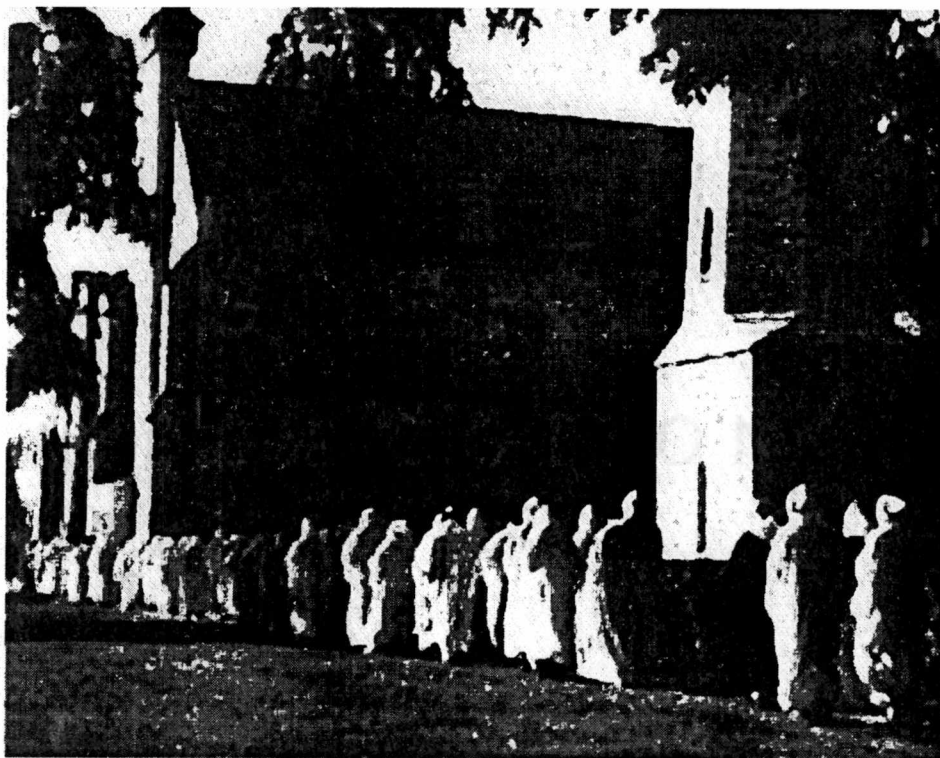
Prayer (Abbey of Gethsemani Website)



Prayer (Monastery of the Holy Spirit Website)



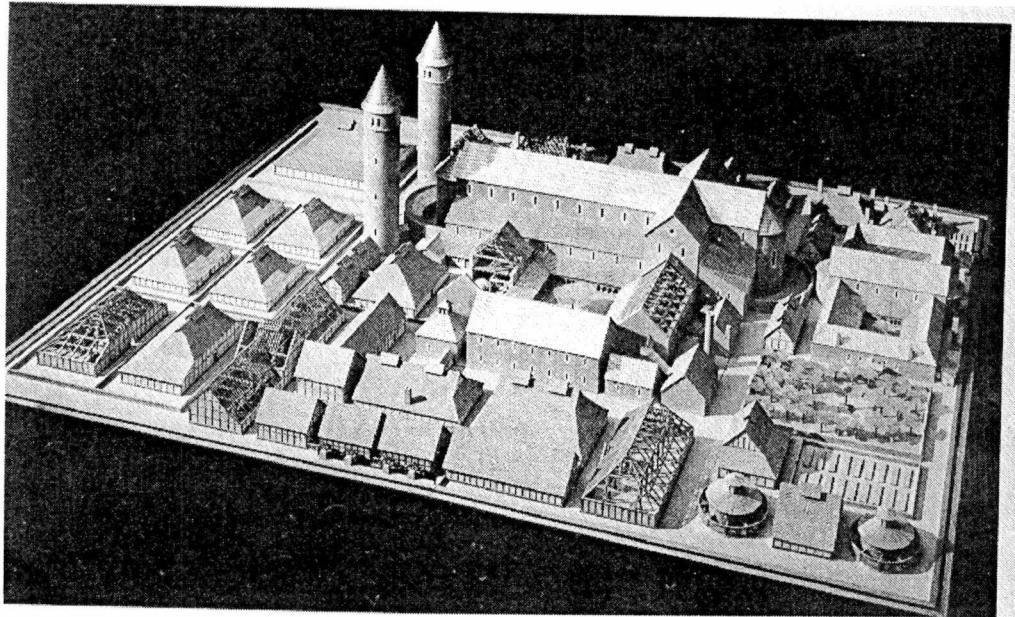
The Candle Maker (Abbey of Gethsemani)



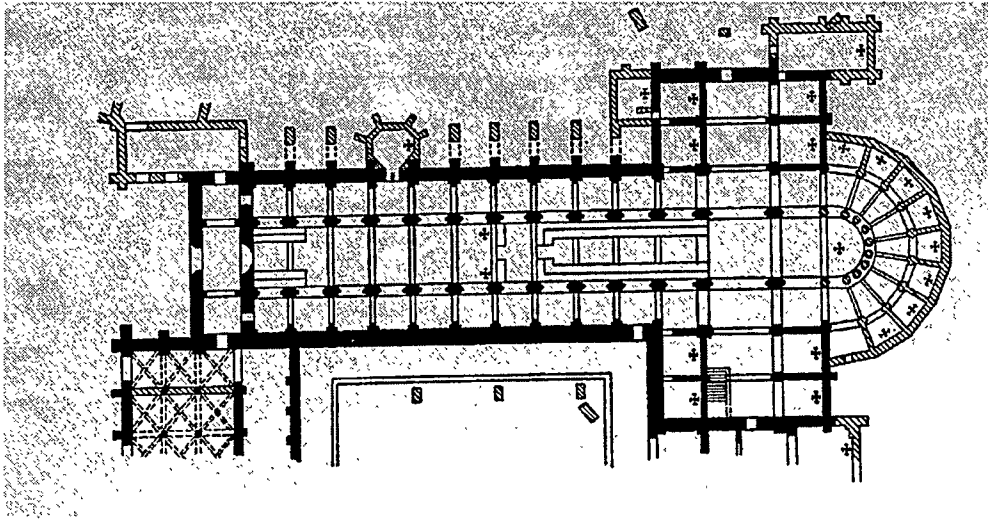
Procession (Abbely of Gethsemani Website)

Appendix B

The following images show examples of Cistercian architecture both past and present in Europe and the United States.

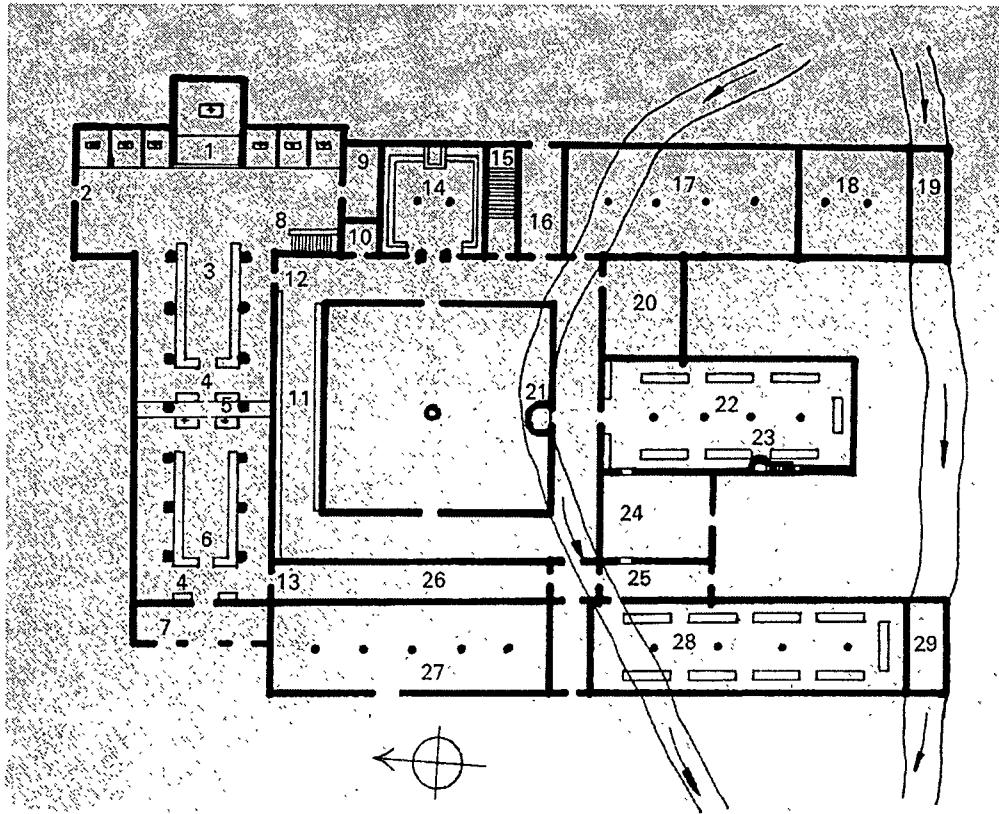


3 D Image of the Plan of St. Gall made by Walter Horn and Ernst Born
(Braundels 42)

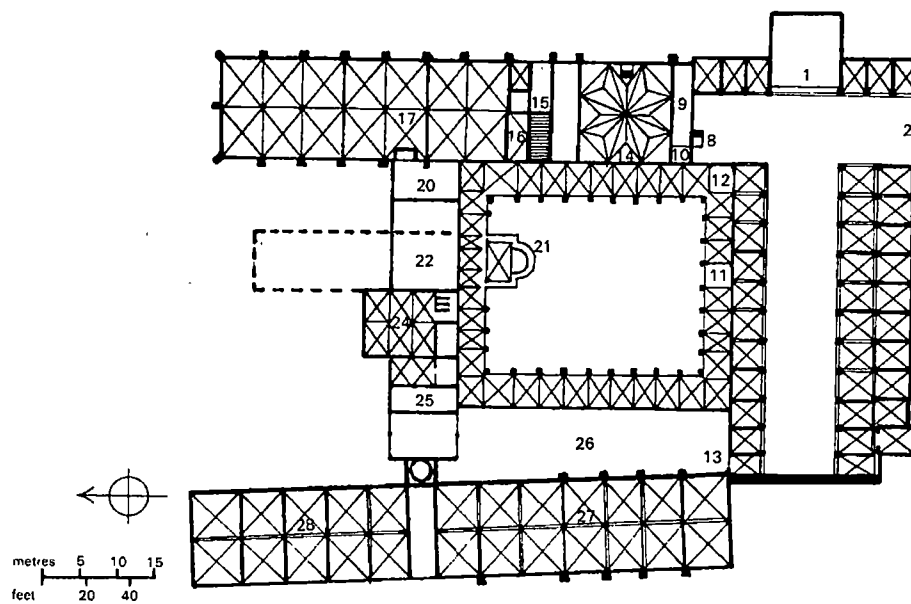


Clairvaux (Braunfels 78-80)

- 1 Sanctuary
- 2 Lych-gate, the door through which bodies were carried from the funeral service to the graveyard
- 3 Monks' choir
- 4 Benches for the sick
- 5 Rood-screen, separating the monks' choir from that of the conversi
- 6 Choir of the conversi, or lay-brothers
- 7 Narthex
- 8 Night-stairs from the church to the dorter
- 9 Sacristy
- 10 'Armarium' (aumbry), where books were kept
- 11 Benches for reading, and for the 'maundy' ceremony of foot-washing
- 12 Monks' entry
- 13 Lay-brothers' entry
- 14 Chapter-house
- 15 Stairs from the cloister to the dorter, which extended over the whole range
14-19
- 16 Parlour
- 17 Monks' common-room
- 18 Room for novices
- 19 Latrine (used from the upper storey)
- 20 Calefactorium, or warming-room
- 21 Fountain, for washing
- 22 Refectory
- 23 Pulpit, for reading during the meal
- 24 Kitchen
- 25 Cellarer's parlour
- 26 'Lane' or 'alley' of the lay-brothers
- 27 Cellar, or store-room
- 28 Lay-brothers' refectory. The dorter of the conversi, or lay-brothers, extended over the whole range 27-28
- 29 Latrines of the lay-brothers' dorter

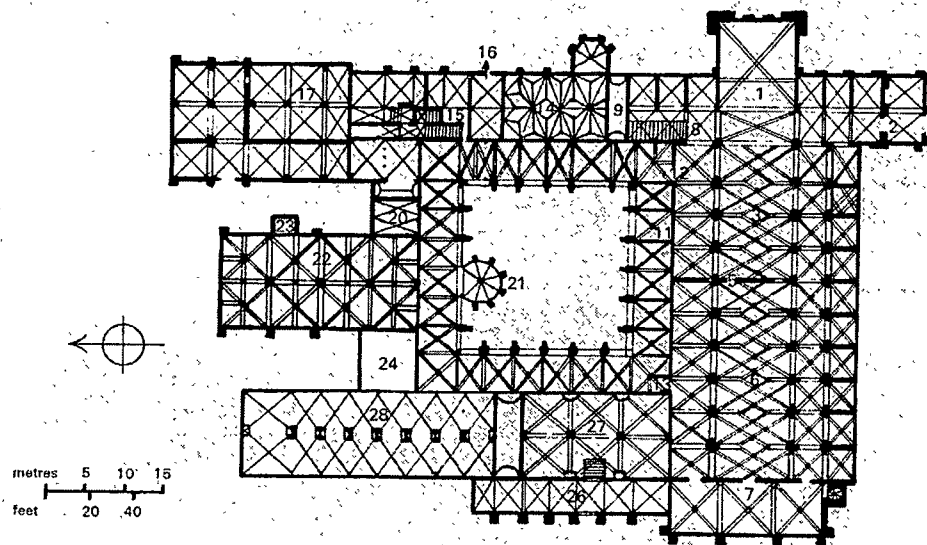


The Ideal Cistercian Plan (Braunfels 75)



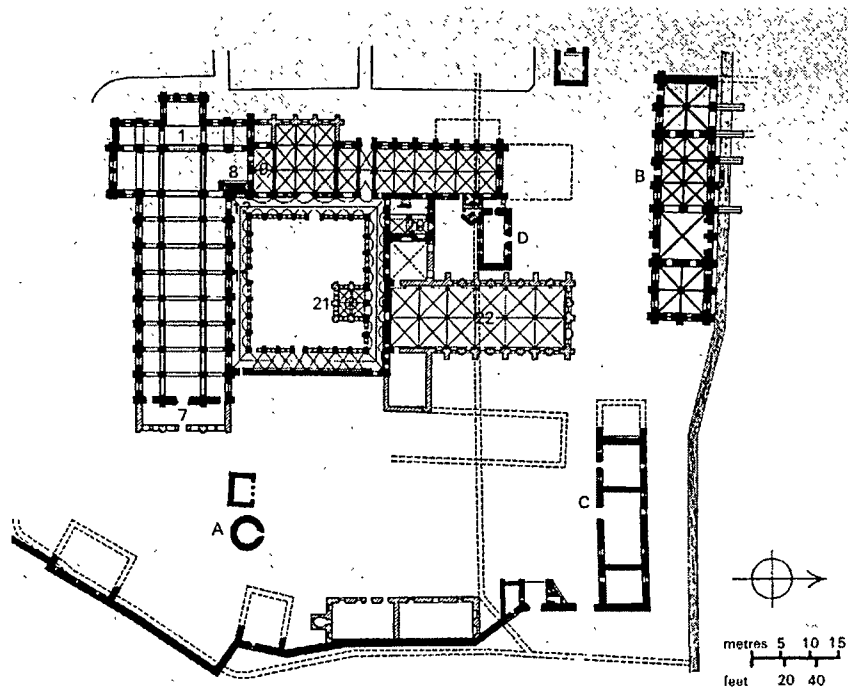
63 Eberlach. The same numbers are used as those given for the ideal plan on p. 75

Eberlach (Braunfels 78)



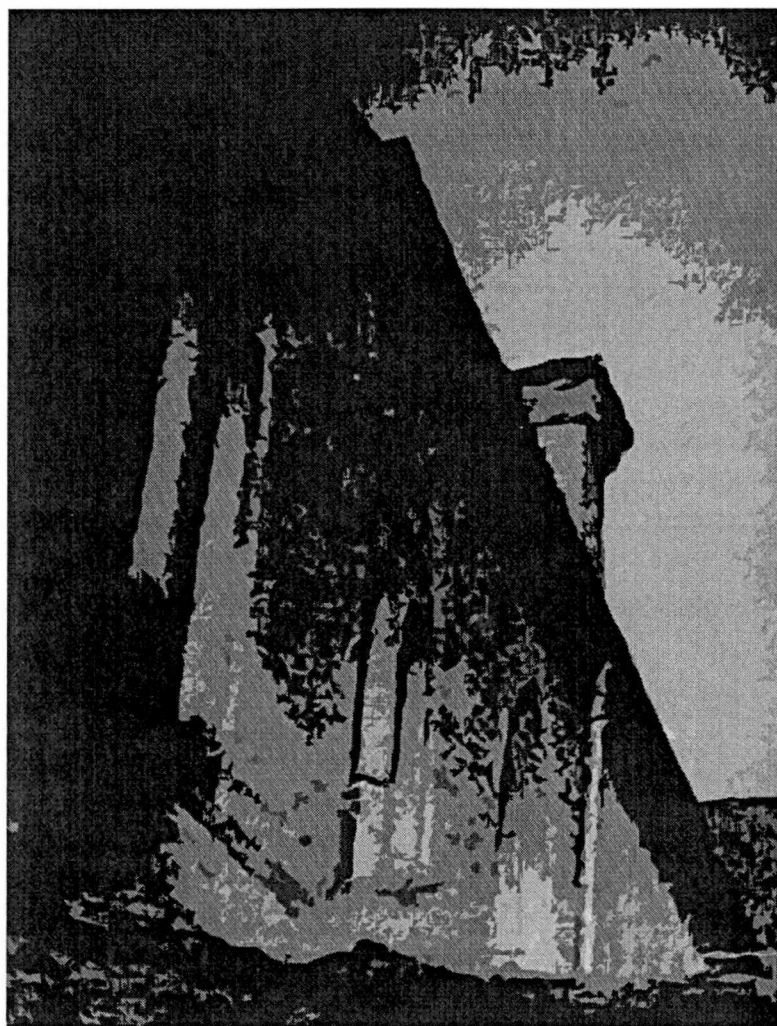
64 Maulbronn. For the key see p. 75. At both Eberbach and Maulbronn the monastic buildings are on the north side of the church instead of the more normal south, shown on the ideal plan

Maulbronn (Braunfels 78)



68 Fontenay. For the key to the numbers, see p. 75. Additional features are as follows: A, Dovecote; B, Forge; C, Guests' lodgings; D, Prison

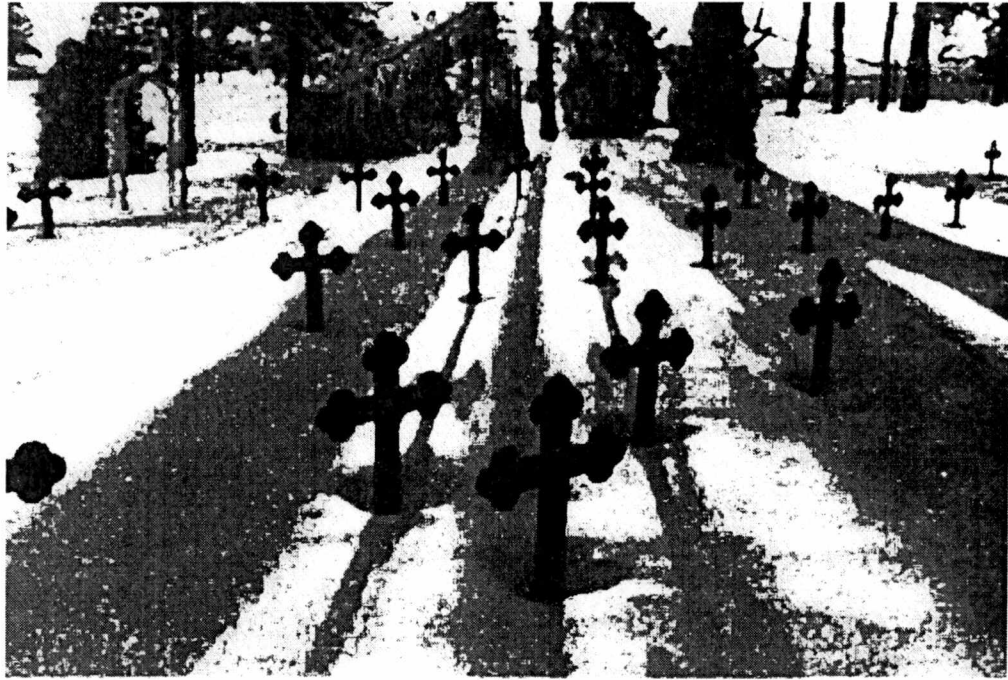
Fontenay (Braunfels '83)



The Wall (Abbey of Gethsemani Website)



The Monastic Cell (Monastery of the Holy Spirit Website)



The Cemetery (Abbey of Gethsemani Website)

Appendix C

Idea Concept

This thesis investigated the making of architecture according to the monastic principle of order, time, and place as prescribed in the Rule of St. Benedict. Monastic life requires order. Those who live according to the Rule of Benedict lead a life that is structured according to a set of activities: work, prayer, living in community, reading, hospitality, mutual help and support. Order instills a sense of harmony within the monastic community and allows each member to develop their spiritual lives. Cistercian follow the Rule with a strict literal interpretation. Historically Cistercian monasteries and churches were simple and minimalist in design and construction. Their sparseness reinforces the ideal of poverty and the Benedictine desire to operate apart from the material world. In this thesis I explore these themes in the design of a Cistercian monastery in North Carolina.

Site

The site is one the edge of Hot Springs, on a small ridge overlooking a meadow, bordered by the French Broad River to the north, and Spring Creek to the east. The site provides a sense of isolation and privacy from the public but allows a certain degree of interaction with the town. This is important considering that the monks will sell their produce to the village and surrounding communities. The ridge helps to elevate the monastery over the meadow, which

remains undisturbed. The site also provides for panoramic vistas of mountains and countryside particularly to the north and east.

Program

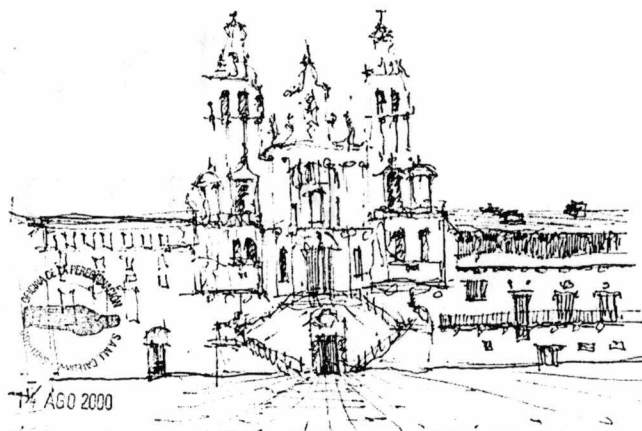
The monastery includes the following components: church, chapels, monastic cells, library, common room, refectory, chapter house, work room, kitchens, offices, cemetery, gardens, atriums, and an orchard.

Design

The monastery is a long bar running parallel to an existing train track that separates and connect the monastery from the town. The modular structure is based on the width of the monastic cell. Ordering is critical in the positioning of the spaces throughout the monastery. The most private and sacred spaces are on the north and east sides of the monastery. These include the monastic cells, chapels, and church. Time is experienced throughout the monastery through the use of gardens and the orchestration of light. The cemetery represents eternity. The orchard, herb garden, rose garden, hortus conclusus, on the other hand, are temporal and change according to the season. The location of the monastery and its positioning on the ridge reinforce the notion of place.

The design of the monastery has changed rather drastically from its original conception. Using the natural curves of the site and topography, I devised conceptual figural forms for the monastery. After several attempts to

devise a rigid structural order, the concept was revised and a grid order introduced. Inner courtyards and open air spaces were subsequently introduced for gardens, circulation of air, and introduction of natural light. The rigidity of the new plan reinforces the notion of order that perpetuates throughout the entire monastery. The greatest challenge in the overall design of the monastery was to forgo the sculptural and figural initial intentions for an architectural language of structure, form and materials. The entire plan was simplified with predominant flat roof system, load bearing masonry walls, and steel frame for the church. Glass was introduced for the courtyards as well as the roof of the church allowing light to filter in over a dropped ceiling.



COLLEGE OF ARCHITECTURE AND DESIGN

"A SUMMER PILGRIMAGE TO EUROPE"

LYLE CULVER

THIRD YEAR GRADUATE STUDENT
TRANSATLANTIC SUMMER ACADEMY FELLOW
AT THE CENTER OF
EUROPEAN INTEGRATION STUDIES IN BONN
MONDAY - 2 OCTOBER - 5:30 P.M.

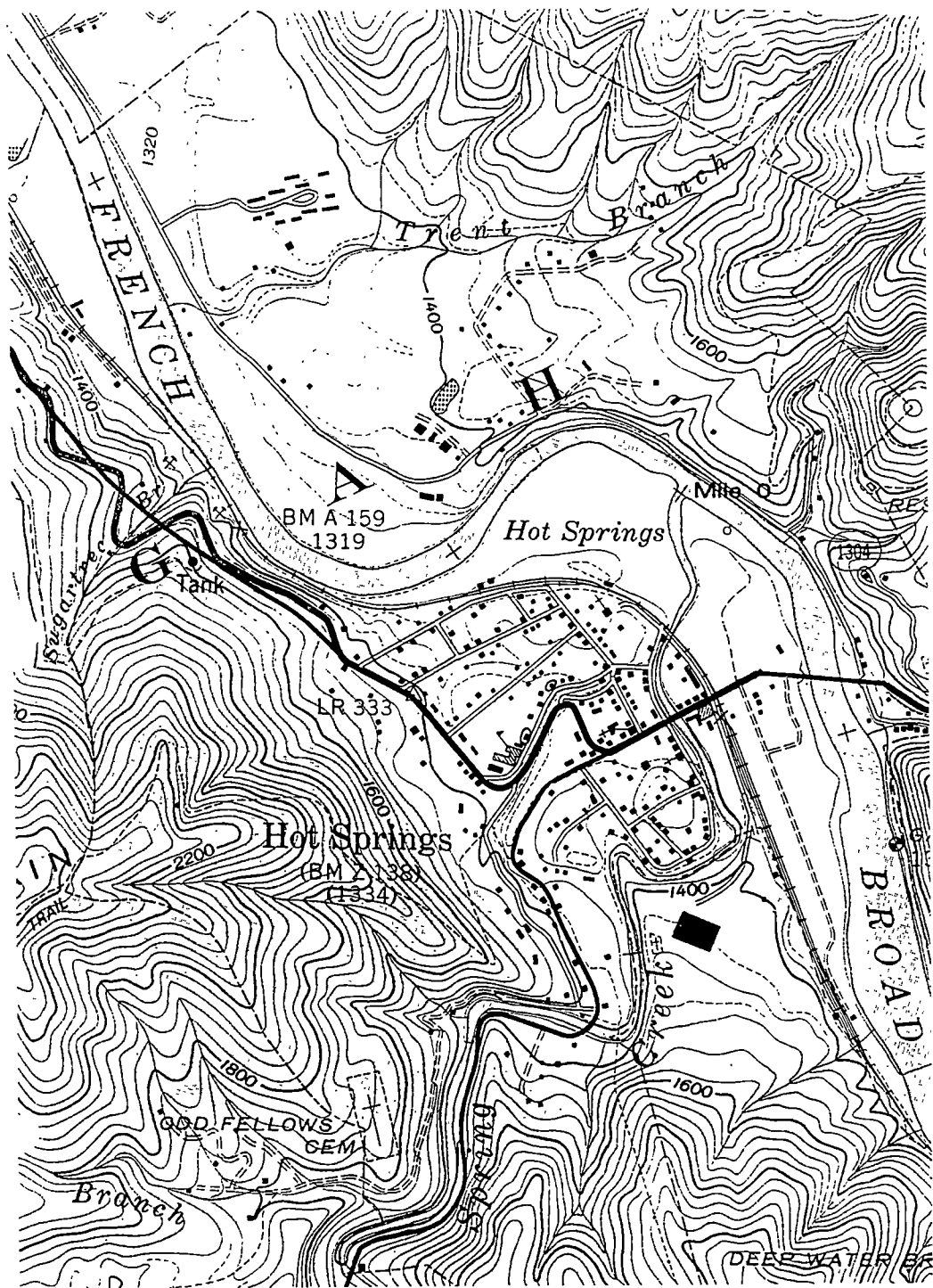
Mr. Culver will give an illustrated talk on his experiences as a Summer Academy Fellow in Bonn, as well as his subsequent bicycle tour tracing the thousand click Route of St. James.

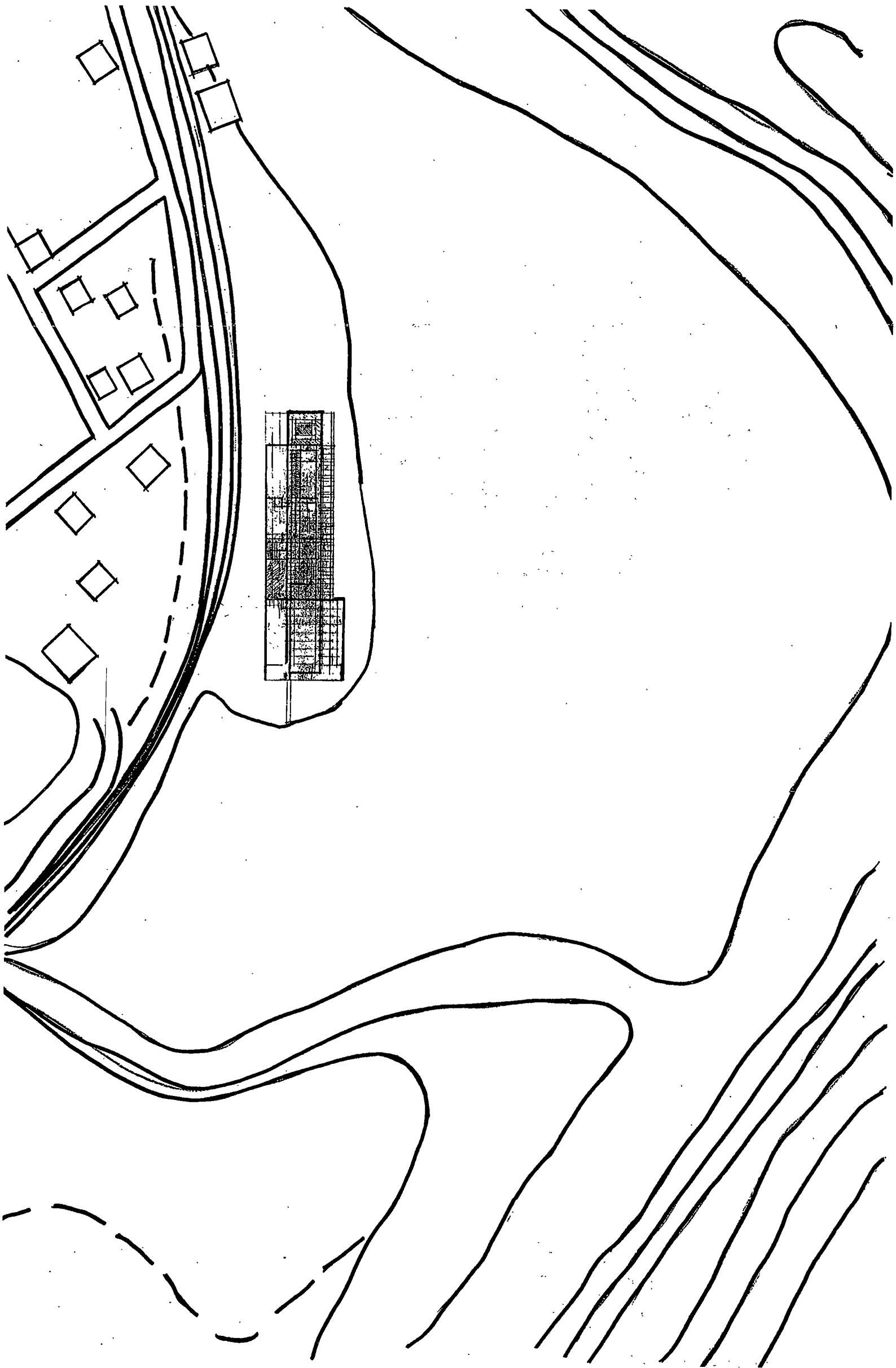


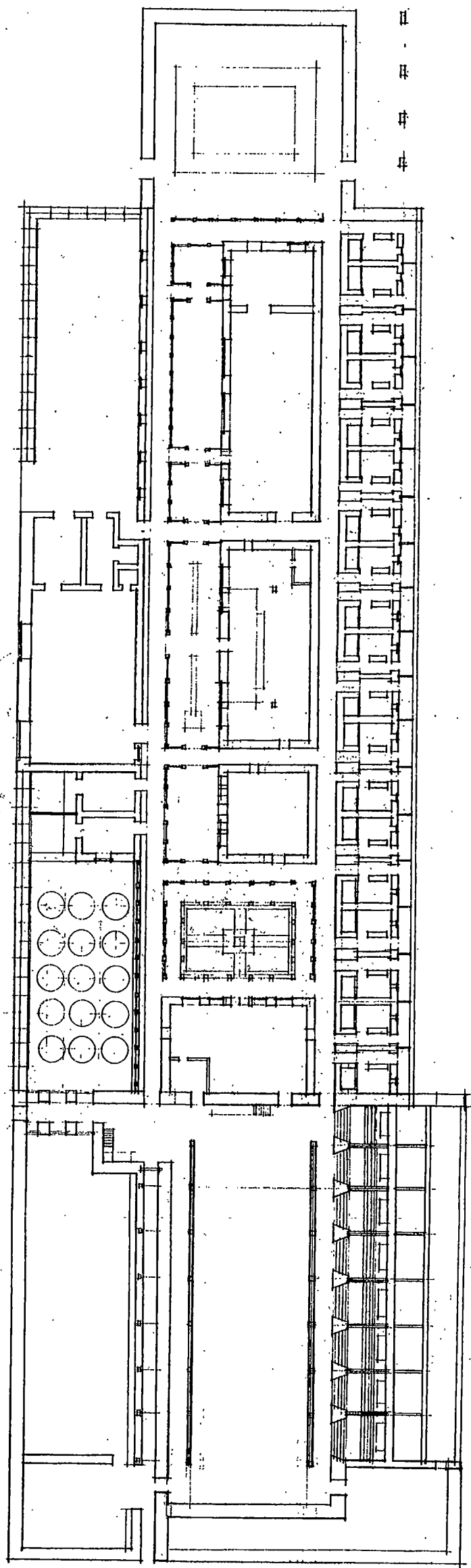
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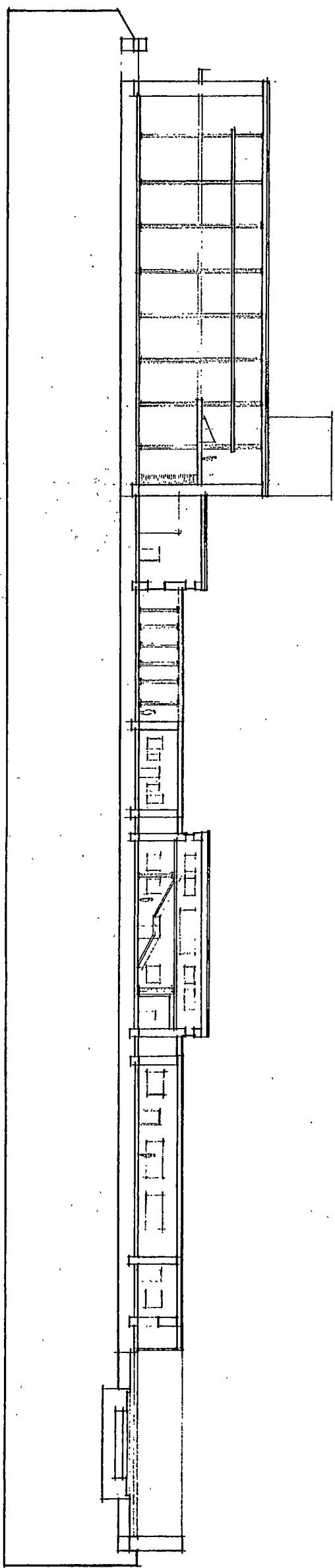
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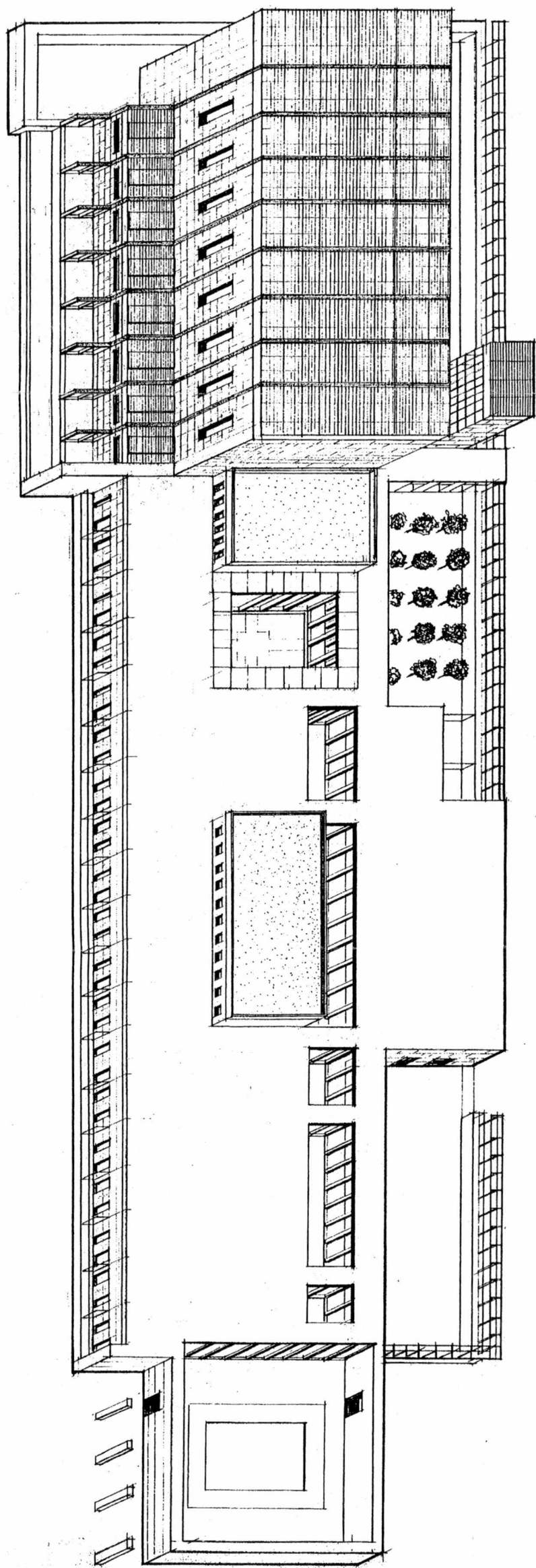
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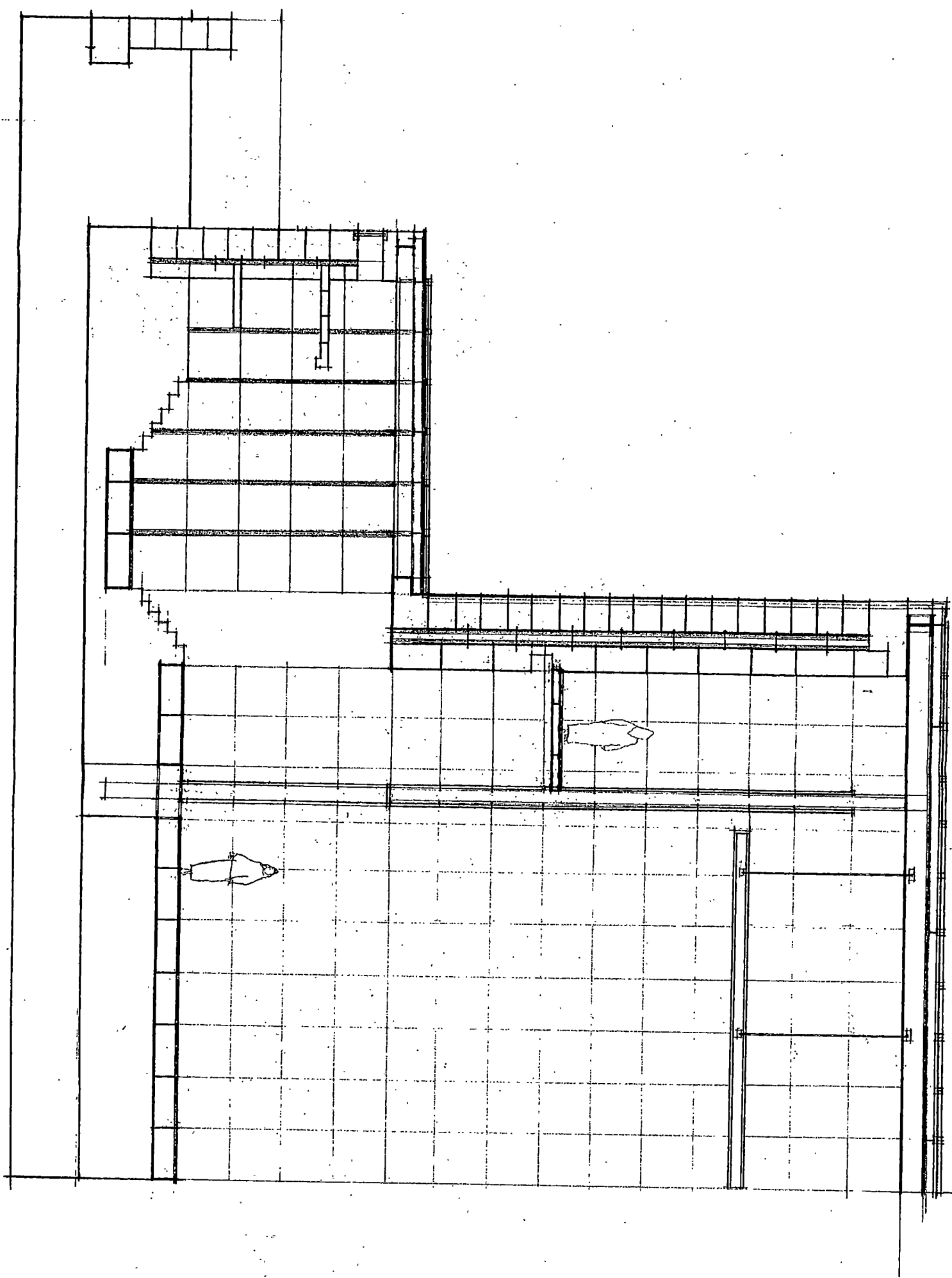


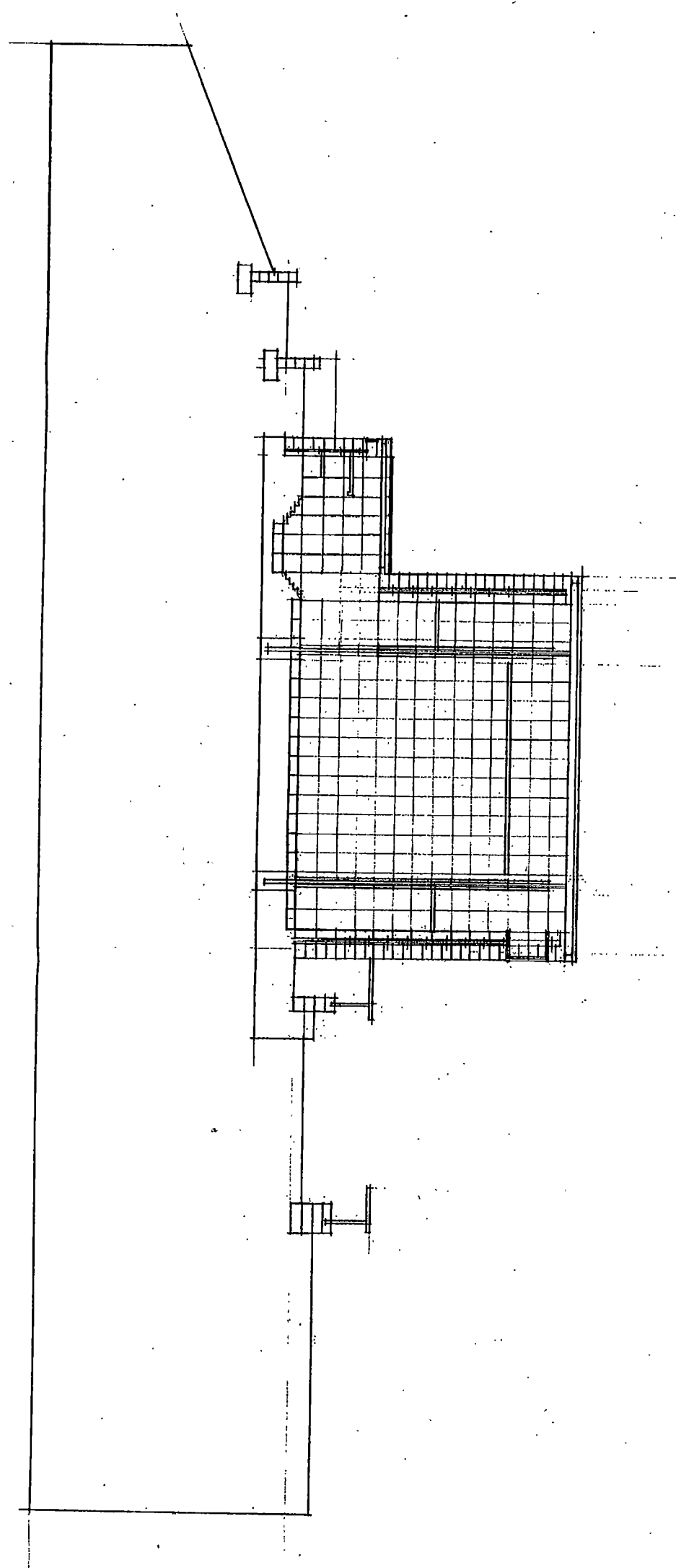


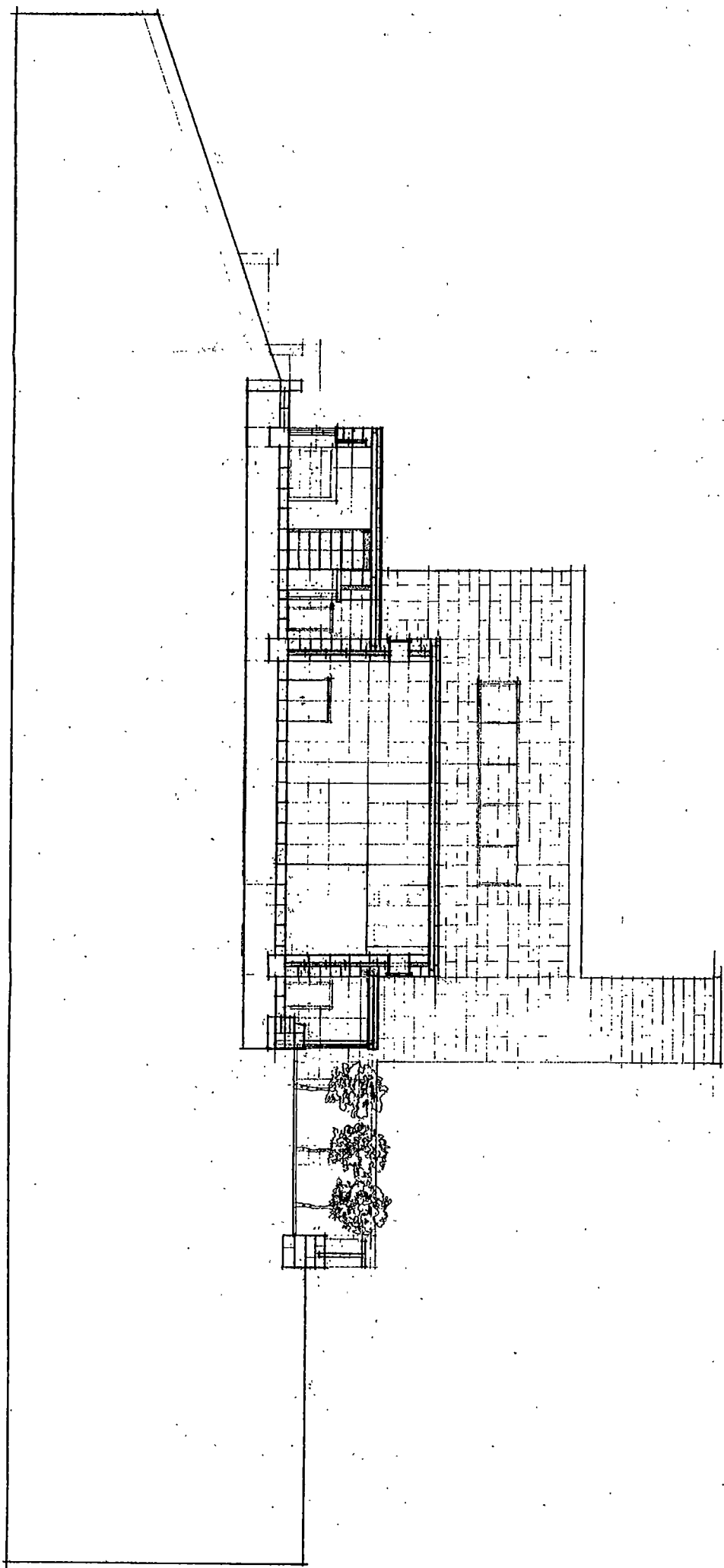


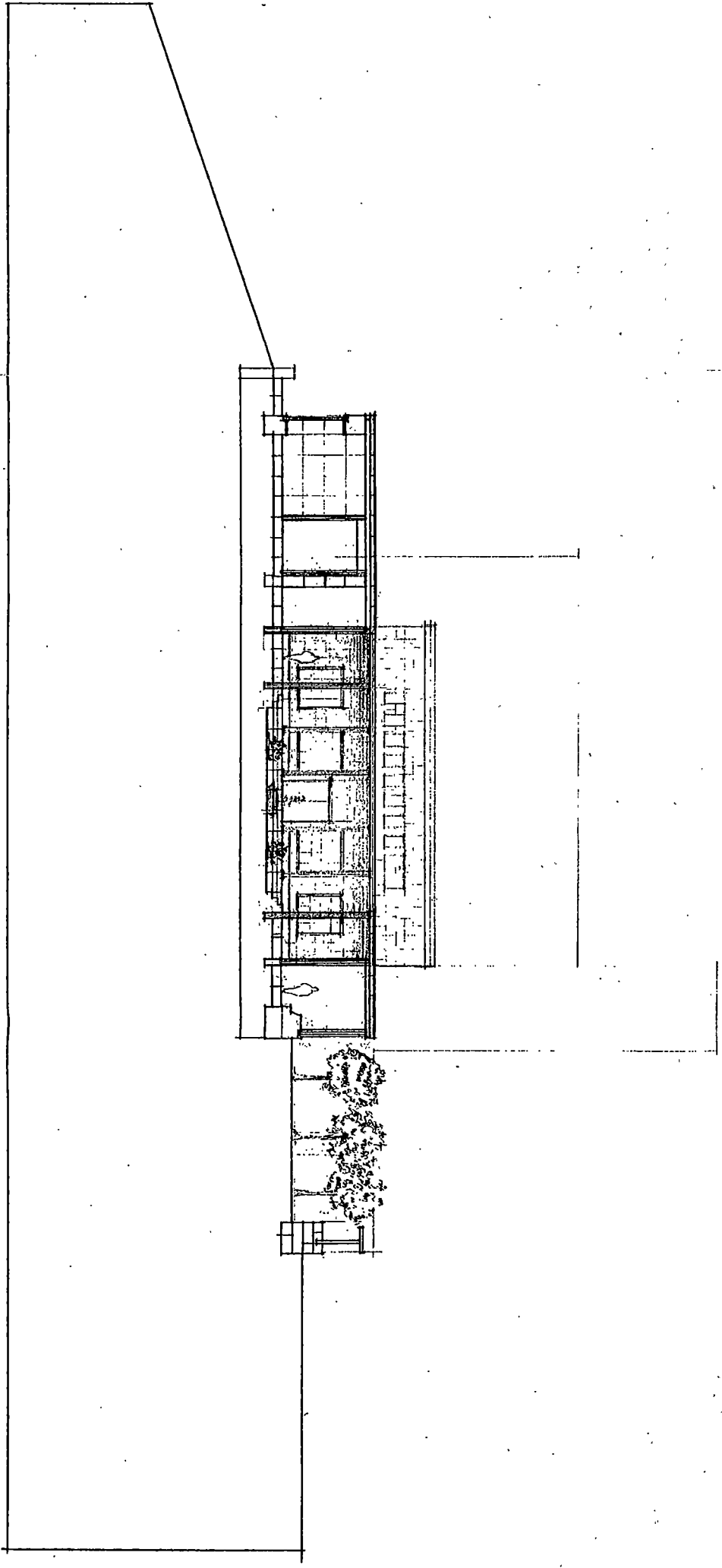


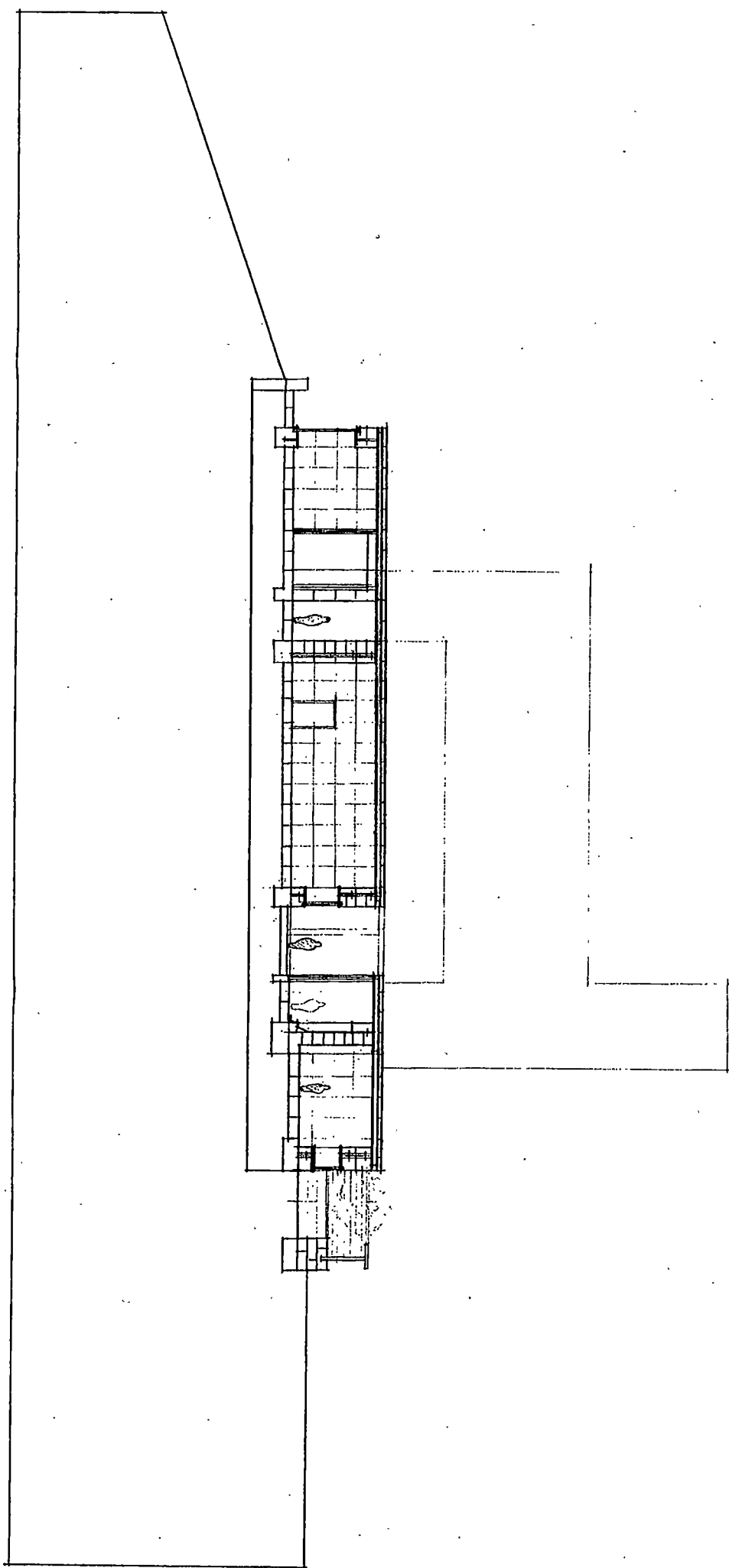


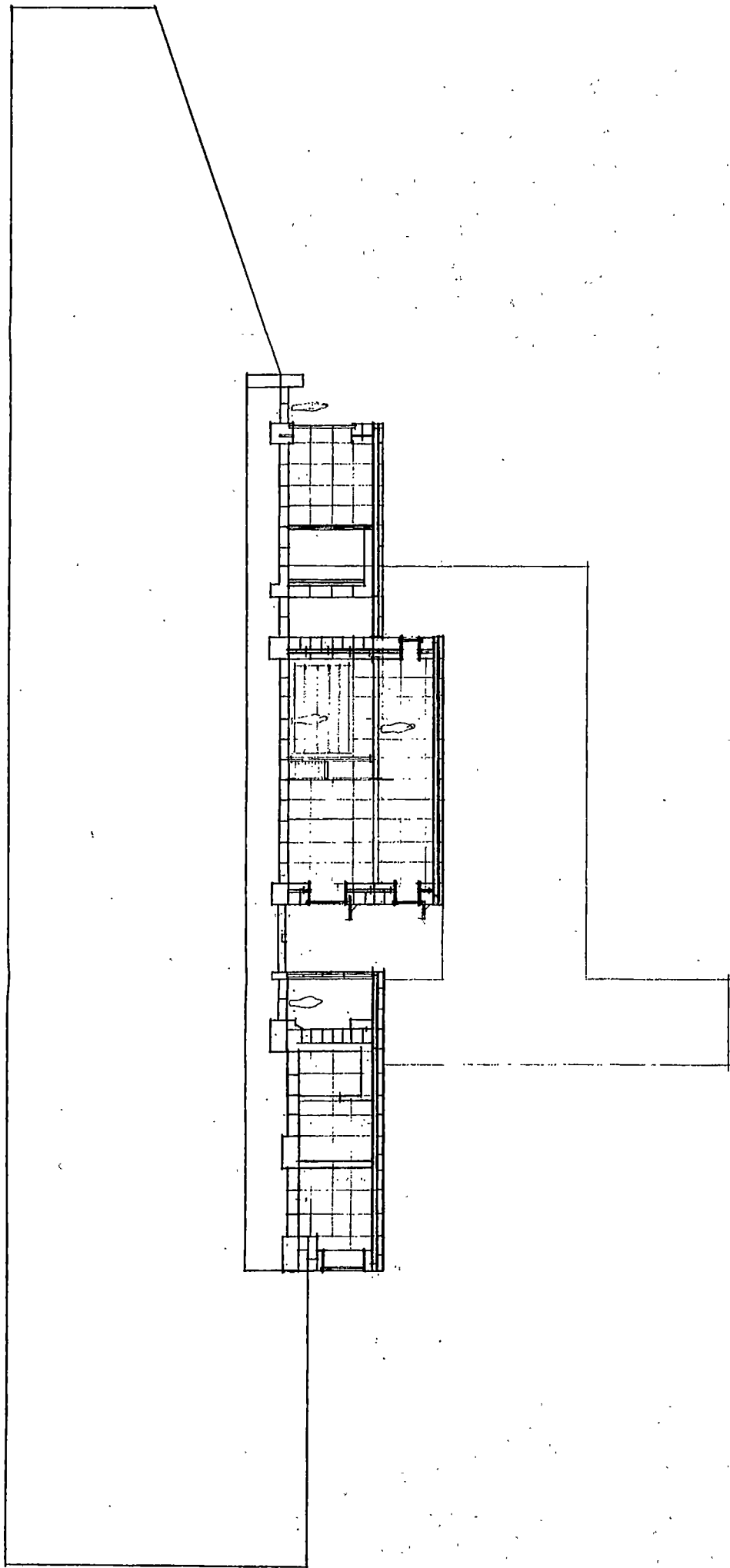


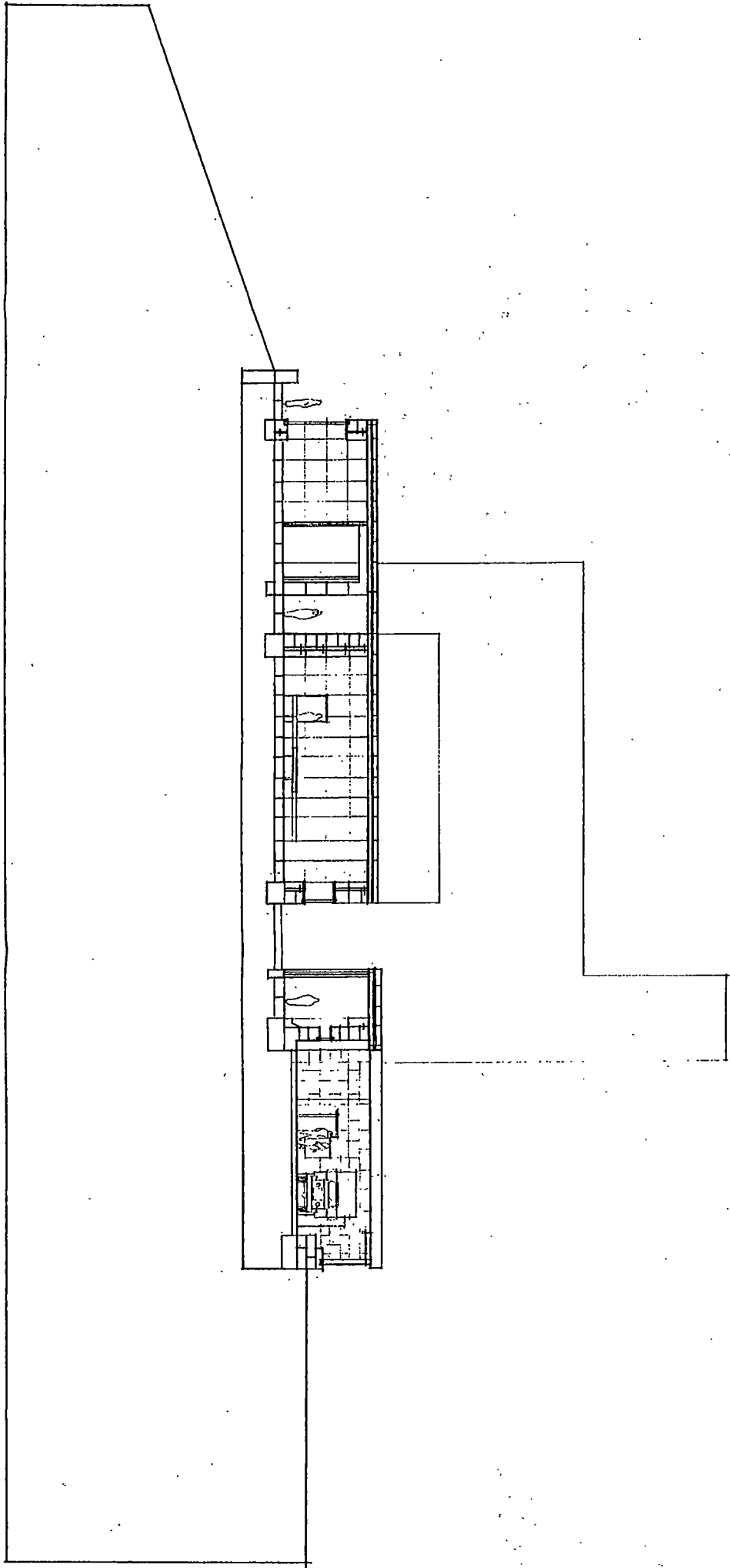


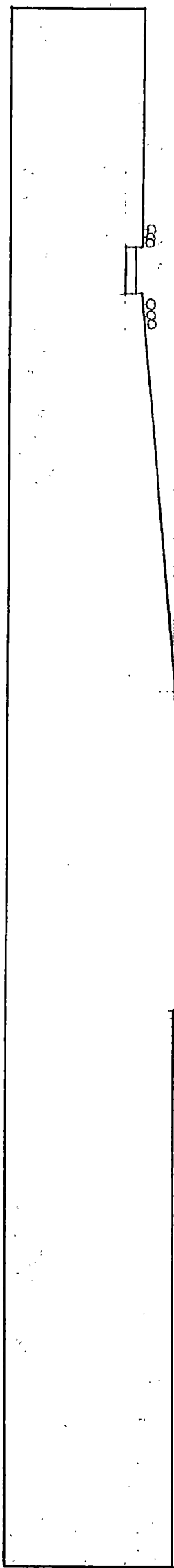


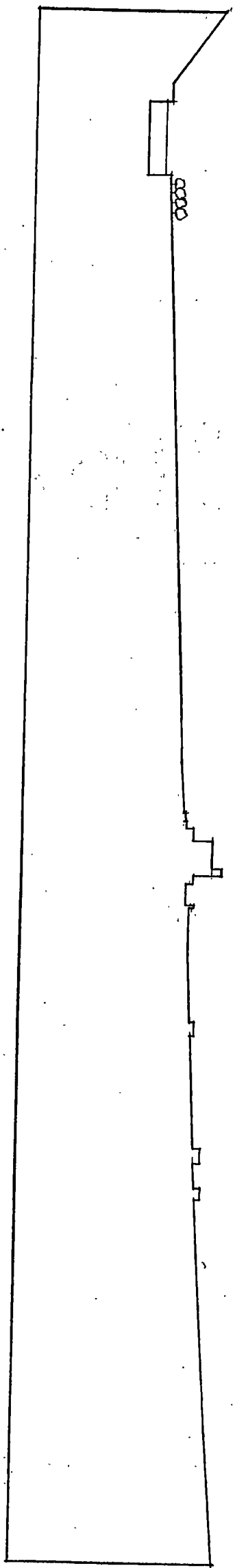












Vita

Though I was born in Enid Oklahoma, most of my life has been spent living in France, Spain, Germany and the United Kingdom. At any early age, my family moved to the Basque region in Spain and then later to Aix – en - Provence in France where I attended a school set in a fourteenth century monastery. In England I attended boarding school until the age of 12 when my family returned to the United States. We moved from Texas to Indiana and then to St. Louis Missouri where I attended the St. Louis Priory School, which is a Benedictine Monastery and Prep. School. I received my A.B. from Washington University in French and International Development and attended the European School of Management in Paris. Upon completion of my degree, I moved to Germany and then to Scotland to attend the University of St. Andrews and received a Post Graduate Diploma in Management, Economics, and Politics.

I have worked mostly in the area of international sales and marketing for Xerox Corporation in Germany and was also a licensed securities broker in the United States. Travel and exploration are my passions and I have had the opportunity to trek through India, Nepal, the Middle East, North, Central, and South America, East and North Africa, and have traveled throughout Scandinavia, Western, Central, and Eastern Europe. I am fluent in German, Spanish, and French and in the summer of 2000 completed the 1000km Camino de Santiago in Spain on mountain bike.