A MONASTERY FOR THE BROTHERS OF THE
ORDER OF CISTERCIANS OF THE STRICT
OBSERVANCE OF THE RULE OF ST. BENEDICT.

Fairfield County, South Carolina

A terminal project presented to the Graduate School
of Clemson University in partial fulfillment for the
professional degree Master of Architecture.

Timothy Lee Maguire
December 1986

Peter R. Lee
Committee Chairman

Gerald Walker
Committee Member

Yuki Ishimoto
Committee Member

Kenneth Russo
Head, Architectural Studies

Evelyn C. Voelker
Committee Member

James Barker
Dean, College of Architecture
Special thanks to Professor Peter Lee for his criticism throughout this project.

Special thanks also to Dale Hutton.

And a hearty thanks to:

Roy Smith
Becky Wiegman
Vince Wiegman
Bob Tallarico
Matthew Rice
Bill Cheney
Binford Jennings
Tim Brown
Thomas Merton
DEDICATION
To Nana,
to my family,
to all those who fought
for me, with me.
The purpose of this Master's project is to design a monastery for forty resident brothers of the Order of Cistercians of the Strict Observance, more commonly known as Trappists. The monastery will be located in a rural area of Fairfield County, South Carolina.
INTRODUCTION
This Master's project is hypothetical. A need does not exist for another Cistercian monastery in South Carolina at this time. It is make believe. It is pretend.

The purpose of a monastery is the introspection of the very nature of both man and God. In the same way, a Master's project is an introspection into the nature of the architecture. However, it is not only this. It is an examination of the evolution of the design process and one's personal motivations. This may be a very religious experience, and indeed have a profound effect upon one's own life.
THE MOVEMENT
The Order of the Cistercians of the Strict Observance, commonly known as the Trappists, dates from 10th century France, when Stephen Harding led a group from the Benedictine Abbey at Molesme to the wilds of Citeaux, determined to seek God by following the Rule of Saint Benedict in its native simplicity.

For the first 200 years, Cistercians dominated life throughout Christendom, but as monastic wealth increased, monastic interest turned from manual labors to more intellectual pursuits, and abbots and monks alike became more involved in secular affairs. This resulted in a weakening of the original Cistercian spirit, a neglect of general chapters and

Beginnings & Growth
of annual visitations of daughter houses by abbots of the motherhouses.

During the long period of decline, from 1350's to 1790's, various attempts at a stricter observance were made. The most noteworthy of these occurred in 1598 when Abbot Octave Arnolphini at Charmoye, France reintroduced the primitive practice of abstinence from flesh. The movement toward the earlier austerities of Citeaux gained momentum, and in 1615 the abbot of Citeaux approved the reform towards earlier austerities when eight houses of the line of Clairvaux had adopted it. However, the general chapter of 1623, refused approbation fearing a division of the order.

Nevertheless, by 1660 there were 71 monasteries living the reform, not without opposition from those who considered them to be misguided enthusiasts.
who disregarded higher authority. After having consulted representatives of both factions, Pope Alexander VII issued a brief in 1666, that while maintaining the unity of the order, acknowledged the existence of two observances; "Common" and "Strict"; the main difference being that the latter abstained from flesh.

When Abbott Armand Jean de Rance of La Trappe returned from Rome where he had represented the strict observance, he was so successful in restoring silence, enclosure, manual labor, and seclusion from the world that the Strict Observance became known as the Trappists, in honor of their abbott.
American Settlements

The first group of Trappists to arrive in America did so in 1803, in Baltimore Maryland, led by Dom Urban Guillet, who had been commissioned by Dom Augustine de Lestrange to find a refuge in the New World. They first established a house at Pigeon Hill near Hanover, Pennsylvania. Two years later, however they moved to Casey Creek, Kentucky, where they enjoyed four years of relative prosperity.

Despite their success, Dom Urban decided to move to Monks Mound, near Cahokia, Illinois. After four years of practically every imaginable misery, Dom Augustine summoned them to New York, where they set up a monastery on Fifth Avenue on the present day site of St. Patrick's Cathedral.
When Napoleon was exiled in 1814, these monks returned to France with the exception of Father Vincent de Paul Merle, who was accidentally left ashore while purchasing provisions for the ship. After years of struggle, Father Vincent was able to establish the monastery of Petit Clairvaux at Big Tracadie, Antigonish, Canada in 1828. In 1900 the monastery of Petit Clairvaux was transferred to the United States at Lonsdale, Rhode Island. However, after a fire in 1949, the establishment was moved to Spencer, Massachusetts and renamed St. Joseph Abbey.

By that time, there had been two Cistercian houses in existence for more than 100 years in America. The first of these was made in 1848, when a group from Melleray, France settled at Gethsemani, Kentucky in Nelson County outside of Louisville.
The following year, Mt. Melleray in Ireland, a daughterhouse of Melleray in France sent a group to Dubuque Iowa, where they established the Abbey of New Melleray.

Monasteries are invariably located outside of major population densities, thus allowing an escape from places of concentrated human activity. Many of the monks who have taken on this monastic life have previously played active roles in society. Their numbers include former business executives, architects, professors, mailmen and carpenters. A
Currently there are twelve Trappist monasteries located throughout the United States. Populations at these monasteries vary from 20 to 100 religious. Although the numbers aren't large, vocations have been increasing over the past ten years. Also, the need in our stressful society for a retreat from the world has caused monastic guest houses to be full throughout the year.

Monasteries are invariably located outside of major population densities, thus allowing an escape from places of concentrated human activity. Many of the monks who have taken on this monastic life have previously played active roles in society. Their numbers include former business executives, architects professors, mailmen and carpenters. A
common feeling of emptiness has caused them all to seek a higher fulfillment in monastic enclosures.

It is a common misconception that upon entering a monastery, one's life is one of quiet, peaceful leisure. Actually, one enters a monastic enclosure with all of the problems of the world from which he came and then attempts to resolve these issues between himself and God. One does not enter because of a difficult life or to get away from the world, but rather to sense a higher purpose to our lives and seek to discover and experience the unity of God.

The life of a monk is not an easy one. A monk of the Cistercian order takes three vows upon entering the order: a vow of chastity, a vow of poverty, and a vow of silence. These vows are seen to help the monk focus himself on his solitary journey through
Theory and Philosophy

It is a common misconception that upon entering a monastery one's life is a one of quiet, peaceful leisure. Actually one enters a monastic enclosure with all of the problems of the world from which he came and then attempts to resolve these issues between himself and God. One does not enter because of a difficult life or to get away from the world, but rather to sense a higher purpose to our lives and seek to discover and experience the unity of God.

The life of a monk is not an easy one. A monk of the Cistercian order takes three vows upon entering the order; a vow of chastity, a vow of poverty, and a vow of silence. These vows are seen to help the monk focus himself on his solitary journey through
the desert of his soul. The whole philosophy behind extraction from society stems from a need to be undisturbed in one's contemplations. Physical contacts with society are therefore kept at an absolute minimum. A monastic enclosure achieves this by being almost totally self-supporting.

Reading of devotional and spiritual literature, recitation and singing of psalms, and meditation, are seen as the three ways in which a monk's whole life can become a prayer. These are known as Lectio, Oratio, and Meditatio. These activities or rituals are performed throughout the monk's day.
Cistercian Ideals

The or ideal, physical appearance of all Cistercian monasteries stems from four preconditions on the way of life that they have chosen to live. These are:
- the ideal of poverty
- the desire to retreat from the world
- the insistence on affiliation
- a spirit of regulation, inspiring a heightened sense of functionalism.
The ideal of poverty, requires that not only each monk, but the entire community of monks be poor and also make a show of their poverty. This precludes any show of luxury or even refinements. In each monastery similar simple rooms house the monks and similar simple utensils serve their needs. Crosses are of painted wood, candlesticks of iron, and vestments are unembroidered. While the chalice may be of silver, stained glass is not used, and the only sculpture allowed is a statue of the Madonna. The monk's own simple habits are in keeping with these surroundings.
Cistercian insistence on isolation has been meant to further the fulfillment of the vow of retreating from the world. In the past, this meant avoiding any possibility of a settlement growing up around the monastery. Virgin, uncleared ground with unusual impediments such as marshes, rocks, gullies, and impenetrable undergrowth was preferred and seen as furthering self-chastisement.
The abbot of a new monastery traditionally saw himself as leading twelve monks into the wilderness to begin a new foundation, or daughterhouse through this process of separating from the former motherhouse. From this beginning of a new foundation, a spirit of affiliation was developed. This is why a monk always refers to the lineage of his monastery through the motherhouse and can retrace this lineage back to Citeaux.
The renewed spirit of regulation stems from the reform of an adherence to the rule of St. Benedict. This new emphasis on regulation aimed at greater simplicity, clarity, and precision in life. Everything superfluous was forbidden, and what was built was to be plain, chaste and lasting. As stone is always suggestive of permanence, this was a dominant building material. As a consequence, great attention was paid to its careful cutting and placement. Because figural sculpture and color was not permitted, dealing with the inherent qualities of stone masonry reached new heights. Simplicity and geometric clarity were the ideal. This led to a new esthetic derived from the nature and treatment of building materials.
Monastery Components

The basic components of the standard Cistercian monastery are the church, living and working areas, and guest quarters. Within the brother's area are the dormitory, refectory, kitchen, chapter house, novitiate, infirmary, offices, library, gate house, farm buildings, and the cloister. As a consequence, over the years, arrangements of these activities have developed and most monasteries are very similar in plan.
The church

The church is the focus of the monks daily life by virtue of the fact that he is called to worship there seven times throughout the day. In the same manner that the monastery has component elements, the church is composed of distinctive spaces. These are; the sacristy, where the vestments worn by ordained monks during services are stored, along with the utensils that would be used during a service, the altar, where the passion and sacrifice of the mass is celebrated once a day, and where the Blessed Sacrament is kept, the choir, where the monks sit or stand during services, and a separate seating area for visitors.

Originally the unordained, lay brothers would sit in a space behind the choir, but this practice is not
observed any more, as it heightens a separation among the brothers in the community.

The chapter room is normally located directly off of the sacristy, looking onto the cloister. This is a common room for the monks where, originally a chapter of the rule of St. Benedict was read aloud every day, and also the masses. Although it still serves this purpose, it is also used as a meeting space for the monks to get together and discuss issues concerning the monastery. Historically, seats were set into the walls so that everyone could sit facing one another, with the abbot's seat raised on a dais in order that he could preside over the meeting.
The chapter room is normally located directly off of the sacristy, looking onto the cloister. This is a common room for the monks where, originally a chapter of the rule of St. Benedict was read aloud every day, and thus the name. Although it still serves this purpose it is also used as a meeting space for the monks to get together and discuss issues concerning the monastery. Historically, seats were set into the walls so that everyone could sit facing one another, with the abbot’s seat raised on a dais in order that he could preside over the meeting.
The dormitory of a monastery was originally an open space where each monk was provided with a pallette and something similar to a foot locker to store his habits. Today most monasteries provide individual cells or rooms for each monk. The cells, in keeping with Cistercian tradition are austere and consist of a bed, a chest of drawers, probably a mirror, a small bookshelf, and a holy water font. A common bathroom with showers, toilets, and wash basins serve all of the brothers. In the past, the dormitory was usually situated above the chapter room and had stairs leading down into the transept of the church, facilitating direct movement into the church during the night and in the winter season.
Traditionally the refectory is located off from and perpendicular to the cloister. This differs from the Benedictine monastery where it parallels the cloister. In most cases it is two stories high, sometimes almost reaching the height of the church. In the refectory the brothers eat their simple, meatless meals at a pair of tables that run the length of the room, facing each other. The abbott's table is at the head of the room, again raised up a step. Guests of the monastery, not to be confused with visitors, usually dine with the abbott at his table. The refectory also contains a pulpit, usually set into the wall and reached by steps, also set into the wall, where devotional topics are read during mealtimes by one of the monks.
The kitchen, for purposes of efficiency, is typically located next to or underneath the refectory. Oftentimes, in the past, a calefactory, or warming room, would be located next to the kitchen and serve to vent off some of the heat of the stoves. Today, however, there is no need for warming rooms, given the convenience of modern heating and cooling systems.
The cellar was the place of storage for work tools in the traditional monastery. It was located just off the cloister, and adjacent to it would be a parlor for the cellarer, who was in charge of giving out duties for the day as well as handing out tools. In recent times a changing room for the monks would be provided. This permits them to change into work clothes so as to not soil their habits while working the fields or in whatever industry they are engaged. The changing room is equipped with stalls for the brothers to hang their clothes and showers to clean up after coming in from the fields.
The novitiate, or place for the novices is the place of the monastery for new initiates in the brotherhood of monks. It contains individual cells with a common bath area, similar to the arrangement for the brothers, and one or two classrooms that can also function as meeting rooms. A novice must wait for three years before taking what is known as simple vows and another two to three years before taking solemn vows and being ordained as a priest in the Order.
The size of a library will vary greatly from one monastery to another. It depends primarily on the number of volumes to be housed, and to a lesser degree on the number of monks residing in the monastery. Historically, a scriptorium, where illumination of manuscripts and the copying of manuscripts and codices was done, would be included within the library. However, today with modern printing and publishing techniques this is a largely antiquated facility.
Because a monastery must inevitably have dealings with the secular world, it needs offices where this type of activity can be conducted without interruption of the contemplative life of the monks. Because it is the most logical location for them, these offices are usually located in the front of the complex, or in the portion that would be first encountered by a visitor to the monastery. Usually there is a waiting room for the persons who have business with the monastery; offices for a treasurer, who would deal with the finances of the monastery, a mail room, an office for the abbot, and a supply/storage room for files and other material. Adjacent to the abbot's office would be his apartments which would include a sitting room, sleeping quarters, and a bathroom. There would probably be space for a secretary in or next to the abbot's office.
When brothers become ill or infirm or are not able to move around easily, they will usually reside in the infirmary. This is normally located at ground level to facilitate movement of the sick and aged, and it may be set apart from the main complex. The infirmary would include individual cells for the brothers quartered here, a small chapel, a common bath area, a pharmacy of sorts, and a kitchen. Because meat is often served to brothers housed in the infirmary as part of their recuperative program, a separate kitchen is required since the smell of meat being prepared could be detrimental to the well-being of the healthier brothers who are not able to indulge themselves in this luxury.
A visitor arriving at a monastery would first encounter the gate house, manned by a gate keeper, who would have a private cell with a toilet and a small office. The gate keeper would also supervise a small shop selling items that have been produced at the monastery. The gate house is the main transition point between the secular world into the cloistered community, and thus is usually set apart from the main complex in order to avoid any outside influence from disturbing the community.
Various types of out buildings are usually required to house the industries the monastery is involved in. Workshops are common to all monastic communities, often including a print shop, wood shop, and general repair shop where everyday repairs can be made. Other out buildings might include a garage, a pottery studio, and farm buildings. Monastic industries depend to a great extent upon the skills and knowledge of those cloistered there. Certain areas of the country lend themselves better to certain types of activities than do others, and this will influence the choice of activities. Agricultural endeavors are advantageous to most communities since they aid self-sufficiency and adapt to the abilities of most brothers.
The Visitors

A monastic complex will usually have a guest house where seculars, or lay persons, may retreat for a period of time in the seclusion of the monastery. It would have individual rooms for guests, with individual or shared baths, a dining room, kitchen, and one or two meeting rooms, as well as rooms for the guest master, and the retreat master.

Because seculars are guests of the monastery, they are allowed access to areas where the ordinary, day visitor would not be permitted. They are invited to participate in all the services throughout the day and are also invited to help out with any of the activities that take place in the hours allotted for work.
The guest house is usually located so as to afford easy access to and from the church. Although seculars are allowed certain privileges, access to areas other than the church and the fields is strictly forbidden.
THE BUILDING
The Archetypal Monastery

Cistercian communities usually were set by a stream in a valley, never on a mountain, nor by the sea, nor on an island, nor beside a lake or a big river. It was at the head of a vale opening toward the west, and closed by hills or mountains to the north, south, and east. This layout exploited the site in a very masterly way and the monumentality of the buildings usually created a powerful visual impression. Because the church served only the monastery and did not accommodate the local populace nor pilgrims, it had no facade nor wide west portal. All functions took place around a central court or cloister. The church was always oriented east and west, with the altar in the east end. The cloister was located either north or to south of the church depending upon the geographic
location. Monasteries in northern climates would usually have the cloister on the south to make maximum use of the sun for warmth. Likewise, monasteries in southern climates would locate the cloister north of the church to provide for more shade.

The refectory was uniquely situated at right angles to the cloister to provide room for the kitchen between the refectory and the lay brothers quarters. The chapter house was located either to the north or south of the church, depending upon the placement of the cloister.

The dormitory was usually located above the chapter house, with stairs leading directly into the church. Much of the construction of the building was carried out by the monks themselves and master masons were usually members of the order.
The manner of building that they evolved and standardized was essentially Burgundian Romanesque in style.

Fontenay, the oldest Cistercian monastery still standing in France, was the second daughter house of Clairvaux and is an excellent example of historic Cistercian architecture. Founded in 1118, the original settlement proved to be too cramped, so it was moved downstream in 1130. Lying low in a valley, the monastery buildings against the land.

The church is somewhat bleak, but the interior is superb. It has a short, straight-ended chancel, transepts, each with two straight-ended chapels, and a nave with side aisles. The cloister is a simple composition of repeated elements: square bays, wide subdivided arcades, square piers and coupled columns. Walking along its east walk, away from the church, one goes past a small monastic book
Fontenay, the oldest Cistercian monastery still standing in France, was the second daughter house of Clairvaux and is an excellent example of historic Cistercian architecture. Founded in 1118, the original settlement proved to be too cramped, so it was moved downstream in 1130. Lying low in a valley, the monastery huddles against the land.

The church is somewhat bleak, but the interior is superb. It has a short, straight-ended chancel, transepts, each with two straight-ended chapels, and a nave with side aisles. The cloister is a simple composition of repeated elements: square bays, wide subdivided arches, square piers and coupled colonnettes. Walking along its east walk, away from the church, one goes past a small monastic book
cupboard and then to the entrance to the chapter house, a large room originally of nine square bays. The chapter house, which opens off the cloister with the usual three openings of one door and two windows seems more a part of the cloister than a separate enclosed space. Moving on one comes to a common room used both as a parlour and study. On the upper floor above this whole range of rooms is the dormitory, with the latrines at the south end, close to the river.

Upon turning west one passes the warming room, next to the kitchen, and then to the refectory, which is now mostly destroyed. This space was divided by an arcade, rib vaulted with alternating single and triple shafts.

Located mostly to the south and west of the main complex are the outbuildings that allowed the
Cistercian establishment to be self-sufficient. Principal among these is the forge. Other buildings include a wood shop, stables, and barns.
Sainte Marie de la Tourette

The Dominican monastery of Sainte-Marie-de-la-Tourette outside of Eveux-sur-L'Arbresle, near Lyons, France, is of particular importance to this project. Although it is Dominican and its current use is that of a seminary, the abbot of the community commissioning the project, insisted that the architect, le Corbusier, visit and examine the monastery of le Thoronet and le Fontenay to understand the character and feel that they should be capturing in the design of their new monastery. This is interesting in that these two monasteries were of the Cistercian order. The austerity, simplicity, and spirit of both of these monasteries had an obvious effect upon the design of la Tourette.
The composition of elements is very interesting at la Tourette. The cloister takes on the configuration of a cross which works quite well in visually connecting the three sides of the complex with the church. The circulation throughout the monastery is interior and on the side of the cloister, with all of the rooms and cells located on the exterior toward the outside.

The mood set by the building is very severe due to the fact that it is built of unfinished concrete. This allows it to be similar to both le Thoronet and le Fontenay, while at the same time allowing it to appear modern. The monastery was designed so that the roof would be at the same elevation as the top of the hill on which it is built. This causes it to 'hang' as though from the sky, with the building touching the ground only where access is required.
Our Lady of the Holy Spirit

The Abbey of Our Lady of the Holy Spirit located outside of Atlanta, in Conyers, Georgia is a recent example of Cistercian architecture in America. The architect was one of the brothers sent to the new foundation from their motherhouse in Gethsemani, Kentucky. The plan is easily identified as the standard Cistercian plan of the twelfth and thirteenth centuries.

The church is oriented east and west with the cloister located to its south. The refectory is located directly across the cloister from the church, but rather than being placed at right angles to the cloister, it is placed parallel to it. The chapter room is placed directly south of the church moving from the transept. The offices, which include the abbott's
quarters are located to the west of the cloister. The gate house is separated by about fifty yards from the main complex. The retreat house is situated to the north of the church, and is able to accommodate about 35-50 lay visitors.

Our Lady of the Holy Spirit is set in a rural area of Georgia, where farming opportunities are abundant. Industries that the brothers are involved in include hay and wheat production, growth of bonzai trees, sand casting, and fine wood working. The wheat that is grown at the monastery is used to make bread which is then sold along with all the other goods at the gate house to the general public. The hay is sold to local farmers, and over the last several years the brothers have had the most productive crop in the region.
It is interesting to note that the monastery is built of poured concrete. One would think that the process involved would be beyond the skills of the common monk, however this type of construction was undertaken when the original brick building proved impossible to erect due to the amount of skill required for masonry work.
THE PROJECT
Traditional Guidelines

As mentioned earlier, Cistercian monasteries were usually located at the head of a valley near a stream. They were also remote from developed areas and since their lands were usually donations from wealthy landowners, more often than not it was unproductive and of poor quality.

Today Cistercian communities continue to be in secluded rural areas, but this is becoming increasingly difficult with the increased development of land.
Location Criteria

The location of the twelve Trappist monasteries in the United States indicates a sense of order to their placement. Each is located within a fifty mile radius of a large population density. This is indicative of a need in our society for a place of contemplative retreat within an accessible distance from cities and their accompanying stressful lifestyle. As Jacques Maritain has pointed out: "The human city gives its fairest fruit when it is crowned by the contemplative solitude of a few pure souls who in their turn, moved by love, intercede for the multitude."

A new monastery should, therefore, be sited in a remote area, but yet one that is accessible from major urban concentrations. Thus the location for a
The proposed monastery was directed towards areas in South Carolina that were gently rolling land, secluded, but within a fifty mile radius of Columbia, Greenville, and Spartanburg, South Carolina and Charlotte, North Carolina. Land areas in Union, Chester, Fairfield, and Newberry counties all fit this criteria well.
Site Selection

It was determined that the best way to choose a site within this four county region would be to drive through its more remote and rural areas. The more populated areas were eliminated as unsuitable locations. After being disappointed by several potential sites that failed to meet the selection criteria upon closer inspection an appropriate site was finally found in Fairfield County about 25 miles south of the city of Chester, S.C. and 30 miles north of the city of Winnsboro, S.C.
Site Analysis

The selected site consists of 270 acres of wooded land with several streams running through it. The largest of these is Wilson's creek. The extensive size of the property permits the seclusion necessary for a Cistercian monastery, as well as the land needed to permit a self-supporting community.

The choice of a particular setting for the monastery buildings within the general site area was determined after examining several options which balanced remoteness of location with the desire to not bring visitors too far into the site. The setting chosen is on a peninsula of land overlooking tilable valley land and situated between two streams. It is far enough into the site so as not to be seen from
the road, but access by visitors is only through a limited portion of the property.
THE PROGRAM
Daily Routine

To truly understand the spatial needs of a Cistercian monastery, one must understand the way that monks conduct their daily lives. This includes the sequences of their activities as well as the number and type of persons involved in each activity. The monks typical daily schedule is as follows:

3:15 rise
3:30 Matins
5:30 breakfast
     reading
6:50 Lauds
     reading
8:00 Terce
     conventual Mass
morning work begins

morning work ends

Sext

dinner

None

Afternoon work begins

Vespers

supper

Chapter

Compline

retire
Activity Description

Because many of the activities throughout the daily life of a monk are repetetive, it is possible to describe several at one time. Matins, Lauds, Terce, Sext, None, Vespers, and Compline, as mentioned earlier are the seven canonical hours of the monastic day. Each is celebrated through the chanting of psalms in choir in the church. All brothers, whether ordained or not, participate in each of the 'hours'. Because all brothers are involved, seating must be provided for 40 monks in choir. Additionally, with visitors on retreat being invited to attend and participate in all services, there needs to be seating for 25-30 in pews behind the choir stalls.
Although there are seven hours of the day, they are not all celebrated equally. Matins, Lauds, Sext, and None are all celebrated with the chanting of three psalms. Terce is celebrated by the chanting of three psalms, the reading of a lesson, recitation of a versicle, and chanting of the Kyrie Eleison. Terce is also followed by a concelebrated Mass, which means that all the ordained brothers offer and celebrate the Mass as one, not offering individual Masses throughout the day, as used to be the case. Because monks need a place to change into their vestments before celebrating a Mass, a vestry, or place of storage of vestments and for the monks to change into and out of them both before and after Mass is required next to the church. Typically, only about 20-25% of the brothers in a monastic community are ordained and these are the only ones that would ever have need of using the vestry.
Vespers is celebrated by chanting of four psalms, the reading of a lesson, a responsory hymn, recitation of a versicle, a canticle, litanies, and the Lord's Prayer. Compline, which is the final service of the day and the last activity in the monk's day, consists of chanting of three psalms, a hymn, a lesson, a versicle, the Kyrie Eleison, and a short blessing.

All meals in a monastic community are taken in the refectory, and are attended by all of the brothers cloistered there. These are eaten in silence, except for the reading of devotional literature by one of the brothers, from a pulpit set into the wall of the refectory.

Not only is the eating of meals an important part of daily life, but also its preparation, serving and storage. In this way the kitchen becomes an
important aspect of monastic life. Because of the size of a monastic community, the kitchen needs to be of good size, with enough room so that five or six monks can move about comfortably. Additionally, pantries, refrigerators, and freezers need to be large enough to hold the stores of food that would be required to feed all the brothers.

The Chapter room is the place where a chapter of the Rule of St. Benedict is read aloud every day near the end of the day. All of the brothers attend Chapter, so seating needs to be provided to accommodate all the members of the community. Topics are often brought up in Chapter of importance to the community that need to be discussed by everyone involved.

Reading, meditation, and contemplative prayer are an important aspect of monastic life, by the very
fact that there is so much time allotted to this type of activity throughout the day. These activities could take place in any number of places in the monastery due to their individual nature. The library, a common room, the cell, a niche in a corridor, or the cloister are all typical places that a monk would be able to seek the interior solitude that he has entered the monastery for.

The library could be of almost any size depending upon the number of volumes to be housed and the number of brothers that would actually use it. Oftentimes, brothers write or do research on spiritual topics, so a place would need to be provided for this type of activity. A carrel or small desk would be sufficient in this instance. The remaining brothers would simply check a book out and not have need of a reading place.
Common rooms are simply rooms where monks can congregate and possibly work together on some sort of hobby, such as collecting arrowheads, butterflies or wildflowers.

Industry is an important part of monastic life in that it allows the brothers to be self-supporting and continue in their endeavors to know and experience God. Usually, the lay, or unordained brothers, are more involved in the industries of the monastery than are their counterparts. Before going to work in the fields or workshops, the brothers would need to change into work cloths so as not to soil their habits. Thus a changing room with shower facilities, and individual lockers or stalls needs to be provided for all the brothers involved in these activities. After working in the fields the brothers would then be able to clean up before entering the building again.
During the periods allotted for work, the novices would be studying or taking classes to become more at one with their environment and in order that they may at a future date take their vows as a full-fledged brother in the order. Classrooms and meeting rooms therefore, need to be provided in proximity to the novices cells, which are most often separated from the rest of the community. At most, five to ten novices will be in residence at one time in a monastic enclosure. Therefore, these rooms do not need to be very large to accommodate many people.

Not all work in a monastery is necessarily manual labor. Those involved in the administrative aspects of the monastic life will need offices to work in. Specifically, the treasurer, the cellarer, and the abbot. The abbot, of course, would have the largest office, which would be adjacent to his quarters. He
would also have a space next to his office for a secretary. Also included in the space for offices would be a mailroom, to send and receive correspondence from the outside.
BIBLIOGRAPHY


