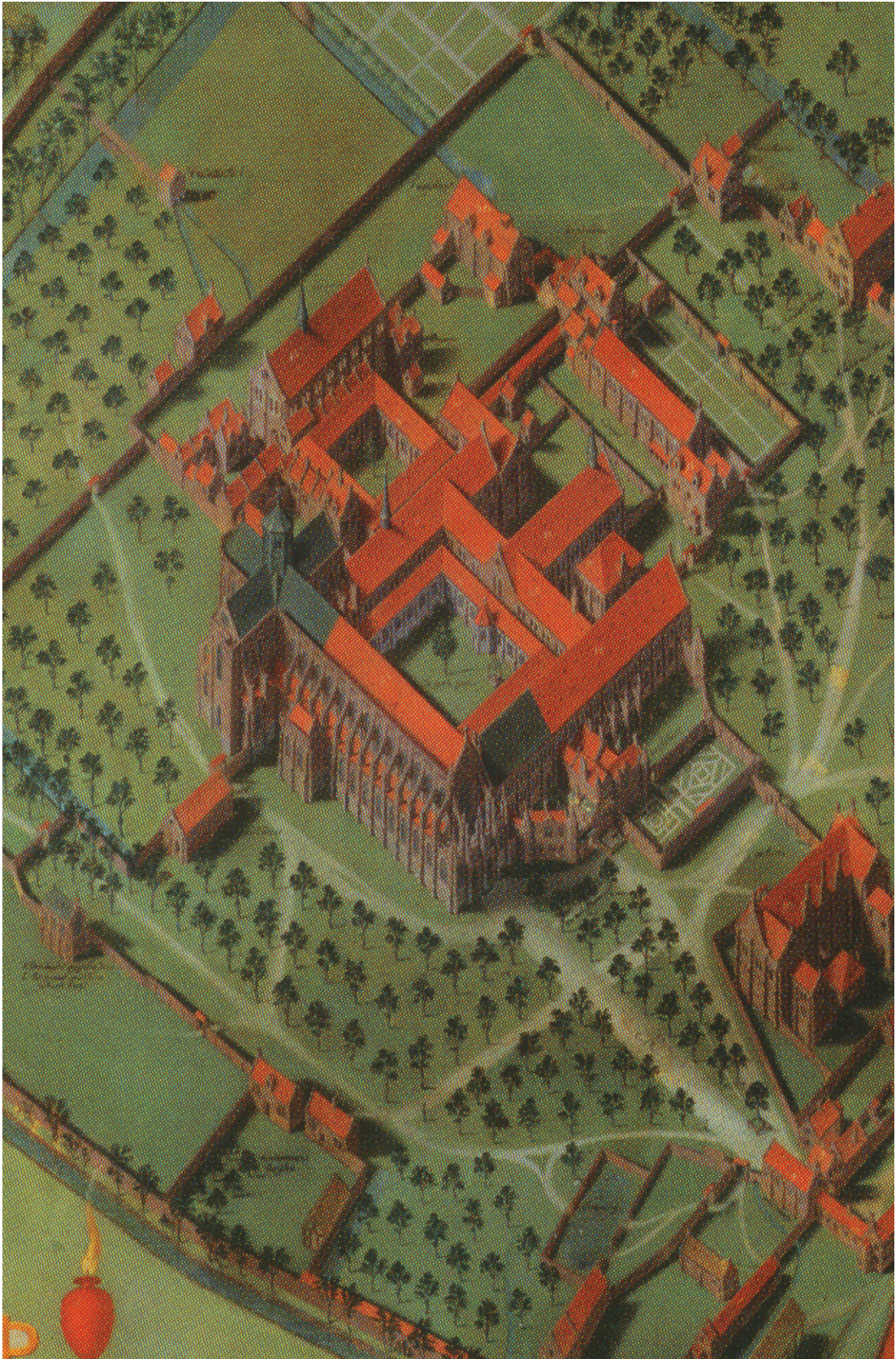




Let the right one in

A comparative study of hospitality
within monastic architecture

Dominic Ender
Theoretical statement of master's thesis

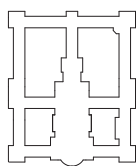
EPFL Architecture
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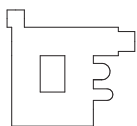
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Alexandre Blanc
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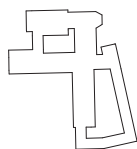
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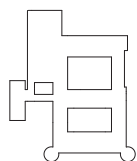
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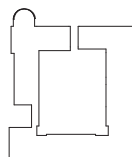
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Say nothing of my religion. It is known to God and myself alone. Its evidence before the world is to be sought in my life; if that has been honest and dutiful to society, the religion which has regulated it cannot be a bad one.

— Thomas Jefferson, *'The Jefferson Bible'*, 1803

For I have discovered a great truth: that men inhabit, and that the meaning of things changes for them according to the meaning of their houses [...] And rituals are in time what the dwelling is in space [...] It is good that time should be a construction. Therefore I go from festival to festival [...] as I used, as a child, from hall to hall in the depths of my father's palace, where every step had a meaning.

— Antoine de Saint-Exupéry, *'Citadel'*
in a letter from Dom Van der Laan to Richard Padovan, 1970s

What a day to take a walk.

Introduction

Preamble

A demographic shift is affecting churches and abbeys all around Europe. Brother- and sisterhoods, sometimes keeping up century-old traditions, resettle or, in some cases, cease to exist. Communities of religious orders are getting older and are in urgent need of novices. They depend on more and more service personnel in order to maintain themselves and their assets. This applies equally to the Benedictine Abbey of Einsiedeln, situated some forty kilometres south of Zurich, when we look at its development in recent years (figure 1).

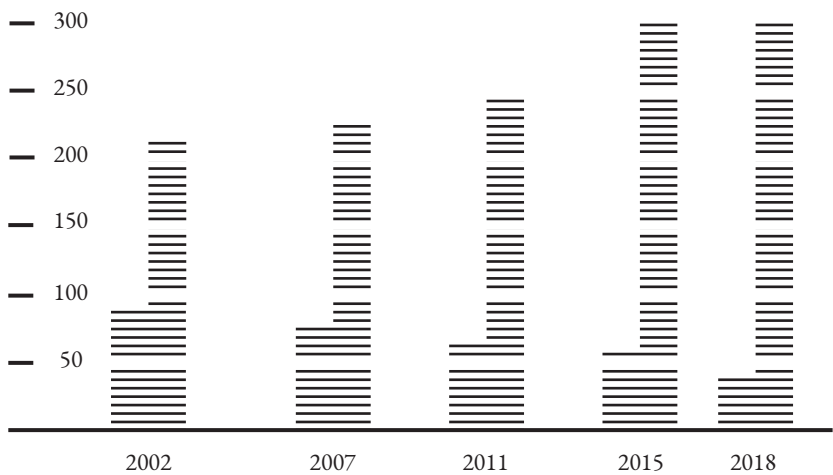


Fig. 1: Account of Benedictine community (wide lines) and laymen (narrow) during the last decade

Since I grew up in a secularised civilisation, it might be obvious to me to look at principal religious institutions, to which monks and nuns belong, from a historic point of view. The loss of attraction of the clerical vocation could be caused by the contemporary era that enables a plurality of different ways of life. A principal attribute of monastic attitude is the ascetic way of leading the life, which became somehow popular in modern culture, though in a much more moderate form. Asceticism should question given social and political instances and offer a new light for a 'different way of life'.¹

To become a monk or a nun means giving up a current life and is therefore radical as it goes as far as swearing an oath of faith to the death.

The otherworldly aspect of monasticism aroused my interest and I was left strongly impressed by the Baroque facade of the Einsiedeln abbey after a pilgrimage with my grandparents and cousins during childhood days. I've wondered ever since how the inside of a monstrous complex like this may be organized. Religious inspiration seems to have a marking trait over construction, in Einsiedeln as elsewhere.

A first impression of how the building complex is generally received is given by its former abbot Martin Werlen. He expressed concerns about how the abbey represented values which are not corresponding to the contemporary needs of the Benedictine community:

The monastery is not just a testimony in faith of the early 18th century. It is also a symbol of the power of the church at that time. [...] The building states this in all clarity. [...] Therefore I dare to ask the question: Shouldn't we have the courage today as of 300 years ago to tear down the construction and to mount something modern [...] ?²

An investigation of monastic architecture followed and guided me through the last semester. Einsiedeln, as one of the most important Swiss pilgrimage sites, attracts a lot of people from abroad, and the spiritual function of the place may seem defined today. The abbey has been a collecting point for pilgrims departing to sacred places such as Rome and Santiago de Compostela since medieval times.³

Today, reasons for going on pilgrimage are diverse and sometimes not even religiously inspired.

The fact of going on pilgrimage will equally be a guiding principle visible in this work, as it would come to serve numerous purposes. One of the fundamental questions is whether I could cast a prognosis for the religious community of Einsiedeln.

Notes

1 P. V. Aureli, *Less is enough*. 2013. p. 15

2 M. Werlen, *Zu spät*. 2018. p. 90

3 W. Oechslin, A. Buschow Oechslin, *Die Kunstdenkmäler des Kantons Schwyz, Der Bezirk Einsiedeln I*, p. 58

Pilgrimage

Anew I am referring to the publication of Werlen, the former abbot of Einsiedeln. His understanding of the vocation of monks in a contemporary world is interesting, since it contains a strong link to the concept of pilgrimage, carried out not only by religious people.

Shouldn't we [monks] set out into the world instead of staying inside the cloister? And what happens to the big awe of the call of the charterhouse, far away from all noise of this world? One thing is for sure: Common to all baptised [people], we need to move.¹

A pilgrim is a person travelling to a place of particular personal interest, as for example to a sacred place for religious reasons. The word translates to 'foreign' from Latin and the medieval term '*peregrinato*' gained the connotation of a lifestyle similar to that of a monk.² A pilgrim travels in the world, in which the new and strange is regarded as something dangerous rather than something which could satisfy curiosity. A pilgrimage can serve, still today, as a search for answers for various personal yearning. After biblical narrative, the very first pilgrims are Adam and Eve, who were expelled from the garden of Eden and consequently became travellers on earth. Statements in the bible telling about pilgrims and nomads are numerous.³ Many priests, as for example Moses, were expelled from their homeland and ought to commit long journeys. Although the forced nomadic way of life was common in that time, there is also evidence of pilgrimage committed voluntarily.

An account of Herodotus states that in ancient Egypt people gathered in the town of Bubastis and from there continued their journey by water on a barge.⁴ Many depictions of pilgrimage are preserved, for example on pottery but also in sculpted form, as shown in figure 2 where ferrymen are accompanied by two animal-gods. As a ritual activity, pilgrimages marked festivities and people often played various instruments during the rides to celebrate.

As I know people that had travelled to the popular destination of Santiago de Compostela by foot or by bike over various distances, I got interested in the contemporary meaning of pilgrimage.

Santiago de Compostela, the ultimate destination in Western Europe, lies in the region of Cape Finisterre, the land's end, a '*region where high cliffs drop precipitously into the Atlantic ocean*'.⁵ An account in the 11th century should proof what had



Fig. 2: Solar barque of Djedhor, around 360 BC

only been told as a legend previously: The remains of James, apostle of Jesus of Nazareth, had been found in the town of Compostela after having been transported on sea-way from the Middle East centuries beforehand. Only from that moment on it became very important for the Christian community to increase the attractiveness of the place. This was done by the acquirement of relics or by copying symbolic decoration and ornamentation of crucifixes from the reference cathedrals of Rome and Jerusalem.⁶ St James' cathedral needed to represent the power associated with such a distinct saint, and the archbishop Diego Gelmírez personally undertook journeys to Rome as indicated on the map on the cover to consolidate the town's position. It is unknown if he consulted the '*Mirabilia Urbis Romae*' when visiting the town of the Holy See. Either way, the young pilgrimage centre of Santiago had soon gotten its proper edition in guide-books for pilgrims.

The '*Liber Sancti Jacobi*' was published around 1140, most probably by French scholar Aimeric Picaud⁷. It is, besides containing information of various natures, a guide with considerations on how to commit the specific journey. It describes the four principal routes: Via Turonensis, Via Lemovicensis, Via Podiensis and Via Tolosana. The guide speaks of many buildings on the road that survived to this day, of hostels and monasteries to visit and of rude folks that one would encounter on the way. As example, the people of Navarre are described as being barbaric, with a language reminiscent of a dog's bark, '*in general, a dangerous kind of people*'.⁸ The report on the end of the travel in the cathedral is of a brighter tone. There are people from all around Europe, for example '*Teuton, Franks and Italians*' and '*everyone would hold a candle so that the whole church is bright as if the sun would shine*'.⁹

Also described is the '*insignia par excellence*', the scallop shell which pilgrims wore to identify. It speaks of the coastal character of the final destination and eventually became the logo on road signs indicating the way. Different kind of travellers, so-called '*brothers of James*' (figure 3) are listed: some that were on track voluntarily and others which the journey was imposed on due to a criminal act.¹⁰ The popularity of the pilgrimage route has fluctuated and seen lows, also due to the reformation. In the beginning of the 16th century, Martin Luther wrote that

*... Some say he is buried [...] in Toulouse, but they are not sure [...]. Therefore let them [saints] lay and do not walk hitherto, because we do not know if it's St James or a dead dog [...] so let travel whoever wants to, but you shall stay at home.*¹¹



Fig. 3 : Pilgrims on their way to the shrine, 1568

Not only the the myth of St Jams was criticised but also the act of collecting relics in general. Erasmus of Rotterdam would claim not much later that '*a whole ship could be loaded*' with all wooden remains of the cross of Christ.¹²

Reasons for going on pilgrimage today are various and many people of any religion continue to go on journey. Thus the religious myth might have become marginal in what motivates many people. The journey presents itself as a human adventure similar to '*what had brought Ulysses from Troy, that had been a part of Don Quixote's experience, that had led Dante and Orpheus into hell, and that had directed Columbus to the Americas: the adventure of traveling toward the unknown.*'¹³

More recently, the number of travellers has grown constantly since the adhesion of Spain to the European Union in 1986 (figure 4). Striking highs on the graph were so-called Holy Years¹⁴ declared by the Vatican.

Notes

- 1 Werlen, p. 167, 168
- 2 K. Herbers, *Der Jakobsweg : ein Pilgerführer aus dem 12. Jahrhundert.* 2017. p. 167.
- 3 *An example: Neither shall ye build house, nor sow seed, nor plant vineyard, nor have any: but all your days ye shall dwell in tents; that ye may live many days in the land where ye be strangers.'*
Jeremiah 35:7
- 4 Herodotus, *Histories*, book II, LX' from Y. Dutoit, *from Pilgern: unterwegs zu heiligen Stätten.* 2014. p.8
- 5 'Bliss, Blisters and Beatification: Pilgrims Flock to the Way of St. James - SPIEGEL ONLINE'.
- 6 Santiago – Rome – Jerusalem : Old Issues, New Proposals. Bern, 2015. p.389
- 7 *Jakobsbuch*'. Wikipedia, 18 June 2018.
- 8 Herbers, p. 70.
- 9 *Idem*, p. 17.
- 10 *Idem*, p. 169.
- 11 'Martin Luther, *Discrimen veri ac falsi*' from Herbers, p. 165.
- 12 Herbers, p. 167.
- 13 P. Coelho. *The Way.* p. 15.
- 14 *Happening when the celebration of St James, taking place the 25th of July, falls on a Sunday.*

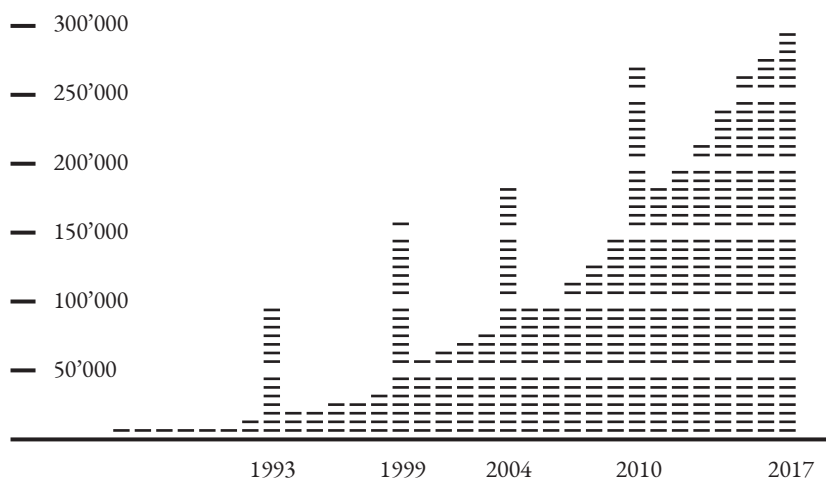


Fig. 4: Number of pilgrims on St James' way since the adhesion of Spain to the European Union

The Rule and architecture

So far, the subjects described were the act of going on pilgrimage and the reference monastery of Einsiedeln. There is an abstract base that links every monastery, as far away and secluded it might seem, by the same organisation of catholic monastic orders: Benedict of Nursia's Rule for monasteries. It is a writing that appeared around the year 500 and was inspired by a framework set up two hundred years earlier by Pachomius in Egypt, founder of communal monasticism. The '*Regula Benedicti*', under which name it would be later known, outlines the path of monastic life within a cenobitic order, an order favouring the communal environment. The author would eventually settle on Monte Cassino near Rome after already setting up other monastic communities. Not much later, Christian worship got decriminalized by Constantine¹ and the relatively young religion lost its underground identity and became popular.

Then the precepts were reprinted and promoted by Charlemagne to establish a framework for a central government some centuries later. During medieval times, they became guides that enabled the foundation of institutions in Europe. The Benedictines, as they are called in honour of their founding father, are for that reason the first catholic monastic order. Over the centuries, many interpretations and re-readings of the Rule have generated a great number of subsequent orders, congregations and institutions. The number, including the ones that have disappeared again, is estimated to thousand.²

*Il faut donc s'approcher de la vie bénédictine avec une tendresse particulière, comme on fait d'un patrimoine de famille. Elle fut, elle est encore un moyen de conquête vers les sommets de l'esprit, une méthode de culture sensible qui veulent-être éprouvés pour se voir justement appréciés.*³

These words, written by French author Édouard Schneider, speak of the experiences he recollected during a stay in a monastery. After his '*internship*' which he spent within a community, he began to describe daily routine, manual labour, mass, building parts, rituals and special festivities in a thoughtful way. Shortly, he tried to catch and outline the Benedictine spirit.

The Rule has some architectural, but mostly societal descriptions and precepts. Hierarchy within the monastic society is established, where the abbot is ranked highest. Furthermore, different types of monks are listed: the cenobites (deriving from the Greek '*koinos*' for common and '*bios*' for life) are classed superior to hermitic and wandering monks but also to those who do not acknowledge any rule nor superior.⁴ Silence is ordered as

superior to good discussion. Prayer guided by the hours of the bell adapted to varying season and festivities is what divides the day into liturgical parts. The dogma of the Rule is '*Ora et labora*', meaning pray and work. In many cases monasteries, not only Benedictine but Cistercian alike, became intellectual prototypes of factories in their way of organisation.⁵

Therefore, a functional aspect of the Rule concerns punishment by the abbot. It is prescribed for disobedience and can lead from simple exclusion of taking meals within the community to total expulsion. Then, there is a precise procedure for a new-comer, a novice, to follow. It is of prime importance to become obsolete of all personal belonging as well as to put communal activity first and individual needs in second place. The common code is expressed by a uniform appearance of cowl and tunic, held in black, which are to wear even during visits outside of the walls. The economical autonomy is regulated by a specific chapter which orders settlement near water, disposal of mill and various workshops. The whole microcosm within the enclosure should work autonomously, as '*there is no necessity for the monks to go about outside of it, since that is not at all profitable for their souls.*'⁶

Meals are delimited to two cooked parts combined with a '*hemina*' of wine (corresponding to an unspecified amount of liquid).

Concerning the built environment, the specific need of mill and workshop is the only precise architectural content of the Rule about the monastery and its domain. There are various precepts containing information about how to organise the spatial arrangements. Notably, the cell (formerly only the individual bed), is one of the solemn personal rights attributed to each monk. In times when the dormitory was an open room and beds were divided by curtains, the beds were disposed in an alternating order of old and young member, where the younger should wake up the older to prevent those of sleeping away the day.

All those rules serve the purpose of maintaining a monastery. Regarding the discipline of architecture, a look at the Plan of St Gall (figure 5) reveals a rigorous application of the mentioned Rule into a concrete draft. The drawing considers the text of Benedict, practised liturgy and daily routines. Later, it spread vastly and became a point of reference for the construction of countless monasteries. At the time of its creation, monasticism was '*one of the dominant forms of political, economic, and cultural powers in Europe.*'⁷

Church, monastic buildings



1. Church, 2. Cloister, 3. Dormitory 4. Bathhouse and latrines 5. Refectory
6. Kitchen 7. Cellar 8. Abbot's lodging and kitchen

Health, medicine



9. Cloister for the sick and infirmary 10. Blood-letting 11. Physician
12. Medicinal garden 13. Kitchen and bath for the sick

Education



14. Cloister for the novices and novitiate 15. Kitchen and bath for the novices

Agriculture



16. Monk's cemetery and orchard 17. Vegetable garden 18. Goose-house
19. Fowl-keepers' house 20. Henhouse 21. Gardeners' house 22. Granary 34. House
for horses and oxen 35. Houses for sheep, goats and cows 36. House for swine,
broodmares and foals 37. House for servants of outlying estates and for the
emperor's servants

Crafts and milling



23. Great collective workshop 24. Bake and brew-house 25. Mill 26. Mortar
27. Drying kiln 28. House of coopers and wheelwrights, and brewers' granary

Reception



29. Hospice for pilgrims and paupers, with house for distinguished guests
32. House for distinguished guests 33. Outer school

Notes

- 1 Aureli, p. 15.
- 2 T. Coomans. *Life inside the Cloister*. 2018. p. 11.
- 3 É. Schneider, *Les heures bénédictines*. 1925. p. 7-8.
- 4 'Cenobitic Monasticism - Wikipedia', accessed 21 December 2018,
- 5 Aureli, p. 24
- 6 *Regula Benedicti*, chapter 66.
- 7 Coomans. p. 34.

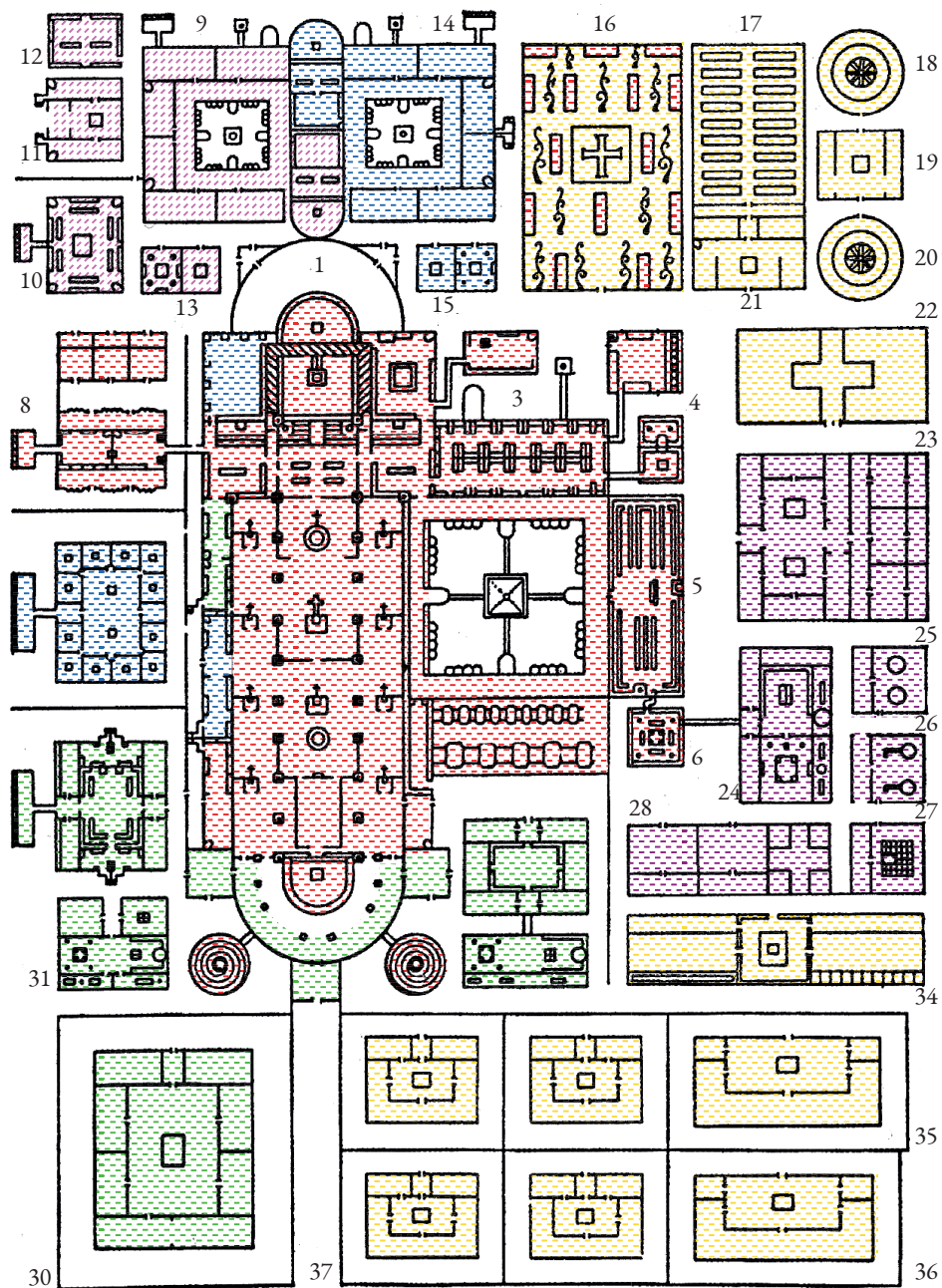


Fig. 5: Plan of St Gall, Carolingian plan of an ideal abbey, 820s

Research goal

Hospitality as a concept

In my work, I will focus on the set of buildings reserved for pilgrims and paupers, called hospice. In the Rule, it is in chapter 53 where accommodation of strangers is treated. A framework is described which explains how hospitality should be integrated into a monastery as a conceptual element. These lines are excerpts of the concerning chapter:

Let all guests who arrive be received like Christ, for He is going to say, 'I came as a guest, and you received Me.' And to all let due honour be shown, especially to the domestics of the faith and to pilgrims.

[...] The Superior shall break his fast for the sake of a guest, unless it happens to be a principal fast day which may not be violated.

[...] Let there be a separate kitchen for the Abbot and guests, that the brethren may not be disturbed when guests, who are never lacking in a monastery, arrive at irregular hours.[...]

The guest house also shall be assigned to a brother whose soul is possessed by the fear of God. Let there be a sufficient number of beds made up in it; and let the house of God be managed by prudent men and in a prudent manner. On no account shall anyone who is not so ordered associate or converse with guests.¹

Firstly, there is a difference made in the kind of people visiting the monastery: the domestics of faith and pilgrims. Domestics of faith include fellow clergymen, whatever position, and relatives of the monks. Pilgrims are not directly domestics of faith, but assumable people seeking forgiveness for whatever sin committed. They could find another place of rest and in some cases, protection from them was well intended, as some were presumably criminals.

Acting as a host has been a part of Christian mentality. It even includes breaking the abbot's fasting in order that host and guest can better relate. For this reason, the stranger is invited into the refectory and finds himself in the middle of the monastic community. É. Schneider described the moment of invitation to the meal as following:

Je ne connais aucun geste d'accueil égalant la grandeur et la simplicité de cette main tendue. Il y faut apprécier la réserve d'où n'est pas toujours exclue une certaine hauteur, hauteur sans dédain, certes, toute familiale, toute fraternelle, où vit et domine l'esprit de la tradition et qui donne de l'amour une expression d'élégance souveraine.²

Nevertheless, hospitality seems limited to the dormitory and the refectory. My main research goal is to analyse how this chapter of the Rule manifests itself in construction. Are there specificities of derived monastic orders and additions to the Rule that have a particular effect on the built matter ? How do places differ that are attributed to different types of guests. How would the place look like where I would like to lie down as a pilgrim ?

Notes

1 *Regula Benedicti, chapter 53.*

2 *Schneider. p. 119*

Choice of references

Of the uncountable number of monasteries that have existed and of those still standing today, many are regrouped by spiritual routes as the one leading to Santiago de Compostela.

I gained a first set of references of monasteries by looking at the precise route with daily trips starting in Einsiedeln. The hike of about 75 days requires the same number of nights to rest, which were sought to be passed in monasteries, many of them transformed. Soon I found interesting examples for the set of data. Using this information as a starting point and including the monastery of Vaals, which appeared suitable because of the threshold of the discipline of architecture and theology with Hans van der Laan, the set of references grew even more.

In the end, I decided to analyse different orders of friars to show a large variety — the Order of Saint Benedict, the order of Friars Minor Capuchin the order of Cistercians of the Strict Observance. Furthermore, I analysed buildings from different countries — Switzerland, the Netherlands, Czech Republic. However, all cases that I chose are of cenobitic monastic orders and, as stated, the focus is on accommodation of secular guests (figure 6).

Since I wanted to compare different monasteries, I chose references built at different moments in time. The analysis starts with the Benedictine territorial abbey Einsiedeln. Secondly, I will look at the St Gerold provostship which is located in Austria but belongs to Einsiedeln. Thirdly, I will focus on the Capuchin monastery Wesemlin which is, like Einsiedeln, located in Switzerland. After that, the Sint-Benedictusberg monastery in the Netherlands will be analysed. In the end, I will look at the Nový Dvůr monastery, a Czech monastery which was erected a good decade ago and which belongs to the Trappist order.

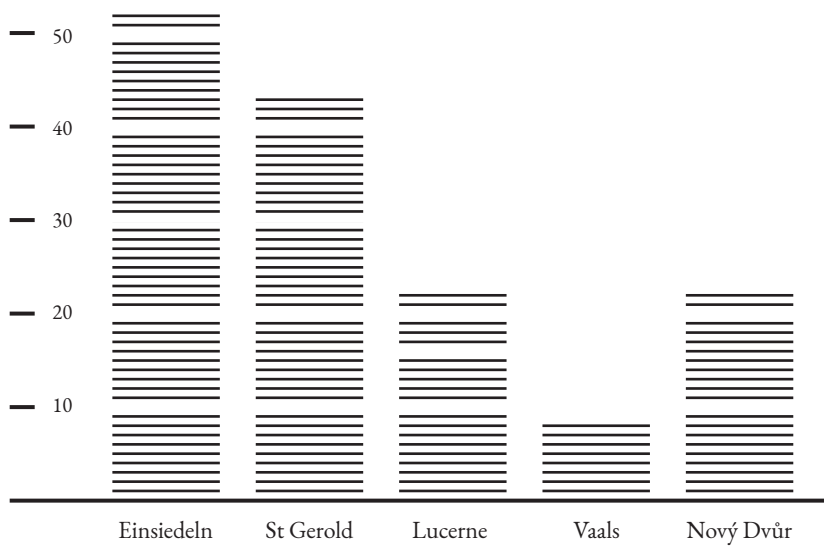


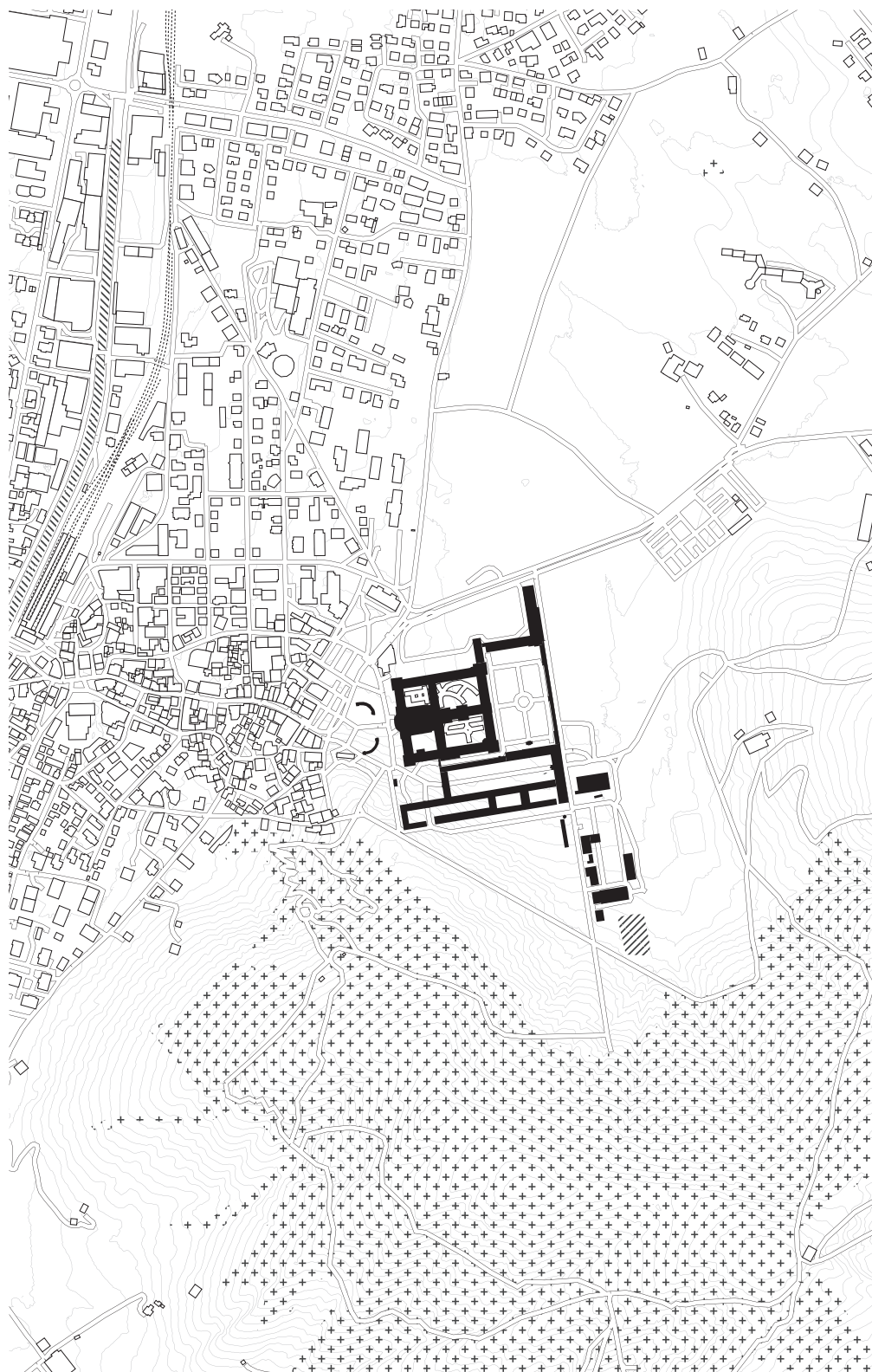
Fig. 6: Number of beds for non-religious guests



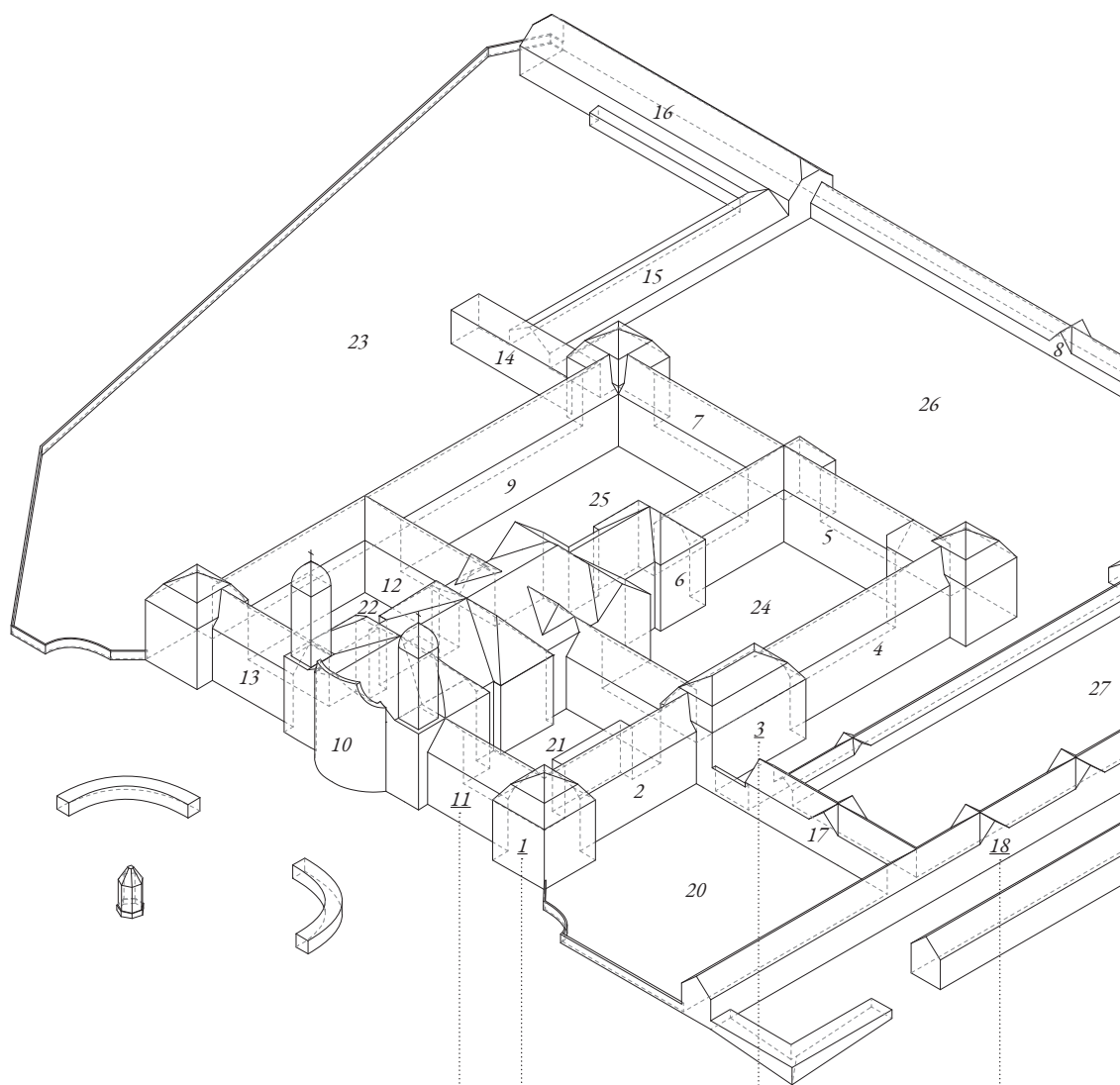


Einsiedeln territorial abbey

Place.....	Einsiedeln
Country.....	Switzerland
Altitude.....	882 m a.s.l.
Motherhouse.....	Holy See, Rome
Saint.....	Benedict of Nursia
Order	OSB
Service since	934 CE
Daily services.....	9 weekdays, 8 on Sundays
Size of community	47 members
Constellation	40 paters, 7 brothers
Current use.....	religious



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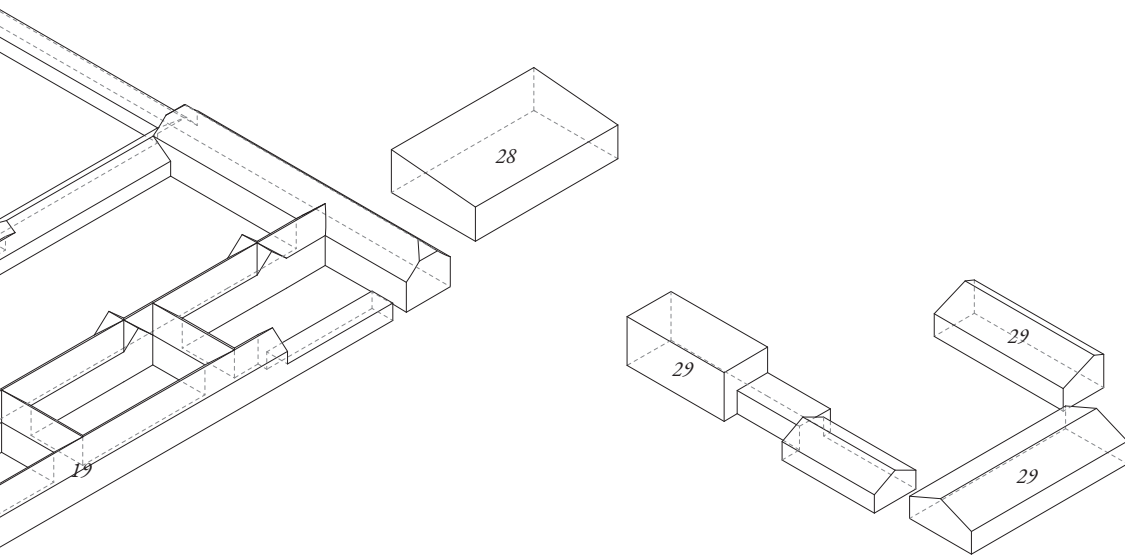


Pilgrims' room
p. 40

Papal residency
p. 41

Refectory
p. 37

Guest wing
p. 38



1. Abbot's residency, Papal residency
 2. Reception 3. Refectory 4. ☞ 5. Cells 6. Oratory 7. Novice floor
 8. Mortuary chapel 9. Library 10. Church with Marian shrine 11. Pilgrim's room
 12. Mary's chapel 13. Gymnasium 14. Music room 15. Annex to gymnasium 16. Theatre
 17. Economic staff 18. Guest wing 19. Handcraft 20. Receptional court 21. Kitchen garden
 22. Community garden 23. Scholar's court 24. Convent garden 25. Novice garden
 26. Baroque garden 27. Passage 28. Stables 29. Economical buildings with heating installation

Context

The monastery of Einsiedeln is considered the '*prototype of Baroque abbeys that sovereigns loved to visit*'.¹ It lies on a high plateau near Zurich, roughly in between Toggenburg and the extents of the Pilatus mountain. Along with the abbey of St Maurice in the Canton of Valais, Einsiedeln is a territorial abbey and therefore directly subordinated to the Holy See in Rome.

Legend

The legend of its founding father Meinrad, or '*Meginrat*', dates back to the 9th century. After having spent time at the Reichenau monastery on the lake of Constance, he decided to become a hermit, a '*Einsiedler*', literally translated into German. He erected his personal chapel on the hill '*Etzel*', a one hour walk away from the location of the current abbey. One day, two vagabonds that came along killed the hermit in his cell. Two raven chased the criminals and, by crowing, indicated the guilt to the public. This led to the commitment of the crime and the conviction to death by wheel of the former. To honour the hermit, the two raven are depicted in the emblem of the abbey.²

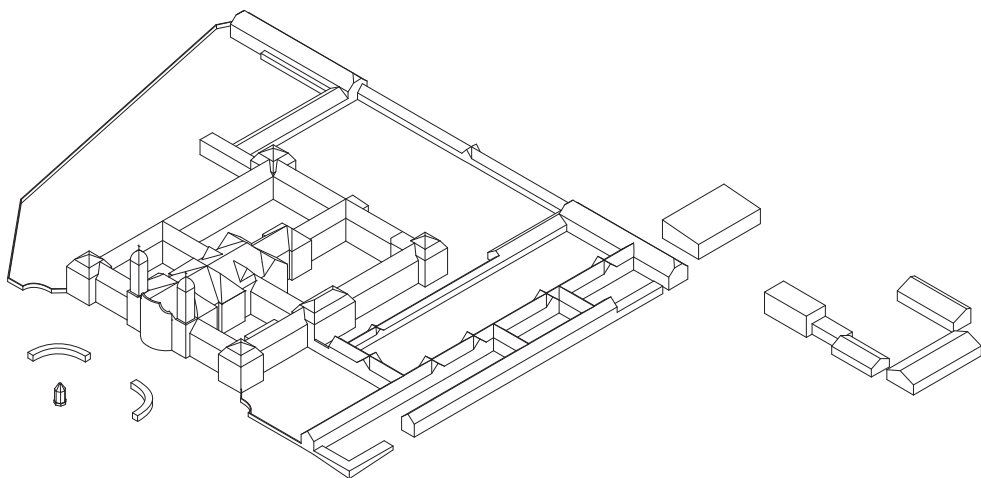
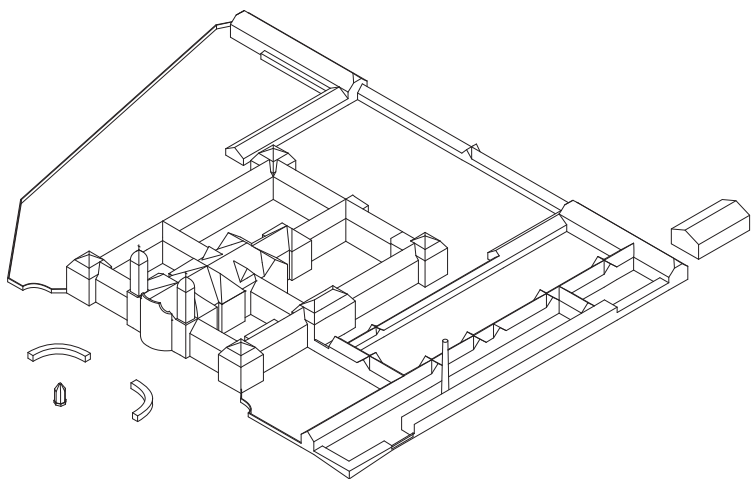
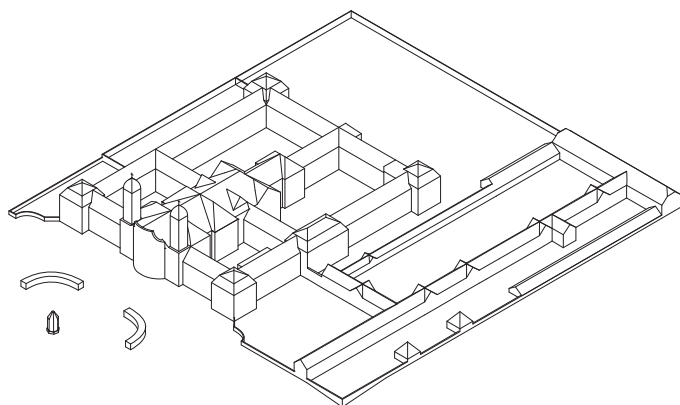
Today the abbey (acting out of private interest) possesses the most territorial assets in Switzerland which were transferred to it throughout the many years.³ Some of these belongings within the country are the convent on the Ufenau island on the Lake of Zurich or the Werd monastery. Abroad there is the St Gerold provostship in Austria whose attribution to Einsiedeln can be traced back multiple centuries.

Building phases (opposite page)

1870: *The Baroque renewal of the abbey by Caspar Moosbrugger stands for more than hundred years.*

1939: *Relocation of northern walls and transformation into annex for gymnasium.*

2018: *Lift in refectory about to be installed.*



Guest types

Laying on the way of St James, the monastery has a separate room for pilgrims situated on the ground floor with six beds in it, functioning in a hostel-like manner. Pilgrims would take meals in a separate room reserved for them.⁴

When pope John Paul II visited Switzerland in 1984, he wanted to travel as a pilgrim, as a stranger.⁵ To welcome him duly, a residency in the monastery was refurbished for his accommodation, situated one floor below the abbot's. Today, the rooms are normally reserved for invited guest priests. Due to medical reasons, it has occurred that such priests had to stay in the nursing section of the monastery. Also due to a full pilgrim's room, lucky passengers could then rest in this spacious place.

The abbey has developed a strong link to the village that hosted pilgrims and that developed to the Western extent. In the beginning of the 20th century many hotels and restaurants were constructed to provide enough beds for the rising number of people. When a responsible of the tourism sector of the town stated that the town should '*get away from the image of frankincense*',⁶ an uproar amongst hotel operators began. This shows how much tourism of the village is still linked to the guests of the monastery. Still, pilgrimage has not happened to the same extent of the years after the second World War ever since.⁷

The guest wing to the Southern side has many functions due to the different kind of people living within it (see below). Firstly, the people doing internships are accommodated. Secondly, the laymen and -women who do not have a place to live nearby are allowed to rent a room. Furthermore, there was a situation when asylum seekers were temporarily granted a place in the '*Holzhaus*'.⁸

Events

As stated in the beginning, Einsiedeln functions as a pilgrimage site attracting not only Catholic people. The abbey appoints somebody of its community as proper '*minister of pilgrimage*' who is responsible of the main events.

People that affiliate to no specific religion can stay and participate in so-called '*internships*', where any interested male of more than 18 years can spend time next to the monastery and participate in the daily life of the monks. Durations up to 12 months are offered and should give an impression on how the Benedictine community functions. A main festivity marks the Portuguese pilgrimage on Pentecost. Around 10'000 people visit the church, whose capacity is set to ca. 7'000 seats. They



Fig. 7: Poster for the first performances on the monastery's square in 1924

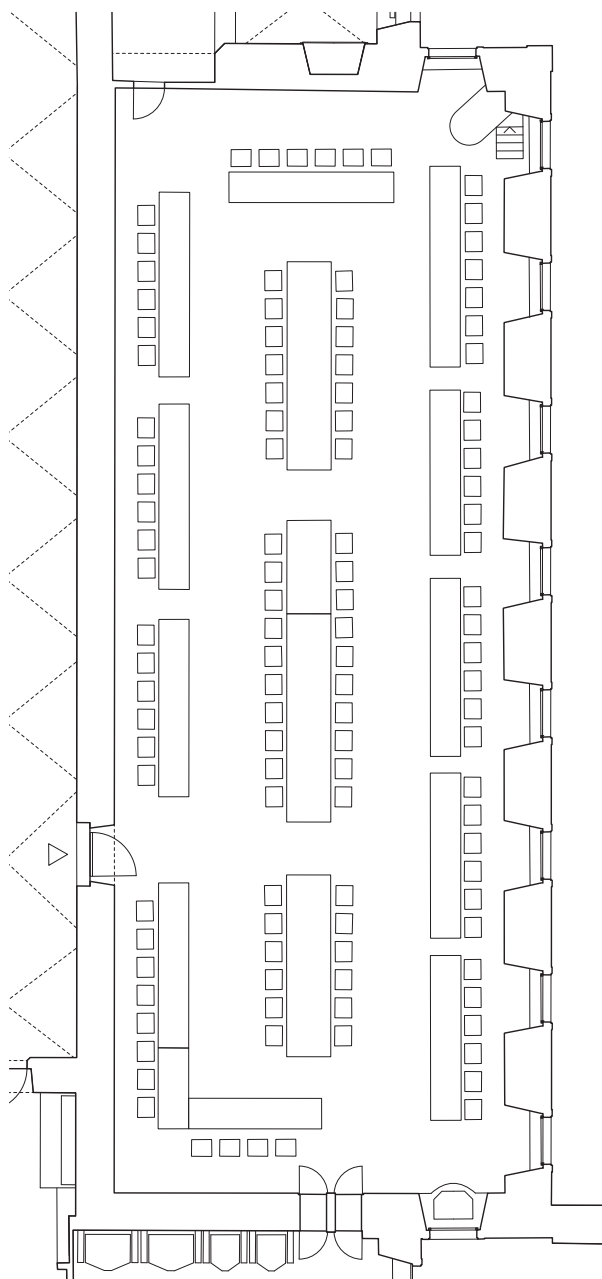
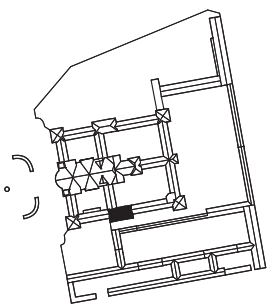
pass to see the chapel of the Black Madonna and to participate in the divine service on this day.⁹

Another event attracting numerous people and presenting itself in between the monastery and the village is the '*Welt-theater*'. In this specific piece of theatre by Spanish playwright Pedro Calderón de la Barca, life is seen as all-encompassing play in which God distributes the roles in the beginning. During the play, every actor attributed with his own social and moral circumstances gets a certain set of disguise and belongings. In the end, they leave in the same way as they appeared for the first time - completely naked and rid of their worldly possessions.¹⁰ Almost 100 years after its debut on the place (figure 7) in front of the monastery, the next performance is set for 2020 and is adapted by a team of one author and one director. The team has to face many challenges, e.g. how to stage on the grand square and in front of '*the all towering facade of the church*.'¹¹

Such an event calls for hospitality, mainly within the village as the society who organizes the event is of laical background. Nevertheless, the abbey also participates with three votes in the assembly of the society and has the right for one seat in the chair.¹²

Notes

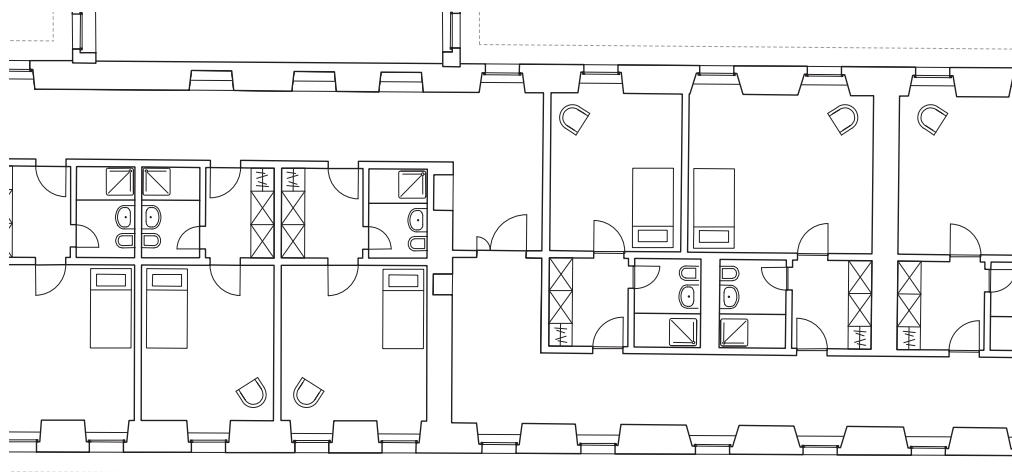
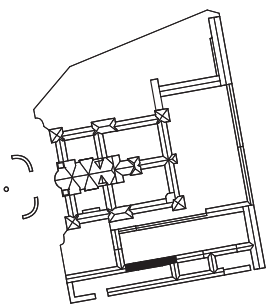
- 1 Coomans. p. 75.
- 2 '*Die Raben Des Heiligen Meinrad - Legende, K. W. Glacttli*', accessed 21 December 2018, https://www.maerchenstiftung.ch/de/maerchen_lesen/schweizer_maerchen_zum_lesen_und_vorlesen?id=2830.
- 3 *House rules for pilgrims, Kloster Einsiedeln*
- 4 *Kloster Einsiedeln*, Wikipedia, 8 December 2018, *House rules for pilgrims, Einsiedeln abbey*
- 5 Kränzle, A. *Von guten Taten und goldenen Bullen*. 2012. p. 198
- 6 *Statement made on 2011. 'Im Schatten der Madonna'. Film, 2013.*
- 7 *Kloster Einsiedeln*, Wikipedia, 8 December 2018,
- 8 '*Zentralschweiz - Einzug Der Eritreer Im Kloster Einsiedeln - News - SRF*', accessed 21 December 2018, <https://www.srf.ch/news/regional/zentralschweiz/einzug-der-eritreer-im-kloster-einsiedeln>.
- 9 '*Im Schatten der Madonna*'. Film, 2013.
- 10 '*Das große Welttheater*', Wikipedia, 18 September 2018,
- 11 '*Pressemitteilung Einsiedler Welttheater 2020 mit Lukas Bärfuss und Livio Andreina*'. accessed: 1.12.2018
- 12 *idem*



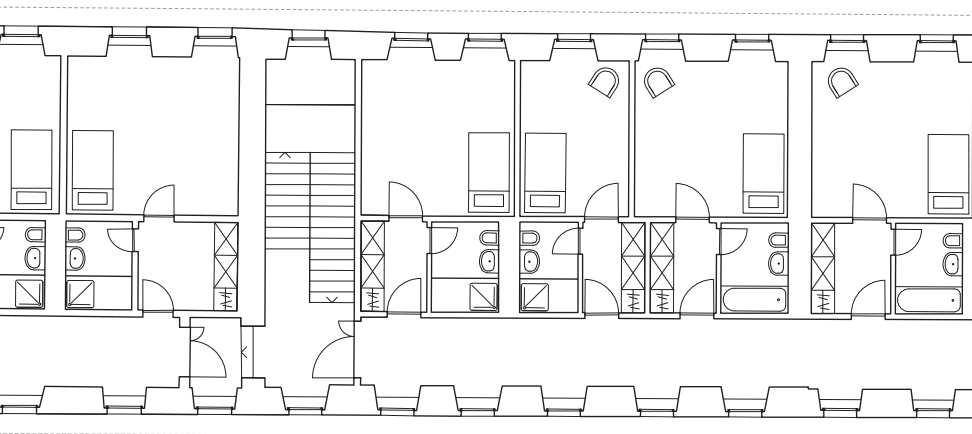
Refectory
1:200

0 2.5 5 10m



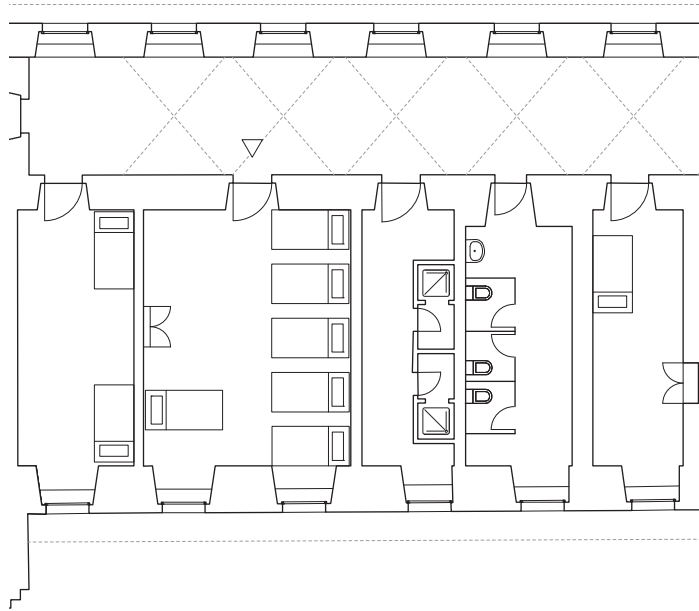
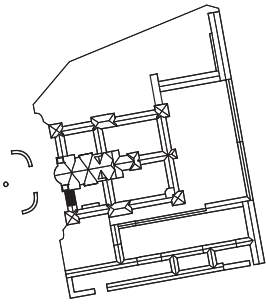


Guest wing
1:200



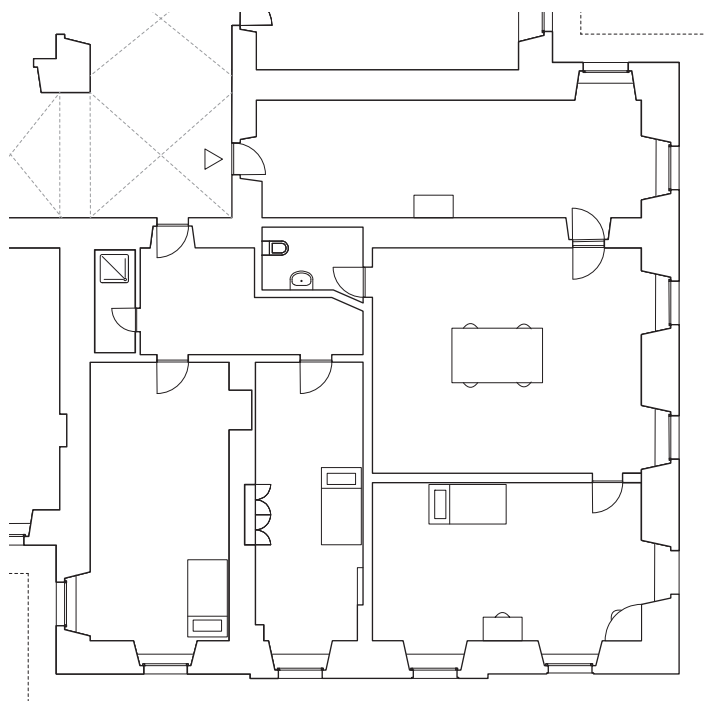
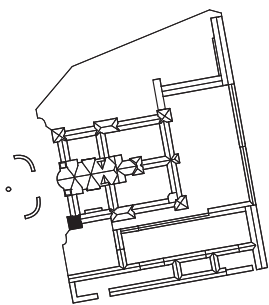
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Pilgrims' room
1:200





Papal residency
1:200

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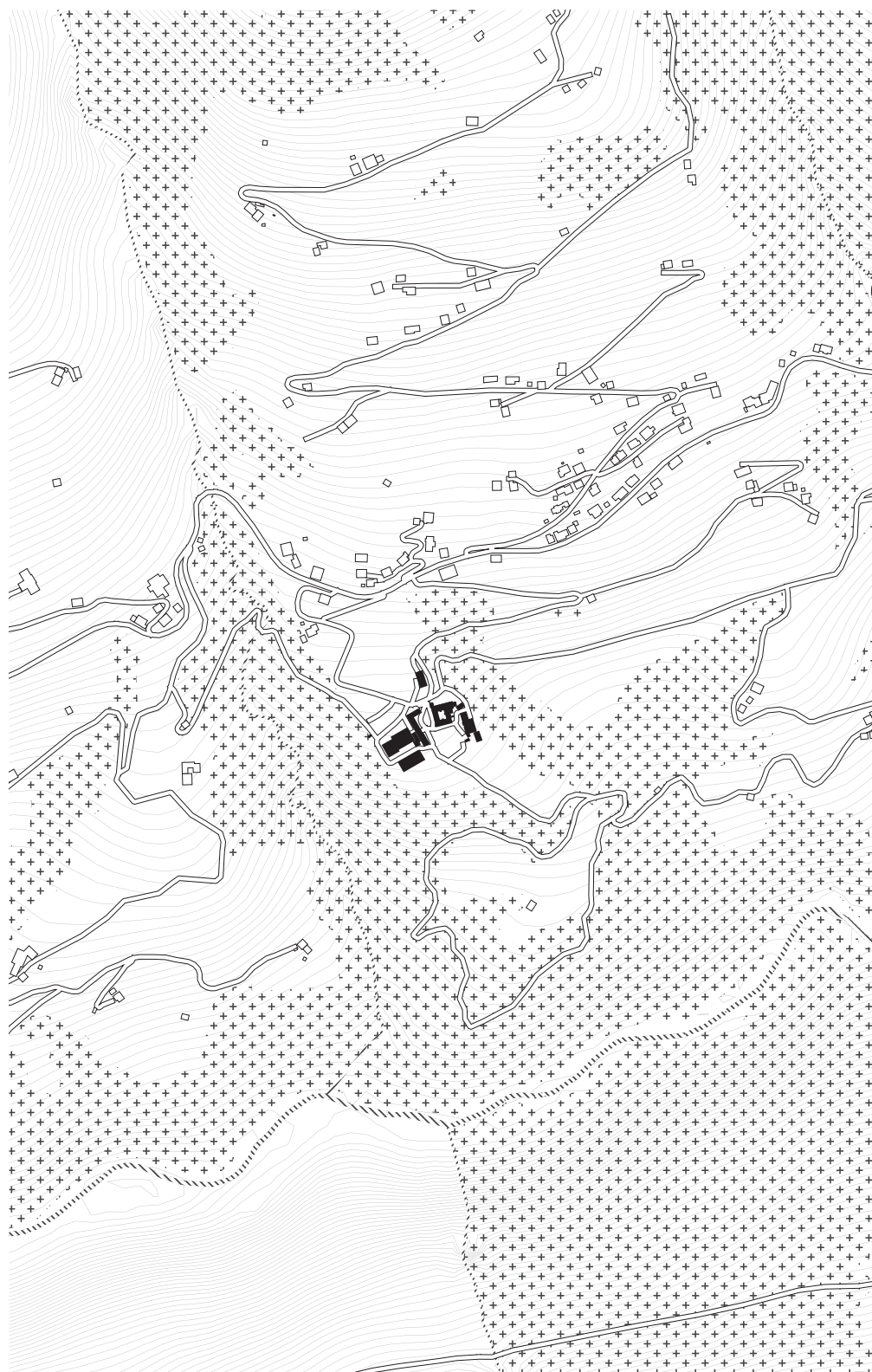




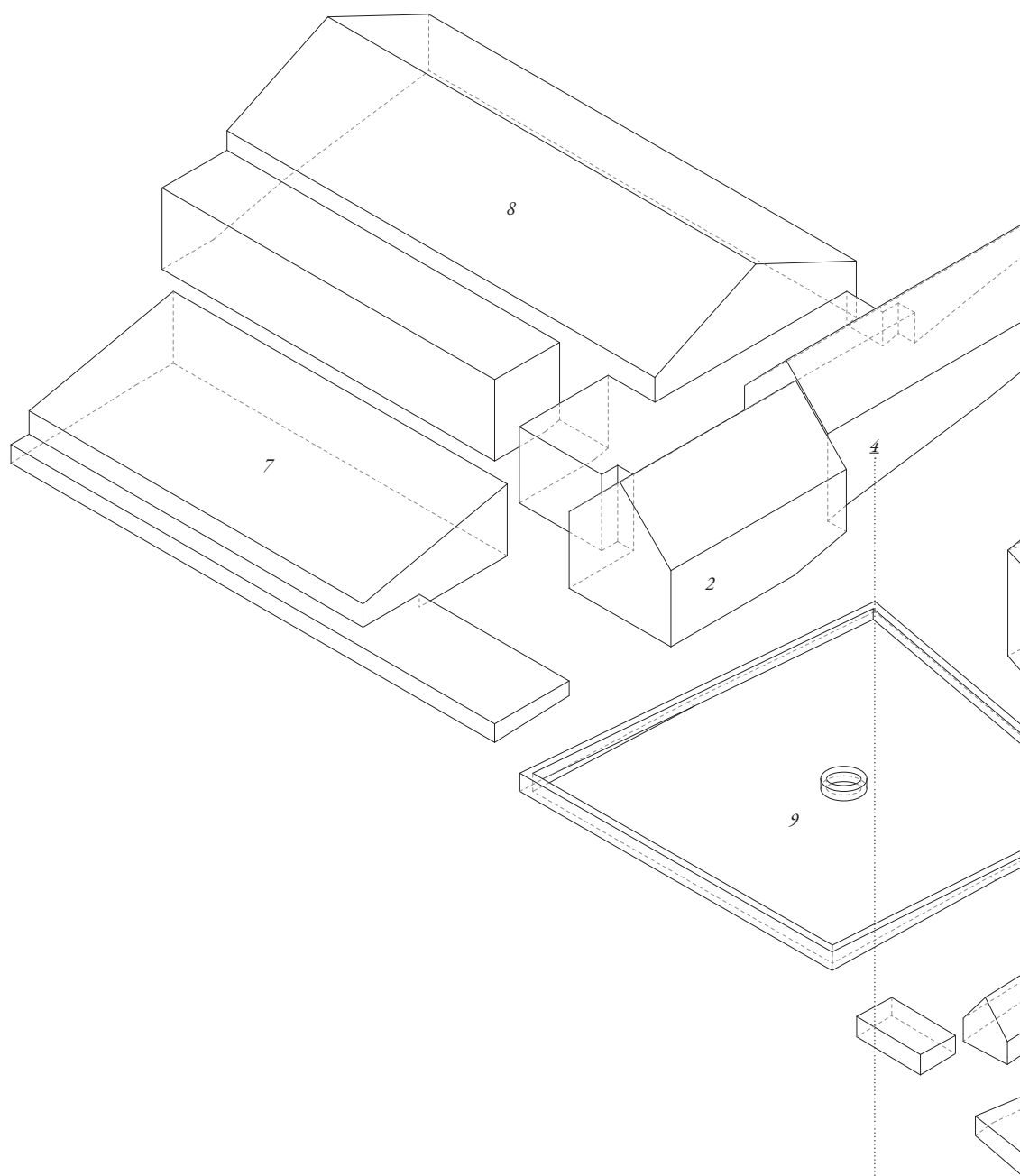


St Gerold provostship

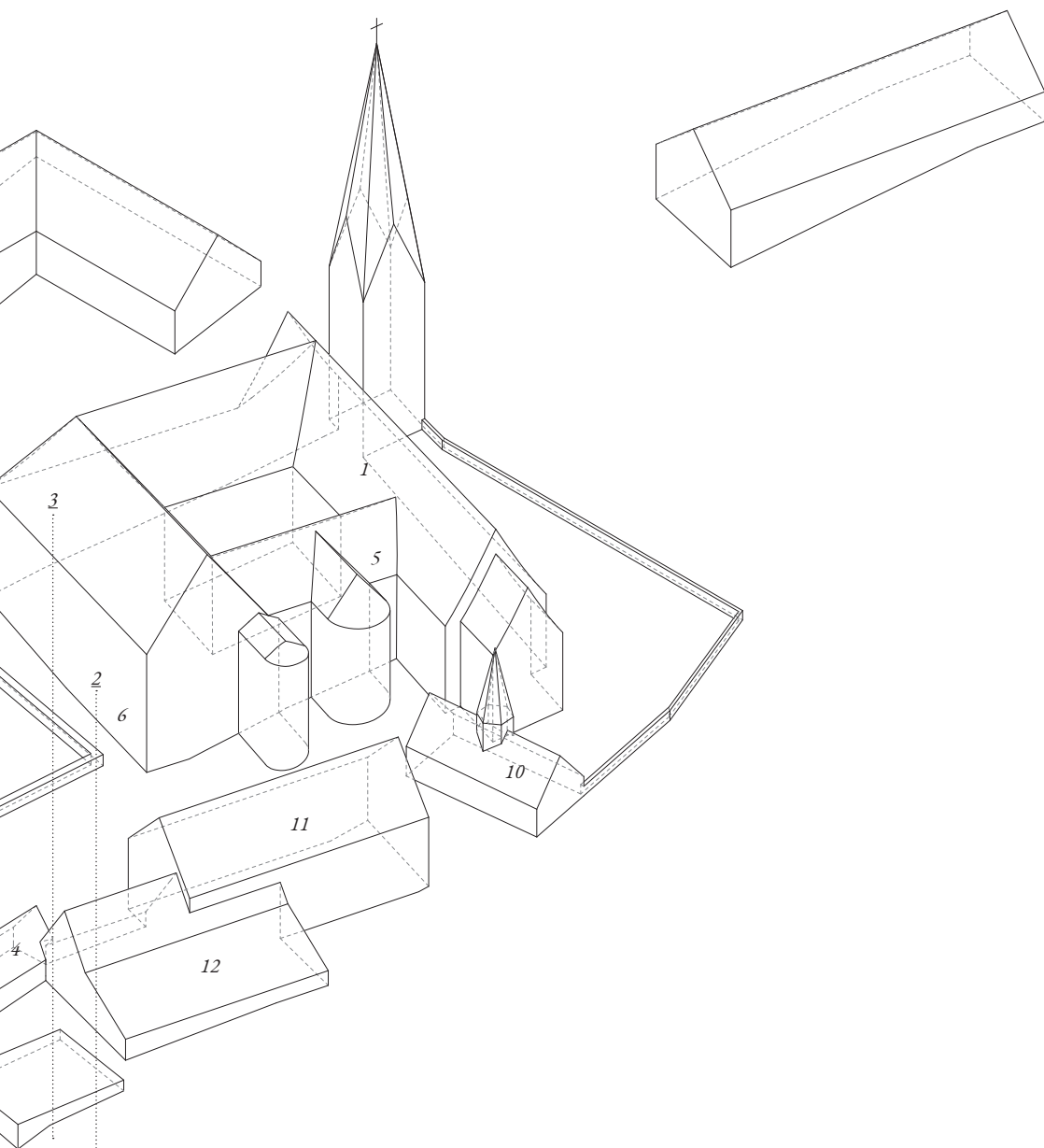
Place	St Gerold
Country.....	Austria
Altitude.....	920 m a.s.l.
Motherhouse	Einsiedeln
Saint.....	Benedict of Nursia
Order	OSB
Service since	1648-1959 CE
Daily services.....	n.a.
Size of community	varying
Constellation	1 monk in exile
Current use.....	mixed
.....	Convent, Hotel, Seminary, Cultural- and social centre



1:10'000



Hostel
p. 53



Hotel
p. 52

Restaurant
p. 51

1. Church 2. Restaurant 3. Hotel 4. Hostel 5. Library
6. Wine cellar 7. Stables, Indoor riding area 8. Grange
9. Garden 10. Chapel 11. Seminary 12. Swimming pool

A spiritual hotel

The provostship is located in the Austrian Alps not far from the Lake of Constance. It does not want to be seen as a hotel, even though its main function is to receive and to host people.¹ 10'000 people are accommodated every year, the restaurant has places for 120 persons and there are 30 co-workers beside the current monk in exile, Kolumban Reichlin. This shows that the place is important for the tourism in the valley which favours '*esteem, beauty and authenticity*'² of the natural landscape. Communities of Vorarlberg have joined the Biosphere Program of UNESCO in 2004.³ The offer of the provostship is broad and principally aims at '*providing an uplifting visit and experience to any visitor*'.⁴ This includes medical horse-riding, a platform for artwork, concerts and catering business. Moreover, it tries to convince through aesthetics and the carefulness of the renovation carried out recently.

Inherited territory

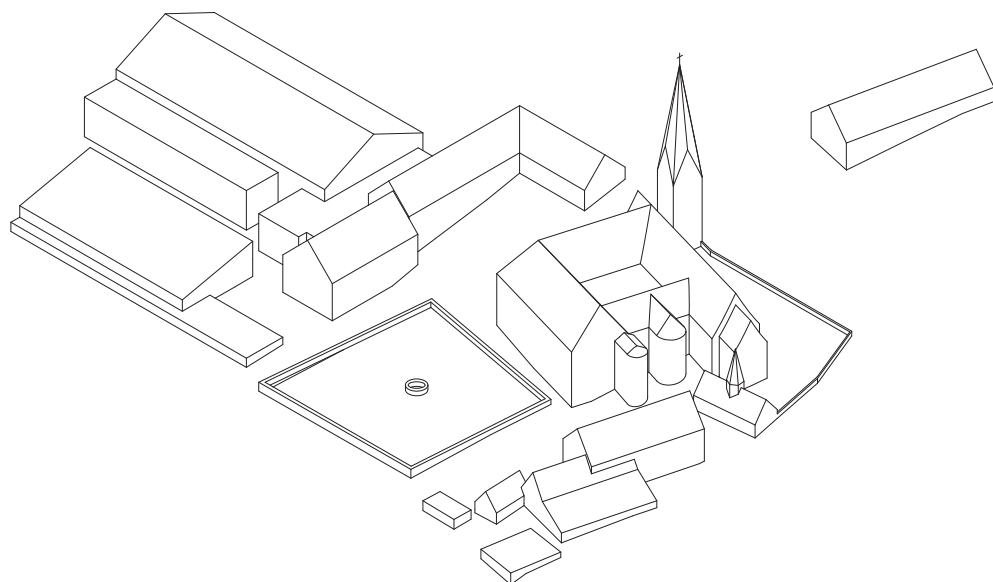
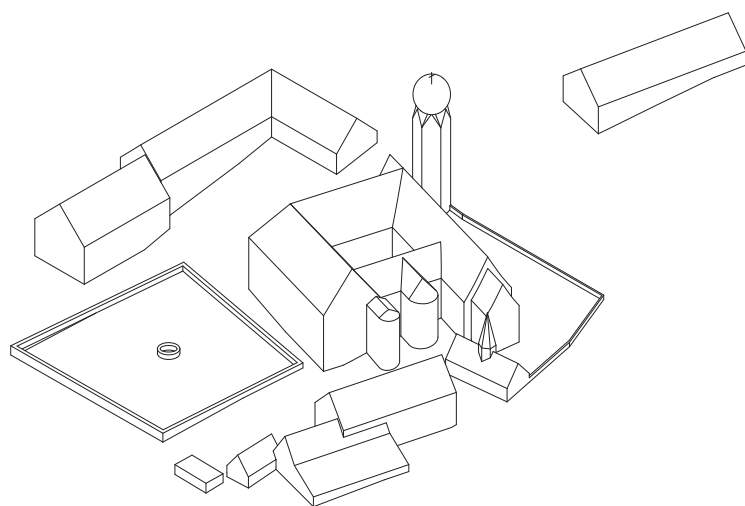
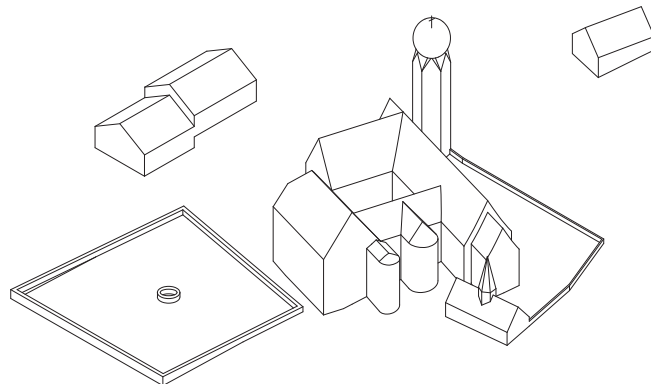
Since its latest adhesion to the Einsiedeln abbey in 1958⁵, renovations of the site and its buildings have occurred in line with Benedictine spirit. The engagement of a motivated young monk in exile by the name of Nathanael Wirth during the years after the Second World War eventually led to the renovation and construction of buildings on the site with the help of brothers and students from Einsiedeln. The scope of his influence reached from painters such as Ferdinand Gehr to architects like Martin Rauch, who constructed the cemetery walls of the provostship by the technique of rammed earth⁶ (figure 10). Since 2009, Kolumban Reichlin has been responsible to follow Wirth's spirit and to extend the hospitality of the place. The way Reichlin understands construction and its necessity speak of a tradition anchored within the order's core:

Building phases (opposite page)

1640: *A small monastic community settles around the provostship.*

1869: *After the construction of multiple economic buildings, an accommodation for female workers is established.*

2017: *Renovation of riding hall (1997) and guest wing (2015) by Hermann Kaufmann.*



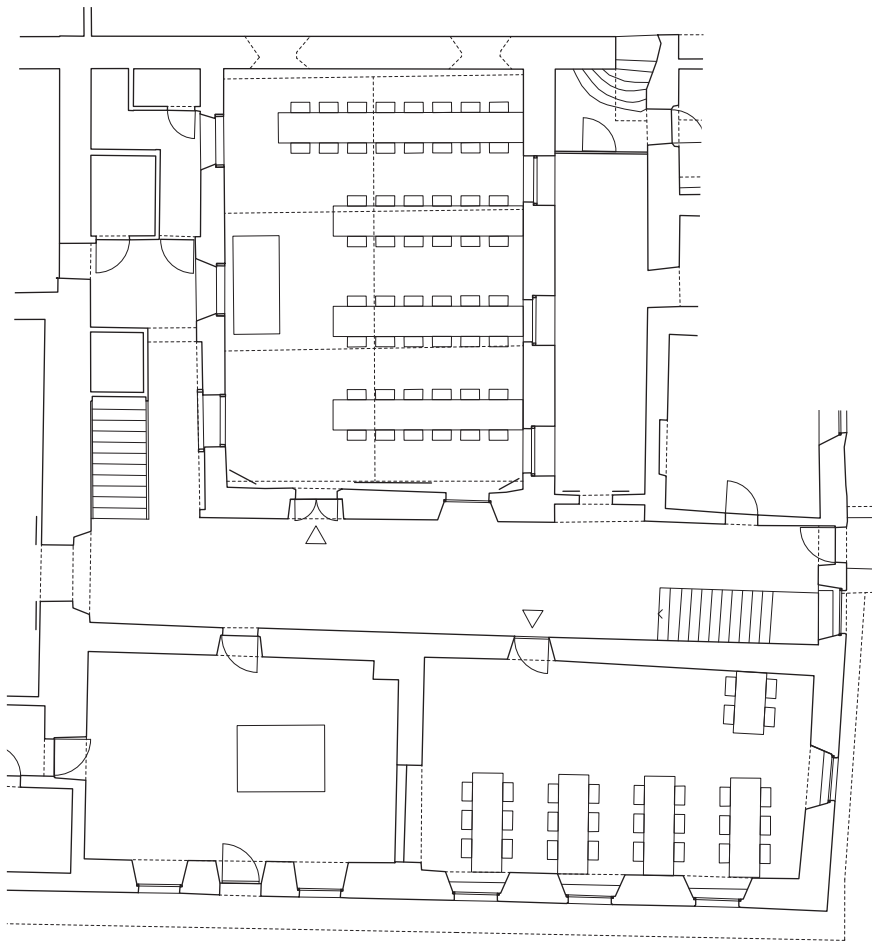
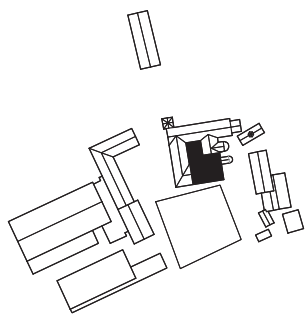
[...] I see the act of building as an act of trust. [...] Someone led by fear does not build, as tomorrow everything might be destroyed — by economical destabilisation, by disinterest, by a shortage of work-force, by unrest or even destruction. To build means to trust in the fact that development continues, even if steps backwards seem to be taken on regional, national or global political levels.⁷



Fig. 10: Inscription on the wall of rammed-earth of the cemetery

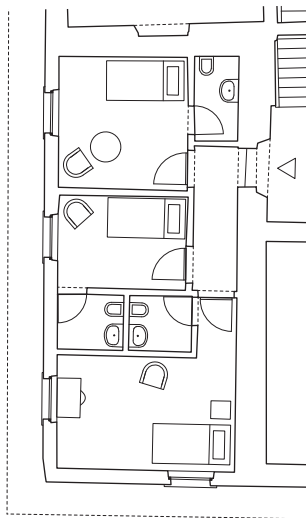
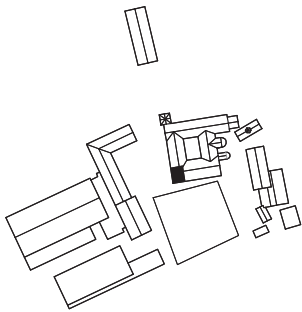
Notes

- 1 Hauptgebäude - Propstei St. Gerold', accessed 21 December 2018, <https://www.propstei-stgerold.at/die-propstei/klosteranlage/hauptgebäude.html>.
- 2 Salve : Zeitschrift der benediktinischen Gemeinschaften Einsiedeln und Fabr. Vol. 4/2018.. p. 6-7
- 3 'Großwalsertal', Wikipedia, 18 February 2018, Salve.p. 7-8
- 4 https://www.propstei-stgerold.at/fileadmin/filemanager/Dokumente/Wechselvolle_Propstei_detail_webversion_korr_210414.pdf
- 5 'Seine Berufung - Propstei St. Gerold', accessed 21 December 2018, <https://www.propstei-stgerold.at/die-propstei/legende-und-geschichte/pater-nathanael-wirth/seine-berufung.html>.
- 6 Salve.p. 9



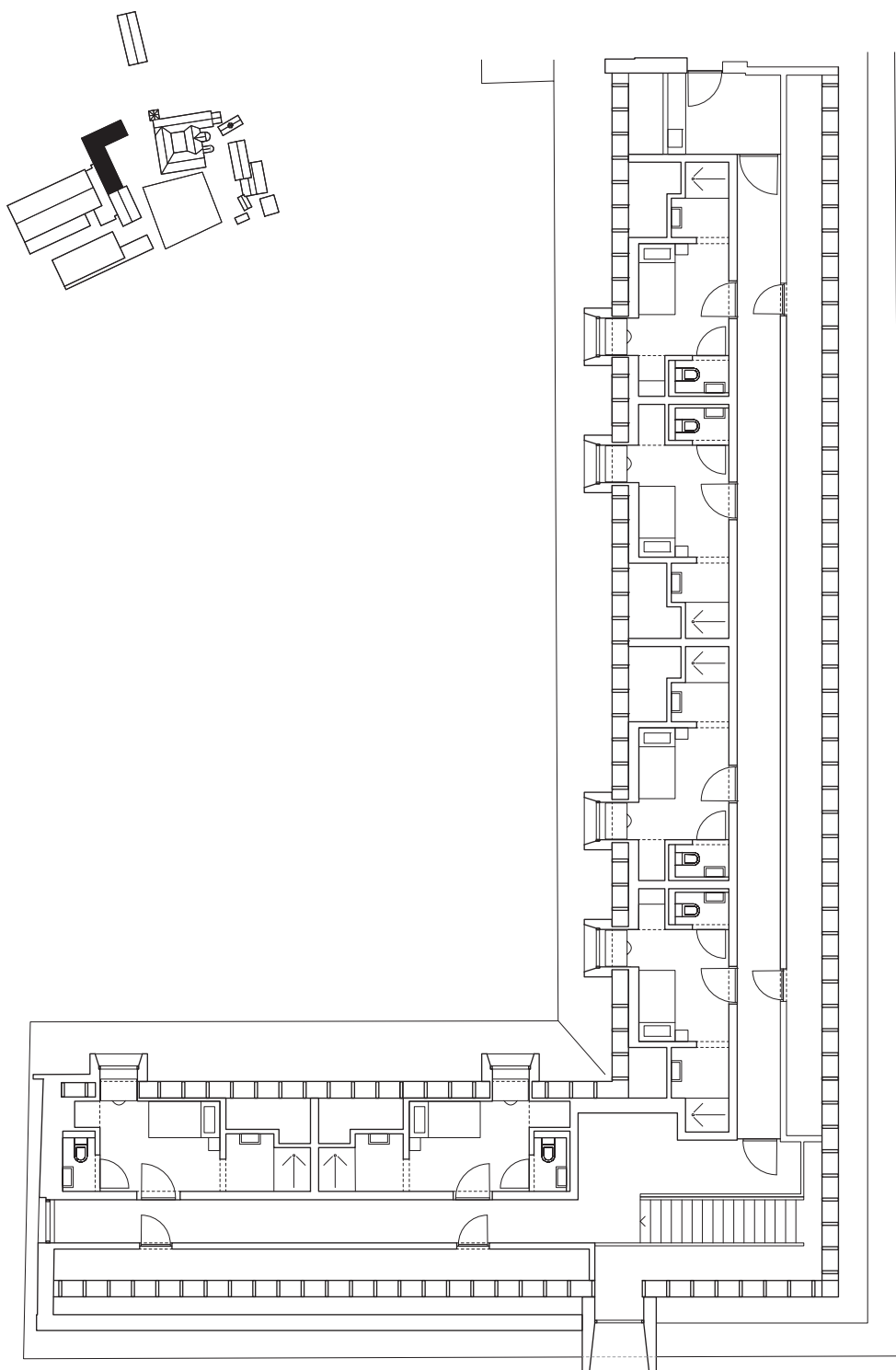
Restaurant
1:200





Hotel rooms
1:200





Hostel wing
1:200

0 2.5 5 10m

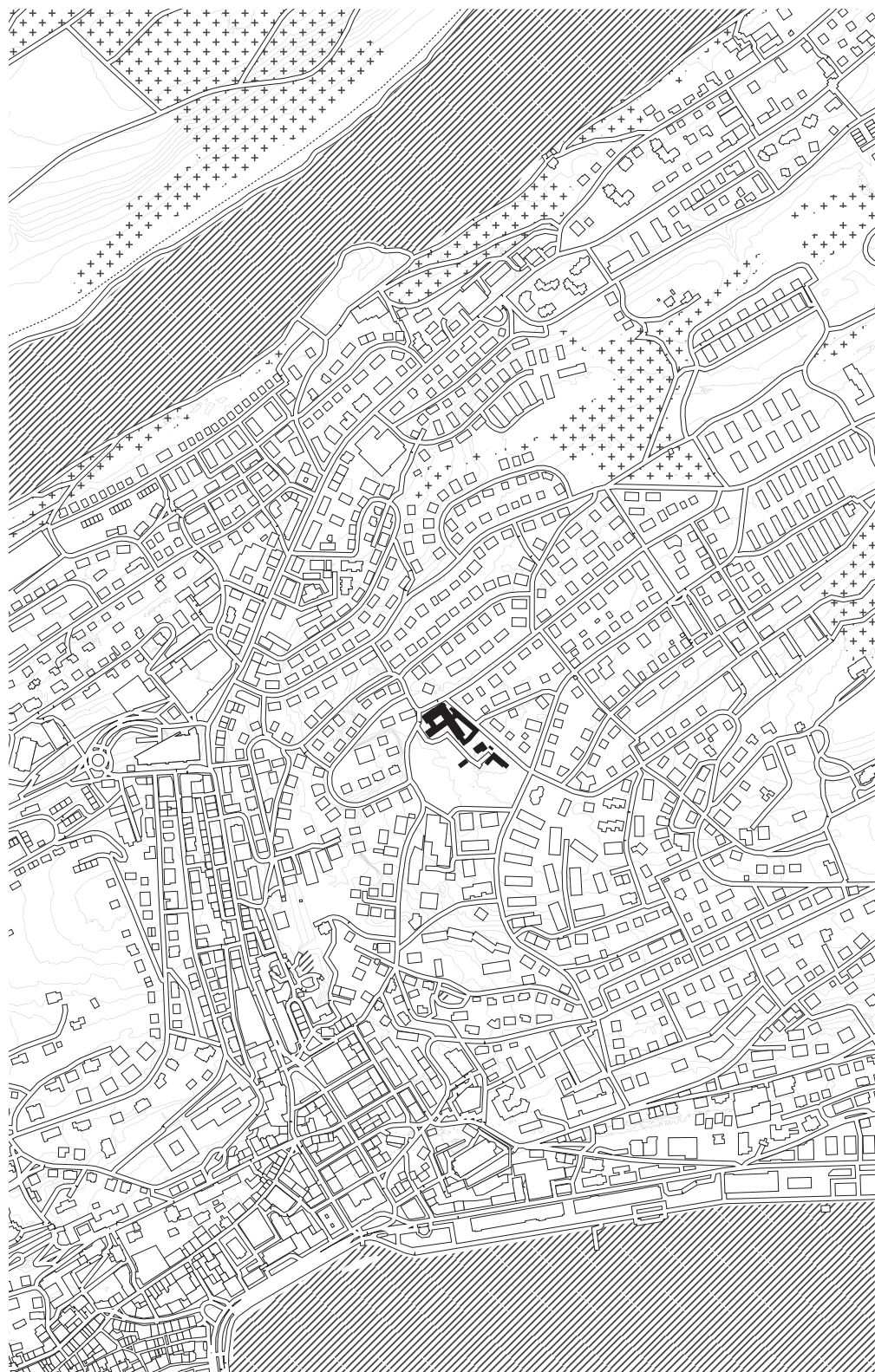




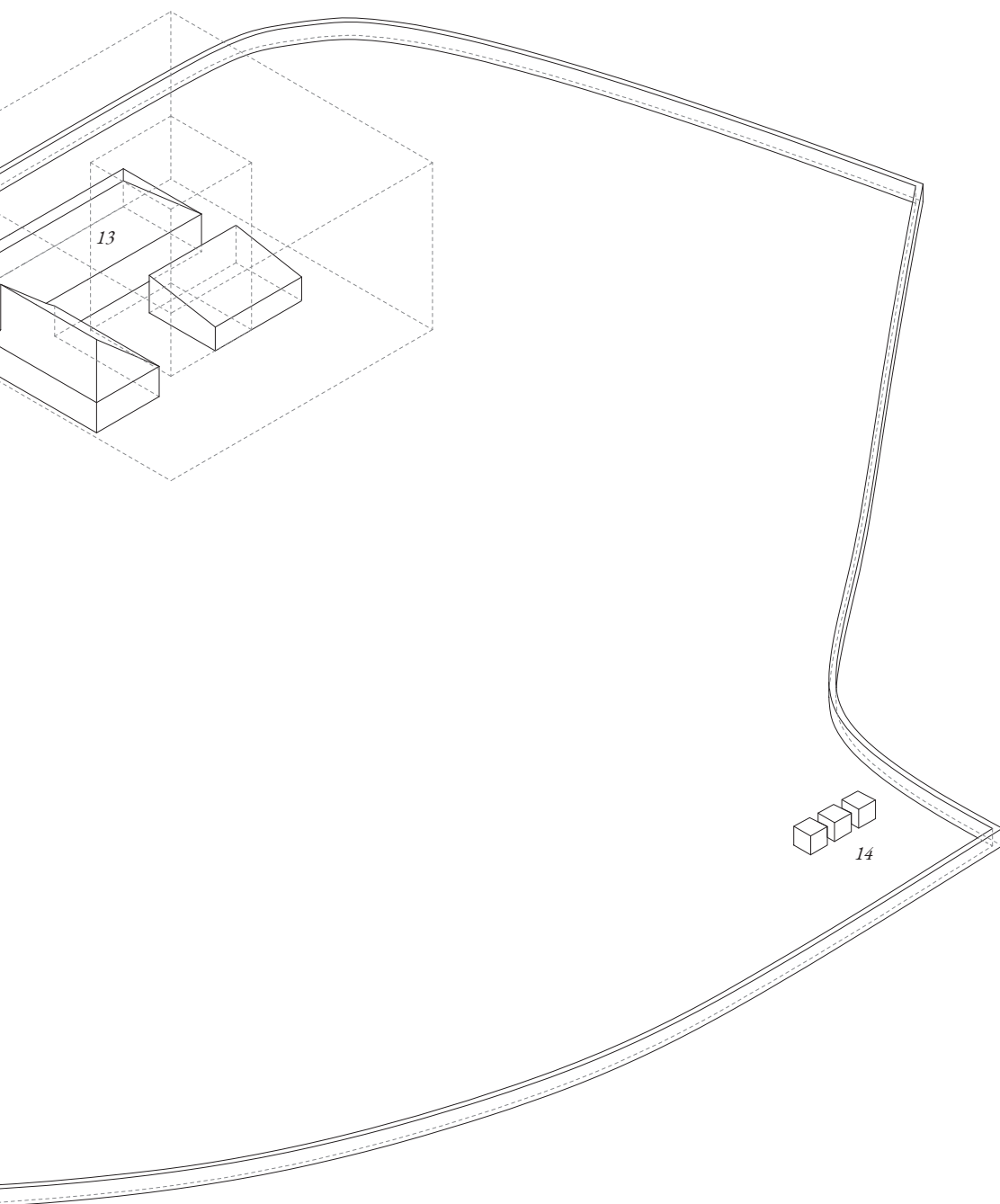


Wesemlin monastery

Place.....Lucerne
Country..... Switzerland
Altitude..... 870 m a.s.l.
Motherhouse.....Rome, Italy
Saint..... Francis of Assisi
Order OFM Cap
Service since1584 CE
Daily services.....9 weekdays, 8 on Sundays
Size of community14 members
Constellation1 guardian, 13 brothers
Current use..... mixed
.....Seminary, Meditation center, Medical institution



1:10'000



1. Oratory 2. Cloister 3. Refectory 4. Guardian's office 5. Garden
 6. Church 7. Library 8. 9. Studios 10. Cells 11. Medical institution
 12. Emergency overnight accommodation 13. Medical institution (projected) 14. Bee hives

Urban integration

The monastery, which is situated on the hill of Wesemlin of Lucerne, houses the provincial administration of the Capuchin congregation of Switzerland as well as a monastic community since 1584. The Capuchin order is a mendicant order, which branched off from the Franciscans, the '*discalced*'. Preach is directed towards the poor, to which the Capuchins aim to assimilate.¹ Monastic dwellings and the very foundations of the buildings are, as opposed to Benedictine monasteries, not consecrated places. This sets a framework in which Capuchin friars, from the beginning on, departed as '*worldly pilgrims*'², without a lasting home.

Much has changed during the almost 450 years of existence of the order on the elevated extent of Lucerne.

A most significant difference is the current context the monastery is found in: Originally, it was situated in a solitary place next to the town. In the beginning of the last century, the town has grown and come to englobe the domain of the monastery.

Deriving ideals

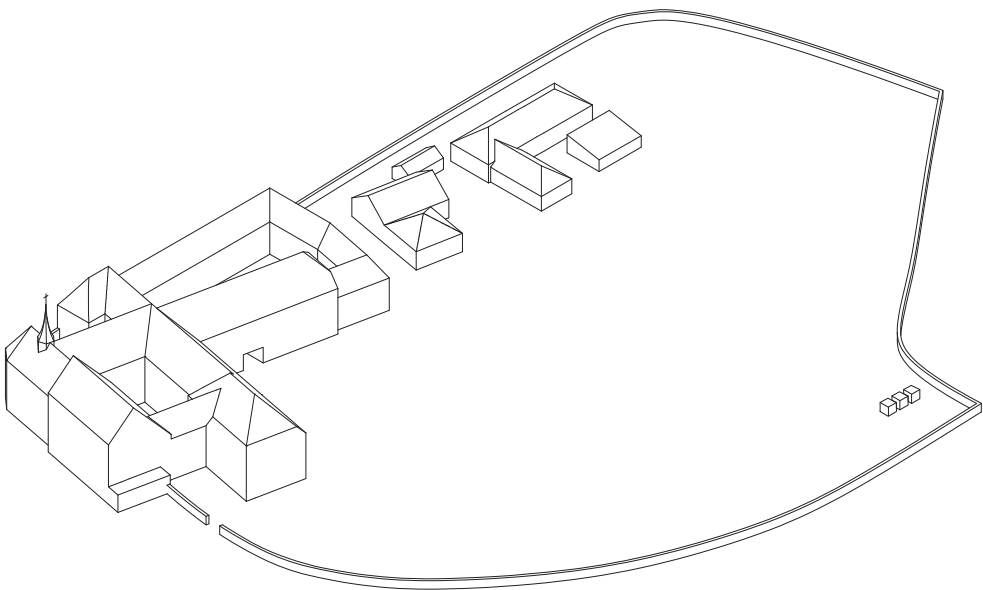
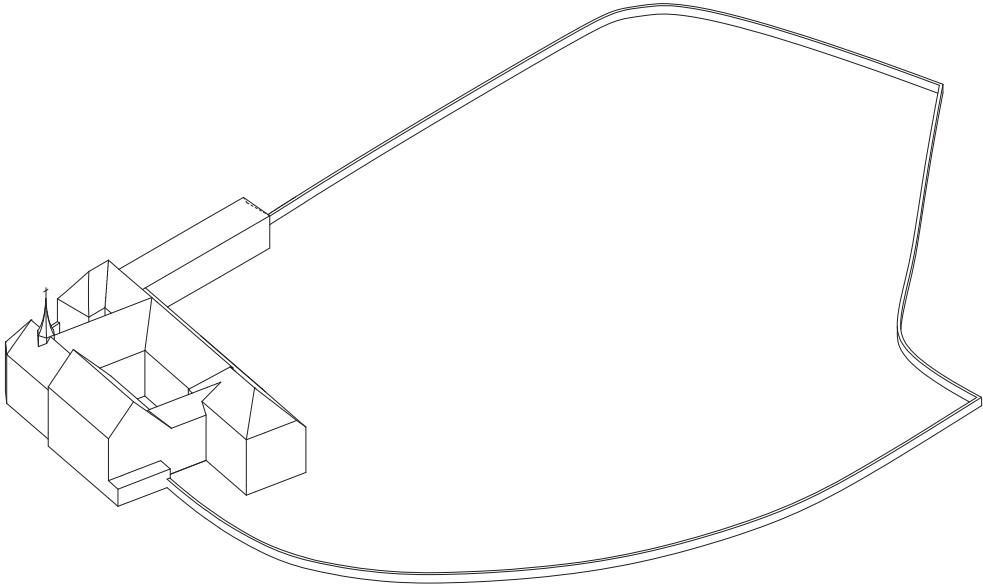
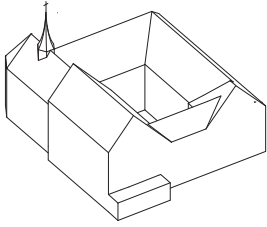
The character of Capuchin architecture is discrete and allows no '*superbia*', pomposity.³ Similar to Cistercian precepts, the construction of vast and voluminous bell towers is therefore prohibited. This has led to a situation where the monastery itself does not differ strongly from the other buildings in the surrounding neighbourhood in terms of height and size. What distinguishes the order from other monastic orders is its approach how to adapt to maintain itself, a fact that lead to the contemporary situation.

Building phases (opposite page)

1584: *Church of monastery constructed.*

1730: *Extension towards east and south and containing library and school finished.*

2015: *Competition for additional housing won by Marques. In 2013, alteration and debut of renting selected areas.*



Type of guests

The Capuchins of Wesemlin are pioneering in reuse in Switzerland with 'Project-W'. The strategy for the future of the monastery and the monastic community separates the building into three parts: Firstly the spiritual centre offering prayer, liturgy, meditation and religious formation; secondly the dwelling near a monastery in studios divided for interested domestics of faith; and thirdly the contemplative garden (figure 12) which became public good.

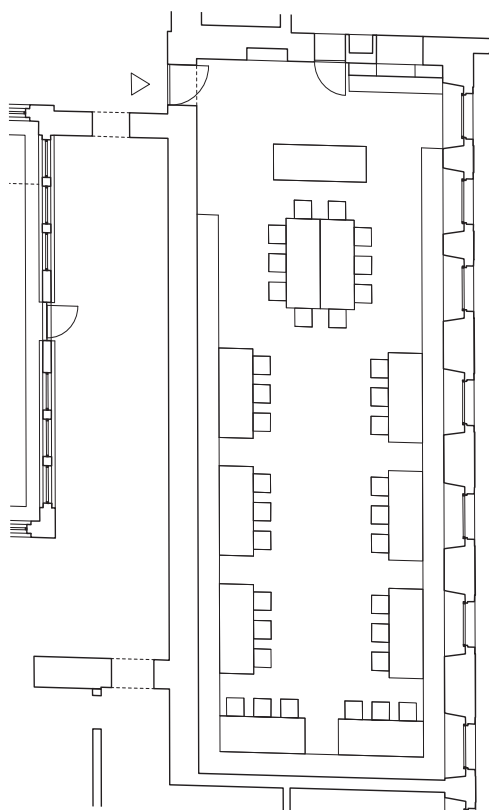
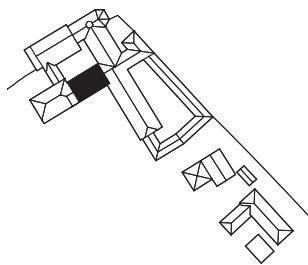
Of all examined monasteries, Wesemlin has allowed transformation of the biggest part of its original building into space dedicated for sedentary 'guests' who are not directly linked to the community. Nevertheless, the whole transformation process should not have a spiritual influence and the house, including the garden, should keep its Franciscan attitude.



Fig. 12: The shared garden as part of the community's concept

Notes

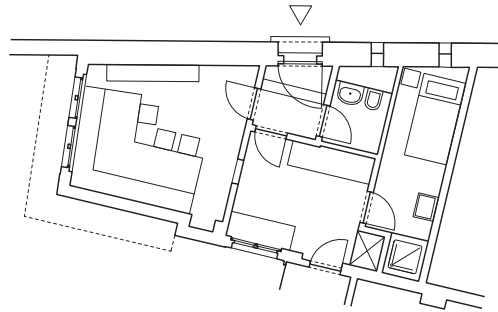
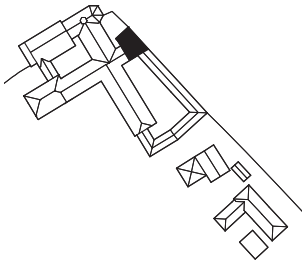
- 1 'Mendicant Orders', *Wikipedia*, 10 December 2018
- 2 Interview with *Guardian Keller*, 31.10.2018
- 3 'Order of Friars Minor Capuchin', *Wikipedia*, 12 October 2018



Refectory
1:200

0 2.5 5 10m

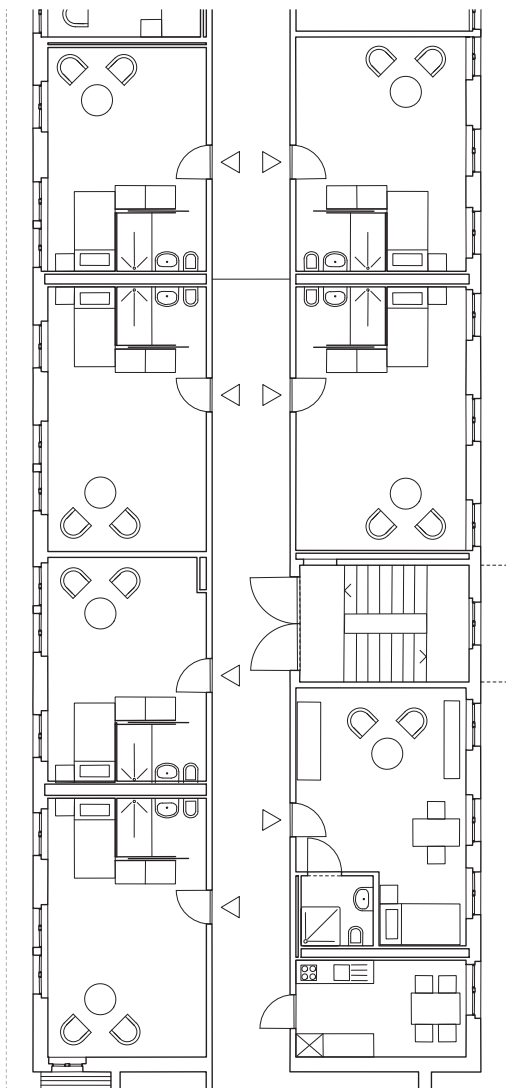
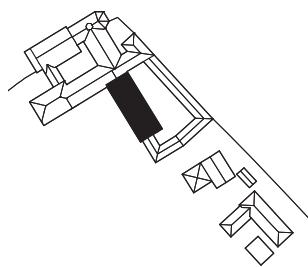




*Emergency
overnight accommodation
1:200*

0 2.5 5 10m





Studios
1:200

0 2.5 5 10m

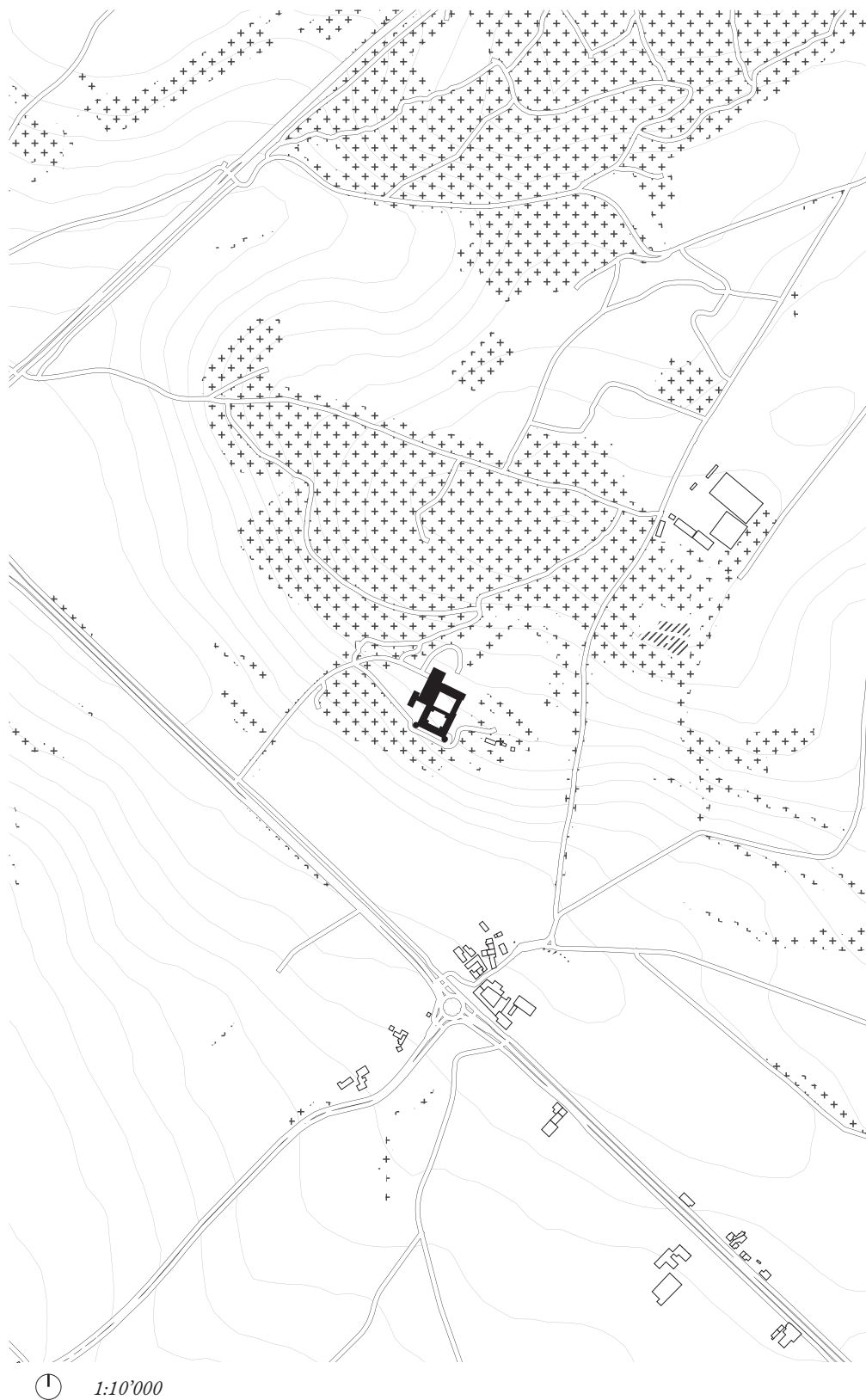




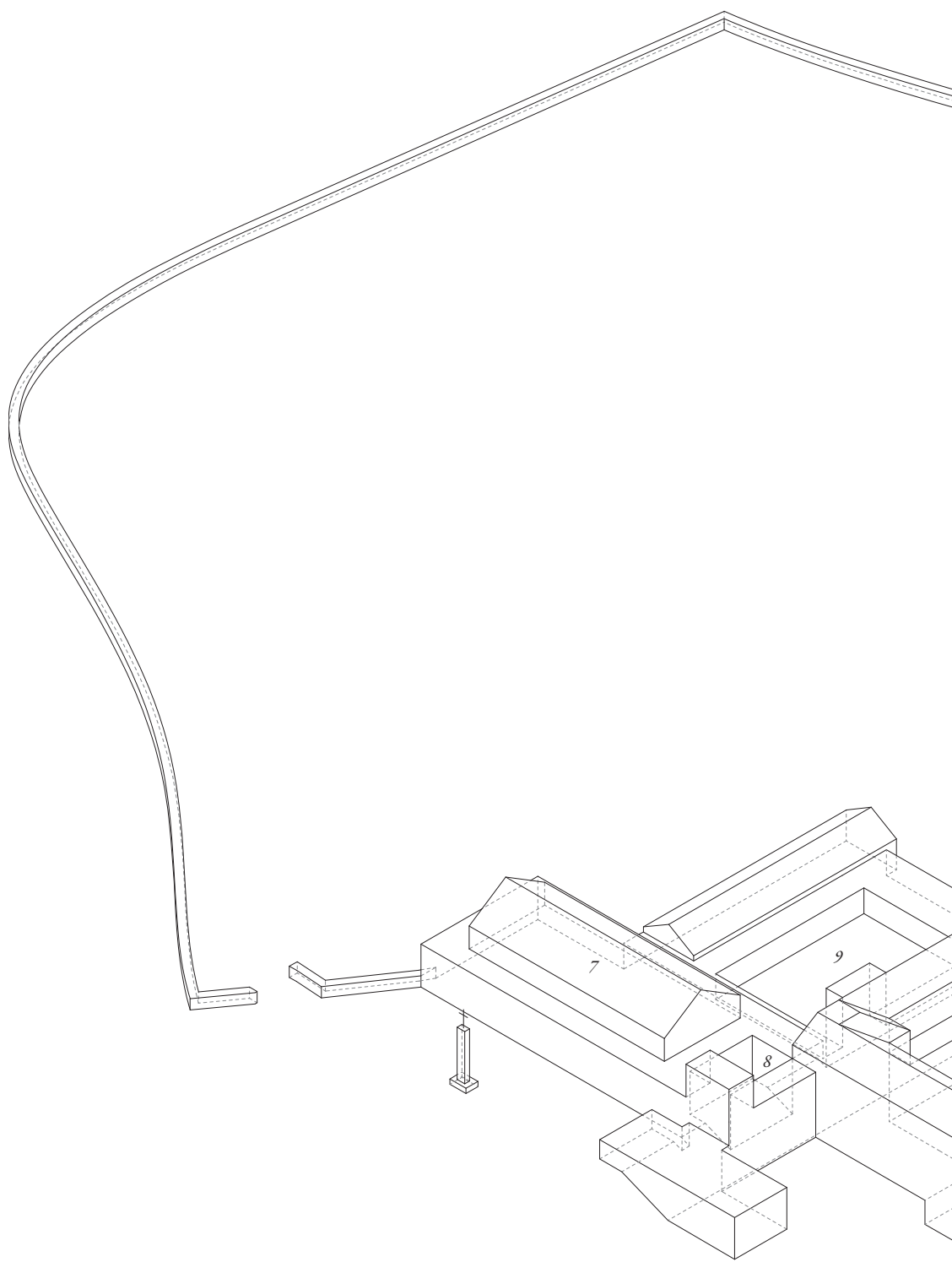


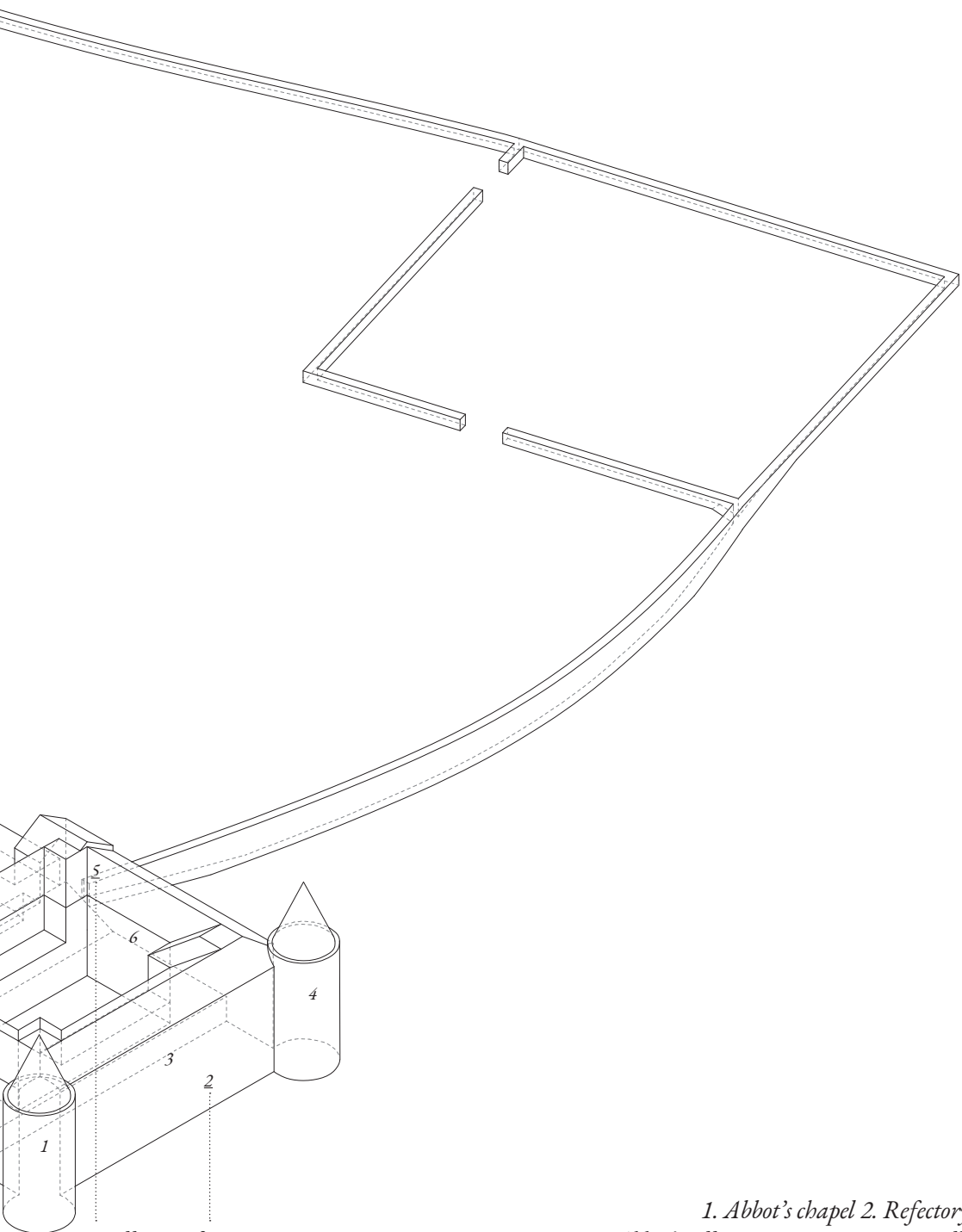
Sint-Benedictusberg monastery

Place..... Vaals
Country..... Netherlands
Altitude..... 320 m a.s.l.
Motherhouse..... Solesmes, France
Saint..... Benedict of Nursia
Order OSB
Service since 1958 CE
Daily services..... 9
Size of community 14 members
Constellation 1 abbot, 13 brothers
Current use..... Religious



1:10'000





Guest cells p. 79
Refectory p. 78

1. Abbot's chapel 2. Refectory
 3. Abbot's cell 4. Guest space 5. Guest cells
 6. Cells 7. Church 8. Atrium 9. Cloister

Context

The abbey of Sint-Benedictusberg can be found in a region that borders three countries, the Netherlands, Germany and Belgium. Its history is still young: construction started after the First World War by established church architect Dominikus Böhm but soon came to a halt.¹ Still, the monastery was populated during the preceding time. Later, when German monks were called for military service during the Second World War, the abbey was not far from being abandoned. Negotiations with the Benedictine congregation of Solesmes began after the war and resulted in an annexation and the start of the contemporary community. In 1951, the community of Oosterhout was transferred to the site near the town of Aachen. It included twelve monks, one of them the monk-architect Dom Hans van der Laan. His theory of architectural and philosophical nature would later be known as '*counter-modern*' but widely appreciated as intrinsically rational.

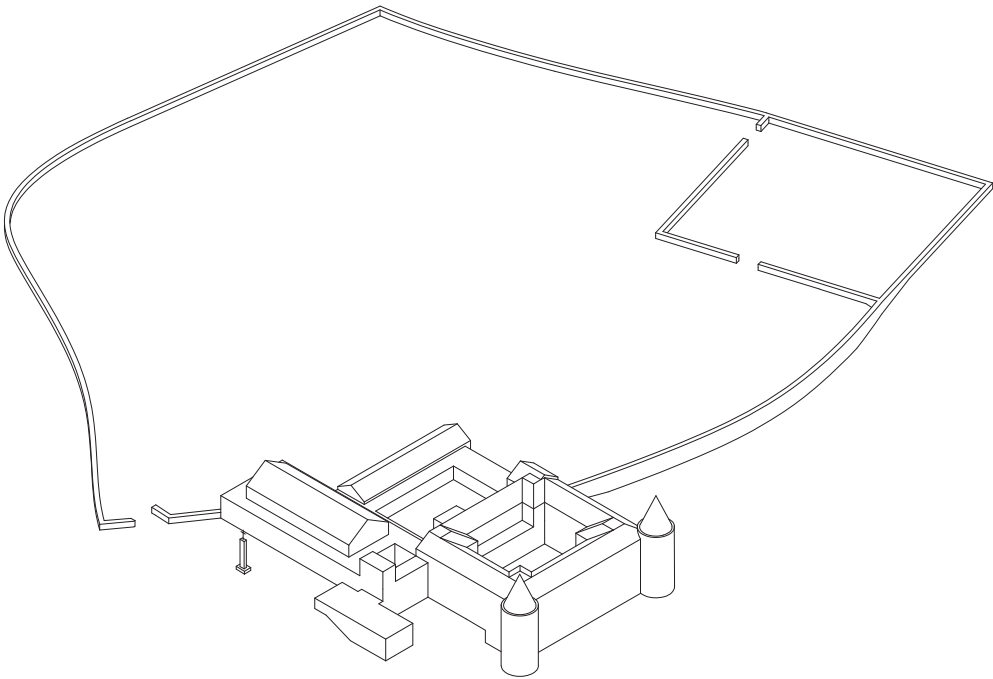
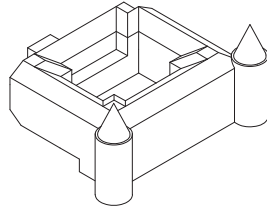
The young van der Laan studied architecture at Delft university, followed courses of Professor Granpré Molière, an architect possessing a background in arts and crafts. In the middle of his studies, van der Laan exmatriculated from university. He would later describe this a necessity which helped him to '*distance himself from the problem [of architecture], he created a favourable condition for looking at it in a new light.*'²

This decision eventually laid the foundation of becoming a monk in 1927. His later teaching, opposed to revolutionary modernistic, shows traits of development until the very end of his career. Deriving concepts from a clear understanding of the binomial nature and art the Benedictine monk set a poetic insight in his creative thoughts.

Building phases (opposite page)

1921: *Dominikus Böhm and Martin Weber draft on free territory for the resettlement of the community. Two years later, the construction is stopped due to inflation.*

1968: *Church and atrium added by Dom Hans van der Laan.*



The illustration in figure 14 tries to show how religion influenced his design. Nature itself (the large circle) is divine creation. From it, art can be derived by human intervention and is consequently vested with human intelligence. The demarcation line between nature and art, or the ability to draw it clearly, is what van der Laan describes as the only way how religiously inspired thoughts guided his work. While living in seclusion, he established a measuring system with a precise set of proportions. He applied it to the entity of his built and drawn work, extending it over the years. It can be seen as a playful tool to class and compare neighbouring lines, surfaces and solids and to compare them with each other. The measuring system is based on the Plastic number, a series of ratio deriving from exact measurement and personal choice. The Plastic number has been described by architect Gerrit Rietveld as following:

Our perception is based on distinction. [...] In my opinion, the knowledge of the laws of discernment is pre-eminently useful to intuitively correct certain proportions, until the highest clearness is achieved. More systems seem possible to approach this, but I don't know any that is so complete and scientifically described.³

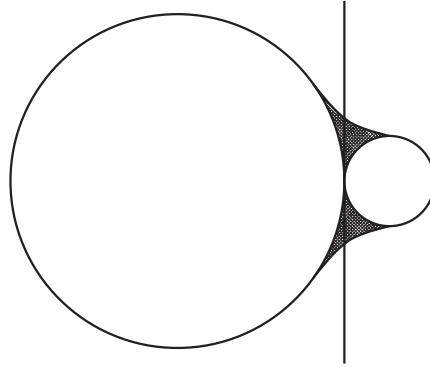
Scope of work

Van der Laans' work is a portfolio of religious architecture and design.

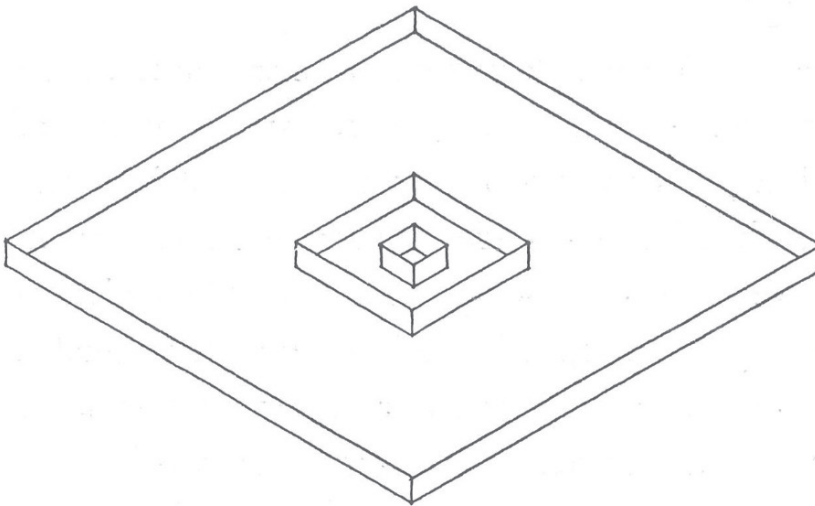
His buildings have been described as '*machines à méditer*'.⁴

This reflects the way his principles are applied, for example in seeing architecture as primitive but fundamental activity of human nature. The proportional system mentioned has a specific application for the layout of a monastery. Three related, concentric spaces act as the essential elements (figure 15): the cell, the court and the domain. The cell is an intimate space and the individual workspace; the court is a walking space described by proximity and neighbourhood; and lastly, the domain is registered as the surrounding environment by the visual field.

This classification may seem purely observational but since it is of theoretical nature, there is a dilemma of how it correlates with actual built matter. This is an issue van der Laan was well aware of. Still, his line of thought remains abstract on account of many issues, for example when he relates orientation and experience-space with each other.⁵ Horizontality expresses a surrender to natural forces whereas verticality stands for self-assertion and personal victory over the forces of gravity. The links he creates between the human condition and architecture are philosophical. For van der Laan, the body is at the base of differentiation of the three perpendicular spatial directions.



*Fig. 14: Illustration of spiritual conception:
The grand circle standing for nature, the line representing the process of
designing and the small circle representative for the arts*



*Fig. 15: Cell, court, domain. Three correlating spaces,
Dom Hans van der Laan*

The scope of Van der Laan's work in Vaals surrounded the entire framework of the Benedictine monastery, ranging from the architectural design of the church and the churchyard, landscape design for the garden with its gentle slopes, interior design for furniture like bed or desk to liturgical parts of tunic, cowl, hood and the coffin, the tombstone and the letters of the inscription on it (figures 16 & 17). As the whole '*little world*' he created, he was honoured during the graveside eulogy following his death and put in relation to God who '*looked down at the end of a day of creation*.'⁶

Architectural pilgrims

Today a great number of people interested in the built legacy of the monk-architect go on '*pilgrimage*' and spend time in the monastery. Of his many teachings, the one about the process of conception is the most appealing to me:

*When we make something, we should not initially consider the object we wish to make, nor the possibilities of the object we are to make, but the 'making' itself, namely to consider what happens when we construct something.*⁷

Notes

- 1 '*St. Benedictusberg Abbey*'. *Wikipedia*, 30 November 2018.
- 2 *Van der Laan, Het menselijk verblijf*, p.41
- 3 G. Th. Rietveld, *Letter to Dom Hans van der Laan*, 27 April 1959, *Copy Archives Sint-Andriesabdij Brugge*
- 4 *Padovan*. p. 232
- 5 *Idem* p.41-43
- 6 *Graveside eulogy by P. Roose, Preek uitvaart P. Hans van der Laan, Vaals 22 Aug. 1991.*
- 7 *Lecture of Van der Laan in 1939. Remery*, p. 237.

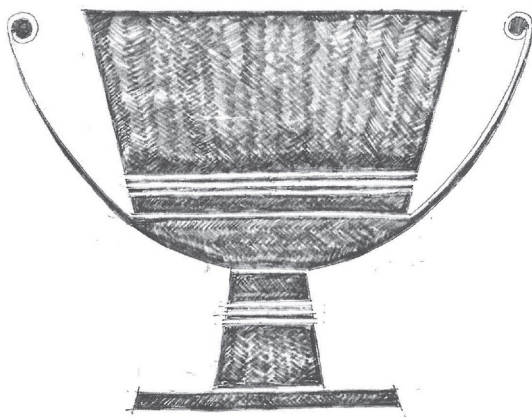


Fig. 16: Silver chalice for Vaals, 1968

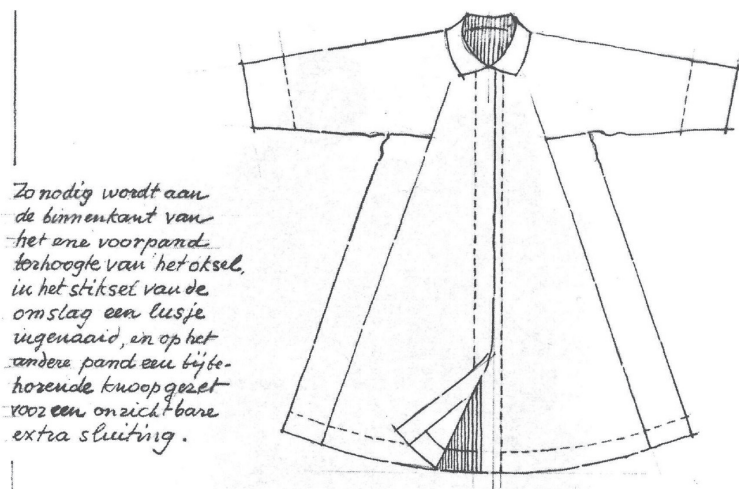
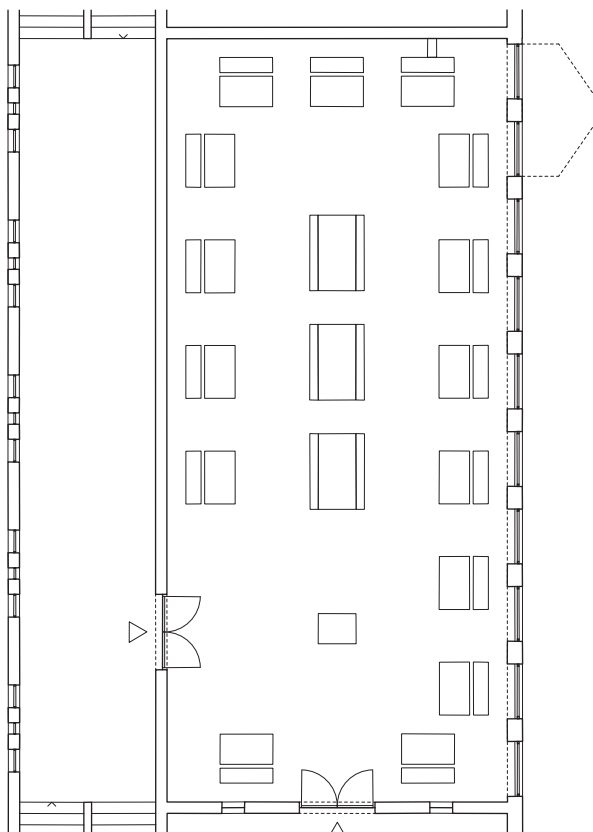
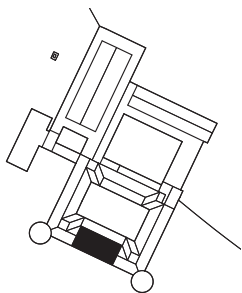
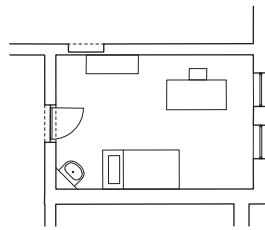
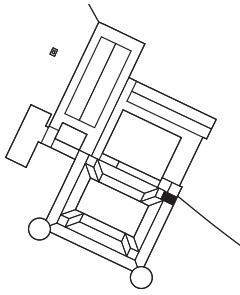


Fig. 17: Cassock for priests, 1966



Refectory
1:200



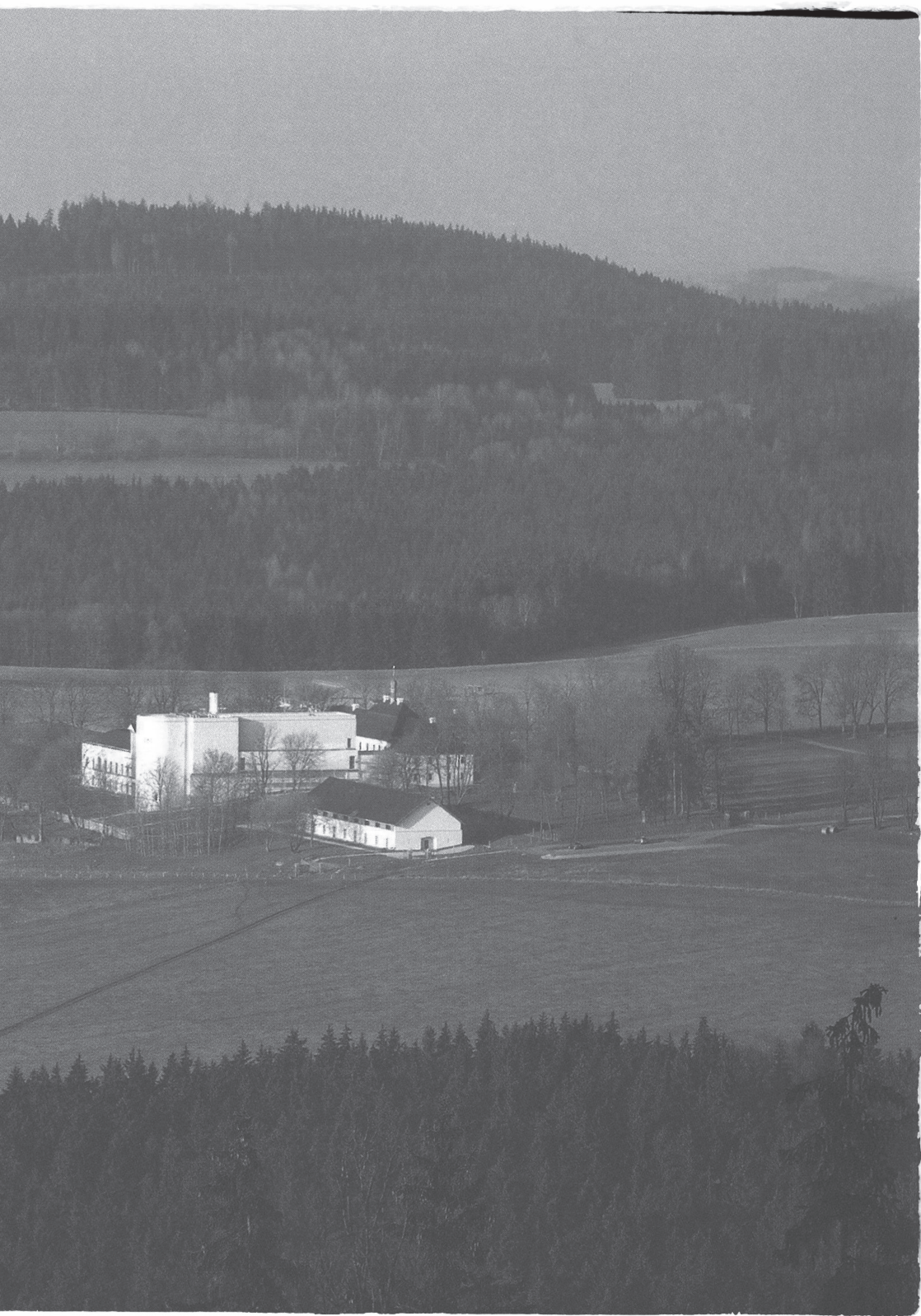


Guest cell
1:200

0 2.5 5 10m

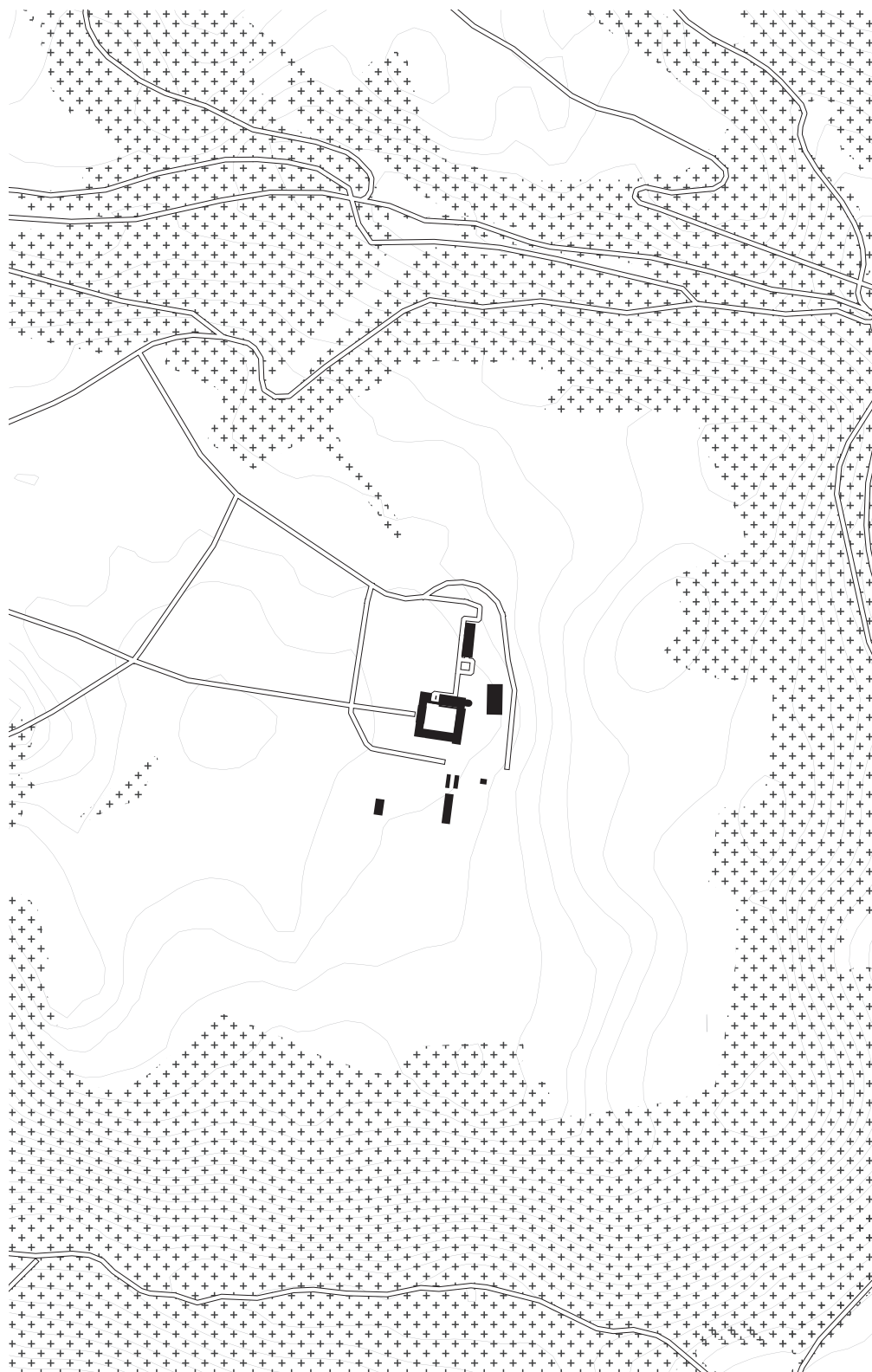


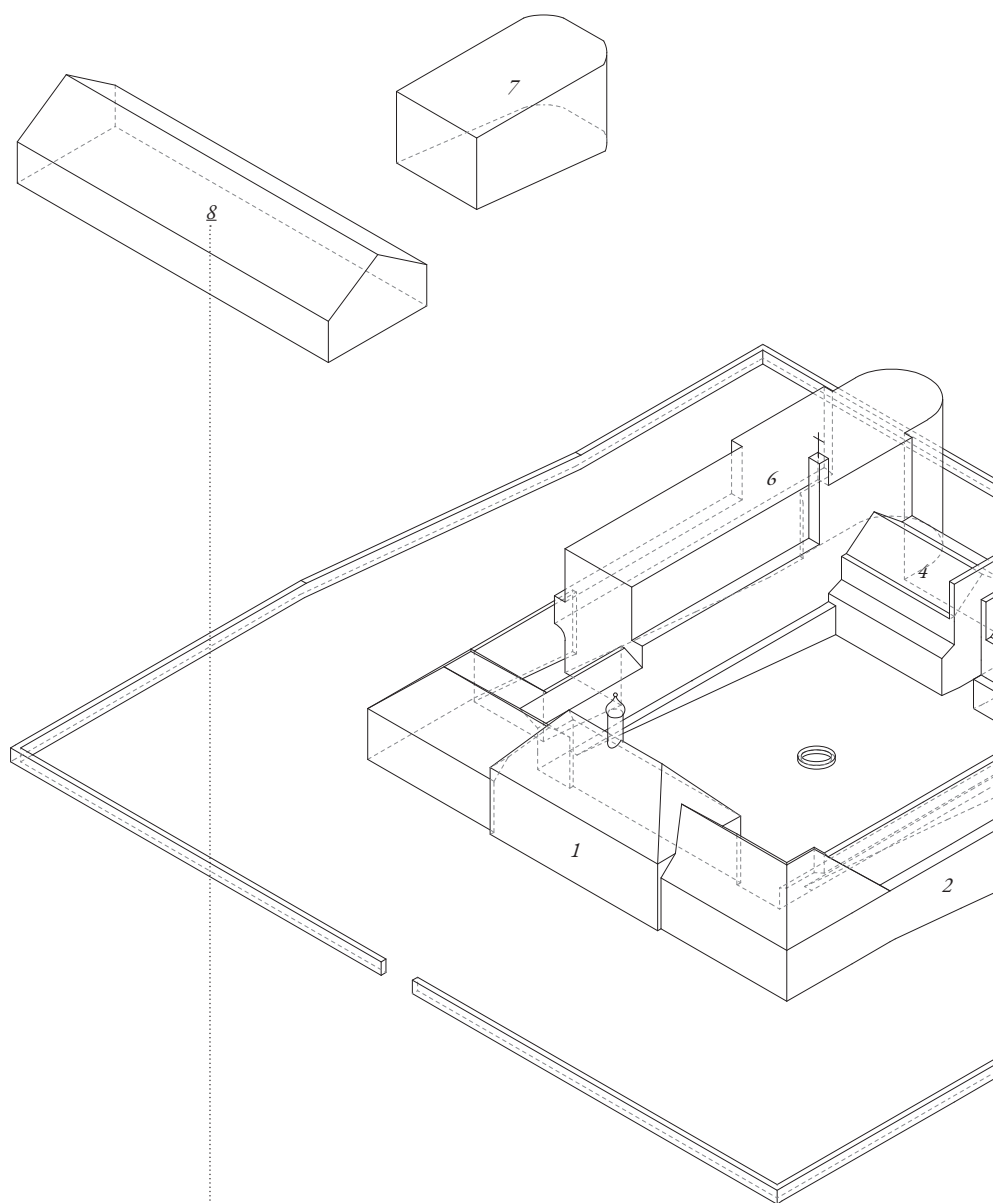




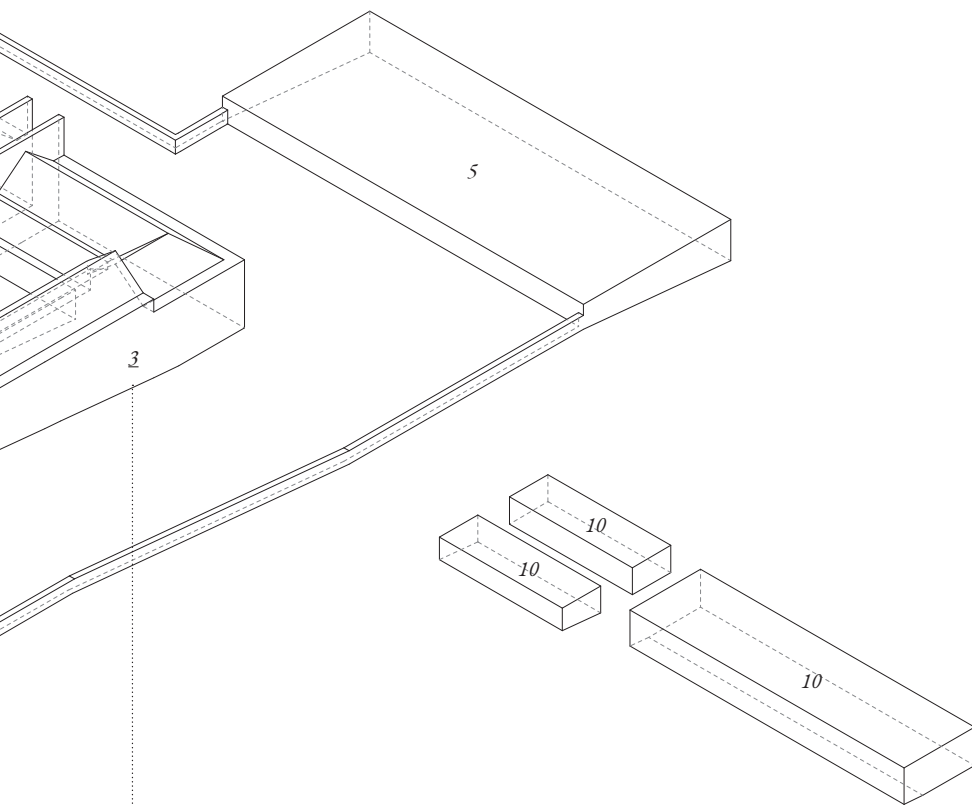
Nový Dvůr monastery

Place	Toužim
Country.....	Czech Republic
Altitude.....	612 m a.s.l.
Motherhouse	Sept-Fons, France
Saint.....	Robert of Molesmes
Order	OCSO
Service since	2004 CE
Daily services.....	7
Size of community	30 members
Constellation	1 abbot, 29 brothers
Current use.....	religious

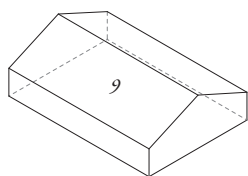




Guesthouse
p. 92



Refectory
p. 91



1. Oratory 2. Cloister
3. Refectory 4. Guest priests' rooms
5. Workshops 6. Church, 7. Guest chapel
8. Guesthouse 9. Sheep shelter 10. Garages

In search for plainness

In the Czech Republic, a country that belonged to the Eastern block until its fall not even thirty years ago, a monastery was built roughly a decade ago. It is the first built in this country for 600 years and the very first of the Trappist order, a branch-off from the Cistercians in Eastern Europe. The motherhouse of Sept-Fons in France acquired the territory and sent monks to found a new house. The spreading into this region is explained by the fact that *'this part of the country [...] is one of the most de-christianized [...] maybe even in the whole of Europe, after all. To help these people to believe, to be at all able to believe or to be able to deepen their faith, make it alive, renew it, we need the grace of our Lord, don't we ? [...] This is exactly why these Trappists are here.'*¹ The myth surrounding how the commission of the architect John Pawson came to happen gives insight into friar talk which might seem rare:

*One of us [monks] had wandered into the Calvin Klein store in New York, which had been designed by John. It was so pure, nothing distracted from the product, it was shopping taken to a religious level. Wouldn't it make a wonderful monastery, we thought, if we replaced Fashion with God?*²

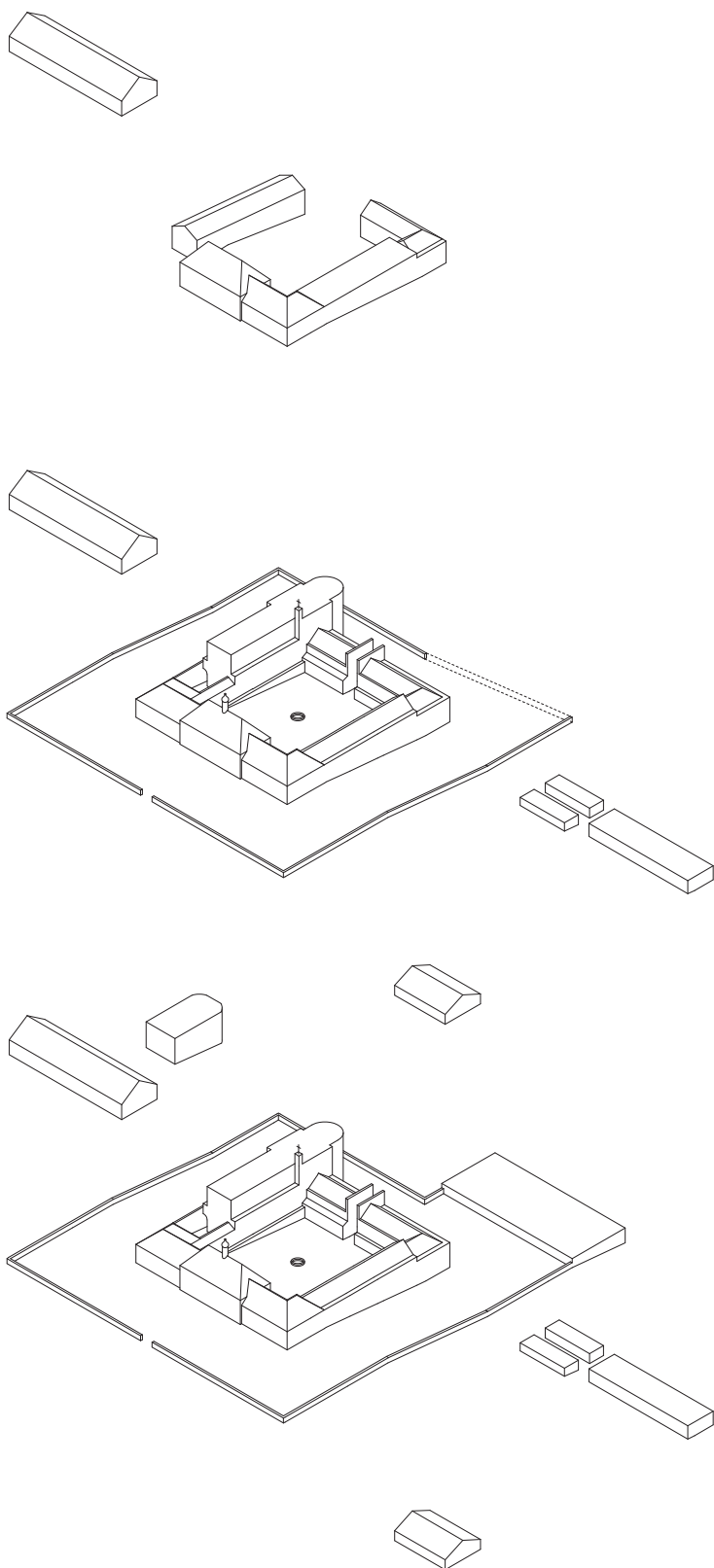
Building the monastery founded itself on a profound study of monastic architecture and became the *'project of a lifetime'* for Pawson, a project other architects can only dream of.³ In agreement of the order's *'visual identity'* (figure 19), Pawson accepted a broad set of guidelines of building traditions and continued to base his work on well-known examples of monastic architecture. The local executive architect Jan Soukup, who collaborated with Pawson, has honouring words for the simplicity and austerity the monastery is expressing. For him, monks wish for a construction that reflects beauty, as *'he who follows God considers beauty the work of the Lord.'* Therefore, monks would want to move and live within it.⁴

Building phases (opposite page)

1999: *Cistercian order of Sept-Fons acquires territory with Baroque manor house and agricultural buildings.*

2004: *Principal part of monastery is finished and gets consecrated.*

2018: *Guest chapel is under construction and interior rearrangements are planned. Workshops of St Joseph terminated in 2007.*



Cistercian reforms

The Cistercian order emerged in the 11th century as a foil to the Benedictines of Cluny. Cistercian monks wear white clothing instead of black as the Benedictines. As founding father, Robert of Molesme set out to build, besides other, the Cîteaux abbey into deep forest.⁵ Better known than Molesme is Bernard of Clairvaux, who acted (as successor of Robert) as leading character in the formation of the order. He was active in writing as doctor of the church and openly rejected the Cluniac philosophy:

*I omit the endless height of the churches, their excessive length and unnecessary width, their expensive marble works and thrilling paintings. All of this attracts the eyes of the ones praying and prevents from devotion.*⁶

The order that branched-off is principally interested in a more strict application of the Rule, by having the seven daily services scheduled from as early as 3:30 in the morning until the evening's vespertime.

It is believed that the order had written specific chapters that concerned architecture and the built environment in its additions to the Rule of Benedict. These writings were not numerous and prohibit mainly certain elements from the architecture of the order. This meant monasteries were to not show '*Superbia*' nor '*Superfluitas*', pride nor abundance. This resulted in a law called '*libellus definitionum*' published in 1202⁷, which forbids sculptures and paintings in the monastery — centuries before Reformists would ban ornamentation from sacral spaces and even longer before Adolf Loos would declare the same as crime. Furthermore, stone bell towers were indexed, as well as doors to close the monks' cells. Although stone towers were thought to better suit castles than monasteries, this law was dispensed in the case of Le Thoronet on behalf of a fire risk in the region.⁸

Prime reference for Pawson, in line with Le Corbusier, is this Le Thoronet abbey in the south of France. From it, he copies the curved apse which (as only building element) stands out from the outlines of the Baroque manor house.⁹ Since the curved element is conceived divine, it '*should not be used by man*', but Pawson breaks the precepts. Furthermore, he introduces a modern element into the building whose presence is new in Cistercian architecture. With the help of a cantilevered ceiling surrounding the cloister, a glass wall allows for an uninterrupted view inside the courtyard. Water is collected along these walls and permits to reflect on the concept of the fountain at the centre of the courtyard.¹⁰



*Fig. 19: The building commanders look at the model during
a presentation of the architect*

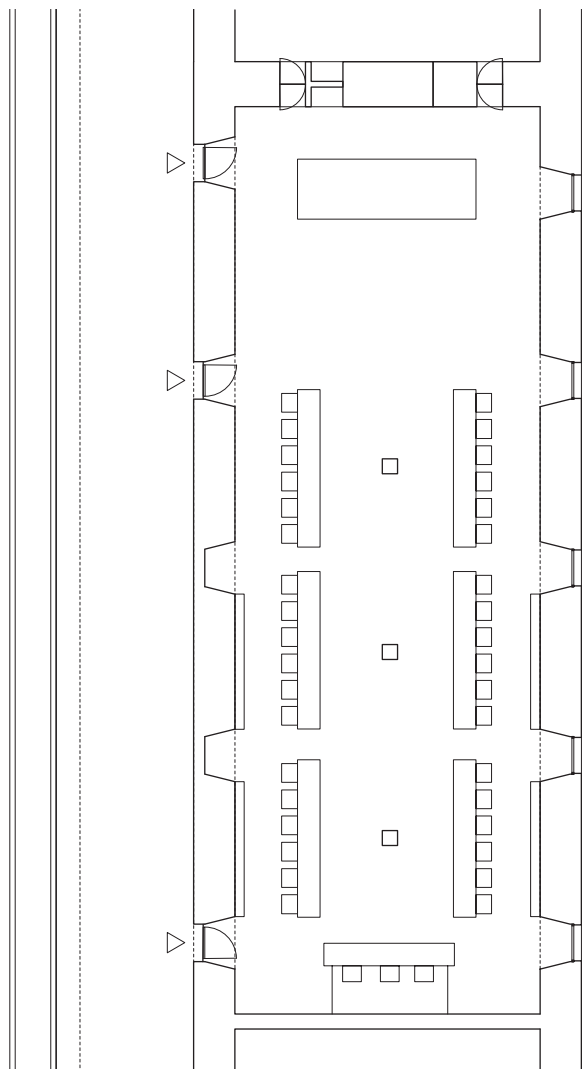
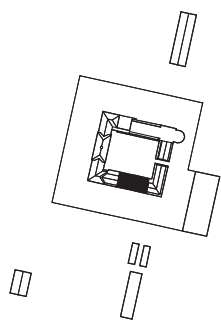
Therefore Cistercian architecture is commonly characterised less by a central regulation but much more by morphology and specific arrangements for building parts, namely the dormitory and refectory.¹¹ The dormitory has to be shared and to be up-stairs in the east wing. It should possess two set of staircases, one leading to the cloister and one directly to the church for night-time services. The layout of the dormitory would evolve only during the 13th century into alcoves and then in the 16th into proper rooms. Concerning the refectory, it should be set parallel to the church. Another important element was the fountain in the cloister, necessary for cleaning. Noted is also the location of the guest cells: Rather than being within the enclosure, they should be situated on the outer threshold of the domain.

Contemporary narratives

Relics of St Scholastica, alleged sister of Benedict of Nursia, were brought during the act of consecration. By this act, a narrative is handed down, which includes the very beginnings of monastic tradition. The case of Nový Dvůr is an exception concerning the number of members. While the number of members in churches and monasteries generally decreases, the opposite is the case for Nový Dvůr: the monastery started out with less than 10 monks, and they are currently 30. Negotiations with the office of Pawson continue to take place, as the dormitory already reaches its capacity limit. For the close future, the number of beds should be increasing to accommodate 60 members,¹² and as soon as financing would allow, a room to house the poor¹³ will follow in the phasing of the construction process.

Notes

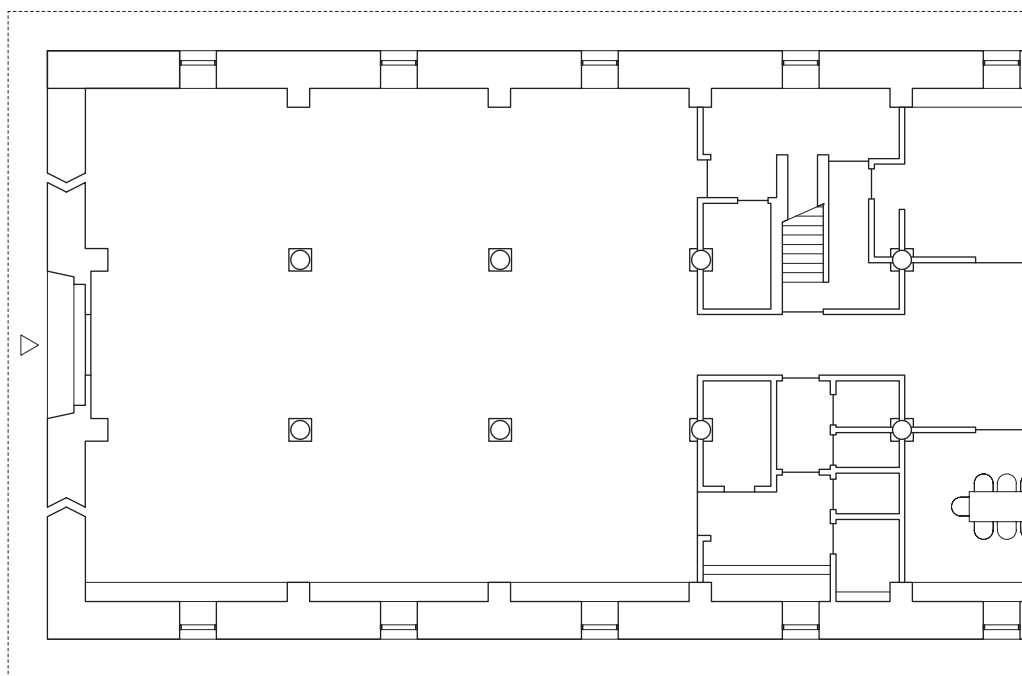
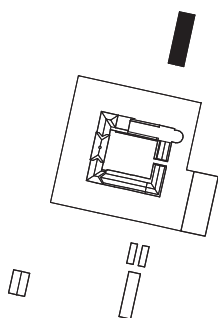
- 1 Bishop of Pilsen. *silencebugger, Space of Silence - Novy Dvur Trappists*, accessed 21 December 2018, <https://www.youtube.com/watch?v=FT8tZzmEDVo&feature=youtu.be>.
- 2 'John Pawson's Monastery of Novy Dvur | The Unknown Hipster', accessed 21 December 2018, <https://unknownhipster.com/2012/04/12/john-pawsons-monastery-of-novy-dvur/>.
- 3 Sandrine Perroud, 'Mario Botta: «J'aimerais construire un monastère»', 13 December 2018, <https://actu.epfl.ch/news/mario-botta-j-aimerais-construire-un-monastere/>.
- 4 J. Soukup, *Executive architect, silencebugger, Space of Silence - Novy Dvur Trappists*
- 5 'Robert of Molesme', *Wikipedia*, 9 October 2018
- 6 B. of Clairvaux, *Apologia ad Guillelmum Abbatum* in G. Winkler, B. von Clairvaux, *Sämtliche Werke*. 1992. P. 192-197.
- 7 M. Untermann, *Gebaute Unanimitas. Zu den Bauvorschriften der Zisterzienser*. 2001. P. 239-266.
- 8 L. Hervé, *Architecture of Truth*. 2001. P. 146.
- 9 J. Pawson, chapter 12, 13, 'Geometry' from *Leçons du Thoronet*. 2006.
- 10 J. Pawson *silencebugger, Space of Silence - Novy Dvur Trappists*.
- 11 Coomans. p. 47.
- 12 Interview Dom Samuel, 26.11.2018
- 13 *Building commission, cahier des charges*



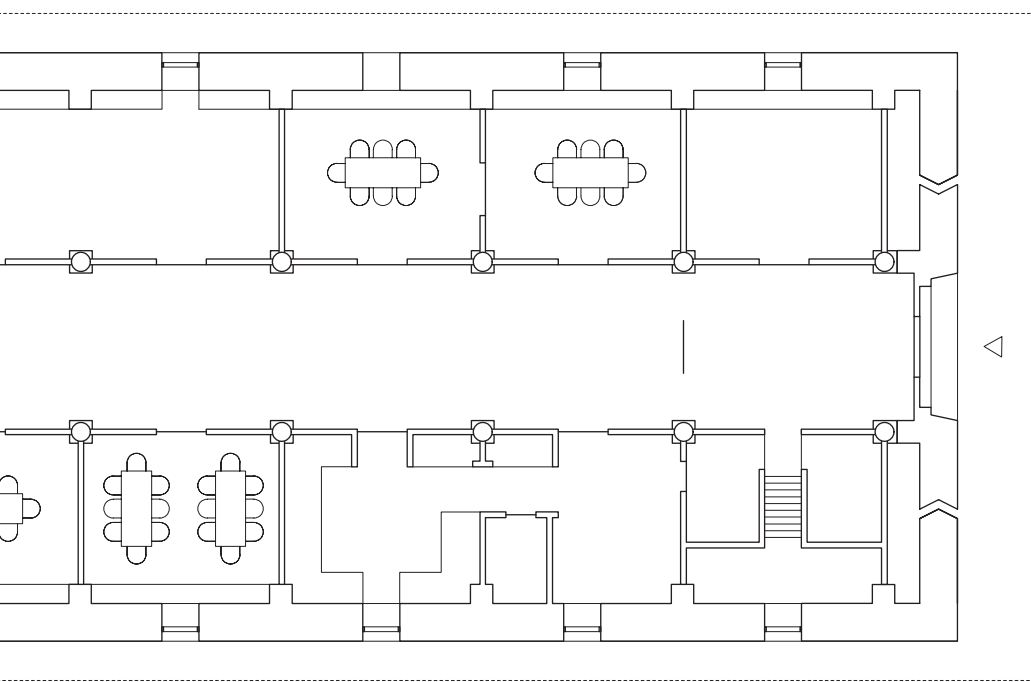
Refectory
1:200

0 2.5 5 10m



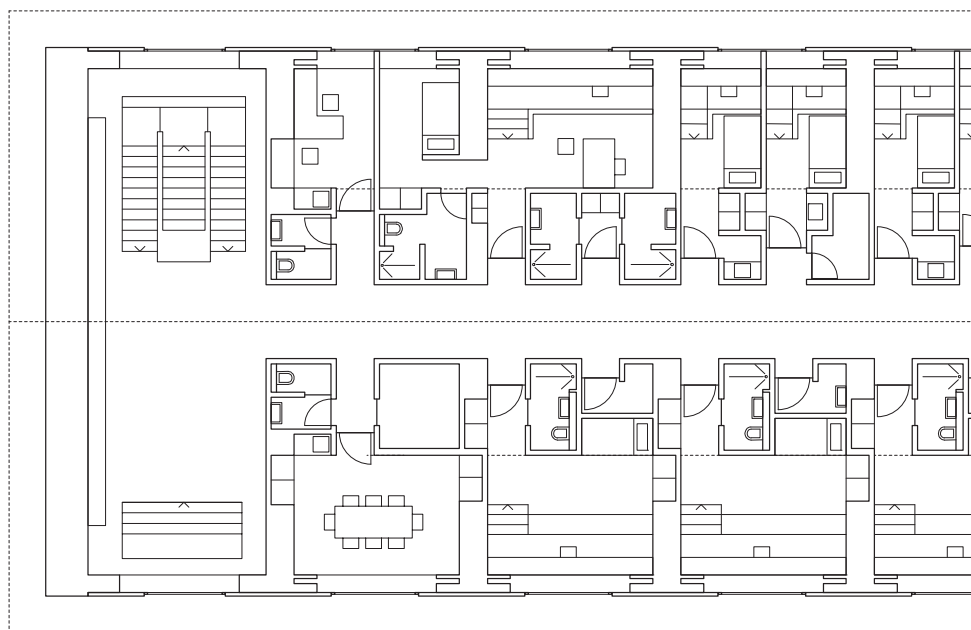
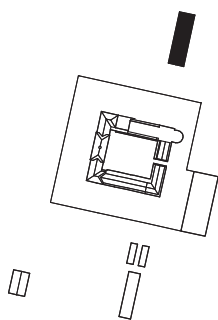


Guest house, Ground floor
1:200

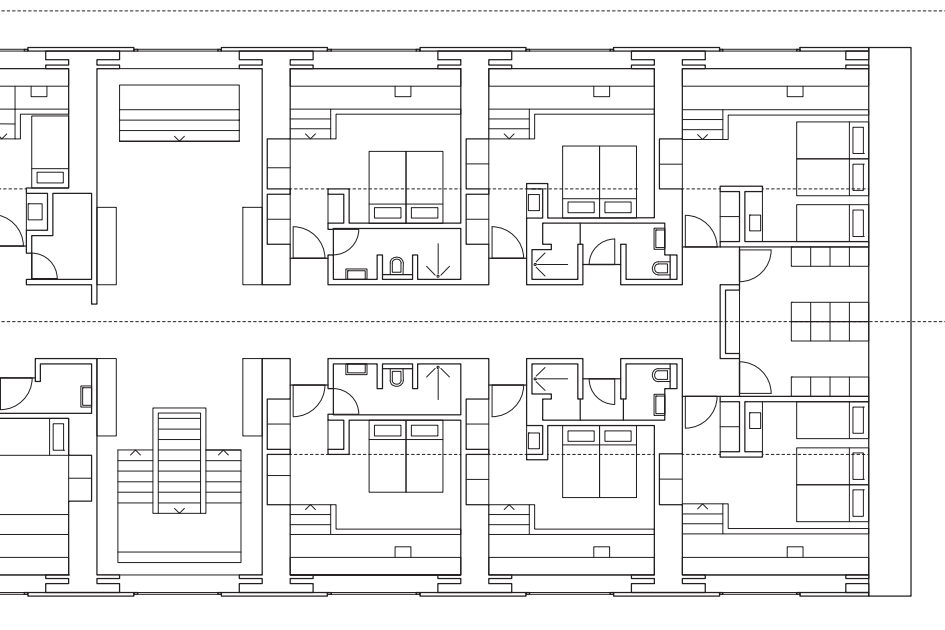


0 2.5 5 10m





Guest house, First floor
1:200



0 2.5 5 10m



Wrap up

Synthesis

What I discovered at Nový Dvůr is in direct contrast to the statement made about shrinking religious communities. As the picture I'd like to draw remains a view of Europe at large, this particular case is an exception. Therefore, the theory of secularisation still holds despite this example. The argument of the '*spiritual revolution*' seems applicable. It claims that religion has not experienced a decline, but a major shift from traditional ecclesiastic towards freely chosen and individual forms of spirituality. In the modern world, autonomy towards self-fulfilment, family and sexuality has become of prime importance, something which has been argued for since the 1960s.¹

Monastic orders do exist within this religious framework. As my work focusses on the analysis of building parts and not the social phenomenon, I paid less attention to the dark prognosis mentioned in the outset. There is a multitude of elements that occur in the Rule and that constitute the '*city within a church*', the monastery. The elements that I scrutinized are primordial for an autonomous community.

Architectural features of refectory and dormitory, required for human needs, are positioned in the eastern part. What strikes me is the symbolical arrangement by which the abbot assimilates to a divine being: His table, similar to the nave of the church that points towards Jerusalem, is placed in the most eastern extent of the room.

In all cases guest rooms are found in a part distinct from the cloister, but they generally derive from the monastic cells. The typology of the cell is what has become '*fundamental of the modern world, as it is where the single body found its proper space, [...] in which it can take care of itself.*'² Although monastic life has arguably been defined as '*counter-modern*' at its very core, guests of all kinds remain free of their individual beliefs, as long as they show interest in participating in the liturgies. But it is by the very act of assimilating to a monk's ascetic way of life how the modern lifestyle seems to become aware of what it sometimes forgets: the ability to go on retreat for a while, to slow down and to meditate.

*Dans le petit espace où il s'enferme, le moine cultive patiemment les fleurs vives de son âme.*³



Fig. 20: The monastic cell

Intention

Superficially seen, the assimilation of the architectural lifestyle to the monastic or ascetic one has already taken place. The cape worn by friars finds an equivalent in the appearance some architects like to praise: all black, everything, from dress code to personal belongings. On a conceptual level, the act of going on reclusion might also apply to the way certain architects practise. For example, Peter Zumthor is known as '*reclusive mountain-dwelling hermit, a monk of materials*'.⁴

Figure 21 illustrates the act of going on reclusion which actually appears during a design process, certainly during elaborate drawing sessions. It is important to highlight the aspect of cenobitism rather than a hermit's total reclusion for further consideration. Within cenobitism, community life is valued highly. As a parallel, feedback during a design process is equally important. The very act of exchanging ideas prevents from becoming '*arrogant warriors who will be so sure of themselves as to not see the pitfalls there on the field of battle*'.⁵

The interesting part of my work establishes out of the understanding that hospitality weighs as much as divine service, as noted in the Talmud, the central text of Judaism.⁶

In the upcoming semester, I see the continuation of the work within this intersection of spiritual rituals and hospitality.

Notes

1 *Aureli*, part 2.

2 Thomas Luckmann '*The Invisible Religion*'. 1967 in J. Stolz, *Religion und Spiritualität in der Ich-Gesellschaft: vier Gestalten des (Un-)Glaubens*, vol. 16, *Beiträge zur Pastoralsoziologie Zürich*, 2014. p. 65.

3 Schneider, p. 104

4 '*Peter Zumthor: RIBA Awards Gold Medal to Architecture's Man of Mystery*', <https://www.theguardian.com/artanddesign/architecture-design-blog/2013/feb/05/peter-zumthor-riba-gold-medal>.

5 P. Coelho. *The Way*. p. 78.

6 '*Talmud*', *Wikipedia*, 2 January 2019.

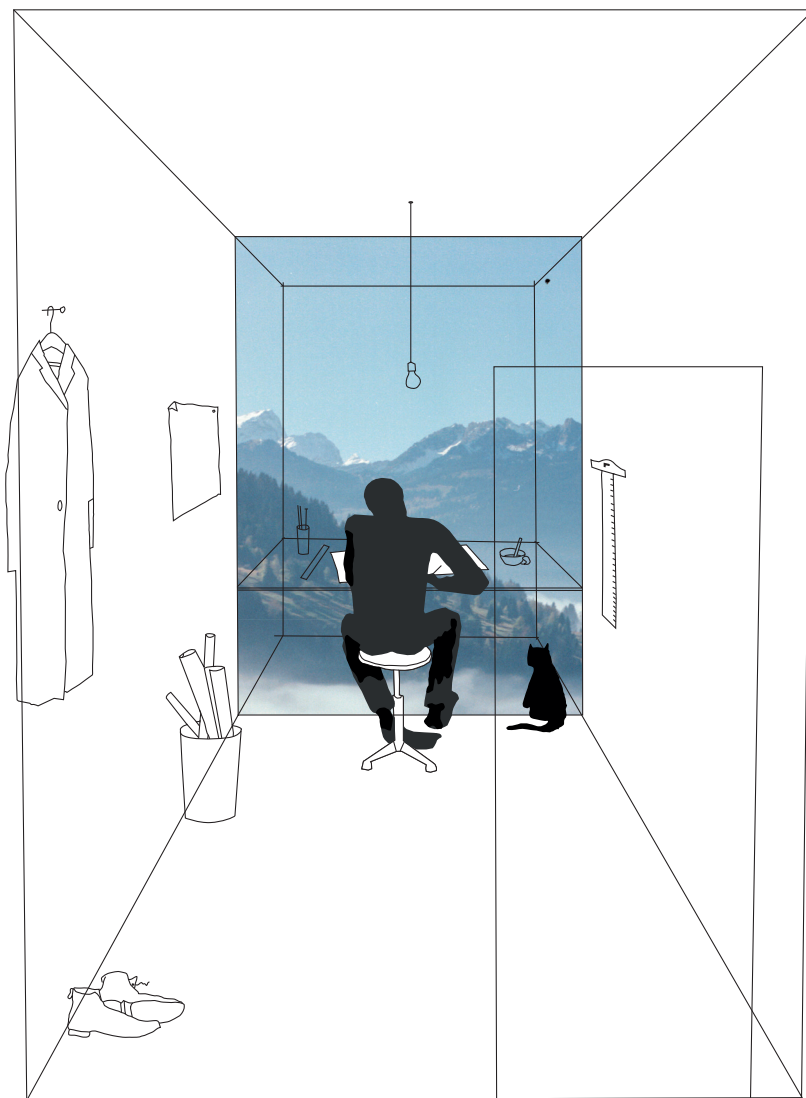


Fig. 21: An 'architect's cell'

Glossary

Abbot

A man who is the head of an abbey of monks.

From Greek abbas '*father*'.

Abbey

The building or buildings occupied by a community of monks or nuns.

Armarius

Librarian who dictates copying monks in the Scriptorium texts for reproduction. This task was carried out by hand, sometimes containing ornament and illustrated initials.

Baldachin

Ceremonial canopy over the altar. Cp. Ciborium

Cell

Cella. The central, enclosed part of an ancient temple, as distinguished from the open porticos.

Cellerar

Position in Benedictine monasteries of a responsible of economic affairs. He or she acts as a leader of the laique servants of a monastery or convent.

Cloister

Clausura. A covered walk in a convent, monastery, college, or cathedral, typically with a colonnade open to a quadrangle on one side. Access for outsiders of the same sex only by invitation. From Latin claustrum, clostrum '*lock, enclosed place*', from claudere, '*to close*'.

Consecration

The action of making or declaring something, sacred.

Convent

A Christian community of nuns living together under monastic vows. From Latin origin conventus '*assembly, company*'.

Crypt

Crypta. An underground room or vault, used as a chapel or burial place and containing relics.

Dormitory

Dormitorium of the monastery, mainly situated in the East wing.

Gallery

Balcony or upper floor projecting from an interior back or side wall, providing space for an audience or musicians.

Hermitage

Place of seclusion, romantic or religious annotation also attached to the Baroque garden.

Layman

A non-ordained male member of a Church.

Monastery

A building or buildings occupied by a community of monks living under religious vows. From ecclesiastical Greek origin *monastērion*, from *monazein* 'live alone', from *monos* 'alone'.

Monstrance

An open or transparent receptacle in Catholicism in which the consecrated Host is displayed for veneration. From Latin origin *monstrare* 'to show'.

Novitiate

A place housing religious novices. From Latin origin *novicius* 'new'.

Oratory

Private place of worship for a group or community which could be opened to the public at the discretion of the group's superior.

OCSO

Ordo Cisterciensis Stricteris Observantiae. Trappist order of friars.

OFM Cap

Ordo Fratrum Minorum Capuccinorum. Capuchin order of friars.

OSB

Ordo Sancti Benedicti. Benedictine order of friars.

Presbytery

Presbyterium. The eastern part of a church chancel beyond the choir, reserved for the clergy.

Priory

A small monastery or nunnery that is governed by a prior or prioress. From Latin origin *prior* 'elder, superior'.

Refectory

Refectorium. Room used for communal meals, mainly situated on the ground floor and bordering the kitchen.

Scriptorium

A room set aside for the copying, writing, or illuminating of manuscripts and records.

Secretum

Privy in baroque monasteries. It is usually located above sewers or streams, and if there are no watercourses, it also has a pit. Sometimes free-standing buildings with a bridge connection or as an extension.

Shrine

A place regarded as holy because of its associations with a divinity or a sacred person or relic, marked by a building or other construction. From Latin *scrinium* 'chest for books'.

Tabernacle

An ornamented receptacle in which a container with the reserved sacrament may be placed in Catholic churches, usually on or above an altar.

Theatrum Sacrum

Stage-like, illusionistic representation of the Blessed Sacrament, particularly promoted by the Jesuits in the High Baroque.

Interviews

Interview on Nov 9th 2018 with Pater Martin Werlen OSB,
Einsiedeln abbey.

What are the tasks of abbot and of monks in Einsiedeln?

M. Werlen: Firstly, abbots are chosen democratically amongst the monks by secret ballot. Tomorrow November 10th marks the anniversary of my election as abbot (Martin Werlen served as abbot from 2001 to 2013). The very day before I did not know this outcome. Tasks of the abbot included mainly choices about what parts of the abbey such as the attached school or the stables should be continued and to what effort. But such major decisions concerning the whole community are discussed amongst all members and not solely depending on the abbot. The fiscal power is limited to a budget of 20'000 Swiss francs which he can spend for acquisitions. This obviously limits the decision making of this position. For as what concerns monks and their occupation, this is much depending on the formation and education each one is bringing with him.

What role does traditional handcraft play in your community ?

We have a monk who professes in carpentry in our community. He is currently residing in Cuba for a sabbatical year, he is 60 years of age. There are economical buildings in which he normally can pursue his labour, or for example in the winery.

How is pilgrimage from Einsiedeln to Santiago de Compostela organised ? What kind of people do you accommodate ?

We almost don't notice the passage of pilgrims in the building in fact. Historically, the village of Einsiedeln has taken the role of the hostel, to accommodate pilgrims. The network of pilgrims is very much existing. There is a distinction of 2 kinds of guests in the Rule of St Benedict, the pilgrims and the domestics of faith. This people with their individual needs and backgrounds come to participate for a certain amount of time. As for what concerns the pilgrims of St James, I advise you to speak with Pater Cyrill, the responsible of hospitality and pilgrimage.

How does the Brotherhood deal with its guests ? How strict is the application of the rule of St Benedict in the physical separation of the refectory ?

Cyrill Bürgi: As you know by now, we almost don't notice the pilgrims of St Jacob as they arrive late and leave early. Perhaps they participate in the early prayer. There are approximately 5 to 6 of them yearly, mainly during summer, and one room with 9 beds is reserved for them. The spiritually interested that do internships

during summer or corvee for a while are more numerous. We invite men from the age of 18 until around 30 to get an insight into our life by participating in liturgy and living by the hours of the Rule for a while. For this kind of people we have 27 beds.

Werlen: The separation during meals is disposed classically, meaning a separate table for guests in the middle of the community. Breakfast is the only meal taken in seclusion by the monks. As for what concerns the spiritual guidance of domestics of faith, we offer them contact with the community, guidance and pastoral advice.

Which rooms does a modern monastic community use, besides the ones reserved for the liturgy?

The cells, the refectory, the stables, the workshops, the school... In fact, we do use the entirety of the buildings in our possession. A provostship of Einsiedeln is for example St Gerold in Austria where we organize business meetings, as for example when the SBB wants to do a seminary. This is state of the art, with contemporary bedrooms. Or, another example, hippo-therapy is also being offered there. Our forest territory (the Einsiedeln abbey is the biggest private owner of forest in Switzerland) are being handled by the Cantonal enterprise OAK who cultivates them.

Do you know the Dutch monk-architect Dom Hans van der Laan ?

If yes, does his work correspond to modern settings ?

Yes, a colleague of mine told me about him during studies in Rome. I think his work is quite large and covering a lot of aspects. But I think that although I like the austere character of the buildings he designed, he could possibly not have been aware of all problems. Has he been adaptive for communities with members in wheelchairs ?

Are you aware of the Wesemlin monastery in which the Capuchin order partially sold his assets to an interested community for Dwelling near a monastery ?

Yes, I know about them.

Interview on Dec 20th 2018 with
Kolumban Reichlin OSB, St Gerold provostship.

What are the tasks of a monk in exile ?

I am responsible for the whole establishment, besides the business partners. This includes building matters, cultural programming and pastoral care.

What are the tasks of laymen at St Gerold ?

We engage around 40 people, of those are maybe 25 fully employed. We, as a touristic enterprise, are the biggest employer of the valley, but we see varying numbers due to the seasons. We cover branches like hotellery with administration, reception, kitchen, service, housekeeping and caretakers, civil servants, social institutions that belong to the provostship but function as associations, therapeutic horse-riding, holiday-oasis.

What role does traditional handcraft play in your community/enterprise ?

We are no monastery, and I am the only monk here. Therefore we do not function differently and have no specific manufactured products. Nevertheless, in our shop we sell products of the valley such as sleaze slippers or ceramic commodities.

Is there pilgrimage happening from St Gerold to Santiago de Compostela organised ?

The way of St James connects Arlberg and Feldkirch, in the valley. Nevertheless, pilgrims need to a detour of about 1,5 hours which is rare for them to do. There is the Walserweg which attracts people that we accommodate.

What kind of people do you accommodate ?

We count 12'000 yearly accommodations. Of those, 60 percents correspond to seminary guests, we ourselves offer 60 seminaries and there are about 150 guest seminaries, then there is 30 percent of vacation guests and finally 10 percent of 'social guests', people coming for either kind of therapy.

How does the Brotherhood deal with its guests ? More precisely, what is the reason the house is kept under Benedictine spirit ?

The fundamental issue concerns hospitality, as it has always been important for the Benedictines. Besides, further education, culture and liturgy are of equal importance. Our church is parish church and therefore serving the community but with the roughly 20 concerts per year or the social offerings we inscribe ourselves good within the spirit.

How strict is the application of the rule of St Benedict ?

We function somehow like a family business, we have certain employees that have been working here for a long time. Then, as for what concerns the whole setup, it is the experience that should remind of a spiritual, maybe monastic, setting that we try to offer. The narrative starts with divine creation which we understand as meaningful and from there extends to all facets. We did not retype the Rule for the sole being of myself, I don't follow a Benedictine schedule. I tried to institutionalize this by offering, for example, the vespers. The imprint of Benedictine activity is integral of the educative aspect of the experience, as I reach out for talks during meals, for example.

What are the ways with which you try to reach architects and artists for building commissions ?

We have worked with Hermann Kaufmann, who teaches in Munich and who is well known in the region. We tried to maintain the contact with him due to his status and expertise and did not announce the commission. Once we hired another architect, but then came back to the former.

Do you know of examples such as Vaals and Nový Dvůr where a modern way of asceticism and minimalism has emerged ?

As for instance, no. But, for the very reason of the renovation of the provostship, I began to interest myself in the matter of recently renovated sacral buildings. The informing process dured about 4 years, during which we tried to visit references in Switzerland or in the region of Umbria. Leading questions were about what importance to give to elements as the hotel or the restaurant which were to express a certain novelty.

What are the next steps of the planning that concerns the provostship?

At the moment, we are still in in the conceptual phase. The next steps will concern the historic main building with a limited functioning of 5 more years due to fire protection laws and the side tract with seminaries, which may be modified for further guest rooms. The importance of those measures are discussed with Einsiedeln and will start as early as 2021 or 2022. The Einsiedeln abbey has defined a basic grid concerning hospitality, but in the execution of this we are completely independent. Still, the process of putting emphasis on either part, hospitality or whatsoever, is something I'd like to have discussed with responsables from Einsiedeln.

How often do brothers of the Einsiedeln community come by ?

Historically, not so often. But since two years, about 12 to 15 members have come to visit. In order to spark the interest of the provost-

ship, the abbot has granted each brother up to 5 vacancy days to spend each year here and to profit from the hospitality here.

What impression does the building of the Einsiedeln abbey leave you with ?

There are certain similarities between the two buildings, as they are both Baroque. There were interesting additions to it in the latter years as the abbey's shop or the music house. Of course, Moosbrugger's complex is a piece of genius, there is no corner that did not follow strict proportional laws. Overall it is a very interesting built volume with a strong expression. Obviously there are limits to this quality, mostly what concerns the cells of the monks which are difficult to modify. Personally, I am not as much the '*Baroque type*' and I prefer modern, plain buildings. But I have never felt deranged by the luxuriance of the monastery.

Interview on Oct 31st 2018 with Damian Keller OFM Cap,
Guardian of Wesemlin monastery, Lucerne.

How does the order of the Capuchins differ from the one of the Benedictines ?

Keller: A major difference lays in the way Capuchins do not bind themselves to a certain place or monastery. After entering the order a Capuchin can be at service throughout the whole world. Therefore the assigned brotherhood is always temporary. In earlier times this was coupled with many resettlements and with the fact of being a worldly pilgrim. With the ageing of the order there has been a change concerning this. Monasteries today have specific functions such as medical- or project-monasteries. Additionally, we are in possession of houses and apartments in Zurich. Capuchins live there too, not within the walls of the monastery.

What are the tasks of guardian, curate and of brothers ?

The parallel position of the abbot is the guardian for Capuchins, with some essential differences. He is being elected by the province leaders for a duration of 3 years (Damian Keller serves his first term as guardian). The defined duration is this difference. Martin Werlen announced before accepting the position of abbot to not stay in office until death. This is a new appearance in the Benedictine order. The curate is vice-responsible of the guardian. Their respective tasks depend on their formation. Main tasks include administrative issues, guiding the community as well as basic decisions concerning the specific affiliation.

What role does traditional handcraft play in your community ?

Actually a very marginal one. Earlier on, when the Capuchin monastery still was a world on its own, we engaged gardeners, cooks, gatekeepers, bookbinders and -printers as well as carpenters with their own workshop. Today we limit ourselves mainly to the garden, but not for agricultural means. So most of the handcraft has disappeared. Added services as medical treatment, washery, cleaning and kitchen have been outsourced and are handled with secular institutions by regular contracts. Capuchin monks mainly engage in the pastoral domain. It happens that monks without theological but with practical formation join, but without being able to fully pursue this labour in whatever domain; kitchen, garden, as caretakers or finding themselves with a different occupation.

How is pilgrimage from Lucerne to Santiago de Compostela organised ?

We do not often encounter pilgrims, as Lucerne is no main passing station of this route.

**What kind of people do you accommodate ? How many ?
Do they serve a corvee ?**

We are currently 14 brothers at Wesemlin. The concept of the dwelling next to a monastery contains secular people who are renting rooms by regular contracts. Additionally they serve some corvee for the Brotherhood, without counting a precise amount of hours. An example of this corvee is the telephonic gatekeeper. They have the possibility to participate in our spiritual offer or they eat with us if they wish.

**How does the Brotherhood deal with its internal neighbours ?
Which rooms are reserved for them ? How strict is the application of the rule of St Benedict in the physical separation of the refectory and in the contact with guests ?**

The separation is quite loose, as during prayer as at table, where no strict seating order is established. Said neighbours as other guests can freely join for meals. The kitchen is internal, but the possibility of soup kitchen exists. This is an offering for around 10-15 people at noon and about 5-10 around in the evening, so-called '*feeding of the poor*'. They eat in a separate room.

Which rooms does a modern monastic community use, besides the ones reserved for the liturgy ?

(Church) Refectory, kitchen, cells. Besides that, none. Spare rooms have, as the community has diminished, been reused.

Have you visited the Einsiedeln Abbey ? What impression did it leave you with ?

Yes, I had. I had relatives that were monks there. It has been a marking space, baroque and big. Everything is touched by the baroque: liturgy, imagery, clothing. Something stylistic is attached to it, even though it is not my personal style.

Some childhood memories play along, as we visited this other world. Since I am a Capuchin myself, this obviously looks different. Accessibility plays an important role. Besides that, the big assets, horse breeding, carpenter's workshop — everything is huge.

Interview on Nov 7th 2018 with Pater Antonius OSB,
Sint-Benedictusberg monastery, Vaals.

What are the specificities of the Benedictine order in Vaals ?

Antonius: We belong to the congregation of Molesmes of France and are their only affiliation in the Netherlands. There are derivatives of it in Africa. Our main occupations are centred around the latin liturgy with a lot of chant. Today, for example, is a festivity on which a lot of work is done. We are 14 brothers in total at Vaals, coming from various corners of the world; from Africa, from America, from Belgium and the Netherlands.

What are the tasks of brothers and of laymen ?

As example, I occupy the office of the gatekeeper all afternoons. This office is also done by familiars in the mornings.

What role does traditional handcraft play in your community ?

An important one, as we do have institutions like bookbinding, masonry, icon paintshop and an internal kitchen. Household tasks are all done internally.

How is pilgrimage from Vaals to Santiago de Compostela organised? What kind of people do you accommodate ?

We do find religious pilgrims for which we offer an own program. With due notification, we prepare ourselves for people seeking pastoral help. We do in fact have more architectural pilgrims, coming from China or Switzerland in order to experience the construction. Sometimes they stay overnight. A guest brother is appointed for this task.

How does the Brotherhood deal with its guests ? How strict is the application of the rule of St Benedict in the physical separation of the refectory ?

During meals, guests can join the same table of the community. It's of the past where the arrangement was made where guests ate in the middle of the brothers. We profit from recent technology to relieve the table reader. Therefore a cassette player plays our lecture.

How are the cloister and other constructions of Dom Hans van der Laan received ?

I personally knew van der Laan as brother. His teachings about forms is indeed a special topic, maybe Father Leo could better respond. I express my experience by a phrase of Heidegger, where the patient is more important than the medicine. So, everybody needs to live with what is given to him. All furniture is done by van der Laan as well. Some say, the building does not offer space for thought or fantasy. I argue it does permit all kinds of fantasy by

being scarce. The experience of the space does certainly evolve with time. It has some parallels with Zen architecture. On the other hand, the monastery has also been subject to additions by other brothers, for example the kitchen which was refurbished.

How are the cells organized ? What are other important parts of the building ?

The cell can be found in the old part by Dominikus Böhm, where novices arrived in earlier times. Today we found ourselves in an opposite situation with too much space and no novices. I personally possess an old wooden table in my cell. I keep up with a neighbouring farmer who paints, and therefore I vest the room with a painting of him. My cell is obviously the prettiest one, but as I am not famous, no one cares (laughs).

We do have some sort of meetings, although without discussions, as the Rule prescribes '*Contentionem non amare*' (do not love contention). These gatherings are therefore calm but important nevertheless. They happen in the tower rooms.

Have you visited the Einsiedeln abbey ? What impression did it leave you with ?

Yes, indeed I have. So this was with my father when I was 11 years of age. Now I am 70, this dates back a few years. We visited the church, but mainly went to see the spectacle in front of the facade, the Welttheater. I remember that during the visit in Switzerland it has always been raining. Now for the spiritual exchange, I read the comments about St Benedict of a former abbot of Einsiedeln, published by Benziger. I feel that by having the Alps, a certain closeness, high up in the mountains, is advantageous for spiritual writing, as many important theorists come from the Alpine region. Another interesting thing about Switzerland in general are the many various cultures.

Interview on Nov 26th 2018 with Dom Samuel Lauras, OCSO,
Abbot of Nový Dvůr monastery, Toužim.

What are the specificities of the Cistercian order in Nový Dvůr ?

We are Trappist Cistercians, to be precise. Our motherhouse is in Sept-Fons in France. The foundation of the order dates back not as long ago as the Benedictine. The spirit of the founding fathers was to search anew for the contemplative aspects. Schematically, this means the Benedictines often have some activity coupled with their monastery, for example a college for education or a collegiate church. We Cistercians, on the other hand, have renounced to such things in order to concentrate on prayer, personal divine office as well as within the community and manual labour. We get up at 3 in the morning, commit our daily businesses and go to bed at 8 o'clock. Currently, we are 30 monks at Nový Dvůr.

What are the tasks of the abbot ?

It is, in an adult community, a paternal relation that I keep up towards the brothers. Of course, they are not my children, but nevertheless I guide them. We live together, I govern the community, I teach, comment on the Rule, see the brothers regularly to maintain a personal relationship with them.

What role does traditional handcraft play in your community ?

Manual labour, committed in silence, is very important. It is mounting up to about four hours daily. On one hand it is essential as it guarantees an income for the community (handmade mustard is sold in the own shop, the building of St Joseph which also contains the workshops) since we do not have an attached church which would give us an income and it is necessary to maintain the domain of the monastery. On the other hand it counterbalances spiritual life and is favourable to the body. The 25 places of our guesthouse are also source of our income.

How is pilgrimage from Nový Dvůr to Santiago de Compostela organised ? What kind of people do you accommodate ?

There has never been any pilgrim of this route ever having passed here, it is simply too far off. The dimension of retirements concerns us more directly, by having people coming to our specific place and staying 4 to 5 days and participating in community life. For example, yearly guests are the Caritas doing a group vacation here.

How does the Brotherhood deal with its guests ?

How strict is the application of the rule of St Benedict in the physical separation of the refectory ?

Our guestrooms are often occupied by either single persons, families

with or without children. These people are invited to take part in our services and do a retirement. They have their separate eating room in the guesthouse and their proper chapel (which is currently under construction). Novices, which prepare to become monks, are lodged in the main building and stay for about 2 to 3 weeks before they and the community decides on how to proceed.

How are the cloister and other constructions of John Pawson received ?

When we built the monastery and met mister Pawson at Sept-Fons abbey in France, he had already a clear reference in mind: the plan of the Thoronet abbey which he knows very thoroughly. Besides that there was the plan of the ruins of Nový Dvůr which we asked him to work with. The result was therefore to become a mix of Thoronet as well as Sept-Fons. The list of demands contained rooms for about 35 monks. The contact with Pawson is still ongoing since we try to modify the monastery to be able to house 50 to 60 brothers. At the moment of the foundation of the monastery in 2002, we were only 9 monks and only half of the building was finished. We lived in a provisional chapel at that moment.

How are the cells organized ? What are other important parts of the building ?

The community has grown ever since its branching off in the Czech Republic. Rooms have shifted their place a few times due to enlargements and adaptations to the phased finalisation of the building parts. Every single part has its own reason to exist and therefore is necessary.

Have you visited the Einsiedeln abbey ? What impression did it leave you with ?

Yes, I have, twice. One time I even slept there. I somehow know the place.

Pilgrimage guide

Einsiedeln

— Santiago de Compostela

The set of data comprising monasteries on the pilgrimage route to the Spanish town were a starting point of this theoretical statement and served to gather an overview of the current state of transformations of monasteries. It should, in the first place, serve as ground work to select monasteries to focus on.

By the lecture of the myths and histories surrounding the construction and establishment of the way of St James, an interest in the real-life adventure sparked.

Unfortunately time is not allowing such a trip during the limited period of the semester, but in due future, I might as well get my feet moving and witness the evidence of a rich and telling past along the way.

Day0
Distance2'108 km
Type Monastery
Place Einsiedeln
Saint Meinrad
Order..... O.S.B.
Service since.....934 CE
Current use Religious

Day01
Distance2'071 km
Type Convent
Place Ingenbohl
Saint Francis of Assisi
Order..... O.F.M.Cap.
Service since.....1844 CE
Current use Religious

Day02
Distance2'045 km
Type Convent
Place Stans
Saint Clare of Assisi
Order..... O.F.M.Cap.
Service since.....1593 CE
Current use Religious

Day03
Distance2'020 km
Type Monastery
Place Lucerne
Saint Francis of Assisi
Order..... O.F.M.Cap.
Service since.....1584 CE
Current useMixed
Monastery, Dwellings, Medical institution

Day04
Distance1'999 km
Type n.a.
Place Huttwil

Day05
Distance1'962 km
TypeCharterhouse
Place Thorberg
Saint Bruno of Cologne
Order..... O.Cart.
Service1397-1528 CE
Current Profane
Prison, Hospital, Lunatic asylum.....

1 'Guillaume the Pious on the Cluny abbey', from
E. Viollet-le-Duc. *Dictionnaire raisonné,
Architecture monastique*. Paris, 1854.

Day06
 Distance1'962 km
 TypePriory
 PlaceRüeggisberg
 SaintBenedict of Nursia
 Order.....O.S.B.
 Service1072-1532 CE
 CurrentRuin

Day07
 Distance1'932 km
 TypeMonastery
 PlaceFribourg
 SaintFrancis of Assisi
 Order.....O.F.M.Cap.
 Service since.....1256 CE
 CurrentMixed
 Office spaces, Student dormitory....

Day08
 Distance1'909 km
 TypeConvent
 PlaceRomont
 SaintRobert of Molesme
 Order.....O.Cist.
 Service since.....1349 CE
 Current useReligious

Day09
 Distance1'876 km
 TypeConvent
 PlaceMontheron
 SaintRobert of Molesme
 Order.....O.Cist.
 Service1142-1540 CE
 Current useProfane
 Restaurant

Day10
 Distance1'856 km
 TypeMonastery
 PlaceChésereux
 Saints.....
Benedict of N./ Robert of M.
 Order.....O.S.B./O.Cist.
 Service1123-1536 CE
 Current useProfane
 Cultural events.....

Day11
 Distance1'828 km
 TypeMonastery
 PlaceGrande-Rivière
 SaintAugustine of Hippo
 Order.....O.S.A.
 Service1170-1244 CE
 Current useChurch

Day12
 Distance1'804 km
 TypeMonastery
 PlaceOrgelet
 SaintRobert of Molesme
 Order.....O.Cist.
 Servicen.a.
 Current useChurch

Day13
 Distance1'766 km
 TypeMonastery
 PlaceLe Miroir
 SaintRobert of Molesme
 Order.....O.Cist.
 Service1131-1612 CE
 Current useChurch

Day14
 Distance1'746 km
 TypeMonastery
 PlaceTournus
 SaintBenedict of Nursia
 Order.....O.S.B.
 Service875-1627 CE
 Current useChurch

Day15
 Distance1'707 km
 TypeMonastery
 PlaceCluny
 SaintBenedict of Nursia
 Order.....O.S.B.
 Service909-1789 CE
 Current useProfane
 Engineering school.....

*J'ai trouvé une abbaye de bois [di-
 sait-il] et je la laisse de marbre.¹*

Day 16
 Distance 1'688 km
 Type Convent
 Place Chauffailles
 Saint Francis of Paola
 Order S.J.I.
 Service since 1859 CE
 Current use Religious

Day 17
 Distance 1'665 km
 Type Convent
 Place Pradines
 Saint Benedict of Nursia
 Order O.S.B.
 Service since 1818 CE
 Current use Religious

Day 18
 Distance 1'625 km
 Type Priory
 Place Pommiers
 Saint Benedict of Nursia
 Order O.S.B.
 Service 878-1790 CE
 Current use Ruin

Day 19
 Distance 1'597 km
 Type Shrine
 Place Noirétable
 Saint Mary of Nazareth
 Order n.a.
 Service since 1740 CE
 Current use Mixed
 Pilgrimage hostel.....

Day 20
 Distance 1'573 km
 Type Church
 Place Lezoux
 Saint Gabriel-Taurin Dufresse
 Order n.a.
 Service n.a.
 Current use Religious

Day 21
 Distance 1'550 km
 Type Monastery
 Place Mozac
 Saint Benedict of Nursia
 Order O.S.B.
 Service ca.650-1790 CE
 Current use Profane

Day 22
 Distance 1'529 km
 Type Charterhouse
 Place Chapdes-Beaufort
 Saint Bruno of Cologne
 Order O.Cart.
 Service 1219-1789 CE
 Current use Ruin

Day 23
 Distance 1'500 km
 Type Church
 Place Mérinchal
 Saint Angela Merici
 Order Ursulines
 Service n.a.
 Current use Religious

Day 24
 Distance 1'471 km
 Type n.a.
 Place Aubusson

Day 25
 Distance 1'449 km
 Type Church
 Place Royère-de-Vassivière
 Saint Francis of Assisi
 Order O.F.M.Cap.
 Service since 626 CE
 Current use Religious

Day 26
 Distance 1'427 km
 Type Church
 Place Saint-Léonard-de-Noblat
 Saint n.a.
 Order n.a.
 Service since ca. 1050 CE
 Current use Religious

Day 27
 Distance 1'403 km
 Type Monastery
 Place Limoges
 Saint Robert of Molesme
 Order O.Cist.
 Service 1119-1791 CE
 Current use Ruin

Day 28
 Distance 1'381 km
 Type Convent
 Place Saint-Yrieix-la-Perche
 Saint Clare of Assisi
 Order O.F.M.Cap.
 Service since 1630 CE
 Current use n.a.

Day 29
 Distance 1'359 km
 Type Church
 Place Thiviers
 Saint n.a.
 Order n.a.
 Service since ca. 1250 CE
 Current use Religious

Day 30
 Distance 1'334 km
 Type Monastery
 Place Brantôme
 Saint Benedict of Nursia
 Order O.S.B.
 Service 769-1768 CE
 Current use Ruin

Day 31
 Distance 1'270 km
 Type Monastery
 Place Chancelade
 Saint Augustine of Hippo
 Order O.S.A.
 Service ca. 1050-1790 CE
 Current use Mixed
 Spiritual center

Day 32
 Distance 1'238 km
 Type Church
 Place Vergt
 Saint Jean de Vergt
 Order n.a.
 Service since 1110 CE
 Current use Religious

Day 33
 Distance 1'208 km
 Type Monastery
 Place Cadouin
 Saint Robert of Molesme
 Order O.Cist.
 Service 1115-1791 CE
 Current use Profane
 Cultural center

Day 34
 Distance 1'192 km
 Type Church
 Place Monflanquin
 Saint Andrew
 Order n.a.
 Service since 1260 CE
 Current use Religious

Day 35
 Distance 1'156 km
 Type Monastery
 Place Villeneuve-sur-Lot
 Saint Mary
 Order O.V.M.
 Service since 1624 CE
 Current use Religious

Day 36
 Distance 1'131 km
 Type Monastery
 Place Agen
 Saint Dominic of Osma
 Order O.P.
 Service 1249-1790 CE
 Current use Profane
 Museum of Art

Day 37
 Distance 1'112 km
 Type Monastery
 Place Le Romieu
 Saint Francis of Assisi
 Order O.F.M.
 Service n.a.
 Current use Profane
 Pilgrimage hostel

Day 38
 Distance 1'080 km
 Type Monastery
 Place Flaran
 Saint Robert of Molesme
 Order O.Cist.
 Service 1151-1791 CE
 Current use Profane
 Museum of Contemporary Art

Day 39
 Distance 1'053 km
 Type Monastery
 Place Eauze
 Saint Benedict of Nursia
 Order O.S.B.
 Service 960-1790 CE
 Current use Religious
 Cathedral

Day 40
 Distance 1'035 km
 Type Church
 Place Villeneuve-de-Marsan
 Saint n.a.
 Order n.a.
 Service n.a.
 Current use Religious

Day 41
 Distance 997 km
 Type Convent
 Place Mont-de-Marsan
 Saint Francis of Assisi
 Order O.F.M.
 Service 1260-1794 CE
 Current use Profane

Day 42
 Distance 963 km
 Type Monastery
 Place Maylis
 Saint Bernardo Tolomei
 Order O.S.B.Oliv.
 Service since 1946 CE
 Current use Religious

Day 43
 Distance 938 km
 Type Convent
 Place Orthez
 Saint Clare of Assisi
 Order O.F.M.
 Service 1874-2017 CE
 Current use n.a.

Day 44
 Distance 918 km
 Type Convent
 Place St. Palais
 Saint Clare of Assisi
 Order O.F.M.
 Service 1878-2005 CE
 Current use Profane
 Library, Park

Day 45
 Distance 893 km
 Type Church
 Place Saint-Jean-Pied-de-Port
 Saint n.a.
 Order n.a.
 Service n.a.
 Current use Religious
 Conjunction of the Via Podiensis.....

Day 46
 Distance 864 km
 Type Monastery
 Place Roncesvalles
 Saint Augustine of Hippo
 Order O.S.A.
 Service since 1127 CE
 Current use Religious

Day 47
 Distance 826 km
 Type n.a.
 Place Zubiri
 Saint n.a.

Day 48
 Distance 806 km
 Type Monastery
 Place Cizur Menor
 Saint n.a.
 Order n.a.
 Service ca. 1250-1836 CE
 Current use Discontinued

Day 49
 Distance 765 km
 Type Convent
 Place Puente la Reina
 Saint n.a.
 Order Templars
 Service 958-1985 CE
 Current use Discontinued

Day 50
 Distance 737 km
 Type Monastery
 Place Ayegui
 Saint Robert of Molesme
 Order O.Cist.
 Service 958-1985 CE
 Current use Profane
 Ethnological Museum.....

Day51
 Distance 708 km
 Type Collegiate church
 Place Los Arcos
 Saint n.a.
 Order n.a.
 Service since ca. 1175 CE
 Current use Religious

Day52
 Distance 676 km
 Type Collegiate church
 Place Logroño
 Saint n.a.
 Order n.a.
 Service since 1196 CE
 Current use Religious

Day53
 Distance 648 km
 Type Monastery
 Place Nájera
 Saint Benedict of Nursia
 Order O.S.B.
 Service since 1052-1871 CE
 Current use Foundation for
 Romanesque Studies, School.....

Day 54
 Distance 622 km
 Type Cathedral
 Place Santo Domingo de la Calzada
 Saint Dominic de la Calzada.
 Order n.a.
 Service since 1098 CE
 Current use Religious

Day55
 Distance 588 km
 Type Monastery
 Place Beldorado
 Saint Clare of Assisi
 Order O.F.M.
 Service since 1358 CE
 Current use Religious

Day 56
 Distance 554 km
 Type Monastery
 Place San Juan de Ortega
 Saint Juan of Ortega
 Order O.S.A.
 Service 1115-1835 CE
 Current use Profane

Day57
 Distance 529 km
 Type Monastery
 Place Burgos
 Saint Robert of Molesme
 Order O.Cist.
 Service since 1187 CE
 Current use Religious

Day58
 Distance 494 km
 Type Monastery
 Place Castrojeriz
 Saint Anthony the Great
 Order C.N.S.Ant.
 Service 1146-ca. 1850 CE
 Current use Religious

Day 59
 Distance 453 km
 Type Church
 Place Frómista
 Saint Martin
 Order n.a.
 Service 1118-ca.1250 CE
 Current n.a.

Day60
 Distance 424 km
 Type Church
 Place Carrión de los Condes
 Saint Mary
 Order n.a.
 Service since ca. 1105 CE
 Current use Religious

Day 61
 Distance 385 km
 Type Convent
 Place Sahagún
 Saint Benedict of Nursia
 Order O.S.B.
 Service since 1555 CE
 Current use Religious

Day 62
 Distance 356 km
 Type Church
 Place El Burgo Ranero
 Saint Peter
 Order n.a.
 Service n.a.
 Current use Mixed

Day 63
 Distance 324 km
 Type Monastery
 Place León
 Saint James
 Order Order of Santiago
 Service since 1152 CE
 Current use Mixed
 Hotel, Museum, Church

Day 64
 Distance 286 km
 Type Church
 Place Villadangos del Páramo
 Saint n.a.
 Order n.a.
 Service since ca. 1700 CE
 Current use Religious

Day 65
 Distance 244 km
 Type Convent
 Place Astorga
 Saint Clare of Assisi
 Order O.F.S.
 Service since ca. 1500 CE
 Current use Religious

Day 66
 Distance 210 km
 Type Monastery
 Place Rabanal del Camino
 Saint Benedict of Nursia
 Order O.S.B.
 Service since 2001 CE
 Current use Religious

Day 67
 Distance 185 km
 Type Convent
 Place Ponferrada
 Saint Beatrice of Silva
 Order O.I.C.
 Service since 1565 CE
 Current use Religious

Day 68
 Distance 159 km
 Type Monastery
 Place Villafranca del Bierzo
 Saint Francis of Assisi
 Order O.F.M.
 Service 1285-1836 CE
 Current use Profane
 Barracks

Day 69
 Distance 131 km
 Type Monastery
 Place O Cebreiro
 Saint Benedict of Nursia
 Order O.S.B.
 Service 863-1836 CE
 Current use Profane
 Pilgrimage hostel

Day 70
 Distance 100 km
 Type Monastery
 Place Sarria
 Saint Augustine of Hippo
 Order O.S.A.
 Service since ca. 1250 CE
 Current use Religious
 Prison

Day 71
 Distance 74 km
 Type Church
 Place Portomarín
 Saint n.a.
 Order n.a.
 Service n.a.
 Current use Religious

Day 72
 Distance 40 km
 Type Convent
 Place Palas de Rei
 Saint James
 Order Order of Santiago
 Service ca. 1184-1746 CE
 Current use Ruin

Day 73
 Distance 20 km
 Type Church
 Place Arzúa
 Saint James
 Order n.a.
 Service n.a.
 Current use Religious

Day 74
 Type Monastery
 Place
 Santiago de Compostela
 Saint Benedict of Nursia
 Order O.S.B.
 Service 899-1835 CE
 Current use Profane
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Inlay image

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Cover map inspiration

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