

## **FR ABBOT'S LETTER**

Dear Friends,

I write this with Lent underway, hoping it will reach you by Easter, which comes early this year.

As many of you know, we have recently changed our heating from wood-fired to the less labour-intensive gas-fired. Inevitably, there was a gap between system 1 ending and system 2 beginning, which unfortunately coincided with a particularly cold spell of weather. Many solicitous enquiries were made as to our comfort and well-being! We can reassure readers that, apart from some electrical works and insulation, and fine-tuning, the brethren are warm again and the manhandling of great loads of logs is a thing of the past.

On 22nd November, Fr Prior received on behalf of the Abbey the Moray Access Panel Award for 1996. This is presented annually by the Moray Access Panel for the Disabled, after inspection and assessment by a group of disabled, but very active, Moravians and their friends. Pluscarden won the section for established buildings which have been adapted to meet the needs of disabled visitors.

During Christian Unity Week, it's our custom to invite an outside speaker of a Christian tradition different from ours. This year we had a visit from David and Holly Stevenson, representatives of the Bruderhof community at Robertsbridge in Sussex. They were able to share our prayer and life for a few days and tell us of their own community life, at once very similar and very different to ours. It is reassuring to discover Christians of the "radical Reformation" so at one with the Catholic Church on such issues as sexual morality, married life and euthanasia.

During the second half of January and early February, I

myself was away. Some 80 miles north of Perth, Western Australia, lies the town and monastery of New Norcia, founded in 1846 by two intrepid Spanish monks. The monastery belongs to our Subiaco Congregation, has 17 members, and was due for an abbatial election. Our new Abbot President, Thierry Portevin, had the job of presiding over this election, and I was asked to accompany him. After a preliminary Visitation, the election followed, and I am happy to say that the Subiaco Congregation now has a new abbot, Dom Placid Spearitt. He was blessed as abbot by the Archbishop of Perth on 1 March. Dom Placid is an Australian but originally a monk of Ampleforth. He has been Prior Administrator of New Norcia since 1983. For both Abbot Thierry and myself it was the first time in Australia. We were both impressed by the size and beauty of Western Australia, a state larger than the whole of Western Europe, but with a population of only 1,600,000 of whom 1,200,000 live in Perth itself. "It's unique," says a character in one of Hammond Innes' novels, "most of Australia is unique, the flora, the fauna – and...", one could add, New Norcia too, "a bit of old Spain hidden away." The town itself is owned (and was largely built by) the monks. It contains, besides the monastery and its abbey church, some 20 houses, a hotel, a roadhouse, a trading post, old and new flour mills, former school buildings and facilities, a fine museum and various farm buildings and workshops. The farm is of more than 8000 hectares – not large by Western Australian standards! – and includes a healthy population of kangaroos. From 1908 to 1982 the monks were also responsible for the mission to the Aborigines at Kalumburu in the far north. Recently they have done much to revive the local economy and hope, while continuing that work, at the same time to deepen their monastic life together and grow in numbers. It was good to get to know this hospitable and characterful Community with its unique history, missionary and educational, Spanish and Australian – a Benedictine monastery as far to the south as Pluscarden is to the north. And it was strange to return from temperatures of over 100F to the gusts, clouds and

puddles of an English February.

The monastery of Kristo Buase is, as is known, another of our connections. Later this year Fr Ambrose will be returning there, this time for 12 months. He goes especially to assist in the work of formation, always a crying need. Monastic vocations are not lacking in Africa!

Here and now, in this first year of preparation for the Millennial Jubilee, we are looking forward to Easter and, beyond that, to the various celebrations this year for the anniversaries of Ss Ninian of Whithorn, Columba of Iona and Augustine of Canterbury. May it be a chance for both Scots and English to rediscover their Christian roots, and for monks their original fervour!

With every blessing for the coming Easter feasts,

Yours in Christ,

D. Hugh OSB, Abbot

## THE EDITOR'S JOTTINGS

It is some time since *AIM* appeared in our pages. What is *AIM*? It is an association to help the young monasteries in the Third World "Aide Inter-Monastique". It has a substantial twice yearly *Monastic Bulletin*, £9, to which some of you subscribe. I have one spare copy of the latest edition (No. 61) which gives notes from Africa, Asia and South America. There is a full report of the Congress of Abbots in Rome and interesting developments in China.

In Vietnam, the five houses of our congregation now number 70 monks, 5 novices, 23 postulants. Things are a little easier. They were given permission to build a guesthouse and two churches but in 1975 one other community at Thien Hoa was expelled by the government and its property confiscated.

Our African province has five houses – two of them Abbeys – and 180 monks and novices.

During the year we have been able to send help through your generosity a number of monasteries:

1) To our own monastery at Ghana, where there is now a community of twelve. Fr Stephen returns to Ramsgate in May and our own Fr Ambrose will be going out for a year.

2) To our nuns in Mexico city where the financial state of the country makes life very difficult. Mother Teresa reports an increase in the number in their school but they need another 100 pupils to make it viable.

3) Vietnam: as mentioned above

4) Nigeria, where Abbess Patricia is founding another monastery of Benedictine nuns. She has a community of 135 and no room for the vocations who are knocking at the door.

Some years ago Abbot de Floris who founded AIM asked me to help a Catholic monastery of Eastern Rite. Their monasteries do not strictly come under the umbrella of *AIM* but being situated mostly in Muslim countries of the Middle East they are in need of support both spiritual and financial.

5) The Lebanon is now recovering from the war. We have sent aid to the Maronite Poor Clares in Beirut whose monastery was severely damaged. These good nuns pray for unity.

6) Further north, Fr Joseph Hallit has founded a Melkite or Greek Catholic monastery of monks and another of nuns at Faraya.

7) Some help was also sent to the Melkite Patriarch Maximos V. for the Church in the Holy Land. There are Benedictine nuns of the Melkite church in Bethlehem, Poor Clares in Nazareth and a number of other monasteries which I hope to describe in the months ahead.

Lately an appeal came from the Syrian Catholic Archbishop of Damascus which I print in these pages. Christians in these countries are being squeezed out by a bloodless

persecution. As the Archbishop said “they are suffering from a haemorrhage of the crucifixion.” Many are leaving, especially professional people and those who are better off. The Latin Patriarch of Jerusalem has said in a recent urgent appeal that in spite of false reports to the world media, the Palestinian people are still denied fundamental rights – to travel freely, to emigrate, to receive an education, to religious worship, to healthcare, to work. Keep them in your prayers.

This year we celebrate the 14th centenary of the arrival of St Augustine in England. He and his companions landed at Pegwell. Bay close to Ramsgate Abbey which bears his name. He brought the Faith from Rome to England and is honoured as her apostle. He did not set foot in Scotland though in those days the kingdom of Northumbria extended as far as the Forth.

St Columba died on Iona in the same year that St Augustine arrived in Kent. The Aberdeen Pilgrimage to Pluscarden in June will be devoted to him and our Newsletter for that month will add its tribute.

Your Editor

D. Alfred

## **ST AUGUSTINE OF CANTERBURY AND THE ITALIAN MISSION 597-1997**

As the Jubilee of the 2000th anniversary of the birth of Christ draws near, the local Churches are celebrating a number of other anniversaries which are like satellites around the great event of the Incarnation. The Church in France has recently celebrated the baptism of Clovis, and this year sees centenary celebrations of the heroic martyrs of Japan (1597), St Ambrose of Milan (397) and our own St Columba of Iona. The fourteen hundredth anniversary of the mission of St Augustine of Canterbury, Apostle of the English, is however of special importance to us as British

Benedictines.

The story of his mission and the conversion of the pagan people of Kent is well known from the pages of St Bede's *History*. St Gregory the Great had for many years before he became Pope desired to evangelise the English; Bede recounts the story of his seeing Anglo-Saxon boys in the slave market and desiring that these angelic but pagan Angles become joint-heirs with the angels. He was unable to go personally but after he became the first monk to be elected Pope in 590 he was able to send Augustine, Prior of his old monastery of St Andrew on the Coelian Hill, with a group of forty monks. They set off in the spring of 596 but the journey did not go smoothly. Terrified at the thought of the barbarous English they decided to give up, but Gregory encouraged them and appointed Augustine their Abbot. Perhaps he had had difficulties in maintaining his authority. It seems that he had shared their fears and was a most reluctant Apostle, probably preferring, as Gregory did himself, the contemplative quiet of the monastery.

The England that the missionaries reached in 597 had received the gospel under Roman occupation centuries before, but pagan invaders had largely extinguished the faith except in the west and north of Britain. Ethelbert, King of Kent, whose overlordship spread far beyond the present county, was a descendant of the Jutish invader, Hengist, and a pagan who traced his descent from the God Woden. He did however have a Christian wife, the Frankish Princess Bertha, whom he allowed to practice her faith and who used the old Roman Church of St Martin in Canterbury.

When Augustine landed at Ebbsfleet on the Isle of Thanet, not far from the present monasteries of Ramsgate and Minster, he was well received. The two modern monasteries are closely linked to the mission of Augustine, Ramsgate has him as its patron and was founded by missionary monks from Italy, English ones this time, in 1856, and Minster was founded by a Kentish Princess within seventy years of Augustine's death. This was all in the future, though, in 597 when the monks, carrying the cross and an

icon of Christ, came to meet King Ethelbert. He granted them freedom to preach and the use of St Martin's and they began to live the monastic life at Canterbury. The mission flourished and thousands were converted including the King. Pope Gregory was so pleased that he told the Patriarch of Alexandria in Egypt in a letter in 598. Augustine was consecrated Bishop by the Metropolitan of Gaul and together with the King began to build and restore Churches. These included Christ Church Cathedral and the monastery of SS Peter and Paul, later St Augustine's, Canterbury and the Cathedrals of St Andrew, Rochester and St Paul, London. Augustine also sent a long list of questions to Rome which were answered by Gregory in three letters in which he gave an outline for the development of the English Church. He also sent many items to equip the new Churches, amongst which may have been the "St Augustine Gospels" now at Corpus Christi, Cambridge. Amongst all his work, Augustine made two attempts to reconcile the ancient British Christians who had become isolated from developments in the Universal Church. He asked them to join him in preaching to the heathen and for conformity on only two points; that they would accept the Roman Rite of Baptism and celebrate Easter at the same time as the rest of the Church. Despite his performing a miracle at the first meeting the Britons refused unity and accused Augustine of pride. They no doubt objected to any union with the hated invaders. Bede records that the British monks paid the price of their obstinacy when they were later massacred by the very pagan English with whom they had refused to share the Gospel.

Augustine died on 26th May, probably in 604. He is still a controversial figure as he reminds English protestants that their ancestors received the Christian faith from Roman monks sent by the Pope. He is also resented and insulted by those who hold to the myth of an ecologically sound Celtic Church, free of English and Roman corruptions. One can expect these tensions and prejudices to be present during this year's celebrations. There can be no doubt, though, of Augustine's greatness, despite his hesitations and

failures. He definitively established the faith amongst the English, who were in turn to preach it to the Germans and Scandinavians, and he stands at the head of a great line of the Saints of the Church of Canterbury. Gregory advised him to, “always strictly examine your inner dispositions, clearly understand your own character”. In the pages of Bede’s History, as well as his greatness, we can see the very human limitations of Augustine’s character but by obedience and trust in God’s grace he was able to overcome these so that Gregory could write to King Ethelbert, “Bishop Augustine has been trained under monastic Rule, has a complete knowledge of Holy Scripture, and, by the grace of God, is a man of holy life.” All this has shown that he is a great Saint for the English and as such he will be gloriously celebrated in May this year at Canterbury, Thanet and Westminster, but what is his relevance to the Church in Scotland? Augustine, although probably not a Benedictine in the modern sense, was a disciple of Pope Gregory, the biographer of St Benedict, and so would have been the first to bring the knowledge of the Holy Rule to Britain. It was monks from Canterbury who established the first Benedictine monastery in Scotland at Dunfermline, probably on the initiative of St Margaret (c.1045-1093). It was this same Abbey that was the mother house of Pluscarden from 1454, so St Augustine is not only important for all Britain, but especially for us at Pluscarden. And so we too can say:

**HOLY FATHER AUGUSTINE PRAY TO GOD FOR US!**

**DAH**

## **THE SYRIAN CATHOLIC EPARCHY OF DAMASCUS**

Until 1829, when with its Ordinary, clergy and faithful it returned to union with Rome, this eparchy or diocese formed part of the Orthodox Jacobite Church. Other Syrian eparchies had returned to union before it, so that today there are four Syrian catholic



eparchies, Aleppo, Damascus, Horns and Gezire.

The total number of faithful, of whom most are practising, has never risen above 10,000, mainly on account of the emigration which has been a constant and long-standing factor in our history. They leave Syria when opportunity offers to go and settle in the various countries of the diaspora which have offered them refuge. In recent decades a low birth-rate has been a contributory factor.

As in the rest of Syria, the crushing majority of the population is non-Christian, most are members of Islam, split up into Sunnis, Shiite-Alawites and Druzes. The population of Damascus, at around 6 or 7 million, accounts for about half of Syria's population of 12 to 13 million, of whom Christians are between 10 and 12%. The various Orthodox communities, of every variety, outnumber the Catholics, but all coexist and live side by side in very friendly fashion, for a promising ecumenical movement is springing up everywhere.

The Uniate Catholic communities go back to the 17th or 18th centuries. Reunited to Rome, they are autonomous *sui iuris* Churches dependent on Rome.

It scarcely needs saying that there are also Latins and Protestants. There should be no grounds for surprise in the fact that in the same region, or even in the same eparchy, there should be several communities, both of the Catholics and the Orthodox, each with its own religious leader, its clergy and faithful, as well as its own diocesan structures and apostolates. Over the last quarter of a century this mosaic of Christian communities of all denominations has experienced a strong movement towards closer co-operation or even union. There is a necessity to close ranks so as to present a solidly united front to the rising tide of Islam, which with its high birth-rate is in marked contrast to the Christians.

The Eparchy of Damascus covers an area of 5,400 square miles, stretching from the Damascus area to Jordan and Palestine. At present its clergy consists of ten priests and four deacons, all at the service of our four parishes. Two of the priests are in Rome, specialising in Canon Law.

The most important of our social and charitable works is the Old People's Home run by ten of Mother Teresa's Missionaries of Charity. They care for the poorest of the poor, the homeless, the destitute and the disinherited who have no one to care for them. These kind sisters zealously devote themselves to the loving care of their fifty old men and women. Since obviously their guests can make no contribution towards their keep, we rely for the upkeep of the home on Divine Providence to raise up benefactors for its support.

Our eparchy depends on the Syrian Catholic Patriarchate, with Beirut as its See-city; the present Patriarch is His Beatitude Ignatius Antony II Hayek, Syrian Patriarch of Antioch.

We are organised, administered and led in conformity with the with the new Code of Canon Law for the Eastern Churches, promulgated by Pope John Paul II in 1990, and the Syrian government also recognises us as a juridical person.

That is a short historical over-view of our Eparchy of Damascus. We give thanks to the Lord for all his kindnesses, and express our heart-felt gratitude to all our benefactors and assure them of our humble and fervent prayers.

*Joseph Mounayer - Syrian Catholic Archbishop of Damascus*

## **THE NEW PIPE ORGAN**

We use our present pipe organ frequently: on weekdays it is used at Lauds, Terce, Vespers and Compline; on Sundays it is also used at Mass and Benediction. It is therefore a very important element in our liturgy. However, it has been felt for some years that the present organ has several serious shortcomings; so we have finally (and somewhat reluctantly) decided that the organ should be replaced by a new one, which we hope can be accomplished by the summer of 1998.

Prices of new pipe organs are quite prohibitive; but after

much thought and discussion with several monastic choirmasters and organists, it has become clear that a pipe organ represents the best long term investment for us and that a new one built to our own specifications is the most satisfactory option. After consultation with the Organ Advisory Service of the Society of St Gregory, we have engaged the firm of Kenneth Tickell and Company of Northampton to build the organ for us. Tickells are a comparatively small firm, yet they have built a large number of mechanical action organs, all of a remarkably high standard of workmanship.

The new organ is to have a good selection of stops for accompaniment, and also a moderate scope for solo organ, yet it should be more compact than the present organ. Nearly all the pipes will be enclosed in a “swell box”, to ensure that most of the stops can be quiet enough to accompany the chant. The casework will be of light oak, similar to our choir stalls.

<i>Manual 1 - 56 notes</i>		<i>Manual 2 - 56 notes</i>		<i>Pedal - 30 notes</i>
Open Diapason	8	Chimney Flute	8	Subbass 16
Stopped Diapason	8	Viola	8	
Principal	4	Voix Celeste	8	Couplers:
Fifteenth	2	Flute	4	Manual 1 to Ped
Sesquialtera	II			Manual 2 to Ped

The total cost for this would be £43,000 and compares very favourably with the costs of other reputable organ builders, who have quoted prices of over £60,000 for such a scheme. It should be remembered that pipe organs are not mass-produced, and the cost represents several months' work by experienced craftsmen: the project is in fact quite comparable to the building of a small house. If there should be insufficient funds to buy the full organ, it would still be worthwhile to have the organ but with less stops. A six stop specification would cost about £32,000.

We will be very grateful indeed for any donations towards completing the full project. If you would like to make a donation

by cheque, then it should be made payable to “Pluscarden Benedictines”, enclosed with a letter to make clear that the donation is for the organ. Donations of any amount are very welcome; but it might be worth noting that single donations of over £250 from British taxpayers made under the Gift Aid scheme allow us to reclaim income tax, thus increasing their value to us by about a third, at no cost to the donor: we can send you the necessary form by return of post. If you would prefer to covenant a smaller sum, in regular donations, this also allows tax to be reclaimed, and we can supply forms. For U.S. tax-payers, gifts can be made through our daughter house, St Mary’s Monastery, Petersham, Massachusetts 01366.

## BOOK REVIEWS

*ANALECTA CARTUSIANA Vol 135: Der Christgartner Altar des Hans Schaufelin: Sein Bildprogramme and seine Rekonstruktion* by Christof Metzger

This volume of the *Analecta Cartusiana* series is a slightly reworked version of the author’s art history MA thesis. Metzger presents an in depth study of a collection of 22 picture panels from the Christgarten Charterhouse by the artist and disciple of Durer, Hans Schaufelin (1.4851539/40) in order to reconstruct their original arrangement and architectural setting.

In the first paragraph of his introduction he states the major premises on which his method is based with a quotation from Hans Belting, “when a work of art is torn out of the context in which it originated and for which it was destined, the art historian’s enquiry is often reduced to a purely aesthetic exercise; to questions concerning quality, general historical categories or position within an artist’s work. Clearly for religious art of the Middle Ages and early modern period, it has become a commonplace, but a valid one nonetheless, that a work of art is embedded in a *topos* (specific

locity) and in a fixed cultic and liturgical context. This functional aspect lies outside any immediate aesthetic experience and reveals itself above all in the content and formal conception of the picture. The picture discloses itself primarily from the relationship it bears to the prospective patron – where it is displayed, its recipients. Accordingly the understanding of today's observer remains limited where a knowledge of such factors is lacking. A reconstruction of these historical frames of reference can set in a new light the questions one asks and can illuminate the perception of its artistic and formal particularity which one may have otherwise have all too easily taken for granted.”

An account of the provenance and previous studies of the Christgarten panels illustrates the kinds of problems Metzger faced.

In 1828 King Ludwig of Bavaria acquired the pictures for the Munich Gallery from the renowned collection of Old German paintings of Prince Ludwig of Dettingen-Wallerstein (today they belong to the Bavarian state) who had himself obtained them from the 14th century Charterhouse of St Peter, Christgarten.

The first study of the pictures was a monograph by the artist Ulrich Thieme in 1892, but it was exclusively concerned with identifying the more obvious cycles or sequences. His findings and the more “traditionally” accepted arrangement of the panels on the ballustrade of the rood loft screen proved to be problematic. This did not exclude the possibility that the panels may have come from several separate altars associated with the Roodloft structure. Thieme noted some “conspicuous individual passion scenes” which Rudolf Berliner showed in 1928 form a cycle, probably that of the so-called “falls of Christ”. Michael Rudolf in a 1981 thesis conclusively identified the cycle as the “seven falls of Christ” and further indicated that there was a close relationship between the pictures and late medieval devotional literature but did not actually “follow up these weighty aspects”. The burden of the evidence made the ‘traditional’ panel arrangement untenable. Metzger is therefore the fourth person to

make these panels the subject of major study. He has attempted to unify and extend all the previous researches. This demanded an exhaustive treatment of the pictures individually and collectively with a minute analysis of their mutual relationship, content and composition in the light of a wide range of literary and historical sources. Carthusian writings and devotional features naturally predominate.

He notes especially that the medieval concept of art was orientated less on the “aesthetic” and more on the “functional” for as Gregory of Tours wrote as early as the 6th century, a picture fulfilled a threefold didactic purpose whose aim was “primarily to legitimate the embellishment of churches”; namely 1) instruction 2) memoria of the life and death of Christ and his saints 3) to stimulate affective devotion.

Metzger observes “these ideas of the pictures express functions determined and accepted right up to the late Middle Ages. The composition and content, the formal conception of the pictures themselves was thus constituted before all else in their functions and thus conversely became integral components of the pictures ‘expressiveness’.”

Metzger assumes that the broadest underlying model of faith in the late Middle Ages was the *imitatio Christi*. This supposition, amply supported by numerous references to devotional literature and common devotional praxis, shows Schaufeling’s narrative panels are intended to form a guide to the *imitatio Christi*. A considerable problem concerned which source texts to use. Ideally the texts from the Christgartgen Library but the lack of a complete inventory made this impossible. However, by comparison with extant contemporary inventories Metzger has been able to draw upon a body of representative literature that would usually have been possessed by any monastic, especially Carthusian, library of the period.

The probability that the panels originated from a set of altar pieces lead Rudolf (1981) to assume that the altars would have been of a triptych or winged altar retable form, the central portion

of which was possibly wholly or partly occupied by a carved shrine structure or single motif panel. The evident cohesion of the panels overall and the cycles in particular, in Metzger's opinion, make the multiple altar theory doubtful.

His proposed solution is based on the observation that by the second half of the 15th century "the epic picture narrative became an increasingly independent form from its original reference narrative sequence (i.e. there was an increase in the number of illustrations within a cycle) which parallels the rise of printed and new devotional literature upon which it was in fact largely dependent." This process advanced to such a state that "so intense a visualisation of salvation history proved to be an enrichment of devotion to Christ and veneration of the saints." Thus "the isolated holy picture would have been perceived as something odd" against this background and the panels seem to make a single altar piece, and therefore an altar for which these panels are a "compromise" solution – a conscious harmonisation between the traditional tryptich-shrine form and the interrelatedness of the panel sections demanded by the overall concept of the *imitatio Christi*. The older hierarchical ordering of images is subordinated to the extended narrative sequence throughout. The Christgarten altar piece therefore represents a transition phase moving toward later Gothic altar construction which no longer adhere to previous traditional forms but are purpose built to serve new devotional ideas.

The extensive and often incredibly detailed scholarship makes Metzger's thesis entirely convincing and presents a model of ordered method and criticism. He has processed a vast amount of material before arriving at the deduction of the transitional altar form. His study also, if only implicitly, yields an interesting picture of the late medieval artist in relation to his art and faith. A picture that provokes a contrast with the state of liturgical and sacred art in our own time which could also be characterised as a time of transition. The medieval artist is revealed as an artisan at the service of faith and its ordinary, popular expression in his

times. Schaufeling's "personality" is not particularly intrusive in his work. His style is deliberately and consciously derivative. He is faithful to a conventionalism of treatment, composition and symbolism, thereby creating a necessary transparency that allows the pictures to fulfil their didactic purpose. None of these apparent constraints has dampened his invention, love of detail and seeming determination to translate ideas and texts into the visual. This study again unlocks a wealth of meanings contained in the pictorial vocabulary of a previous age. Metzger's study shows us the essential continuity of the faith and how doctrinal concerns and emphases have been reflected in the Church's art. The overall impression is of a greater unity between the expression of faith and art than we perhaps enjoy today. It is only because liturgy, literature and devotional practice and art existed in such intimate mutual relations that such a painstaking and fruitful study as this is possible.

DCB

## **MONASTERIES OF THE EASTERN CATHOLIC CHURCH**

### **No. 3: The Benedictine Monastery of Chevetogne**

In 1925 Dom Lambert Beauduin, a monk of the Abbey of Mont Cesar (now Kaisersberg) in Louvain founded a monastery at Amay sur Meuse in south east Belgium in response to Pius XI's appeal to the Benedictines to work for Christian Unity. It became a Priory in 1925 and moved to the present site at Chevetogne in 1939 and became an abbey in 1990.

It seeks for corporate unity with the Orthodox Churches, especially with Russia. There are two churches, Latin and Oriental and the monks, who number about 40 and are of 12 nationalities celebrate the liturgy in Greek, Slavonic and Latin. They publish a review, *Irenikon* and also *Editions de Chevetogne* with studies in history, theology and spirituality.

The monastery belongs to the Benedictine Confederation



and is directly under the Abbot Primate. The monks also have the direction of the Greek College of St Athanasius in Rome since 1956 which trains the future priests of the Eastern rites.

Our black and white picture can give no idea of the rich colours of the iconography of the church and the liturgical vestments.