The Carthusian worship is strongly rooted in the
beginnings of redemptive history. The monk and the
monastic community illustrate and participate in the
rooted nature of this day in and day out in the act of
worship (liturgy). The Biblical Fathers and their
vocation have an important role in liturgy. They
represent an example for the man, who must leave
his homeland, seek his vocation outside his familiar
surroundings and follow it. This vocation is an
important starting point for the development of
European belief and culture. The monk is included
in this historic current in the very heart of his life, in
everyday liturgy.

The patriarch Abraham also listened to the Call of
God and his inner voice. He left his homeland as a
clan leader and went to the west, which was foreign
to him. Thus, he became the founding father for the
believers of the three revelationist religions,
Judaism, Christianity and Islam. He became the
founder of that multi-faceted development, which
 gained a European face over the course of history.
Europe is essentially an idea, which extended
geographically, culturally and in a religious sense in
the Greco-Roman period as far as the
Mediterranean, including Asia Minor and North
Africa. It extended still further to the north and east
in the period of the Germanic and Slavic migrations.
The Judaeo-Christian religion acclimatised to this
area and transformed it in its own way.

Monasticism largely developed in Asia Minor and
in North Africa (Egypt). It spread from here to the
west in the form of anchoretic life, as well in the
form of organised coenobite life, communal life
(Pachomius  AD 347, Basilius  AD 379). It
exercised fundamental influence in a religious,
cultural, economic and social sense on the
formation of Europe. Benedictine and Irish
monasticism played a decisive role from this point
of view. The adaptation of eastern monasticism to
the spirit and character of the "North", particularly
in Provence, reaches back as far as John Cassianus
( AD 435), lived with Palestinian and Egyptian
anchorites for many years. Monks constantly
recalled these varied religious and cultural roots in
their rejuvenation attempts and movements, as well
as during their fundamental forms of inculcation.

There was a very agitated period in the religious
field towards the end of the 11th century. The
Carthusian Order was also founded in this period in
one of the many attempts to renew Eastern
Monasticism and its spirituality in the West. Bruno
of Cologne ( AD 1101) and his comrades attempted
through the Love of God to realise the early
monastic ideals of peace (Hesychia, quies) in the
isolated mountain massif of Chartreuse (Isere).
Unlike other similar attempts, they did not merely
seek temporary habitation in total isolation, but also
sought a lasting solution in communal life. The
harshness of conditions led to specific living
conditions, similar to the Greek Laura (anchorite
cottages), linked by a Great Cloister and a special
Lesser Cloister, as a link between communal spaces,
such as the church, the Chapter House and the
Refectory. The various tasks of monastic life
demand in the Carthusian monastery as in "the
Church in miniature" a different share in monastic
life, but all are monks with the same goal, the
"propositum". Thus, it is possible to differentiate the
representatives, the monks in seclusion, the lay
brothers or conversi and the donatori.

The Carthusian external way of life is barely
distinguishable from that of other non-Christian
monks. The difference lies in theological
interpretation. The Abrahamic religious obedience
found in Jesus of Nazareth its final fulfilment and
form of Biblical, that is also monastic vocation, or
as St. Paul said: (Isto mišljenje naj bo v vas, ki je
tudi v Kristusu Jezusu. Čeprav je bil namreč Božje
narave, se ni ljubosumno oklepal svoje enakosti z
Bogom, ampak samega sebe izničil tako, da je
prevzel vlogo hlapca in postal podoben ljudem. Po
zunanjosti je bil jakor človek in je samega sebe
ponižal tako, da je postal pokoren vse do smrti, in
sicer na križu…") (Philippians 2, 5-11). The
monastic vocation is thus a form of expropriation
(expropriacia, Kenosis) for the salvation of all; it is
a presentation to God, to include us in his beatific
design. In this, monastic life, therefore, differs from
ego-centric seeking after salvation and self-
fulfilment, linking it to the Church and the entire community of mankind, as well as connecting it to the salvation plan of History. The monk lives for others, for the concrete world. His spirituality is rooted in today, in modern social structures. His life must not be flight, but solidarity, compassion for others. His spirituality must also be rooted in the earth, which means that it is empty in itself, being fulfilled only in human possibilities and in the activities of the individual monk and his monastic community. He is linked in the specific monastic dwelling culture, where he must compete with each member in terms of authenticity and quality. The areas, in which the monastic community can confirm and demonstrate, are those of religious life, culture, ecology, sociality and economy. These elements must not be separate, but connected in genuine living relations; otherwise these areas nullify each other.

The Pleterje Carthusian Monastery, its religious and social meaning must be judged against this spiritual and historical background. The modern Carthusian Monastery was founded as a "refugee monastery" in the period of the exile of the French Carthusians (1904). From its beginnings as a double community with great land holdings, the Pleterje monastery gradually changed into a "normal" Carthusian monastery with a limited number of monks. The Carthusians do not perform pastoral activities, but live according to precisely defined time frames within the monastery in prayer (liturgy and meditation) and in work (study and manual labour) in co-operation with smaller groups of employees.

Source