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February 27, 2014, marks the five hundredth of the return of the Carthusian Charterhouse of the Serra San Bruno, after 322 years of Cistercian stay. Following the event of the discovery of the bones of the holy founder Bruno, Pope Leo X in 1514 approved the cult of Saint Bruno and thought it appropriate to re-establish the Carthusian monks at Serra. The reasons for the expulsion of the monks previous Brunian, which took place in 1194 by Pope Celestine III and King Tancred and the Cistercian monks who took over recently, a book, has tried to make things clear, about the incident. The title of the book is the "Angel of the Sibyl," and I recommend you read it. But we continue in the description of the events that brought the Carthusian charism in Calabria. In the presence of the priors of monasteries south of Naples , Capri , Padula and Chiaromontes , as well as representatives of the Neapolitan nobility and the Calabrian February 27 of 1514 officially took the "recuperation" of the monastery of St. Stephen, who took the name of "Domus sanctorum Stephani et Brunonis." "Having received the delegation from the Carthusian General Chapter of Bologna Dom De Costanzo Rigetis, from the Charterhouse of Montello, assumed the leadership as prior, giving start to ' monastic activity.


The handover took place with an impressive procession of the Cistercian monastery that came out of the meeting by going to the Carthusians who took over, and everyone was singing the Te Deum.

Was fundamental in the work undertaken by De Rigetis that carefully and with meticulous care in research, created a "Booklet Recuperation" dated 1523, a sort of inventory of what he found on his arrival at Charterhouse. It has been a very important document to reconstruct the life of Bruno in Calabria and the early successors. Immediately after having settled the Carthusian monks were forced to undertake major renovations and landscaping, financially supported by the brothers of St. Martin of Naples, and that continued for several centuries.

There was the expansion of the great cloister, and that was with 24 cells (1523), the consolidation of the wall, reinforced with seven guard towers (1536), the completion of the construction of the cloister and refectory (1543, the completion of the new monastery church (1600, in

addition to the creation of the artificial lake of penance (1645) and the so-called reset Dormitory (1776). A true renaissance that gave luster to the monastery in Calabria and the surrounding territory, which found benefit due to agricultural activities carried out in the grange and the possessions of the monks. In spite of the additional and subsequent events related to the earthquake and the suppression monastic Carthusian life in Serra is still thriving and the monastery appears to be the beating heart of the spirituality of the whole of Calabria.

In this regard, as I explained in a previous article, the symbol of this anniversary is now celebrated **icon enthroned in the outdoor chapel of the monastery with a solemn ceremony on January 18**. You can watch the operation took place, thanks to a video document sent to me by a friend of this blog,

[Source](#)  Google translated from Italian



Explanation of the Icon

The Icon was written-painted by mother Mirella iconographer and hermit. Undoubtedly is the strong symbolic value it represents, first of all an ideal link between the churches of the **East and the West**, noting that Saint Bruno was an ideal bridge between East and West. At the top you can see San Bruno Carthusian written in Latin, in contrast to traditional inscriptions written in Greek icons, this testifies to a kind of universality, to go beyond the identification East West. It has been realized on the basis of an icon of S. John the Evangelist the so-called theologian of silence, and then the placement of the right hand close to the mouth is to indicate the silence!



Madre Mirella Muià e le sue icone

It should also be noted the importance of the contrast of colors, the white Carthusian habit, the light, the dark edge of the icon that represents silence, especially the silence of the night where stands the prayer. We see the light of the night and white; prayer and silence. Bruno holds in his left hand an olive branch, symbol of peace and of the anointing of the Holy Spirit, with which he has just finished writing on the scroll.

The content of the text is taken from a [letter by Bruno to Raoul le Verd](#), the close friend to whom he confides that: *"Hic oculus ille conquiritur, cujus sereno intuitu vulneratur sponsus amore, quo mundo et puro conspicitur Deus.*
- There we try to acquire the clear vision that wounds our Divine Spouse with love and, clear and pure, allows us to see God."

Moreover, if we stop to admire the face of Bruno in this icon, we see how it is infused with serenity, peace, transmitting to the observer, but above all it is a look that conveys hope. Enclosing in it the essence of the character of Bruno that can be summed up in his famous phrase *O Bonitas!*



Pope Francis blessed the icon under the gaze of Dom Jacques Dupont on November 27, 2013, in Rome.