

SELIGNAC CENTERS LIFE CARTUSIENNE - *source text*

- This text appears to be a translation from 2002 (early) French documentation; in view of founding [La Maison Saint BRUNO à la Chartreuse de SÉLIGNAC](#).
- Here, titles have been formatted in bold characters, and paragraphs have been applied; otherwise the text conforms to the original SOURCE.

SOURCE

- http://www.saintbruno.org/files/selignac_centers_life_cartusienne.doc
- <http://ebookbrowse.com/selignac-centers-life-cartusienne-doc-d121061514>

[A tentative adapted retranslation of this text is available - here](#) 📄

PROLOGUE

With the praise of the glory of God, Christ, Verb of the Father, since always chose by the Holy Spirit of the men to carry out them in loneliness and to link them in an intimate love. Answering this call, main Bruno, the year of Lord 1084, entered with six companions to the desert of Chartreuse and s.y establishes. There, these men and their successors, remaining at the school of the Saint Spirit, and letting themselves form by the experiment, worked out a clean style of eremitic life, transmitted to the following generations, not in the writing but for the example. (Stat.Cart. 1,1) the monks who spoke in praise of loneliness wanted to carry testimony of a mystery whose experiment had revealed the riches to them, but that only the happy ones complete to discover. A great sacrament is achieved there, that of Christ and the Church, whose we find the example eminent in the Virgin Mary; entire present in each faithful heart, it is hidden there; but by the virtue of loneliness it reveals us better his depth. (Stat.Cart. 2,1) A Sélignac, it is in this same spirit that a team of laic puts itself at the school of Saint Bruno to live an approach of God in loneliness, silence and the prayer.

THE BASE OF THE CENTER

The base of the Center of Life Cartusienne (CVC-SE) is to create in Chartreuse de Sélignac a place of life where people, eager to make the experiment of loneliness and silence such as the Carthusian monks live them, can be withdrawn, permanently or temporarily, in order to taste at rest of the cloister and the cell for the prayer. Small a communauté ⁽¹⁾ the permanent ones will form the heart of the Center and will make it live according to the rate/rhythm of life specific to the Carthusian monks, i.e. that the day will be characterized by an alternation of moments of loneliness and moments of common life and meetings. The day will find its balance around the hours of prayer, of which most significant will be celebrated, morning and evening, jointly with the Church, and of which shortest will be known as only in cell. With Eucharistie (or in the absence of priest, the rite of the communion), always preceded by the Praises of the morning, the taken care night one, which could be celebrated the evening late (around 21 H) or in the night, will most extremely form the point of the day. Chant and readings alternate there in a harmonious whole for one duration of approximately L H or a little more. The moments of silence will not miss. During the day of the significant moments devoted to the lectio divina' or the study will alternate with working hours in such a way that the first hours of the day as well as the evening will be devoted to the 'lectio divina', with the speech and the study, and the middle of the day to work and other occupations (of 9h50 with 16h approximately). The Center is born from a spiritual initiative of the Command of the Carthusian monks. It is thus of first importance which it will always reflect, in its life and its concrete organization, the intention of the Command. All that will be undertaken must always it with be known Command and with its approval, expressed by people speaking are quality. However, the Center being primarily laic, it is necessary that Mgr. the Bishop of Belley / Ars is recognized in all: its prior agreement is necessary on all the levels and all the stages "

TO START MODESTLY

The creation of the Center is like the grain thrown out of ground of the parabola of the Gospel: " that the sower sleeps or that it takes care, night and day, the grain germinates and grows. How it does not know it " (Me 4,26.27). This initiative, which one does not know yet how it will develop, has need that one lets it grow by itself, by his own sap. We are there only to accompany this development, not to program it in advance. This is why, one will start by constituting a small community and to give him life, around which the Center will have, gradually, to set up itself. One envisages one period of experimentation which will be able to last three years. During the first year the Center will function only for the periods of the school holidays. During the second year, the community will more start to take consistency and will get busy to give itself a more precise face. No significant work of installation of the buildings will be undertaken before the end of this probation period of three years, but three or four cells with the cloister as some rooms around the main courtyard will be prepared to place the inhabitants of Chartreuse suitably.

THE COMMUNITY ⁽²⁾

The success of the Center will depend in major part of quality of the small community which is like its vital core. One must thus choose with many care the people, far from many at the beginning, who wish to engage and give there them an adequate initiation and a formation to the life of the Carthusian monks and their form of specific prayer. The members will be able to engage, temporarily or definitively, only under the responsibility of the Command of the Carthusian monks and after three years of minimum presence, according to methods' still to be specified and define ⁽³⁾. The community has as a task, not only to create the framework favourable with the life of personal prayer in loneliness, but also to make so that the liturgical celebrations reflect at the same time sobriety and interiority specific to the Carthusian monks, with an accent very Net on the common listening of the Word of God and the study of the monastic tradition of the desert. The community must be caught itself instructs some and determine by itself the measurement of its observance (prayer / food / sleep / work / relaxation, etc). To facilitate this assumption of responsibility, there will be one or one ⁽⁴⁾ responsible, choisi(e) in agreement with the Reverend Père of Chartreuse. The other Community responsibilities will be distributed between all the members, so that all will be smelled continuously and jointly persons in charge of the good functioning of the house. One will attach a great importance to liturgical animation and material the correct operation of the house. To this end, the community will meet Sunday, day of common life more pronounced, at the beginning of the afternoon (or already Saturdays in the evening, if that appears better) in order to discuss and to share together and in order to give an answer to the questions which was posed during the week. More particular times will be devoted to the formation, the retirements and the spiritual and human consolidation of the community. The Command of the Carthusian monks will place at the disposal of the Center its prayer books and its lectionnaires, but is at the community to adapt them (by often shortening them) to its own needs. In all that and so that the spirit of Chartreuse is kept in all, of the frequent relations with the Carthusian monks will be necessary, especially at the beginning, according to rates/rhythms and methods' to be determined by mutual agreement. The Command will make so that the Center is regularly visited by people elected by him. With the priest who resides in the house, either permanently (it is the ideal) or periodically, will incomflera the task to ensure the sacramental life of the community and to govern the common prayer, according to the rite cartusien. However, he will not be the person in charge of the Center and the spiritual accompaniment does not return to him exclusively nor necessarily, the structure of the Center not being laic and nonclerical definition. It will be able to possibly help the community on the theological and spiritual training level.

STATUTES OF THE COMMUNITY AND THE CENTER

They will have as a base of the extracts of the ' Statutes of the Cartusien' Command in a form adapted to the condition of laic devoted and people living in the Center. Above all, one will insist on the importance of the guard of the cell, which is as the matrix from which the life of Center and each one of its members will take his dash and its depth. It will be taken care that the various occupations of the day balance the ones by the others: hours of common prayer, solitary speech, readings , work, relaxation. In week, the meals will be usually taken in cell, but Sunday and the feastsdays, a meal at least will be taken jointly. The meetings and the mutual accompaniment will be at the same time encouraged and framed, ensuring a whole a freedom of total conscience. One will determine by mutual agreement up to what point the relations and the communications with outside will be possible and desirable (journaux/radio/tv/usage portables, etc). One will preserve at Chartreuse the certain shape of fence: the inputs will thus be supervised. However, this fence will be characterized at the same time by the opening, because the Center will function and the community will always live in a spirit of total transparency compared to the local Church and in the ambient world. In the succession of times, the day is the basic unit. From where extreme importance of a flexible and balanced schedule, which gives to all enumerated elements Ci above their right place. Comes then the week and finally, the liturgical year, rythmée by the celebration of the mysteries of Christ. Those make it possible to all the inhabitants of the Center to make memory of the principal stages of the History of the hello and interiorizing them to the maximum, especially during the time lived in loneliness.

SEVERAL POSSIBLE FORMULAS OF INSERTION

The degree of loneliness can vary from one member to another and the input in loneliness will be progressive. Will not be authorized to enter a loneliness more strict than ceux/celles which already reached a certain interior standard of living, which knows and practises the prayer of the c.ur and which can be made accompany for the understanding necessary. With those and those which will choose a more strict loneliness, one will leave more time for the lectio' and the mediation. The others will take part more in the activities of the house. The particular forms of engagement will be specified later on, they will emerge mainly from the experiment lived during the first times.

SPIRITUAL BASES

One will make a collection of some texts basic, ready to introduce into the experiment of loneliness cartusienne and the form of prayer specific to the Command: Two letters of St Bruno and profession of faith. ' the Letter on the life solitaire' of Guigues L. ' the Scale of Paradis' de Guigues II. The Gold Letter of Guillaume of St Thierry. Extracts of recent pontifical Documents. Comments of the Statutes by RP Dom Andre. Etc However, one will leave with each one a great freedom in the choice of his readings and his spiritual orientations. With anybody one will not impose a particular form of spirituality. The inhabitant of the Center will especially let himself form by the rate/rhythm and the framework of life marked by loneliness and silence, spiritual sobriety and the vigilance of the c.ur, according to the word of the tradition of the desert: " Sit down in your cell and it will teach you all! " Among the most significant qualities of the spiritual man one counts docility with the Spirit and the interior understanding.

THE GREETING OF REPROCESSING

Once the well established community, (even in a form still very restricted), the Center will be able to open with a limited greeting reprocessing which wishes to share its life for a more or less long time. Some members of the Center must be trained with this greeting and to be available to initiate the new ones come and to accompany them during their stay. Reprocessing will be selected seriously, so that customs do not come to disturb the life and peace of the house. It is thus to the persons in charge of the Center to say if such person is ready to make a retirement or not. For them also there is possibility of living either in a cell with the cloister, or in a more open room with a more significant participation in the loads of the community. One will offer to them the framework of life of the community, which could however be adapted on the whole with the capacities and the needs for reprocessing, the essential rules of the Center, a climate of silence and loneliness turned towards the interior man and the listening of the Lord, being save. With time, the community will see by itself to how much it must simultaneously limit the number of reprocessing present, but it seems that the total figure should never exceed the dozen. One will ask reprocessing financial participation which will be useful, at least partially, with the economic operation of the Center. ⁽⁵⁾ In addition, in a future to be determined and exceptionally, one will not exclude a priori the possibility of receiving groups restricted for sessions of studies or spiritual initiation, provided that they are located in the line life line of the Center and the intentions of the monks Carthusian monk. In addition, the community will be able to admit people external with venil to request with it at the hours fixed for the common prayer. Lastly, the community will reserve itself, according to a rate/rhythm which still remains to be defined, of times of greater loneliness where the greeting will not be open.

ECONOMIC ASPECTS OF THE CENTER

To remain in the spirit of the Command cartusien, the inhabitants of the Center must endeavour to keep in Chartreuse de Sélignac its rusticity, its separately and its examination. The life that one carries out to it must breathe in all sobriety and simplicity specific to the Carthusian monks, however adaptations to the concrete condition of the occupants of the Center will be possible. All the inhabitants, but especially the members of the community, commit themselves carrying out a poor life, characterized mainly by the detachment compared to the conveniences of the modern life. During the three years of experimentation, the Command will ensure, in all or major part, the ordinary maintenance and the operation of the Center. Then, this one must be able to provide for its own needs, especially realising the financial contributions of reprocessing, as far as possible. The Company owner ' Rural Medicis' will undertake to keep in state the buildings and will take care of the good management of the agricultural and forest property.

In Chartreuse. Time of I.Epiphanie 2002

Notes:

1. When one employs the word ' communauté' here, it should it be heard in a direction still largely opened, because it is progressively with its creation that it must reveal by itself its own consistency and its density. At the stage where are we, nothing is thus already defined in a precise way, except this point: that the creation of the CVC with SE must rest on a stable core.
2. A the hour when we are, it is still difficult to define the concrete face of the community. It will be probably constituted starting from people who will have already made an experiment in loneliness. For that, the Center will have to already practise a certain greeting before the community took a certain consistency.
3. Currently, the Church knows several forms of engagement, especially adapted to the state of laic. It still remains to specify which or which would be appropriate best for the life in the Center.
4. One makes it clear here that the community could be and be probably mixed. What is completely normal since the Center is primarily laic. One will see with the experiment which concrete framework it is appropriate to give to this co-education, but one will always pay attention to avoid ambiguous situations.
5. However, the financial question never dewait to be a prevention to make a stay in the Center.