



# GLENSTAL ABBEY CHRONICLE

GLENSTAL ABBEY, MURROE, CO. LIMERICK, IRELAND

ISSUE 20   AUTUMN 2023   [WWW.GLENSTAL.COM](http://WWW.GLENSTAL.COM)   PHONE: (061) 621 000



Forest pathway  
next to the monastery  
guest house.

---



---

**GLENSTAL ABBEY, MURROE, CO. LIMERICK, IRELAND**


---

Prayer is the foundation of our monastic life and each day in the monastery is centred around times of prayer, together and in private. The backbone of our prayer is the Liturgy of Hours – sometimes called the ‘Divine Office’ or the ‘Work of God’ – where the monks gather in the Abbey church at appointed times to chant psalms and sing hymns to God, to listen to the Scriptures and to pray for the needs of the world. This daily round of worship consecrates the course of the day and night as the community gathers in the stillness of the morning, at the setting of the sun, and at the closing of the day.

---

**W E E K D A Y S**


---

**6:35am: Matins and Lauds (Morning Prayer)**

**12:10pm: Conventual Mass**

**6:00pm: Vespers (Evening Prayer in Latin)**

**8:35pm: Compline (Monday - Friday: Night Prayer)  
Resurrection Office/Vigils (Saturday)**

---

**S U N D A Y S**


---

**7:00am: Lauds (Morning Prayer)**

**10:00am: Conventual Mass**

**12:35pm: Sext (Midday Prayer)**

**6:00pm: Vespers (Evening Prayer in Latin)**

**8:35pm: Compline (Night Prayer)**

---

Liturgies are broadcast each day as per our daily timetable:

**[glenstal.com/abbey/webcam/](http://glenstal.com/abbey/webcam/)**

---

GLENSTAL ABBEY CHRONICLE :: ISSUE 20 AUTUMN 2023

**[www.glenstal.com](http://www.glenstal.com) phone: (061) 621 000**

---

## Embracing Autumnal Shifts



Once again, summer turns to autumn and it is time for another edition of the Glenstal Abbey Chronicle. It was a busy summer here in Glenstal and a joyful one. Br Oscar made his final monastic profession on 6 August, the beautiful feast of the Transfiguration of the Lord. This is a very important moment in the life of our monastic community. Oscar will return to Sant’Anselmo, Rome, at the end of September to complete his theological studies. We wish him well in his studies and in his monastic life as a monk of Glenstal.

Br Justin also returned to Jerusalem at the end of the summer to complete his theological studies after spending much of the summer here in Glenstal and Fr Martin completed his first year of service with the Dicastery for Promoting Christian Unity in Rome. He was present with the community for our annual retreat and for Br Oscar’s profession.

Renovation and restoration of the castle, school kitchen and refectories continued during the summer. The second phase of the castle restoration project is now well underway and will continue over the coming months. Much has been achieved in a short space of time and we are very pleased with the progress made.

As a new academic year begins and schools across the country reopen, we wish all of you every blessing and I hope that you enjoy reading about summer in Glenstal in the pages of the Chronicle.

**Abbot Brendan Coffey OSB**





## SOLEMN PROFESSION

# Suscipe me Domine

Oscar McDermott OSB

Feast of the Transfiguration, 6 August 2023

As the opening procession for the Solemn Profession of Br Oscar McDermott began, the plainchant antiphon *Tibi dixit* rang out: "Of you my heart has spoken 'Seek his face'". No better words to hear on such an occasion, these are the beginning of the Mass for the Feast of the Transfiguration.

Br Oscar, a native of Donegal, solemnly vowed to make Glenstal Abbey his new home, living in the community under the authority of the abbot and the Rule of Saint Benedict, in a lifelong process of monastic conversion. He had previously written out his promise

by hand, and signed it on the altar itself, offering himself in union with the sacrifice of Christ. He was then dressed in the monastic cowl, worn over the habit by monks at the daily Divine Office, and presented with the Book of Psalms.

A memorable moment is always when the newly professed signs the antiphon *Suscipe me Domine*: "Uphold me Lord according to your word, and I shall live, and do not disappoint me in my hope". We believe and pray that the Lord will uphold Br Oscar and give him in his monastic life far more than he ever dared to hope. ■

**COLUMBA McCANN OSB**

PHOTOS: JUSTIN ROBINSON OSB AND IRENE FENTON





JUSTIN ROBINSON OSB

## The Holy Land's First Monastery

Dating to the fourth century, the monastery at the archeological site of Tell Umm al-'Amr is attributed to Saint Hilarion, a native of the Gaza region, known today as the father of Palestinian monasticism.

The Middle East and North Africa has a special place in the Christian and monastic heart, for long ago our forebears were first called to faith in God there and the monastic life later sprang up in the region. Recently it was my great privilege to bring two streams of my life together: my commitment to monasticism and my long-standing interest in Palestine. This was

accomplished with a visit to the monastery of Saint Hilarion — a native of the Gaza region and the father of Palestinian monasticism — whose feast is celebrated in October.

According to a biography written by Saint Jerome, Hilarion was born in a village south of Gaza City to pagan parents and converted

**JUSTIN ROBINSON OSB**

to Christianity whilst studying in Alexandria. There he went into the desert to meet Saint Anthony the Great, whose famous name 'was in the mouth of all the races of Egypt' in order to study his way of life and conduct. Inspired by his months sitting at Anthony's feet, Hilarion set out for his homeland of Palestine to live a monastic life and to start the Holy Land's first monastery at Tell Umm al-'Amr.

in 1999 and, since then, has been carefully and impressively excavated, studied and embellished with protective structures, a visitor centre and staff.

What remains of Hilarion's monastery attest to what must have been an impressive building complex and a vibrant monastic life. In addition to remains of the church and monastic accommodation, notable



JUSTIN ROBINSON OSB

PHOTOS ON PAGE 6 and 8: Archaeological site of Tell Umm al-'Amr in which the remains of the first Christian monastery in the Holy Land, founded by St. Hilarion, were rediscovered in 1999.

Today the archaeological remains of Saint Hilarion's monastery are found standing amidst olive groves close to the seashore and nearby dwellings in the Deir al-Balah district of the Gaza Strip. The site had been abandoned in a seventh century earthquake until it was uncovered by local archaeologists

features include floors partially paved with limestone, marble tiles and coloured mosaics of plants and animal scenes as well as three large bath chambers to serve passing pilgrims and merchants. My guide Mohammad was excited by the visit of an outsider, as there are very few foreigners in Gaza

save for diplomats or those working for aid agencies. He proudly explained how this was the birthplace of Palestinian monasticism so that, in his opinion, Gaza is even more important than the holy places in Bethlehem, Nazareth and Jerusalem.

Nestled along the eastern shores of the Mediterranean Sea, the Gaza Strip is a land of both historical significance and modern-day complexities. Home to two million Palestinians living together in a mere 140 square miles, Gaza is frequently on our television screens but is closed to the outside world by a land, air and sea blockade. Permission to enter the Strip is difficult to obtain and rarely granted, making my own visit even more of a privilege. I spent time with Gaza's Christian community, who number around 1,000 people. Their lives mirror those of their Muslim neighbours: daily and extended power outages, limited access to clean water, scant economic opportunities which brings a staggeringly high unemployment rate and, of course, the constant

fear of war. Despite this depressing reality, Gaza is a very beautiful place and its people full of life and hope. The Palestinians whom I meet never cease to amaze me, for they demonstrate the resilience of the human spirit in the face of adversity. The people of Gaza live life to the full – despite the hardships – and possess a strong community spirit. I witnessed this at a baptism in Shejaiya, a school graduation in Wahsh, a child's birthday party in Rimal and sitting beside the Mediterranean Sea at sunset as families gathered on the beach for supper and young men sat around smoking argileh to catch-up on the day's events.

Standing at Saint Hilarion's monastery before I departed the Strip, I prayed earnestly for the people of Gaza, for its Christian community, and for the monastic life in Palestine. Though he is little known, the life and work of Hilarion ought to place him among the greatest of monastic saints for, as Jerome acclaims, 'the Lord Jesus had in Egypt the aged Anthony: in Palestine He had the youthful Hilarion.' ■





## Glenstal Students' Summer Project in Africa

JOHN O'CALLAGHAN OSB



A variation of the above notice has been advertised for the attention of Fifth Year students many times since 2008. Since then sixty-five boys have risen to the challenge of working in a remote part of Africa (Tanzania or Kenya) for a few weeks in the summer. This year was little different except that we were in a francophone country, Togo. It has just joined the Commonwealth and the young people there are keen to have contact with the anglophone world.

Eight boys who had convinced us of their suitability joined Mr Thomas Franklin and myself for our visit to the Benedictine Abbaye de l'Incarnation in the north of the country and its school at Agbang. It was thanks to Br Basile OSB, who had been staying in Glenstal the previous summer to learn English, that we had this safe haven in which to stay. There are about thirty monks in the community and they warmly welcomed us. Water was supplied in abundance (as stipulated before-



hand), and we got as much food as we needed; this latter included a lot of carbohydrates but we got some meat/chicken as well as an egg a day. The boys learnt not to waste food. We all stayed healthy and daily cold showers were available. Boys became quite adept at killing scorpions, keeping mosquitos away by sleeping under nets and trying to keep cool at night with the help of fans. (Solar power was almost sufficient to power these latter!) Health and safety are foremost concerns among groups travelling and we were happy to have a hospital close by — and very happy not to have to go there!

On site the Glenstal students, as is customary on these projects, taught computer skills and played football with their African peers. This year we were also invited to introduce rugby and hurling skills and to share interests in music. The tin whistle was much appreciated and also the guitar which found itself being combined with local percussion instruments to make a unique sound. The young Togolese students were not always free to attend class — if it rained they were typically obliged to work at home planting

the crops. More than half the population of Togo is under 18 years old and, being the tenth poorest country in the world (according to the International Monetary Fund), the young people have much work to do as well as their studies.

Interspersed with our class schedule were moments of cultural enrichment. The first came at Lomé, on the coast, where we visited the 'Maison d'Esclavage'. There, well into the nineteenth century, an illegal slave trade was maintained with the captives being held in totally dark spaces under floorboards, with no toilet etc., sometimes for weeks before being shipped to the Americas. It was an unforgettable visit. We also visited a small wild game park, Koutamakou native homestead and a forge for producing the hand-held hoes people use throughout the country to till the soil.

Since their inception the Africa projects have included making contributions for the infrastructure of the schools visited, often in collaboration with other interested parties. At Hanga Abbey (Songea, Tanzania) for example, which Glenstal groups



visited three times, the Irish NGO 'Camara' supplied the schools there with one hundred computers. Also, when the Irish organisation 'Solar without Frontiers' heard of our project both there and at Mvimwa Abbey school (near Lake Tanganyika) later on, it undertook — free of charge — the installation of the solar power systems that we purchased for the schools from fundraising. Solar power trans-

### The project is always undertaken primarily to open the minds and hearts of the Glenstal students to their less well off peers.

forms the educational experience of young people by allowing them to study at night, and thus do much better in state exams.

Apart from the above mentioned NGOs other organisations have donated to the Glenstal projects. For example the wife of an engineer was doing a retreat in Glenstal and attended a school carol service where the congregation was invited to contribute to the purchase of laptops for a school in Kenya. She informed her husband of this

and he, being employed in a Cork pharmaceutical company, was subsequently allowed to allocate 39 company laptops to the project. (They were then shared between two schools). A further donation three years later equipped the *Togo Team '23* to pass on a contribution of fifteen laptops to Agbang school! Such laptops are decisive in attracting students to the school as no other school in the area has

them and they are most valuable in preparing students for studies at university.

However, monetary gifts are very useful to an African school. Each student participant in an Africa project must provide at least €1,000 for the school we are visiting. Here wonders never cease. Most boys receive donations well over €1,000 in response to their fundraising efforts. Cake sales, golf classics, music concerts, *GoFundMe* appeals, and so many

more initiatives, often kept low-key but nonetheless productive, deliver typically a total of at least €20,000 per project.

This year €28,000 was donated towards the cause. That is a lot of money and represents the generosity of a very great number of people. It is quite marvellous. An incentive may be that every cent donated actually goes towards the school in question and results are clear and photographed. (The expenses incurred during the trip are entirely paid by the parents of those participating.)



This year €20,000 has gone towards the furnishing of a library for the school at Agbang. At the time of writing only the husk of a new building is available but tables and chairs, shelves and books are being acquired. A further €1,200 was spent on some essential sports


equipment for the school at the time of our arrival; the remainder may be allocated to sports facilities but is yet to be decided.

In conclusion, we can take a few lessons away from this. Foremost among them we should recognise the altruism of some young people and the bravery and generosity of their parents in supporting them. Secondly, we recognise the generosity of a wide population of people who support young people and such projects. It

makes almost anything possible. The project is always undertaken primarily to open the minds and hearts of the Glenstal students to their less well off peers. We thank all those who have supported the projects over the years, and our hosts. In fact things have gone so well that they must have been a work of God! So, Deo Gratias! ■

FOR MORE ON THIS FEATURE and for details about Glenstal School Africa collaborations 2008-2022, please visit: [glenstal.com/school/news-resources/school-project-in-kenya/2023](http://glenstal.com/school/news-resources/school-project-in-kenya/2023)





## Silver Chalice from Ireland's Penal Times

COLMÁN Ó CLABAIGH OSB

The More-O'Ferrall chalice and its matching paten is one of the most evocative items in the abbey archives. Produced in 1676, it is a typical, if slightly battered, example of the sacred vessels produced for Catholic worship in Ireland from the 1630s onwards. Approximately one hundred and

thirty of these survive across the country and some fine examples belonging to the Franciscan Order are on permanent display in the National Museum of Ireland, Collins Barracks, Dublin. These items were commissioned by Catholic merchants and aristocrats to replace the chalices and eucharistic vessels that had been destroyed or purloined during the Reformation and its aftermath in the sixteenth century.

on the interior, with an everted or out-turning rim, a central knob often decorated with floral motifs or rosettes, and a splayed hexagonal, pyramidoid base. The ornamentation ranges from the very simple crucifix illustrated here to quite ornate and complex iconographic and decorative schemes such as those found on the Boetius McEgan and Font-Butler chalices, both on display in the Franciscan exhibition in Dublin.

**Battered, unpretentious and plain, its simplicity is a potent reminder of how the faith has been transmitted from generation to generation, sometimes at great cost and personal sacrifice.**

The scale of this destruction was quite remarkable: of all the church plate that existed in the churches and monasteries of late medieval Ireland, fewer than ten pieces remain intact to the present day.

The chalices are similar in design and execution, although regional variations have been noted that enable the approximate date and place of their manufacture to be identified. In general, they are characterised by a deep cup, gilded

Unlike contemporary secular silverware or Anglican church plate, the majority of these chalices are anonymous and neither the maker's mark nor the identity of their patrons is known. While the political and religious situation in seventeenth century Ireland meant that Catholics could often discreetly practice their religion, there were intermittent outbursts of ferocious persecution, particularly in the 1640s and the 1690s. In this volatile context, it was prudent for





silversmiths, clergy and recusant gentry not to draw attention to their ongoing adherence to a proscribed religion.

The restoration of the Stuart monarchy in 1660 with the accession of King Charles II gave some hope to Catholics. The king's wife, Catherine of Braganza, was a Catholic and in 1672 he issued a Declaration of Indulgence, extending religious liberty to his Non-Conformist and Roman Catholic subjects. Although this met with fierce opposition in parliament, it was indicative of the growing self-confidence of the Catholic community in Ireland and England and this may provide the context whereby the name of the patron or patroness who commissioned the chalice from a Galway workshop was recorded. An inscription on the underside of the base reads C. MOORE ME FIERI FECIT ANNO 1676 ORA PRO GN INSY (C. Moore caused me to be made in the year 1676. Pray for GN INSY). The identity of C. Moore is not otherwise known but he or she was a member of the Ó Mordha/O'More/More/Moore family, the traditional rulers of Laois until their disposses-

sion during the Plantation campaign of Queen Mary Tudor that began in 1556. A branch of the Moores intermarried with the O'Farrell princes of Anghaile or Annaly in Co. Longford and this branch became known as the More-O'Ferrall family whose seat was at Ballyna, Co. Kildare. In the nineteenth century several members of this family were prominent in public life and the British administration while remaining resolutely Catholic. The chalice is one of two penal chalices that remained in their possession throughout this period and eventually came to Glenstal through the late Fr Kevin Healy OSB whose mother, Mary Josephine, was a More-O'Ferrall.

The chalice continues in liturgical use and is used for Mass on significant celebrations like St Patrick's Day, the feastday of the Irish Martyrs (20 June) and that of St Oliver Plunkett (1 July). Battered, unpretentious and plain, its simplicity is a potent reminder of how the faith has been transmitted from generation to generation, sometimes at great cost and personal sacrifice. ■

## Abbey Updates

### ANNUAL COMMUNITY RETREAT: 'THE BLESSINGS OF THE MONASTIC TRADITION'

The annual monastic retreat was led this year by Fr Harry Hagan OSB, a monk of St Meinrad Archabbey in Indiana, USA. Fr Harry came with a wealth of experience: scripture scholarship, study of monastic sources, work as a spiritual director and novice master.

Fr Harry began by discussing what it means to be a monk, and continued by outlining the classic

struggles involved with the life; drawing not only on St Benedict but also on pre-Benedictine sources, he identified negative dynamics and pitfalls that beset every Christian, and monks in particular. But it wasn't all bad news! From the same sources, Fr Harry drew out rich reflections on prayer, especially praying with the psalms, on the dynamics of virtue, and on God's steadfast love that underpins the monastic covenant.

Looking to St Benedict's portraits of the ideal abbot and monastic cellarer, he delineated the features

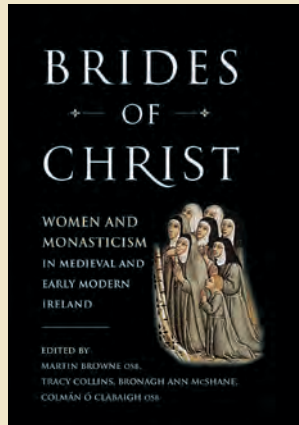


DENIS HOOPER OSB

of monastic maturity, naming the kind of result to expect when the monastic process is working well. This brief summary cannot do justice to the variety and richness of what we received, ranging from country-and western lyrics to deep scholarship of the Old Testament, all done with a light touch.

**BOOK LAUNCH AT THE ABBEY: BRIDES OF CHRIST**

Over the past two decades the Glenstal History Conference has explored neglected aspects of Ireland’s monastic and religious history. To date five conferences have been held, exploring themes as diverse as the Benedictines in Ireland and abroad (2002); art and devotion in medieval Ireland (2004); the Military Orders in Ireland (2014); the Canonical movement (2017) and, most recently, women and monasticism (2021). In each instance the proceedings of the conferences have been published shortly afterwards with the result that a substantial body of new

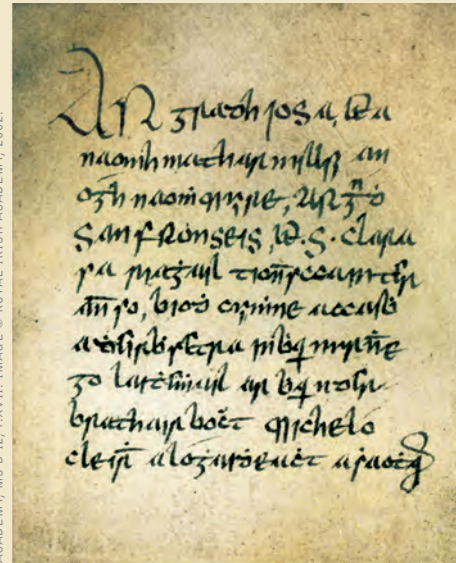


material relating to the history of Irish Christianity is now available.

The most recent volume, *Brides of Christ: Women and Monasticism in Medieval and Early Modern Ireland* (Dublin, Four Courts Press, 2023) constitutes the proceedings of the Fifth Glenstal History Conference that took place from 2-4 July, 2021. The restrictions imposed by the COVID pandemic meant that this was primarily a virtual event. Paradoxically, these limitations meant that it was the best attended of all the conferences to date with over 800 participants from Alaska to New Zealand and from Uppsala to Uruguay tuning in online, testimony indeed to the fascination of the topic and the excellence of the papers.

The resulting volume provides a showcase for the work both of established and emerging scholars and provides a solid foundation on which future researchers will be able to build. Attractively produced by Four Courts Press and extensively illustrated, the contributions range from an

THE Ó CLÉIRIGH TRANSLATION OF THE RULE OF ST. CLARE, DUBLIN ROYAL IRISH ACADEMY, MS D. 12, PXVII. IMAGE © ROYAL IRISH ACADEMY, 2002.



1447 DOCUMENT AND NUNS' SIGNATURES (DETAIL). IMAGE COURTESY OF THE POOR CLARE MONASTERY ARCHIVE, GALWAY.



BLESSING OF A WIDOW, CAMBRIDGE CORPUS CHRISTI COLLEGE MS 79 F94 (DETAIL). IMAGE © PARKER LIBRARY, CORPUS CHRISTI COLLEGE, CAMBRIDGE





A SISTER OF THE PREMONSTRANSIAN ORDER. C.F. SCHWAM. 'KLOSTERFRAU PRÄMONSTRATENSER ORDENS. RELIGIEUSE DE L'ORDRE DE PREMONTRÉ, C. 1787. SOURCE GALLICA.BN.FFR.BIBLIOTHÈQUE. IMAGE © [HTTPS://GALLICA.BN.FFR.BIBLIOTHÈQUE](https://gallica.bnf.fr/ark:/12148/PTV1BI00593010). IMAGE © [HTTPS://GALLICA.BN.FFR.BIBLIOTHÈQUE](https://gallica.bnf.fr/ark:/12148/PTV1BI00593010).

examination of the archaeological evidence for early Irish nunneries to the various expressions of quasi-religious life that characterized Irish female monasticism in the later medieval period. These included women who dedicated themselves to lives of chaste, consecrated service as anchoresses, nursing sisters, vowesses and consecrated widows.

The role of nuns in early Irish monasticism is explored in three of the chapters, while other essays examine the experience of the mainstream orders such as the Augustinian Canonesses, Benedictines, Carmelites, Dominicans and Poor Clares, in addition to the ecclesiastical structures that controlled or supported them. Several contributions examine the social and economic aspects of the life of women religious through the centuries. Gender-related questions are also explored, along with the phenomenon of how Irish women religious adapted themselves to different circumstances, such as the medieval Irish women who moved to Bavaria as part of the Irish Benedictine presence there, or the *emigré* communities that emerged in Spain, Portugal, France and Belgium in the wake of persecution of the Catholic Church in early modern Ireland. Two of

the most significant contributions, the Foreword by Abbess Máire Hickey of Kylemore Abbey and the Epilogue by Bishop Anne Dyer of the Episcopal diocese of Aberdeen, provide remarkable insights into the role of women as monastic leaders and spiritual authorities and focus attention on what motivated women to adopt the monastic life and the ascetic and prayerful practices that sustained them in their calling.

The volume is dedicated to Dr Dagmar Ó Riain-Raedel (who also contributes a chapter), in recognition of her tireless scholarly work exploring the links between Ireland and her native Germany in the medieval period. A longstanding friend of the Glenstal community, Dagmar also spoke at the First Glenstal History Conference and is regarded as the foremost expert on the Schottenklöster, the network of Irish Benedictine monasteries that flourished in medieval Germany from the twelfth to the sixteenth centuries. ■

*Brides of Christ: Women and Monasticism in Medieval and Early Modern Ireland*, edited by Martin Browne OSB, Tracy Collins, Bronagh Ann McShane, Colmán Ó Clabaigh OSB (Dublin: Four Courts Press, 2023) is available at Glenstal Abbey shop or online at: [shop.glenstal.com](http://shop.glenstal.com).



## GLENSTAL TRAILBLAZERS SERIES

### ED FLAHAVAN

(Glenstal Abbey School 2003-2009)



# Human Behaviour and AI

While there's no escaping the structure and curriculum of the Junior and Leaving Certificate, the school at Glenstal encourages a broad and rounded education. This no doubt contributes to the wide range of careers being pursued by past pupils. For Ed Flahavan, this brought him to applying behavioural science to UK public policy.

Ed fondly remembers Glenstal (2003-2009) as a place to develop personal interests along with long-lasting bonds with classmates as well as the monks and teachers. For Ed, Glenstal's philosophy subtly permeated the school. It was embodied in late evening Classics classes with Ian Murphy, doing the rounds on the Munster schools de-



bating circuit with Br Colmán, and by Abbot Patrick dropping in on a religion class to discuss philosophy.

After a BA in Philosophy, Politics, Economics and Sociology (TCD), Ed initially worked for *Diageo* and then for a financial research firm. Feeling there was still an intellectual itch to scratch, he returned to university and completed an MSc in Behavioural and Economic Science (Warwick University). This is the study of human behaviour and the choices we make.

We like to think of ourselves as being in control of our decisions, but the reality is that most decisions are made with little reflection and often heavily influenced by how choices are presented to us and what others are doing. For example, people tend to choose the second cheapest wine on the list, not because it's the wine they want to drink but because it's the most socially acceptable to order. These quirks of decision making also hold when it comes to more important decisions. For example, politicians

listed higher up the ballot sheet tend to get more votes.

Ed was interested in applying his studies to improve public policy. After Warwick, he joined the Behavioural Insights Team (BIT) in London in 2016. Also known as the 'Nudge Unit', the team was set up by the government to apply behavioural science to improve policy outcomes for citizens. The team is now an independent company and Ed and his colleagues provide advice regarding public policy in a variety of countries, including Ireland, where they work with several state bodies.

Often the team's work is about making it easier for citizens to interact with public services. For example, with an under pressure health service, patients missing their appointments is an unwelcome and avoidable cost. The team's work showed how a well-worded appointment reminder can dramatically reduce missed

*Continued on page 30 >>*

## Upcoming Events at the Abbey



### DAY OF REFLECTION Go Forth, Christian Soul: Death and Life Everlasting. SATURDAY 4 NOVEMBER.

You are invited to a day of reflection on death and eternal life led by the monks. The Gospel Resurrection accounts are explored through text, chant, music, ancient and contemporary art, and the eyes of our Irish medieval forbears. In the month of November when we remember our dead, the

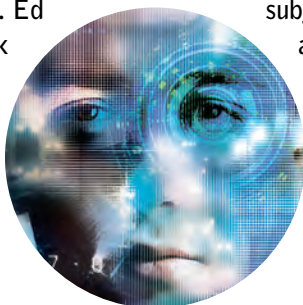
story of the death and resurrection comes alive through this multisensory experience. Donation €70.

### ADVENT AT THE ABBEY 2023 A Season of Opportunities. Series of talks at the Abbey on the Sundays of Advent. SUNDAY 3, 10, 17 DECEMBER.

Sr Maria Boulding OSB once memorably said: "what is the point of Christ's coming, if Christ does not come to me?". Advent is a time of waiting and expectation, but it is also a time of opportunity to welcome Christ into one's life and be transformed. The series of talks is designed to assist in preparing for the central Christmas gift. The talks take place each Sunday of Advent in the Abbey Library at 4.30pm and are live streamed and available as recordings. They will be followed by refreshments and Vespers at 6.00pm. Suggested donation €20. All are welcome. ■

**For more information** about either of these events please contact us at: [events@glenstal.com](mailto:events@glenstal.com) or call 061-621 005.

appointments. This approach was also used during the COVID pandemic. The team worked with the UK government and others around the world to simplify communications and ensure that processes like getting a vaccine were as hassle-free as possible. Ed and his team also work on organisational culture within public sector organisations, recently concluding a two-year culture and



**Ed's current research involves exploring the potential applications and limitations of AI models.**

behavioural change programme with the UK Ministry of Defence.

Over the past year the boom of interest in Artificial Intelligence (AI) has also affected Ed's work. Now, not only are there human decisions and behaviour to understand, there's also the

behaviour of machines. Ed has done research into the potential applications and limitations of AI models. He is particularly interested in how this technology can be applied in public services. Examples include helping children with subjects they struggle with at school, identifying ways for people to make more informed choices about their studies and career, or simply making it

easier for people to get personalised tax or legal advice.

Ed and his wife Tori are expecting their first child later this year. We expect this to be a true test of how well he can apply his behavioural science knowledge! We wish them the very best in this new chapter. ■



ADVENT AT THE ABBEY 2023

## A SEASON OF OPPORTUNITIES

Talks by monks of Glenstal Abbey every Sunday of Advent in the monastery library at 4:30pm.

All talks will be live streamed and available as recordings.

FOR FURTHER DETAILS CONTACT

[events@glenstal.com](mailto:events@glenstal.com) OR CALL: 061-621005



FRANK VINCENTZ, RESURRECTION OF CHRIST (2018)



# GO FORTH, CHRISTIAN SOUL

## Death and Life Everlasting

**SATURDAY 4 NOVEMBER 2023**

The monks of Glenstal invite you to explore the Gospel Resurrection accounts through text, chant, music, ancient and contemporary art, and the eyes of our Irish Medieval forbearers.



email [events@glenstal.com](mailto:events@glenstal.com) or phone 061-621005