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GOD HAS BEGUN A GREAT WORK IN US

**Embodied Love in Consecrated Life
and Ecclesial Movements**

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The “Quietly Erupting” Lay Associate Movement in Post-Conciliar Religious Life

Two Iowa Communities Compared

Susanna L. Cantu Gregory

During the last thirty years in the U.S. Roman Catholic Church, more than 60,000 laity have come together in small groups called lay associations. These groups of the faithful promise to share the living out of their Christian commitments in relationship with a particular religious congregation, other associates, and the charism they hold in common.¹ Like the more prominent new ecclesial movements, oblates, and third orders, associates share an ideal of unity between faith and life. Yet what distinguishes lay associates from these groups is their place in the church, which can seem hidden.² Associates’ lives are lived at the intersection of the churches of which they remain active members, commitment to their local association, and the religious orders with which they are bonded in formally committed relationship.³ Most lay associations’ origins can be traced to an invitation by vowed religious inspired by a context of renewing community structures in 1980s post-conciliar religious life. Through associates’ practices and reflections, they develop their self-understanding as a cell of ecclesial vitality embedded—and generally glad to be unobtrusively embedded—in these multilayered ecclesial relationships.⁴ As part of a larger study and with associates’ perceptions as a focal point, this paper describes the contemporary lay associate movement by means of two exemplars in the Archdiocese of Dubuque, Iowa, between the years 1987 and 2012: the Presentation Associate Partners of the Sisters of the Presentation BVM (PP), representative

of apostolic lay associations, and the Associates of Iowa Cistercians (AIC), representative of groups influenced by monasticism. Based on original research, this paper shows that it is associates' unique bondedness with vowed religious orders actively engaged in interpreting and living out the council that gives rise to both associates' nascent ecclesiology and their central contribution as a "greenhouse" for the church.

Scholarship on Lay Associations

Scholarship on the lay associate movement in the U.S. at this time is necessary because reflection has not kept pace with the last thirty years of practice. The earliest and most prolific studies were written in the late 1980s and early 1990s largely by and for vowed religious interested in establishing programs for laity willing to formally relate to their institutes.⁵ For this reason, the early reflections focused on establishing boundaries to avoid lay/religious role blurring in cases such as associates attending chapter meetings and ambiguously worded membership rubrics. As the interest in association took shape as a movement, associates' critics and supporters shared concern for how associates differ from religious, to what extent associates can connect to the charism and live it out, and just what it is that associates and religious each desire from a partnership. While generally positive, this early period of literature yielded lengthy, often sociological, dialogue about the parameters of congregational membership from the perspective of religious.⁶ Outcomes of this dialogue include both useful syntax about membership and a clear sense that associates wanted more than passive reception of a monthly lecture by a religious. By the mid-1990s, authors had gradually moved away from such tightly bound comparison to religious life and began considering multilayered desires, calls, and community belongings of associates.⁷ Yet, just as the moment seemed ripe for the emergence of a developed understanding of association on its own terms, the flow of scholarly interest in associate life dramatically slowed.

During the 2000s, however, associate life began to get theologically interesting on the level of practice. Associate groups themselves began taking over leadership of associations, collaborating in reflective tasks with their mentors in religious life, and gaining traction in their ecclesial self-understanding.⁸ Their

abbot to attend a workshop on Lay Cistercianism in Georgia and begin a program at New Melleray and Our Lady of the Mississippi Abbeys.¹³

After an initial period of trial and error, the AIC came to organize itself around monthly meetings for prayer and study of the Cistercian way of life, known for its emphasis on contemplative prayer, manual labor, and seeking unity with Christ in community. The meetings expressed the AIC's common commitment to appropriate this way of life within their daily contexts, accompanied by the sisters and monks.

Presentation Partners focus their life together on faith sharing and shared service among the poor, inspired by the charism of Nano Nagle, the Irish founder of the Presentation Sisters. In 2011, the PP consisted of around 122 members. With some exceptions, they were generally women and men over age fifty, Caucasian, middle-class, with some higher education. They said they want more opportunities for service among the poor and more opportunities to share prayer and work with others than their parish engagement, even very active engagement, entails. After a year of orientation including prayer, service, and study, new members undergo a commitment ceremony and promise to serve the mission of Christ and the church through the PBVM charism for a year or two, though most later re-commit for life. Each new PP is pinned with the associate partner emblem, featuring a design that emphasizes mutuality with sisters. As PP, associates engage in all manner of parish and local ministries, including employment and leadership within the diocese, though most also connect to Presentation-sponsored programs among immigrants and the poor of several cities. PP members are known for their sensitivity to new needs of the poor, and undertake projects to meet them. They also care for the inner life of their associate group through an advisory committee, employing a director of the PP and organizing various regional and national levels of associate meetings.

The spiritual practices of the PP both individually and as a group consist of prayer, service, hospitality, and textual encounters. The Presentation Partners enjoy an active web of intercessory prayer through various prayer lines that connect sisters and associates to the same lists of needs every other day. Another highlight is their study of Nano Nagle, known for her travel through the

numbers swelled to equal those of religious and often surpassed their numbers, as in the cases of the PP and AIC.⁹ As a complement to and extension of prior literature, this paper concentrates on the shape of PP and AIC associate life from 1987 to 2012 and draws from original archival and oral history sources to highlight associates' own voices when it comes to understanding lay associations' location within the larger church.

Presentation Partners and Associates of Iowa Cistercians on the Ground

From July 2011 to July 2012, thirty-four Presentation Partners and thirty Associates of Iowa Cistercians, along with two Presentation sisters and one sister from OLM, participated in questionnaires about the nature of their engagement with associate life. Of those surveyed, eleven PP members, two PP sisters, thirteen AIC members, and a sister from OLM were asked to complete one-hour interviews in person at New Melleray or Mt. Loretto, by phone, or in written form with the author.¹⁰ All interviewees were asked about their relationships; identity as an associate; belonging; ministry; founding stories; membership; communication and other practices; relation to the sacraments; and relation to the Holy Spirit, Jesus, Mary, the saints, the church, and levels of associate organization. Analysis of this data provides three insights.¹¹ First, it yields a foundational description of what contemporary PP and AIC membership and spiritual life entail from an associate's point of view. Second, descriptive profiles of the PP and AIC advance the scholarly understanding of lay associate movement in general. Finally, advancing understanding of lay associations provides a particular case of the boundary upholding and crossing shaping the lay-religious bond in American Catholic life today.

In broad terms, the membership and spiritual practices framing the PP's and AIC's way of life show a gradual conversion from the "I" of individualism to the "we" of a group's common life in both individual and collective histories. Formation into a recognizable program in the case of the Presentation Partnership originated around 1985 through the vision and determination of one PBVM sister.¹² The AIC began in 1993 when two lay people who had a longtime bond with the Cistercian monks were invited by the

abbot to attend a workshop on Lay Cistercianism in Georgia and begin a program at New Melleray and Our Lady of the Mississippi Abbeys.¹³

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narrow lanes of her town searching for the needy poor by lantern. Lastly, the life of the associate group is built on several smaller associate groups of six to eight members who meet more often and echo the work of the larger group.

The demographics of the AIC are similar to those of the PP, though they only have around sixty members and their group includes more diversity among Christians, including Baptists, Lutherans, UCCs, Congregationalists, Methodists, Episcopalians, and Presbyterians. Attraction to the AIC usually stems from some contact with monasticism, discouragement with sparse parish opportunities for shared prayer practices and contemplation, and fragmented adult faith formation topics. AIC undertake a three-year formation process, including slow, systematic study of Cistercian texts, values, prayer, and community practices. Like the PP, new AIC members have a commitment ceremony marked by formal statements of promise, a reception and blessings from the abbot and abbess, and the bestowal of an AIC medallion. Committed Lay Cistercians then undertake daily interior and exterior work that can take the shape of sacramental life within a church, *lectio divina* and liturgy of the hours, spiritual reading, study and reflection on the *Rule of Saint Benedict*, monthly meetings, and several forms of service to the group's internal life.

Highlights of the AIC's numerous spiritual practices include the aforementioned uniquely programmed monthly meeting, consisting of study time, *lectio divina*, liturgy of the hours, a reflection by a monastic, reflective times heavily guided by rubrics of spiritual listening, and times for meals and mentoring new members. Members take the lessons and practices of these meetings into their daily lives, engaging in ongoing conversion of habit and heart to conform to Cistercian values. AIC members also practice textual encounters ranging from the psalmody, the writings of the early church, early desert monastics, or the Cenobitic tradition, hymns and poems, works of the saints, and in-depth studies of scripture. These are absorbed together slowly and carefully, aiming for an ideal of spiritual reading in the Benedictine tradition. The AIC's group life practices have evolved from a strong bias against structure and authority to an embracing of the merit in rubrics and strong leadership. Their 2010 handbook states, "Our mutual accountability to one another and to the guidelines of our

AIC community is a call to obedience. It is one more example of how we . . . attempt to live our lives according to the Rule of St. Benedict by renouncing our own will in order to follow the example of Christ."¹⁴

According to Associates: The Impact of Associate Life

Close descriptions of the PP and AIC ways of life show how associates and the religious who support them have worked together to create a form of life in which their common practices of prayer, service, textual encounter, and group discernment are thoughtfully connected. Over time, associate practices shape individual members' hermeneutics for making sense of their lives in light of Presentation and Cistercian values and cultivate a group sensibility in light of Vatican Council II's decrees and Presentation and Cistercian practices of studying them. Associates integrate these values and sensibility into their work and family life, use of time, money, and leisure, as well as their perceptions of church and culture. Three members even quit jobs or reduced them to part-time in order to move more slowly and mindfully through their PP or AIC responsibilities. In another case an AIC member described how his readings and interactions with fellow associates from other Christian traditions helped him see that the church is much wider than he thought. With some exceptions, upon committing to their association most AIC and PP members return to engagement in parish life and ministries with renewed zeal. Finally, an AIC member came to see her vocation as wife and mother as akin to the "job assignments" she observed rotating throughout the OLM community. She writes, "Those of us who have been given a chance to share the wisdom of the Cistercian charism have been 'assigned' different vocations in which to apply it. What I can recognize and affirm is that although my specific 'job assignment' is quite different it is no less important."¹⁵

While overall the data shows the PP and AIC to be thoughtfully constructed and thriving associations with the kind of close and respectful bonds with vowed religious envied by other types of lay associates, members continue to face several struggles around the issues of boundary-crossing. These manifest themselves in issues related to leadership, the degree of shared life, common

relationship to a charism lived out in different states of life, and forging serious social ties with religious and those they serve who are not part of their family, workplace, or parish. For all the maturity the last three decades has brought about for them, the AIC, PP, and other groups like them remain ecclesially young and still somewhat enmeshed in sorting out who they are and where the boundaries are in their bonds with both religious and one another.¹⁶ At the same time, the institutional mileposts of parish and religious congregation are undergoing rapid transformation in most dioceses, impacting religious belonging and practice for all of the faithful. The AIC, for example, had to learn the humility of operating by monastic communication lines when they once eagerly planned a visit by a well-known contemplative speaker. Members were gently but firmly guided by the religious to move more slowly and with a greater emphasis on authority than most associates may be disposed toward in their daily lives. They had to wait until the abbot had spoken with the speaker's own abbot and granted permission.¹⁷ One of the prominent struggles for the PP recurs around the issue of organizing small associate groups of seven to nine people within the larger local association. While some of these small groups are thriving, some are not as active, due to members' health, age, or desires, and new members often describe feeling adrift after their formation group meetings come to an end.¹⁸

Lay Associates and Religious

The bond between the religious community and the lay association, while not perfect, indicates a deepening and renewal of respect between both groups.¹⁹ First, the PP and AIC are the first to say what they receive from religious is spiritual, yet they also say the ideal purpose of the tradition's content is to make way for the gospel to transform their whole lives as individuals and as a group.²⁰ One associate summarized this well in stating she is now "more than just a Sunday Catholic." The PP and AIC speak of themselves as truly internalizing and contributing to a tradition with reverence and admit to not entirely knowing how the transmission of the tradition happens. Still, they express the delight of noticing that the tradition of the religious they once admired

had become theirs too. Likewise, the religious formally affirm this appropriation of their charism by laity.²¹ Associates keep showing up year after year to be formed in the congregation's values and keep company with its vowed members. Religious watch individual associates allow their lives to be molded around a charism and intensify the living out of their Christian commitments. In this way religious' positive perceptions of associates grow alongside shared familiarity and history. By word and action, in time, personnel, and resources shared with associates, religious express their respect for associates' appropriation of their tradition. A mutually hospitable climate develops.

Second, the religious-associate bond bears the mark of enduring mutual care and concern, just as in an extended family sustained by different degrees of contact. There are the dramatic cases, such as prayer for an associate's seriously ill child and offering support during a sister's mental illness,²² as well as recurring daily contacts of friendship with one another as they visit the ill in hospitals and homes, celebrate joyous times together, attend one another's funerals, share meals and daily struggles, give each other rides, make music and art, and undertake projects together.²³ Additionally, the commitment each side has to the other, ritualized at the commitment ceremonies, establishes the expectations for each side's care and sets parameters for their new life in mutual relationship. At the ceremony, religious commit to continue sharing their tradition, accompanying associates in the work of their organization, offering liaison sisters or monks, and praying for each other. The ceremony for both groups ends with a blessing from the congregation's leadership (abbot, abbess, president of leadership council) and prayers from the religious and associate communities in attendance, reinforcing the sense of a joint undertaking.

Third, mutual modeling comprises another weighty force shaping the religious-associate bond. Understandably, associates look to religious for models of life lived in community and in relation to the sacraments, mission of the church, and teachings of Vatican Council II. Associates also look to religious' modeling of a demeanor that is hospitable, trusting in God's care during the aging of their population, marked by humor, consensus leadership, continual learning and prayer, and seeing the good in individuals. Likewise, religious see associates' witness as a major benefit for

their congregation. This seems to work primarily by means of regular opportunities for religious to hear associates reflect upon the integration of the charism into their daily lives. As associates present stories from their lives, they show religious (1) that they are encountering the tradition through texts, worship, prayers, and engagement with others, (2) how they are developing in their hunger for and absorption of the charism, and (3) their struggles in the context of a return to following Christ. In so doing the religious say they "gain as much as they give."²⁴

Finally, both the Cistercians and Presentation Sisters have struggled to some extent with the varying degrees of support and acceptance for associates found within their congregations. Each group's official self-description references an ideal of a whole community of associates in relation to a whole community of vowed religious. But in practice, varying degrees of interaction with and support of associates exist among religious. Some of this variation is necessitated by a simple division of labor, the level of interest, or the percentage of religious who are infirm. Yet interviews still indicate undercurrents of caution and even occasional resistance²⁵ to associates' nearness to the financial and property domains of religious. The strongest concerns seem to regard the future of the order's identity remaining within consecrated life.²⁶

Toward New Horizons for Associate Life

Two kinds of further questions emerge from the case studies summarized here. First, if the lay associate movement came into being and thrives now in the context of post-conciliar religious life, what is to become of it in a future with less proximity to vowed religious? The PP already have a few small thriving associate groups originally founded in collaboration with sisters and now functioning in their absence. It remains to be seen to what extent their success as first- and second-generation independently functioning associates will become widespread.²⁷ Likewise, if a substantive inner landscape is the strongest driving force for associates, time will tell whether it will be enough to grow and sustain the movement with few or no sisters nearby. On the side of religious, having aided in the rise and flourishing of associate

life, to what extent will the changing shape of consecrated life remain hospitable to associates? Will the delicate mutuality associates and sisters have achieved give way to dependence upon associate groups for sustaining and perpetuating a charism and for social support? Observers from a variety of perspectives will be looking at the next 10-15 years with these concerns in mind.

Second, PP and AIC members would say that they definitely are religious (in the sense of the adjective rather than the noun), and this somewhat strange claim in today's American religious context warrants further study. Members' participation in their association is a key component of how they live out this religiosity, continually clarifying and deepening the connections between their own contexts and the local and universal church with vowed religious as models. But what more can be understood about the associate mode of theological reflection? Further studies of how particular groups engage Vatican Council II's teachings could investigate specifically how associates are able to sustain "intense religion" by engaging the tradition in historically conscious and collectively committed ways.

Bearing the freshness of a new work of the Spirit, lay associations are deeply influenced by loving bonds with religious for whom the movement is a key development in their own renewal. The vitality of the PP and AIC and groups like them holds appeal for Christians of all states in life and backgrounds struggling to fit in amid traditional church structures. This paper has demonstrated how, just like monasteries, associations can function as "greenhouses for the church," as sites of vitality in which nurturing encounter with the tradition is supported by a community of mission and accountability. For American Catholics, these characteristics are commonly associated with consecrated life. Examining lay associate life in detail reveals not only a second group of people living out this attractive form of life—largely members of the faithful who are neither vowed nor ordained—but also draws attention to a third kind of greenhouse at work within the lay-religious bond undergirding the movement. In this way associates serve the church both through each group's distinct way of life and through the distinct communion between communions that shapes their bond with religious.

Notes

¹A large number of new associate groups emerged twenty to thirty years after the Second Vatican Council. Though most members are lay Catholics, Christians from other traditions and a small number of religious and clergy are found among the membership. In this study, Roman Catholic, Episcopalian, Congregational, Baptist, Methodist, and Presbyterian churches are represented.

²Unlike Opus Dei, Regnum Christi, Focolare, and other more well-known groups, associates do not have ties to the hierarchy, oblations and vows, practices of living and working together, or large national recognition as temporary volunteers. Also, canonists have pointed out that associates tend to be embedded in the life of the local church and neighborhood in a way that often makes it easier for scholars to say what associates are not than to describe them positively. See Susan Wikeem, "Contemporary Lay Associate Programs in Canada: Origins, Canonical Considerations and Practical Aspects" (Ph.D. diss., University of Ottawa [Canada], 1995). Dissertations and Theses: A&I [online database]; available from <http://www.proquest.com/> (publication number AAT 8919158; accessed August 11, 2008); and Amy Hereford, CSJ, "Associates of Religious Institutes, A Way Forward," *RCRI Bulletin* 7 (2012): 4-20, and "Alternatives for Aging Institutes: Issues and Options," *RCRI Bulletin* 6 (2011).

³Lay associations remain independent canonical entities. The nature of their bond with religious is a unique formal commitment, not, as in the case of oblates, third orders, tertiaries, and lay brothers and sisters, an oblation, vow, or extension of the religious congregation. In general, these "cousin" groups are marked by oblation and adherence to a Rule, one tied more closely to the definitions of forms of religious and individually consecrated life, rather than a collective group marked by lay identity. They typically have less of a focus on collaboration and mutuality with religious and one another than associates.

⁴Interview A3, phone interview, February 12, 2012.

⁵This in part may be due to the notable number of former religious involved in the early associate movement, never a majority but enough to color conversations.

⁶See, for example, Patricia Wittberg, "Transformations in Religious Commitment," *Review for Religious* 44 (1985): 161-170, George Aschenbrenner, "Monasticism of the Heart: The Core of All Christian Lifestyles," *Review for Religious* 49, 4 (September 1986): 485; Bernard Lee, "A Socio-Historical Theology of Charism," *Review for Religious* 48, 1 (January/February 1989): 124; and Rose Marie Jasinski and Peter Foley, "Reflections on the Associate Movement in Religious Life," *Occasional Papers*, a publication of The Leadership Conference of Women Religious, 16 (October 1989): 357.

⁷See, for example, R.M. Jasinski and P.C. Foley, "The Associate Movement in Religious Life," *Review for Religious* 49 (1990): 353-355. R. M. Jasinski, "Envisioning Associate Identity," *Review for Religious* 51 (1992): 577-578. D. Gottmoeller, "Looking at Associate Membership Today," *Review for Reli-*

gious 50 (1991): 397, Karen Schwarz, "Alternative Membership in Religious Congregations," *Review for Religious* 50 (1991): 559-563. Wayne Bodkin, "Lay Cistercians: The Latest Addition to the Family," *Cistercian Studies Quarterly* 38, 1 (2003): 85-89.

⁸For example, the last decade has witnessed the thriving of North American Conference of Associates and Religious and their nationally syndicated newsletter *The Associate* and a series of articles by associates themselves, including Dennis Day and Trisha Day, "Some Reflections on the Emergence of Cistercian Associates," *Cistercian Studies Quarterly* 35, 1 (2000): 93-112, and Linda Harrington, "A Theology of Commitment in the Context of the Lay Cistercian Movement," *Cistercian Studies Quarterly* 46, 4 (2011): 429-440, as well as evidence of growing recognition of associates' ecclesial maturity on the part of religious, as in "The Lay People Associated with Cistercian Monasteries and Their Recognition by the OSCO," ILC, <http://www.cistercianfamily.org> (accessed June 30, 2013).

⁹Just as data collection for this study was beginning in 2011, the PP grew beyond 122 members and the AIC grew beyond 60 members. For the PBVMs this was the first time associates outnumbered religious. For the Cistercians, the tip had happened a few years prior (Interview CB1, in person interview, March 10, 2011, Interview B6, in person interview, December 1, 2011, Interview CA1, in person interview, March 10, 2011).

¹⁰Of these Round 1 interviewees, three were asked to participate in a Round 2 interview seeking more in-depth responses on particular issues, and some associates later offered additional follow-up responses by personal correspondence.

¹¹The qualitative analysis of this study followed a pattern-centered approach to correlating data from the original sources into descriptive positions on associates' history, practices, and beliefs. Inspired by Bernard Lonergan's distinction between common sense and theoretical levels of knowing, this task of correlation includes two descriptive and one explanatory level of reflection, culminating in showing how responses to "why" associates fit within the church emerge directly from the data on just "what" their way of life is like. Sources consulted in working with these materials include Donald A. Ritchie, *Doing Oral History: A Practical Guide* (New York: Oxford University Press, 2003), and John Lofland and Lyn H. Lofland, *Analyzing Social Settings* (Cincinnati: Wadsworth, 1995).

¹²Sisters of the Presentation of the Blessed Virgin Mary (PBVM) is an apostolic women's congregation with a focus on hospitality serving from Dubuque, Iowa, since 1874. Archival Document, Joan Lickteig, PBVM and Barbara Ressler, PBVM Associate, Draft of History of Presentation Associate Program (Neighboring), 11/20/92.

¹³Archival Document, "Cistercian Associate Conference Executive Summary," May 23, 1997. The order to which the New Melleray and Our Lady of the Mississippi monks and sisters belong is called the Cistercian Order of the Strict Observance, OCSO, also called the Trappists, known for seeking unity with Christ in cloistered community supporting themselves through manual labor.

¹⁴Archival Document, AIC Handbook, 2010.

¹⁵Trisha Day, *Inside the School of Charity: Lessons from the Monastery* (Collegeville, MN: Cistercian Publications, Liturgical Press, 2009), 236.

¹⁶For example, younger former members of both AIC and PP relate their difficulties fitting into the groups on a social level with so few peers. At the same time, some AIC and PP members leave because they aspire to more sharing of faith and life than can occur in standard monthly or weekly meetings.

¹⁷Archival Document, Council Minutes, circa 2004.

¹⁸Interviews B4 and B5.

¹⁹*Ibid.* and IRA1, phone interviews, September 6 and 11, 2012.

²⁰Interview A7, in-person interview, February 10, 2012. One AIC member recalls with amazement how as her years in the group increased, "Things the world would see as bad became virtues, like celibacy or being underpaid. The larger [Cistercian] values reframed it, and instead of saying 'poor me' I say [these things] are a pure blessing because they free me up."

²¹Gail Fitzpatrick, OCSO, "The Hopes and Fears of the Monks and Nuns of the Order Concerning Lay Cistercians," Presentation at the 2011 International Conference on Lay Cistercians at Dubuque, Iowa (May 2011). The two Cistercian monasteries made such recognition from the beginning of the AIC, and in congruence with their practice, the 2008 General Chapter of the OCSO voted to approve the statement, "We recognize the existence of a lay expression of our Cistercian charism in the lived experience of the groups of lay persons associated with a number of the monasteries of our Order."

²²Interview B4, in person interview, January 6, 2012. Interview A2, phone interview, February 3, 2012.

²³Interview CB1, in person, March 10, 2011. This interviewee described the complex plan of care sisters had recently implemented for their elderly members and how associates adapted that plan to care for their own elder members.

²⁴Interview A4, phone interview, January 25, 2012.

²⁵In relating this matter religious from both groups emphasized this viewpoint is in the minority within their order, and yet the freedom to hold it must be respected.

²⁶One of the most insightful survey-based studies on these issues emerges from a Cistercan who has worked closely with the AIC; see Fitzpatrick, "Hopes and Fears." For a canonical commentary on the impact of associates on religious life see Amy Hereford, CSJ, "Associates of Religious Institutes," and "Alternatives for Aging Institutes: Issues and Options," *RCRI Bulletin* 6 (2011).

²⁷Rose Marie Jasinski and Peter Foley, "Reflections on the Associate Movement in Religious Life," *Occasional Papers*, a publication of The Leadership Conference of Women Religious, 16 (October 1989): 355-357.