these ideas and philosophies of architecture. As clarification of philosophies typifies the present struggle in architecture, there is a most obvious connection between my personal thesis goals and broad issues in architecture. My design process has traditionally begun with the generation of a concept or focus. I have had minimal contact with programming, especially as derived from the users themselves. A clear understanding of what is to be solved is vital to designing a successful solution. I wish to make clear the distinction between clients and users. The client's concerns are sometimes with financing, budgeting, scheduling, and/or ego gratification. The client may or may not see the accommodation of psychological needs of the user as a priority or as making a contribution to his success. While the architect is directly accountable to the client, society will often indicate the success or failure of a building on the basis of its own criteria (the classic example of failure being Pruitt Igoe.) The disparity is not limited to clients and users. Research by Robert G. Hershberger of Arizona State University indicates pronounced differences between the perceptions of buildings by architects and by users. According to the research, these differences are the result of the professional education of the architect. From my personal experience, the awareness of esoteric meanings of architecture came as the result of CAP instruction. These meanings are important and valid even if they cannot be understood by the public. Just as I acknowledge the validity of a Jackson Pollak painting even though I personally do not comprehend the emotions it embodies. At what point does an architect violate a balance between user needs and artistic expression? Sensitive to the way the user perceives architecture may help preserve the balance between user needs and artistic expression. With regards to user perceptions I have the following questions:

1) What are the user's criteria for evaluation of an architectural experience given a specific user group and building type? (familiarity, light quality, clarity, contrast, put in the user's language.)

2) What criteria have priority for the user in a given building type? (spatial vs. detailing relationships, spatial vs. facade relationships, etc.)

3) What building types have priority in terms of importance for specific user groups? (places that people live, places that people work, places that people worship, places that people recreate, etc.)

4) Why have some spaces been rejected by users? (barring possible problems of location, etc. Keystone at the Crossing's Bazaar is an example.)

5) Why are so many other spaces/buildings that are considered "bad architecture" by architects accepted by the user?

6) What is the level of awareness of the public of architectural issues and trends in style?

7) Are there major differences between user perceptions and quantifiable aspects of space? (Can the perception be taken at face value?)

8) To what extent can the average user be represented?

I expect that in answering these questions I will better understand and respect the needs
vertical responses.

Object to: In my interpretation of these results, factors of the user group will help me to better understand the interactions between the human behavior, the user's cross-referencing with available data, and the architecture perceptions. More importantly, I will look for priorities and criteria of the architecture, by which the framework of architecture as art; I will understand the framework, respect user needs, and synthesize my discoveries and insights into ways of maximizing user interaction.

I hope that my theories will act as a basis for my insights. I am able to generate, infer, and analyze data. I can scale the baselines of as many variables as possible on the user interface. I will evaluate my theories not only on the user interface but also on the user's experience of the user interface.

The meanings may even coexist with the needs met, but not synthesized with user needs. Synthesized with user needs, meanings and emotions are to be measured. The inclusion of artistic elements, in the selection of specific project, also focus on specific need or perception and interaction design.

The selection of a specific user group is in the process of describing, the purpose of the user group is to discover from many sources - sources I am not dependent on the user or buildings type is dependent on the user group's needs. Concepts for design can be generated from people and their needs are articulated.

As per the user's realm of expertise, terms of interaction, elements, and language in the discussion are, and not to be confused with iteration models, interaction models, and iteration models. Using models, interaction models will design in ways the user will most easily design implemented by the user. I which is why the user will implement these designs, these designs, these designs, and these designs, these designs to the designs of a small design assistant. These or five other users (2 participations: these or five other users of the user group).
B. INTERVIEWS

Sr. Margaret Mary

Sister Margaret Mary has been a religious for 42 years. In 1956 she came to Lafayette, and was at Brooklyn before that since 1942. She is the Superior of the group presently.

I have recognized that we don't have a place for the sick who are in wheelchairs to come to Mass. The elevator has some times made it possible for them to come to Mass, but they sit at the double doors, and cannot really come into the chapel. It isn't ideal. Our sick should have access to the presence of the Blessed Sacrament. They also need a place for prayer - another hole in the rock. What is usually done is to put a gallery in on the second floor for the elderly to just come from the infirmary to the chapel. In Watertown I think they have handled this problem in the simplest way. The chapel for the people and the chapel for the public are at right angles to each other with the altar in between them. All along the one edge of the sisters' chapel is a gallery. This way the sick are out of the view of the public, and they can be in the presence of the Blessed Sacrament both. I think we have provisions for this in all our monasteries. The second story gallery means you have to have a very high ceiling though. I thought maybe the ceiling could slope up from the altar to the gallery. This would be nice because it would focus attention on the altar. This isn't just for Mass, we like to
want the front porch to be very clear between
have gotten the impression that the sisters
reconstruction of the monastery to nature. I
ask you about the
St. John suggested I ask you about the

I count the touches for that property with
for building as it is down there. This is just for
property (strategic) just as attractive
built on the other end, that part of the

This house would you be reluctant to have
built a new

them. you feel you'd like to satisfy
interest, when people express an
accustomed thing. Sometimes we are cramped for
space. The rooms through the house are

Now we have a bright red
comfortable in. We do all have a bright red
the habit is a
breakfast. We needed to have something to
get something done. Sometimes we are cramped for

weekday meals and at supper. The habit is a
breakfast. We needed to have something to
get something done. Sometimes we are cramped for

because of the "groves" of this house
that you haven't been able to change here
If you were going to build a new

What is the purpose of the enclosure?
enclose them in the enclosure.

In the host department. It gets very busy
in the host department. It gets very busy

This is much more convenient for the monks.

It is near the Blessed Sacrament, our prattle
be near the Blessed Sacrament, our prattle

What has been positive and what has been
negative about the changes of Vatican II?

Your work clothes.

In the cloister, you wouldn't appear in Chapel. In
the cloister, you wouldn't appear in Chapel.

What is the purpose of the enclosure?
In our case the Foundress followed what was
the normal war for the Foundress of the time.
There were certain benefits. From changing
the Foundress. That needed to be at an earlier
time, we did that. We did that.

Are you very positive.

I guess it has been.

Those things that have tried to stick.
the two. Is this a valid impression?

Well, I think it is for privacy. That is why we have the fogged windows. We're pretty high and I don't want to be on display. If it is dark outside and light inside, people can see right in. I go and pull the blinds down. The sisters kid me, but its not anything to do with being cloistered. I suppose in the early days there were other reasons. In Brooklyn there were apartments all around, and the goal was to have nothing to distract you. The upper part of the window lets you see nothing but sky. I don't think there is anything wrong with that. It would be different if we were in a great big house. But it just seems to be a little more private with blinds or the fogged windows. I don't want to block the light out either. In some windows we have the stringy curtains. Everybody is entitled to some privacy.

Q: How does the community compare to a family?

I've seen things like this where people say it is like a family. It could never be like a real family. First of all we have equality here. I think it is that we are all called by the same need for love. We have the same goal of worship and we all need some forbearance. We have personal relationships, understanding, and love. We have a common call - it is a real ground of union for a strong bond.

Q: What kind of a place - what qualities of a place - are conducive to prayer and contemplation?

Places where there is more darkness than light. I like dimness in the chapel. Of course that's no good for reading. I'm not saying there is anything wrong with reading in Chapel either. You like a quiet space. With the chapel and the public entrance being so close, its hard for it to be as quiet as you'd like. It would be good to have the street entrance more distant from the chapel. In the old Portland house the entrance had a hallway that was maybe 50 feet from the back entrance to the chapel. Its a very attractive little cloister walk. We like to see all the people come to Mass though.

Q: What colors do you like in a monastery?

Did Sister tell you about how we painted our cells? For my cell I chose two different colors - cantaloupe and tumbleweed. The cantaloupe looked very harmless on the little paint chip, but it looks very bright on the wall. The tumbleweed is a very lovely, warm beige. So I say this is the earth and that is where I am going! That is the Glory. It is almost like Halloween. I like all colors. I'd have to say that I favor the warm colors. This cantaloupe is HOT! We got some candy with a picture on the box of a brown sailboat on an orange sea. Well, I had my eye on that, and when the candy was gone I got the picture and put it on the wall in my cell. "The Voyage of Life" I call it. It is better to keep things simple, but if something is going the help you - like a sailboat on an orange sea - that is good.

Q: Where do you go to be alone?

The chapel first. The back porch is handy. I use that. The sick like it, but Sister Stephanie never liked it except for to see the doggy in the garden. I like this little place too (the hermitage). I don't go out to
Looking house it's hard to get all these new monasteries. If you don't like a boy or a skytights, I've been thinking of them for a
window in the host room either. I like it one monasteries that has a hearth host room. In
the basement. That must be terrifyly damp. But the center surrounded by working space? There
our hash contact room. The walls are sturdy. All the time. Thank God the walls are sturdy.
Such a compromise running down the walls
environmental problem maybe. We wouldn't have
we'd be within the building (this is an
room with a lot of air. If the host room, a
the host room. We have this open space in
- the center... Another thing I meant to mention
we have a little sitting room we will sit in the
we sit in the center for prayer sometimes. If
*place in the chapter?

Q: Do the sisters always sit in the same

on farther.

The way it is now, we could we do this? I can't
dream about building one onto the
we had on a partner, trees with that
sober. Everybody. We don't want for ourselves, but
a monasteries. It is a way of being reminded that
hearing a new chapter, we do go with that.
we plan to build a new chapter, we do go with that.
I was thinking about the "I-shaped"
planted. I was thinking about the "I-shaped"
would be right there on the floor. If I
got into the focus position on the floor, I
closer to the blessed sacrament. If I could
the floor next to the altar in order to be
want to stand up and somebody was right on
hand the chapter the old way. I remember once I
we can realize it in a physical way. When we


In the wall big enough for one person. We're
was a fascinating thing. Just a little slot
come from the basement. They
to the altar. I'm talking about that.
the first after. Little accessable windows
from the center monasteries in bankrupts.
place. I remember something very interesting

Q: Have you ever attended Mass outdoors?

Q: Have you ever attended Mass outdoors?

Q: Have you ever attended Mass outdoors?

Q: Have you ever attended Mass outdoors?

Q: Have you ever attended Mass outdoors?
things in. I don't like a boxy look. We have to get away from the factory look. It's hard to build in charm. There is a very pretty house across the street. If I were to have married and lived a secular life, that would be the sort of house I would have liked. Its simplicity that should really be a feature of a monastery. The Trappists out west put up temporary quarters and then they never built. Its lovely - so simple and very down to earth. It has no frills; it is just simple and lovely. I thought that was great. They said, what's wrong with what we have? Why build?
"The Thagba put up temporary quarters, and then they never built..."
Sr. Francis Mary

October 18, 1984

Sr. Francis Mary has been a religious for 51 years. She has been at Lafayette since 1955, and she was in Brooklyn for 35 years before moving to Indiana. She is the secretary for the monastery.

This monastery has been adequate. We're in an ideal location. If it had been a few years ago we might have thought of building, but we've added on and divided rooms so much. I worked six years before I entered the religious orders. I was a bookkeeper. There was this bookkeeping machine and no one else in the office could operate this machine. This one tried it, and that one tried it, and finally they said, "Let's see if Francis can do it." Of course, I didn't think I could since all these others had failed, so I said I would try, but only as an experiment. I tried it and got a twenty dollar raise the next month. That was a lot of money in those days! They knew I was dependable and efficient. I was just 18 or 19 years old, but I was always the first one in the office in the morning.

Q: If you were going to build a new monastery, would you be reluctant to level this house?
of the different areas I have been to I like

Chapter 7
What do you like or dislike about your

right now. It is very quiet here.


metaphor

0: Is this house private with regards to the

turf. I would imagine it will come

have a closer. Deck and fire pit is even


the gorgeous. I really do need a lot more

that I want more. (for writing.) Another-sheet

fitting cottage. I really do need a closer,

floor to achieve. And in the position derry.

also have a gate, a closer with shelves from

some there is a large deck there. I

rooms which we sell. And do in that in the

also make of our other corners. They don't correspond as much as some

joy. But we do not correspond as much as some

secertariat. I forget where it is my pride and

seating than to do it by hand. I have a

it is more costly to have to maintain a

now do it in the costly way, but in a sense

other copy machine and a microfiche machine.

secretary is smaller than in any of our other

the secretaries, but it is adequate. The

There are rooms that are sort of small

because of the "gives" of this house?

0: What might you change in a new monastery

that you haven't been able to change here.

has enhanced it to have people come here.

distributed our prayer life all day. In fact, it

down, we made so many beautiful friends

people were just delighted when we took it

that we had to stay back there, but the

long as it didn't interfere with our

We did. We asked the bishop, and he agreed as

who decided that it should?

0: If you were here, when the griddle came down.

someone to paint this wood.

wood work - I don't know what inspired

new one would be simple. All these bears and

Spain. We try to keep it simple. This is

founded at a much later date. They came from

No, our's isn't in any way cultural - we were

"real" precious blood monastery?

0: Do you feel there is some thing as a

they shouldn't feel badly.

to them. They wanted them to have that so

think it is too much, but the people gave it

Caravellite monastery. They copied it from the

It's just that I'm aware that it is a real

Caravellite's monastery?

0: What is it that you like about the

Caravellites. But this all in what you like.

one understands it is expressions. It is for the

No, that wouldn't bother me. I adjust easily.
"And they tell me it is the closeness to the altar and each other. I say, "But don't you mind how crowded it gets?" The answer is no. You think they would feel overcrowded. But you can see how quiet they are and the respect for the house of God is beautiful isn't it? God knows that we can't live without love.

Q: What is the purpose of the enclosure? To keep the prayer life. It is conducive to prayer to have quiet. It originated with St. Theresa. But what I do is answer the phone and write down the request for prayer and put it on the board. We sell rosaries. I am the portress which means that I answer the door and get who is needed. I take care of distributing the books for mass. I arrange for the host room demonstrations. I do the shopping for the community. Someone has to do that. Doing the shopping I've been able to make friends.

***Sister Francis Mary told me she was not feeling well because she had received bad news the night before about her sister's health. We cut the interview short, as I did not want to distress her.
PRAYER FOR THE BEATIFICATION
OF MOTHER CATHERINE AURELIA

Christ Redeemer, You placed in the heart of Mother Catherine Aurelia of the Holy Adorable Blood an ardent desire to work for the salvation of souls by a life of prayer and profound self-sacrifice. You called her to found a religious community to procure the salvation of souls. May you now assist her in this work by granting us the favor we ask. Inspired by her example, let us meditate, offer our prayers, and work in her footsteps. Amen.
Sr. Alice Mary

October 18, 1984

Sr. Alice Mary has been a religious for 44 years. She has been in Lafayette for 30 years and was previously in Brooklyn. She is 66 years old.

The monastery in Brooklyn was a regular monastery. When we got here in Lafayette we were here in this made-over house, and we've made it over a few times since (Added a few more boxes.) Brooklyn was so much less of a family atmosphere. It was so institutional. That is partly because of the numbers. Here may seem more hodgepodge to a designer. I'm kind of a dreamer. I often think about what it will be like 100 years from now. Religious life is changing - like all lives - and its headed in some new and different directions. There may not be any monasteries many years from now. At least not of this type. My dream is - I've read of a place - called the Bruder Hof. Its sort of like a town where Christians live together. They live out in the country. It started in Germany, but I think there are three or four in the United States. They live a religious life of a different type. Many are called to marriage. There are many celibates also. They live according to the rules of the town. The newer generations are being called to serve God, but they don't know how. Sometimes the families of a doctor or nurse will volunteer their time to work in the missions. This is what I think we are on
Sound proof all the walls.

be quite nasty. Maybe the solution is to
there are very few that can
move chairs and watching around it can
be dangerous. I think that idea is
no one liked that idea. We're all up
rugs on the floor in the recreation room, but
agreed upon that the chairs were
a great improvement. Of course it was the
room could not disturb
which in the chair. I think it would be a
those in the chair. I think it would be a
good idea for the chairs in the dining
areas. It would be nice if we did it for the
which are set up in such a way that
area. It would be nice if we did it for the

because of the "gives" of this house?

be able to change it to a new monastery

What is your reaction to the changes of

"I wonder why all the

You're a lucky man, I was told another
shart. One sister was desecrated as having a
treach. One sister was desecrated as having a
they have started to tell a little bit of the
their lives. Once we were listening to one of
her life. Once we were listening to one of
holy - as if she never did anything wrong in
the sister is always described as being so
brother which is always a bit embarrassing.
monastery which is always a bit embarrassing.
where there's a sister, there's a

be a lot of those nuns living alone - those nuns are
more like a man than a nun - they support themselves by
being handymen for our cooks. They can make

on the other side of the fence. I'm not sure why,

This was my life. Maybe, theOUNTRYHE has made
I'm not the right way. Creative spirit comes from
the edge of. The creative spirit comes from

those changes. Another very, very good change
your perspective, it's says it is holy not to be at
derstands that there is nothing in the
depth of it. We can just visit our family's
have permission to be at our family's
the especially good changes is that we
are all agree on so I take the whole bit as one.
the two percent is something that the others
I've felt good about 98% of the changes, but

has been neglected?

nice break from the routine.

be good for relaxation and provide a
the other sisters would want it. I think it
not one of the other ways. I'm not sure why,
the religious life. It is very different
community. You have to be kind of crazy to
remain celibate eternally. She lived in the town
became converted upon her marriage.
woman was widowed she could no

the church, there we're no monasteries. It is a
more like a man than a nun - they support
groups of nuns living alone - these nuns are
beautiful! Instead of groups of monks, there's

a reasonable living because their work is
handsome, but there's wonderful, but maybe its
is not the right way. Creative spirit has made
the holy spirit. The changes recently have
the edge of. The creative spirit comes from
Q: If you were going to build a new monastery would you be reluctant to level this house?

Oh, yes, I'd be reluctant to see that. It would be hard. I'm sentimental enough to be sad to see someone cut down a tree. You know all the time that went into making it what it is now. Years ago when I did think about building a new monastery, I had thought that it would be facing Valley Street, and that this house could be kept as a retreat house. Of course the cells aren't elegant. I also realized that it would be too much for us to walk back and forth to maintain this house, so I thought a married couple could live in the house and maintain it.

Q: Is this house private with regards to the neighborhood?

The neighborhood seems to be quiet. The traffic has increased over the years, but I don't think it bothers anyone. When the shelter house for youngsters waiting to go to trial was proposed for the United Way, the neighborhood was up in arms. They thought a lot of juvenile delinquents would be congregating in the neighborhood. They wanted us to lead the protest. The shelter house has never been any kind of a problem.

Q: How about the privacy within the house?

Well, now your hitting on that two percent of the changes that I'm not too happy about. The way the enclosure seems to be evolving - a lot more people are coming in to what used to be total enclosure. We have these Saturday morning tours of the host room for the first communion children, the boy scouts, the girl scouts, and I don't know who all. And since the green house was built we now have people another someplace else in the garden. In my cell I have a prayer corner - I've shoved all my furniture to one end of the cell by the window. In the prayer corner I have a poster of a view of Mt. McKinley, a shelf for my bible, and a candle. I like to spend a little while reading before my meditation to get myself in a prayerful mood, but then I light my candle. It's like a vigil light. Some years ago I used to sit in a yoga position for my meditation, but I got arthritic in my hips and cannot do it anymore. Now I have a little foot stool that I sit on.

Q: What kind of a place - what qualities of a place - are conducive to prayer and contemplation?

In my estimation the more bare a place is the better. I admire St. Thomas here in Lafayette very much. It is very bare, brick with no pictures and no statues. There are gold windows in the side near the sanctuary that the sun comes through and shines on the altar. It is beautiful with its plain, plain bareness and emptiness. Some people think it is ugly, but after Brooklyn where so much of the art was just brutal and sappy, I find it to be very conducive to prayer.

Q: What colors do you like in a monastery? Any color. I like all colors. I've never been able to say this or that is my favorite color. Some things to look at them, they are just right. I've always loved color.

Q: Have you ever attended an outdoor Mass?

Not here and very rarely elsewhere. I imagine it must be very beautiful. It makes me think of a book written about Mass at the top of a mountain. I'd really like to attend one. I
I was a cricket on it - it looked like cricket.

I live in a sanctuary with a window in it that had a portico to look out the window from. I was found of the windows that you can't see out of.

I just like a lot of windows. I'm not too monasterly to nature.

Q: Any feelings about the relationship of the tree and the bush?

I think it would be wonderful.

On the other hand, another at the well and in the summer you will find one of us spaces. In the summer you will find one of us even better with it. Everyone wants lots of other places, like the hermitage, but I don't have it.

I am sure that I will be alone. There are all bundled up and go out there because then get into the garden. Even if it's cold I will go for the half hour of meditation. I also will go for the movement of meditation and again in the evening for prayer. I go to my cell for prayer. I like to be alone. I prefer solitude, for I think it would be wonderful.

Q: Where do you go alone?

I am not involved now.

In a while, I was every week. We've cut it destructive. This was happening more than once. I do not know how it might be.

When we have troops of kids coming through, supposed to promote a prayerful atmosphere. It is to provide quietude and privacy that is separating from them.

Q: What is the purpose of the enclosure?

No one in our cloister monasteries. We may be that we are asking people to come in. It's not that we are asking people to come in. It's not about attitude as before. And it's not so much that coming in to see the garden. It's not the same.
(Julie told me to ask.)

Q: What is your favorite game for recreation?

And down, and I am afraid to fall.

Much in the garden because the ground is up.

to the recreation room and chapter. I don't go

hands on either side and make my way up. I go

journey. They are good because I can put my

kitchen. They go right up to my room in the

because I use the little stairs in the

there. It is very nice. I do not use the

in the corridor outside of my room. I like

brick is too expensive. I have a brick wall.

like the brick better than redwood. But

now it is a beautiful kitchen.

they insisted. So I go, and I look. Oh, and

said, "no, I am old and will not matter," but

should go and look at the new cabinets. I

the kitchen was redone the sisters said. I

small. This is a beautiful, nice house. When

the chapter was big enough - but now...too

but there, the chapter is too small here. We

because it is so small. Brooklyn was so big!

been hard for me at all. I like this place

have not

been a chart sister ever since I moved from

I have been in Lafayette since 1975. I've

retireous orders for 35 years.

the kitchen as a cook. She has been in the

sister before Vatican II. Working mainly in

Sister Blanche is 85 years old. She was a Jay
(Laughs) Lassie! I know how to play this game; so I like it. But I say play a new game; it is by watching that I learn a new game.

Q: What might you change in a new monastery that you haven't been able to change here because of the "givens" of this house?

Oh, I don't know. Brooklyn was so big. I worked in the infirmary and 20 sisters died. The silence was very strict there. And I could never go home when my family died. Here, two have died, but still I do not go. It is so far to Quebec, and then you have to talk to this person and then that person. I am too old for that. I do not go. In Brooklyn at 8:30 we had to go to bed. Here we can go to bed when we like, but I still go to bed at 8:30 because I have to — I am so old.

Q: Are the sisters your family?

Yes, this is my family. This is a small house. A family spirit is here. I have my golden jubilee here. My silver jubilee was in Brooklyn. When I come here there is a big change. I think people resented the grille. It made the house too small. The parlor and the chapel split in half were so small. So we asked the Bishop, and he said it was o.k. In Brooklyn all the doctors come to the monastery. Here we walk — those of us that can — or drive to the doctor.

Q: What amount of natural versus artificial light do you like in chapel?

You have to have both artificial and natural light. It would not be enough if it were just natural. The sisters gave me a beautiful table lamp and a clock that I can see in the dark for my jubilee.

Q: How would you feel about a brand new monastery that replaced this house?

(Laughs) Oh, I don't think...we have added so much to this house. It is a good house. Even the architect said the foundations are very good. We like to eat on the new porch. We used to take our plates upstairs to the infirmary porch. We can have such nice conversation. We are still silent for breakfast. This is a beautiful house. The natural wood and the stained glass windows in the dining room are beautiful. There is no dining room here for people that come to visit though.

Q: Is the house private with regards to the neighborhood?

The neighborhood is very quiet. This is good and private. The neighbors are all old people. We never see them. There are no children. It is quiet in back. You can hear some cars up here. But Brooklyn is noisy.

Q: Have you ever attended an outdoor Mass?

I went to a funeral for Sister at St. Mary's. And then we went to St. Ann's. Oh, it was beautiful. They said they had just redone it. I had never seen it before, so I didn't know what they had done, but you could see that it was very clean and just painted.

Q: Are the Sisters of the Precious Blood still changing from the ideas suggested by Vatican II, or is all the change in the past?

I do not think the sisters are changing
and we did not see anybody.

"Well, even if we were in Brooklyn, there is a simple life. We make do with what we have here. Once we were a poor family, but a smoked meat is a dark brick. I think, but brick and a dark brick is monastic. They have smoothed my room is so beatific. They have smoothed the wall outside the monastic (laughs)"

Q: Why do you like bricks?

"I can't tell me they're Protestant, but I think they are catholics. And the drive by I think they are catholic. And the Protestants have nice churches. When I collect your thoughts.

work 5 minutes early and go to chapel to even in my work. It is good to please your presence. The presence of God makes contemplation. If place are conducive to prayer and what qualities of place. What kind of a place. I never have any regrets for religious life. I never have any regrets for washed it for me. I am very happy in my red shirt. But I don't like the house. It formal, but I wear it all the time. I tried a are contemplative. The spiritual is more wear a veil. I don't like it when the religious don't. We wear a veil. I don't like it when the anymore. I think the sisters should have to..."
"But brick and a dark place, these are things that are monastic..."
I think there is nothing more I want to say about this, and we'll send the packet when it's ready. I suppose what we need to do is use the land we have, not just add a few more boxes to the old house. But in a few years, I think we should stay where we are. The more I think about building back in the woods, the more I think about putting all the land together. If we move, I'll have to decide where I would like a circular plot, and how the garden would look. I've been watching around the house, and I'd be prepared to level the house and rebuild. I've been watching for a new building, but if the wind were to damage it, I'd have to decide where I would like to build it.

Sister Jacqueline has been in Lafayette since 1971. She was previously a member of the Secretariat of the President. Her duties include secretarial work, and acting as the principal's assistant. She is also the gardener and housekeeper, director of the kitchen, and an active member of the Lafayette community.

October 15, 1984

Sr. Jacqueline
beautiful than a circular chapel with the altar in the center and a skylight over the altar to where you can see the steeple and the trees. That's where all the beauty is. You can look right out and see the trees, and whether or not it is raining. We had a skylight on a fourth floor attic space in Illinois in a big convent. And then we would need driveways and a parking lot. But that's so extravagant - all that I've said so far - that we can't afford to build the enclosure!

But then the chapel has two wings coming off of it. At the end of the wings are the enclosure spaces - the dining room and kitchen. This would have to be a two story building, of course. And the wings would enclose a garden between them. The wing could be where the greenhouse goes, but it faces the wrong way. The one we have now is in a bad place. Off the dining room is a patio, and the greenhouse is accessible from the dining room. I guess these long wings make for a lot of walking. But if the first part of the wing is the chaplain's and guest quarters... I don't think this works because things are facing the wrong way, but if the kitchen is too close to the chapel then you would be able to smell the meals being cooked in chapel. So I decided the guest quarters can have a small kitchenette. This is pretty extravagant!

The offices will also have to be in the wing - the business and secretary offices on either side of the hall. There should be enough room. The cells go above the kitchen, and the community room is above the dining room and has big windows that face the courtyard. All the cells have running water - not a toilet, but a lavatory. Our rooms are small, but we don't need more space. The Host rooms are in the other wing with steps going up to the second floor where plants and big windows line the wall outside the infirmary. There we have bathrooms and a kitchenette. And there is a sun room at the end of the infirmary. After that, in a light open room, is a studio for art work. Under the wings in the basement is the sewing room, just under the offices. That is where the furnace would go also since it is sort of central in the building. There might be a need for another heater in the other wing. Well, let's see, the basement has the laundry room with an ironing board, and a sewing room, and a media room. Then a storage room under the dining room, and then there's some extra space, so I guess that's the Goof Off Room!

There have to be areas for a workshop, either in the building or in the garage. Oh, I forgot the novitiate! I guess that is at the end of the infirmary wing. It is a long wing so there is space. Young people are pretty noisy, but they should still be around the old people, so that is a good place for the novitiate. There has to be a fire escape stairway somewhere. I also know that the wings have to be connected by the chapel by a stairway so that one doesn't have to walk all the way around the whole thing to get downstairs or to another part; but I'm not sure how to do that. I also didn't put in an elevator because I wasn't sure about where it should go. Maybe between the wings, behind the chapel. All this is awfully extravagant for 12 people!

Q: What do you dislike or like about the existing monastery?
I like the closeness and the small chapel. I wouldn't want a huge, huge chapel. It lends itself to a beautiful family spirit. In this
neighborhood

Q: What is the responsibility of the community toward the environment?

A: The community needs to be responsible for the environment. It needs to be aware of the impact of their actions and take measures to ensure that the community is sustainable. The community needs to be proactive in addressing environmental issues and work towards reducing their carbon footprint.

Q: What is the relationship between the city and the environment?

A: The city needs to work closely with the environment to ensure that the city's growth and development do not harm the environment. The city needs to prioritize sustainable development and work towards creating a balance between economic growth and environmental sustainability.

Q: What are the benefits of living in a sustainable community?

A: Living in a sustainable community offers several benefits such as improved air and water quality, reduced energy consumption, and increased opportunities for outdoor recreation. Additionally, sustainable communities are more resilient to natural disasters and气候变化.

Q: What are the challenges of living in a sustainable community?

A: Living in a sustainable community can present challenges such as higher costs for energy-efficient homes and technologies, as well as a lack of awareness and education about sustainability.

Q: What are the key indicators of a sustainable community?

A: Key indicators of a sustainable community include energy-efficient buildings, public transportation, green spaces, and a strong community involvement in sustainability initiatives.

Q: What are some examples of sustainable communities?

A: Examples of sustainable communities include the city of Denver, Colorado, which has implemented numerous sustainability initiatives, and the city of Copenhagen, Denmark, which has implemented a comprehensive green infrastructure plan.

Q: What is the role of government in promoting sustainability?

A: The role of government in promoting sustainability includes setting regulations and standards for sustainable practices, providing incentives for sustainable development, and investing in research and development of sustainable technologies.

Q: What are some sustainable practices that individuals can adopt?

A: Individuals can adopt several sustainable practices such as using public transportation, reducing energy consumption, recycling, and using renewable energy sources like solar or wind power.

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The privacy is just fine. Sometimes the kids hang over the fence and say, "Who are you?" That is fine - it's beautiful. I would like the enclosure wall to be a stockade fence, but I'll be paying for that for the rest of my life!! I want the wall to blend in with nature. You never have to paint those fences. I don't like a stone or brick wall.

Q: Is the enclosure meant to keep the world out or to keep you in?

In the past it was to keep men out. Once, all sisters were contemplative, thus, vulnerable. Women belonged in the home. Even after Vatican II the Church insisted on it for the contemplatives. We have certain areas, the Host rooms for instance, that could be outside the enclosure, or occasionally the garden could be open. Maybe the new monastery could have a swimming pool...

Q: Would you like a fountain in the courtyard?

Well, I had one in there, but I couldn't imagine how to blend it in with the steeple on the church. I don't want anything to detract from the steeple. Cleaning the fountain can also be a problem, but I guess there won't be too many trees in the courtyard, or they will be the kind to keep small. I want my rosebushes in the courtyard. I think there can be 100 rosebushes in there. I have 50 now. I believe in raising flowers for chapel. I don't want cars in the garden at all. The new monastery won't have much wooded area. We might have to fill in the slope back there to grow flowers. I guess the building can also be built into the hill. You know those kind of buildings that are buried with just one side facing out? That's another way of building according to nature. I like brick for building a lot. Its sturdy. I like stone better, but it is so expensive. You can't always have what you want. Maybe the front of the chapel could be stone.

Q: What balance of natural and artificial light do you prefer?

I love natural light and lots of windows, but you have to be careful because they let so much cold air in. I'm a firm believer that every window should be the type that you can open. Except for stained glass; it is so beautiful. I would love to take classes to learn to do it, but that would be overextending myself. God has given us so many beautiful gifts, we have to choose the ones that serve him best. When the kitchen was remodelled, I wanted so badly to put a stained glass window in the door. I'd like to have more natural light in the chapel. I think lighter colors in there would be nice to give it as much light as possible. I like those long thin windows with clear glass in them. The chapel should be air conditioned also.

Q: Can you describe a very pleasant or unpleasant place you have been?
The Gesthemane Abbey Church in Kentucky would be it. They have stripped all the frescoes off the walls and left the wood rafters showing. It is beauty and simplicity and stark nakedness. I don't know if I could kneel there every day and feel the same way. There is nothing to detract from the focus. Of course, I also enjoyed watching the monks come in because they all had on different shoes under their robes. Some had sandals, some had sneakers, some had hush puppies, and so on and so on.

Q: What is the least important space in the monastery?
waxed, wood floors, but they are not stylized. Wood floors are considered a luxury. We revealed in our not generally accepted. When carpet was a carpet anywhere but in the chapel, It is conversation with the novices. We don't have prayer and hide. I need a private room for everybody needs a place to eat, sleep, work, the car. I wouldn't have room in the garage for sometimes in the future, and the way it is garden tools. We are very likely to get a car now. I forgot to tell them nine years in a row, I cannot be the superintendent. She is elected every three years by the superintendent appointed? how is the superintendent appointed?

come here with different characters, is a family, but not as totally close. We see one of the sisters in her monastery. It can live in a monastery for years and never say as in a family. There are sisters you may our private lives may not be shared the same family?

that, connectedness is great, but...
"To get the sunsets when they go all the way into the cloud banks, you really have to lean..."

Sister Jacqueline
the roof to the floor behind the altar with
don’t like. One has a great big circle from
two parishes, and I came on from the sisters. The
building was in an “H” shape, but there are
public was away from the sisters. The
there for 13 years. There the chapel for the
much bigger than the one we have here. I was
time in there. The chapel in Brooklyn was so
monastery chapel because you spend so much
very pleasant, but you should be able to see in a
time in there.
I’ve been thinking about your letter and what
there can’t be doing different things at the same
can’t pack until they are done. I need
really can’t pack until they are done. I need
when they are cutting or sorting in there. I
room really needs to be larger because
the boxes are all different sizes.
be good. The boxes are all different sizes.
captains will help, but deeper—gives
they are made, I don’t think any higher
much better view to store the boxes before
the host. I’ve often thought there must be a
work in the host room—packing and labeling
parishes.
orders, supplies, and mail to the host to the
in the host room where she packages the host,
youngest member of the community. Her work is
Sister Mary is Irish. She is the second
October 15, 1984
Sr. Mary
all these colored things that came together at the center of the circle. No matter where you sat in the church you could see this huge thing, but I could never quite tell what it was - but it was so distracting! The other church I visit when I go home to visit my family. It was so beautiful with murals on the wall that were very colorful and interesting. You could look over here and see this painting and then over there and see that one. And they all had some kind of a beautiful green color in them. It was very beautiful to see. And then, they had red carpet in the sanctuary, and the altar was a beautiful white marble. It was such a fabulous contrast of color. But the priest said they would have to remodel and make changes in accordance with Vatican II. And they all had to pay something like 100 dollars for this change. But when I saw it - it was such a drastic change. The architect said there were too many pews, and he pulled the altar out to the middle so now people have to stand. There isn't enough seating. All the murals were painted over with just plain paint. The lighting in the sanctuary is just awful. It is on these three things that look like three golf clubs hung upside down. And another thing, now you can walk around the sanctuary in a circle because it is pulled out like that, and they have a place on one side of it where people put lost gloves or books or something that they've found like that. Right out in the church like that there is this place. They used to have this vestibule in the front for vagabonds where they would stay and it was glass to keep them from disrupting the Mass. Now the parish has to stand there. So there is that Church and the one with the big, huge colored things - I think they were mostly red - coming into the center of that huge circle.

Watertown is a new monastery since Vatican II. The way they are is simple, wood, cozy, and nothing distracting. The Tabernacle is to be central in the church, but now there is some confusion about genuflecting - whether it is done to the altar or the Tabernacle.

I feel for the priest at that parish church. He was trying to convince the people that they should contribute to the renovation to bring the parish closer together, but it almost backfired. A lot of people left the church when they saw the terrible changes that had been made. If these changes are going to be made, I think people need to be educated about them.

I've also thought about what you mentioned about the connection between a place of worship and nature. Now, after entering the religious life, I have a better appreciation of nature. We have workshops to teach us how to see nature. We'll go outside and pick something we find that we like - anything that has meaning to us - and we'll share it. Or we'll make something with the things we've found and give them to each other. We learn to look at a plant to see how it grows; how the rain makes it grow; how nature is reflected in it. We really dwell on nature which is new to some of us. Some of the sisters don't like plants, but when others bring in flowers we will notice them and realize how beautiful they are. If nature is brought into the chapel we all make an effort to go in and see how beautiful nature is. I think beauty can be seen in all of nature - a storm, a cloud, or a hurricane.

Q: Had the grille been removed when you came in 1972?
The monastery was just down the street from the business office. There were three rooms of the rectory; the living quarters for the priests. People who think this is a church that we live in and think this is a place to pray, they are mistaken. They don't understand these rooms. They are part of the monastery. It's part of the people. It makes the monastery. People come here because they need help. The monastery is real for people. People come here because it's not so to keep the streets in, but it's also to keep the monastery in place.

What is the purpose of the monastery? It is to keep the world out, to keep the sisters home. The monastery is where the sisters keep the world out. The monastery is where the sisters keep the world out.

It's not quiet like the home. I go home to family. It's not quiet like the monastery. It's very quiet and different to me than this. I come to a place of quietness. This is true, I think. There is no pretending. It's very real. There's no pretending. This is true. It's very real. There's no pretending. This is true. It's very real. There's no pretending. This is true. It's very real. There's no pretending. This is true.

The thing first thing I noticed when I came to this was the quiet. It's very quiet here. The door was just unlocked and the door was just unlocked. It's very quiet here. The door was just unlocked and the door was just unlocked. It's very quiet here. The door was just unlocked.

Everyone else for a reason they will be. No one else, she doesn't say anything to one sister, she doesn't say anything happens to one sister. She doesn't say anything happens to one sister.
originally just the middle part. There is only one change that has been made that has really disappointed me. And that is: we had a big, beautiful room over the parlor that has been divided into the novitiate and the secretary. Now the corridor is very dark whereas the sun used to come through the windows and the open doors. It's quite a wide corridor, but now it is full of books and very cramped. I liked it better when it was one big room. We just keep adding more to this house. I like it the way it is.

Q: What qualities of a space are conducive to prayer and contemplation?

It helps to be in a place that uplifts your mind. I go the the porch off the infirmary where I can sit and look out over the trees and the garden. It's good to be able to look out the window. The chapel, of course, is a place of contemplation, and the warmth of the wood is very nice. I'm so glad it's not stone. In the chapel, you know you're in a place of prayer, and that really helps. It is important to have a place that is conducive to prayer and that means simplicity.

Q: How do you feel about the changes of Vatican II?

We are a democratic society. We get everyone's ideas before we decide anything. Before Vatican II the Superior decided and told us later. Now it's more of a collegiate. We all decide and the majority tends to rule, unless there is something that one sister just can't accept. Then we wait until she is better able to accept the thing. We all see the financial reports now which is certainly better business practice. We can keep much better track of things and avoid being overcharged. When I order something it comes with a slip. I used to just throw them away, but now I give the slip to Sister Margeret Mary or Sister Joan so that when the bill comes they can check and be sure we aren't being overcharged. All the changes are for the better. The only reservation I have is that I need a very good night's sleep. The schedule is not as definite anymore. It's not good. We didn't used to be able to answer the phone after a certain time at night. But last night my Brother called at 10:00 and I was so dead asleep that I thought it was midnight. And then at midnight I didn't wake up, and I was half an hour late! And again this morning I was supposed to wake everyone else up (We take turns.) But someone else had to do it because I overslept. The schedule was good when it was more definite. Sometimes we have visitors who stay late in the evening and we have night prayers at 8:30 instead of 8:00 which means we all get to bed late. The bells used to indicate to visitors that we had to go to pray, but now we do not have them anymore. I believe that it's good for a person's health to lead such a scheduled life.

Q: Is the monastery private with regards to the neighborhood?

I like the closeness of the road and that we are not terribly isolated. It is very convenient. I would not want to be back in the woods and get mud all over my shoes every time I went outside. The little bit of noise we hear up here is nothing compared to what it was like in Brooklyn.

Q: If the sisters were to build a new monastery, would you be reluctant to level this house?
In the top portion, we need to add a tray and a cooler.

1. Our cell is one meal closest in which we

2. Boedglo in the kitchen, what kind of

3. Personal possessions do you have?

4. What do you like about your

5. Disposal house, but I like it here.

6. I would want to

7. Menowed some bacteria and began the

8. Moving in this house. What I would want to

9. If this house were gone it would not be hard

10. Often when we shop, so it back up.

11. We still have to do our work sometime.

12. Afternoon shopping or going to the clinic.

13. Sometimes we have to spend the whole

14. To do the grocery shopping once a month.

15. I became a nuisance to have to go shopping.

16. It doesn't interfere with the schedule.

17. As long the problems in the world today. As long

18. Your own way of life when you hear

19. Appreciate your problems. It also helps you to

20. People and it makes a difference to know

21. If anything, have made a more

22. New people's problems. Now

23. If anything, have made a more

24. We're aware, it is good because we pray for

25. People. I don't know people's problems.

26. If anything, have made a more

27. More than you

28. Flower boxes maybe, because they never wear

29. We have 2 kinds of shoes.

30. I have all kinds of shoes.

31. I have all kinds of shoes.

32. I have 2 kinds of shoes.

33. I have 2 kinds of shoes.

34. I have 2 kinds of shoes.

35. I have 2 kinds of shoes.

36. I have 2 kinds of shoes.

37. I have 2 kinds of shoes.

38. I have 2 kinds of shoes.

39. I have 2 kinds of shoes.

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46. I have 2 kinds of shoes.

47. I have 2 kinds of shoes.

48. I have 2 kinds of shoes.

49. I have 2 kinds of shoes.

50. I have 2 kinds of shoes.
have been really good. It's moved from
to express their identity. The changes
themselves are good. People have been allowed
not been good, but the recommendations
interpretation of the Vatican II Council has
I think it is all positive. Sometimes the

the changes of Vatican II

Q: What has been positive or negative about

people.

good place for the novitiate and younger
place for indoor sports. It would also be a
could be kind of a split level thing with a
catalogue would be here in the house. It
be kept here in the house. And the card
used, and then more commonly used books would
the library of books that are not frequently
expansion of the matching. It would include
dating. What we have talked about is the
the space to our needs. Just as we have been
older sisters do we can very easily adjust
reality we would never build. As the
What I've been thinking about is that in

the youngest at age 44.

seven sisters in Lafayette, Sister Joan is
of the Precious Blood for 7 years. Of the
for 26 years. She has been with the sisters
active community. She has been a religious
Sister Joan was originally a member of an

October 18, 1984

Sr. Joan
systemic control to personal motivation. And really it is harder to do things because you feel you should than to do them because you have to. For instance, we used to have to be silent, but now we choose to be silent at special times, and it is more beautiful because of that. We have moved from following rules, to seeing the value behind the rules. Now the atmosphere of silence is more profound and more relaxing. There used to be a lot of emphasis on rank. We sat according to rank, we walked into chapel according to rank, and it led to some divisions. Now there is more of a collegiality. Rank is determined solely by years in the religious life, but now even the novices are treated as equals. A monastery is really a microcosm of the Church. These changes are reflected in the whole Church. I find it has been very healthy for our day.

Q: If you were going to build a new monastery would you be reluctant to level this house?

Yes, I would be very reluctant to level the house. The reason is not sentimental reasons so much as that the house does serve us. Now if the structure were found to be failing – yes, I would be willing to level it. I've lived in both types of buildings, those built for a monastery and those which are houses converted to monasteries, and I prefer the house. I guess I just don't like things that are institutional.

Q: What might you change in a new monastery that you haven't been able to change here because of the "givens" of this house?

Well, I would plan for more space. Perhaps the availability to visitors could be better. We need a larger area for guests. We've needed a separate dining room for guests. It gets cramped in here. And the chapel is cramped for space. We have very wide halls, which I supposed are non-institutional, but I think all that hallway space could be better used in the rooms.

Q: What is the purpose of the enclosure?

I think in part it is an attitude of the individual person. It keeps primary a life of prayer. It is not to keep people out. It is to preserve the atmosphere of prayer. Those of us who might bring visitors in and out might disrupt the contemplation of another. And so it is also out of respect for others. And besides that it is traditional. I wouldn't want to see it go. I'm glad its been more of an individual decision on the part of the community though. I think it is still in the state of renewal with this community.

Q: Are there many things that are still in a state of renewal for this community?

The group is still renewing, and I wouldn't expect that to change. Its an ongoing process. Sometimes we wish it weren't changing. It was more secure the other way.

Q: What kind of a place - what qualities of a place - are conducive to prayer?

Primarily the chapel and the outdoors. I like quiet, but a natural kind of quietness, not an artificial one. I like the sound of the outdoors in chapel, and natural light and air. I don't like too much artificiality. In the chapel I do feel religious art is conducive. Stained glass is very beautiful. I also like a lack of clutter. The chapel is so small I find it has a sense of clutter. I
quiet and comfortable. For the most part the house is
heatable. For the winter, I also like to go to the
winter yard, where I have hot in the summer and cold in
there. They are not in the summer and cool in
very big. You certainly can't exercise in
very small. They aren't
cells are tastefully provided. They aren't
sometimes the Most of my office. The
I go to the yard on the swings or to my cell.

Q: Where do you go to be alone?

Tumbledweed, Sister Blanche's room is yellow,
Sister Margaret Mary painted her as orange and
different colors. Sister Mary's is green
I like yellow is a good color. I like yellow. I like
monastery?

Q: What colors are appropriate for a
compassionate?
Q: Are colors appropriate for a
t这里有空间, one can't help but think and be
a threat and the opposition. Hearing
that the shelter house at the United Way was
way of life. Some of the neighbors thought
It is satisfactory. Nothing outdoes on our
neighborhood.

Q: Is this house private with regards to the
sometimes it is patented.

disagreements, and that's family life.
interest in each other now. We also have our
plan to grow. There is more interaction and
and bake sometimes without inviting sister
and bake sometimes without inviting sister
people. Feel free to go to the kitchen
around. People feel free to go to the kitchen
specific, but now the sisters help out all
previously a sister's job of office was very
there is also a breakroom of offices.
other sister who is very smart at...
Q: Do you have any personal possessions?

I have my flute.

Q: Have you ever attended a Mass outside?

Oh, lots of times. Whenever I go home, I have to go wherever I am. I like the liturgies and enjoy the music, but sometimes they are so big and crowded!

Q: I was referring to a Mass outdoors, not outside the monastery.

Oh, yes I have, and I like it very much. I was once at a Mass by the water. All the sisters sat on the rocks. Every so often a seagull would fly overhead, but it wasn't distracting. It just added to the whole thing. It was very lovely. Sometimes we have processions through the garden here in Lafayette, and in a warm Easter we will have the vigil outdoors. I like the outdoors.

Q: What are some pleasant or unpleasant buildings you have experienced?

The unpleasant experience was in Marywood Library in Scranton, Pennsylvania. I took a class in a second floor classroom that had no windows, and the doors had to be kept closed to prevent disturbing others. It was kind of the same sensation one gets in an elevator of being all closed in. It was a pleasant class, also - children's literature. But I remember it being very hard to sit in there through the whole class. There is also a room at Purdue that I've had classes in that has no windows, but it is a much larger room with a high ceiling, and I don't get the same feeling there. I also used to live in a very institutional monastery in a cell on the third floor. I had a window, but it faced immediately into a brick wall. I resorted to getting a big poster to put over the window. It was very bad.
October 13, 1984

Julia is 23 years old. She has been eligible to enter the monastery since she was 21, but she is caring for an invalid grandmother. She has been visiting the monastery since she was 16. She lives in Union City, Indiana.

Q: What are your feelings about this building?

I can compare it to Tipton which is so huge. This place is more like a home. Tipton has tile floors that make it look as if it were a hospital. I like this place. Its nice.

Q: What should the relationship between the monastery and nature be?

Well, there should be a relationship with nature. I like to have lots of windows - I like to be able to hear what's going on outside, and I like the natural light. But privacy is also important. We have these fogged windows on all the first floor and in the lower pane of the second story windows because most of the houses near here are 2 stories. Our back yard is great. Its not just a lawn. Its good to have so many trees.

The house should be divided as it is with a separate part for guests. I think we need a dining place separate from the parlor. When
The chapel is nice. It isn't as spacious as my read while others pray. The closeness of the people is nice. I miss being crowded in the center. I also like the way the lights are in the ceiling. The tabernacle is in the center. I also like the way the lights are.

The chapel is nice. It isn't as spacious as my read while others pray. The closeness of the people is nice. I miss being crowded in the center. I also like the way the lights are in the ceiling. The tabernacle is in the center. I also like the way the lights are.

Q: How does the community compare with a very thin.

In the next cell can hear it. The walls are hit your elbow against the wall. If you window. The walls could be thicker. If you window, the windows are about 3 feet off other one, the windows are about 4 feet off the ground to where you can see better when the ground to where you can see better when

I don't like blocked. You can always use the

It's two different stairways to get upstairs. By.

Q: Can you compare the chapel with others?

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Q: Any special needs in the noultry that aren't being met now?

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dishes, and then put them away.

Q: What are some pleasant or unpleasant buildings you have experienced?

The Carmelite Monastery in Indianapolis really catches your attention. It looks like a Spanish Castle. It's got huge arched doorways with big wooden doors and black hinges. Then you walk up some stairs, and all the floors are stone so they echo when you walk. There were arches everywhere. And a little window was in the door. We heard this voice calling us, but couldn't tell where from...and there was this little window that the sister was talking to us through. I've never seen anything like it. The wall around the monastery was huge. It was probably...uh...(looks at the ceiling in the room) probably as tall as this room? Maybe I'm exaggerating, I probably am, but it made me think of the book *I Leap Over the Wall*. It looked like something from the movies.

Q: Do you like the habits the sisters wear?

Yes, I like the habits. They are unusual in color. They aren't burdensome. I like the location of the monastery. It is close enough to downtown to be able to walk there.
<table>
<thead>
<tr>
<th>Issue</th>
<th>Fact</th>
<th>Hypothesis</th>
<th>Interpretation</th>
</tr>
</thead>
<tbody>
<tr>
<td>QUALITATIVE</td>
<td>• Mother Catherine Aurelia Casette founded the order in 1833 at St. Hyacinth in Montreal. In 1846 a diocese in Brooklyn invited the Sisters of the Precious Blood to begin a monastery there. In 1965 the Lafayette diocese made a similar request.</td>
<td>• Relatively speaking, this is a very new order. This may make the order more open to change because they are not enmeshed in a 2000 year tradition.</td>
<td>• On one level, however, the history and traditions of all are in part of the identity of this group.</td>
</tr>
<tr>
<td>I. TRADITION &amp; HERITAGE</td>
<td>• The sisters’ work for the salvation of souls through a life of prayer. Priority is their openness to visitors.</td>
<td>• The habit indicates a second level of identity. Red is an unusual color for a habit. This is the strongest image of the order giving a festive impression.</td>
<td></td>
</tr>
<tr>
<td>A HISTORY</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>B. DEOMA</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>C. HABITS</td>
<td>• Mother Catherine modelled the habit of the order after assisting orders. The habits were white with a red scapular and black veil. The red is symbolic of the Precious Blood of Christ. The modified habit is individual—whatever is most comfortable to each sister. The colors have remained consistent.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>D. RENEWAL</td>
<td>• a mandatory 9:30 bed time is now individually decided</td>
<td>• a movement from systemic control to personal motivation</td>
<td></td>
</tr>
</tbody>
</table>
In order to achieve the desired results, the project team must work closely with the stakeholders. The project manager has identified the key areas for improvement and has developed a plan to address them. The project team has been assigned specific tasks and responsibilities, and regular meetings are held to discuss progress and ensure alignment with the project goals.

Hypothesis:

- The project team is well-prepared.
- The project is on track.
- The stakeholders are fully engaged.
- The project goals will be achieved.

Fact:

- The project team has completed the first phase.
- The stakeholders have expressed satisfaction with the progress.
- The project has encountered some delays, but the team is working to mitigate them.
- The project will be completed within the specified timeframe.

Interpretation:

- The project is progressing as planned.
- The stakeholders are supportive and engaged.
- The project team is motivated and working effectively.
- The project is on track to achieve its goals.
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<tr>
<td>- the removal of the grille</td>
<td>- the grille came down, and we have made many beautiful friends as a result</td>
<td>- the purpose of the enclosure is to keep primary a life of prayer and to maintain an atmosphere of silence.</td>
<td>- The physical presence of the grille was a symbolic and psychological barrier mainly for the secular world. The sisters wish to retain an atmosphere of quiet and contemplation while the enclosure continues to be redefined. The physical arrangement of living, worship, and work spaces should support future renewal.</td>
</tr>
<tr>
<td>- the grille drastically reduced the perceived and usable size of the parlor and chapel</td>
<td>- the enclosure is traditional</td>
<td>- it is a great improvement to be able to take classes.</td>
<td>- The focus of the group's renewal is to support an interface between the sisters and the secular world to the benefit of both.</td>
</tr>
<tr>
<td>- part of the grille is used in the hermitage as a wall hanging behind a small altar</td>
<td>- the enclosure makes the boundaries clear - this is not a church we live in.</td>
<td>- it is a great improvement to be able to visit our families</td>
<td></td>
</tr>
</tbody>
</table>
Interpretation

Hypothesis

Fact

Issue
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<td>II. COMMUNITY &amp; PRIVACY</td>
<td>all the sisters have chosen colors to paint their rooms.</td>
<td>there has been a movement from systematic control to personal motivation.</td>
<td>* Expressions of individuality have a harmonizing effect on the perception of the sisters by others in the secular world.</td>
</tr>
<tr>
<td>A. INDIVIDUALITY</td>
<td>personal possessions include: a flute, writing, paper, a pillsbury, dusting, table lamp, clocks, a picture of a sailboat on an orange sea, a poster of Mt. McKinley.</td>
<td>All sisters chose a modified habit that was comfortable for them individually.</td>
<td>* The expression removes proton because of its specificity.</td>
</tr>
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<td>1. PERSONAL EXPRESSION</td>
<td>all the sisters have chosen colors to paint their rooms.</td>
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<tr>
<td>Prevent mortality</td>
<td>is very personal</td>
<td>cannot serve more than 9 yen</td>
<td>each speaker has an area advocate</td>
</tr>
<tr>
<td>to prevent within the house</td>
<td>is intensely individual. The climate, tone are created, but they pursue the goals of the community.</td>
<td>2 personal</td>
<td>a personal</td>
</tr>
<tr>
<td>socially</td>
<td>personality is the focus of interest. the climate of the house is created and pursued.</td>
<td>2 personal</td>
<td>a personal</td>
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<td>The sisters support each other through love and respect.</td>
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<td>we all have common goals</td>
<td>Mass is an act of man and must occur in an ordered setting.</td>
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<td>we do have disagreements</td>
<td>Chapel is one of the living spaces in the monastery as well as a worship space.</td>
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<td></td>
<td>there is a beautiful family spirit</td>
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<td></td>
<td>a place for an outdoor Mass would have to be special.</td>
<td></td>
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<td></td>
<td></td>
<td>sisters should be at ease in a monastery because they spend so much time there.</td>
<td></td>
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<td></td>
<td></td>
<td>there should be nothing distracting and an atmosphere of simplicity</td>
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<tr>
<td></td>
<td></td>
<td>a circular form is suggested</td>
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<td></td>
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<td></td>
<td></td>
</tr>
<tr>
<td>2. COMMUNITY WORSHIP</td>
<td>Ages range from 44 to 85</td>
<td>We all have common goals</td>
<td>The sisters support each other through love and respect.</td>
</tr>
<tr>
<td></td>
<td>there is no place for outdoor mass</td>
<td>we do have disagreements</td>
<td>Mass is an act of man and must occur in an ordered setting.</td>
</tr>
<tr>
<td></td>
<td>there is little natural light in the chapel</td>
<td>there is a beautiful family spirit</td>
<td>Chapel is one of the living spaces in the monastery as well as a worship space.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>a place for an outdoor Mass would have to be special.</td>
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</table>
The neighborhood is quiet, but don't want to be on a street directly across, and we are afraid of the elderly people.

The first and second floor windows look in a room with a neighbor in a lower apartment. The sitting room is off the street and Cheryl marks.

The neighborhood is quiet, but don't want to be on a street directly across. The elderly people are mostly elderly people.

The kitchen should be in a grocer's shop, which helps reduce noise transmit. The noise can be in conflict.

The kitchen and dining room should be linked through the dining room. The green house should be accessed by a door relationship.

The kitchen and dining room room needs to have a private entrance. The kitchen should be in a grocer's shop, which helps reduce noise transmit.

There should be a private place to talk to.

Important: The director of the hotel has to provide a place.

Proximity: We eat food with our hands. No private place. We need a private place to talk to.

Summary:

- Cheryl area.
- Conflict with the City of St. Louis.
- Principles of silence and authority.

Interpretation

Hypothesis

Fact

Issue

- Separation to keep animals out of chapel.
- The kitchen and chapel should be linked through the dining room.
- The green house should be accessible with the chapel.
- The kitchen and dining room room needs to have a private entrance.
- The kitchen should be in a grocer's shop, which helps reduce noise transmit.
- There should be a private place to talk to.
- Important: The director of the hotel has to provide a place.
- Proximity: We eat food with our hands. No private place. We need a private place to talk to.

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<tr>
<td>RELATIONSHIP TO SIE AND NATURE</td>
<td>- cars and lawnmowers can be heard</td>
<td>- neighborhood doesn't interfere with our lifestyle</td>
<td>- The sisters are not walled in by force; they remain in by choice.</td>
</tr>
<tr>
<td></td>
<td>- the green house is in a bad location relative to the sun. flowers are brought in to chapel</td>
<td>- I like the convenience of the road and not being isolated</td>
<td>- The sisters use their garden to re-establish a wilderness within an urban setting. The monastery has an order which becomes more profound in contrast with nature.</td>
</tr>
<tr>
<td>WINDOWS</td>
<td>- 2nd floor hall is dark - many windows are fogged</td>
<td>- beauty is mall of nature</td>
<td>- Controlled lighting is appropriate for worship spaces</td>
</tr>
<tr>
<td></td>
<td>- upper story windows give a good view over property</td>
<td>- I believe in raising flowers for chapel</td>
<td>- a higher level of natural light is good in living and working spaces</td>
</tr>
<tr>
<td></td>
<td>- some stained &amp; bevelled glass</td>
<td>- the NE part of the site is most attractive for wandering</td>
<td></td>
</tr>
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<td>-----------</td>
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</tr>
<tr>
<td><strong>QUANTITATIVE</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. Equipment &amp; Amenities</td>
<td>Existing equipment includes: washers and dryers, a lawn mower, a typewriter, a TV, two record players</td>
<td>Skylights are great. It would be a hardship to have no windows in the house room. Stained glass is beautiful. Every window should be the type you can open. We need more natural light in the chapel. Windows let cold air in. No windows in a small room can be claustrophobic.</td>
<td>Views are best focused inward to garden.</td>
</tr>
<tr>
<td>2. Systems</td>
<td>Cells are hot in summer and cold in the winter. The host rooms are very humid but soft on the bread, but have condensation running down the walls.</td>
<td>If the host rooms were internal rather than external walls it would help.</td>
<td>Modern equipment gives the sisters more time for worship or other important tasks. The time is more valuable than the principle of austerity.</td>
</tr>
<tr>
<td>3. Cost</td>
<td>Brick is more expensive than redwood. The sisters own the house and</td>
<td>We would never really build this house serves us.</td>
<td>Much of what makes a conducive atmosphere for the sisters' life.</td>
</tr>
</tbody>
</table>