

# CANTICLE OF ST. GERTRUDE

## A JOURNAL OF OUR LIFE

2012:  
Healing Our Culture

This issue: Prayer



## OUR PRAYER BRINGS US ALIVE

*A Message from Prioress Sister Clarissa Goeckner*

At a recent conference, poet David Whyte held the audience spellbound as he read poems from his collection "The House of Belonging." I love his poetry and was enjoying the words, images and his insights. My response left the realm of enjoyment and leaped to the level of challenge upon hearing these lines from his poem "Sweet Darkness":

"When your vision has gone  
No part of the world can find you...  
...Sometimes it takes darkness and the sweet  
confinement of your aloneness  
to learn  
anything or anyone  
that does not bring you alive  
is too small for you."

This poem invited me to ask some questions in relationship to our community. How important is vision in our lives? How do we make our vision accessible? How do we make sure it is not too small for us? How does it help bring us/others alive?

My queries turned to Jesus and the life he lived among us. His prayerful discernment of his Father's will brought him to a large, powerful vision: he invited us to be Beatitude People; he challenged us to express our love for one another through service; and he prayed for a world of inclusiveness and acceptance — "That they all may be one." This expansiveness has brought many people alive over these past 2,000 years.

Taking his cue from Jesus, St. Benedict holds out the call to live lives of justice which would make a difference in the world. He grounds this project in prayer — Eucharist, lectio, the Liturgy of the Hours, silence and solitude — to deepen, widen and sustain it.

Looking into our community history, our foremothers sought a larger vision than the one they were experiencing in their Sarnen cloister. They opened themselves to unknown possibilities and

were stretched and brought alive when they undertook a mission in the Pacific Northwest in 1882. When the Sisters resettled in Cottonwood in 1909 they sought a larger vision: to bring education, healthcare and Benedictine spirituality to the Camas Prairie and beyond. They pursued the dream that would bring them alive as well as the people they served.

In 2003, with the help of you, our generous donors and our friends, we

built Spirit Center. This ministry emerged from our prayerful conversations to seek a new way to enliven our core values. Spirit Center welcomed its first retreatants in August of 2005 and since that time 15,000 retreatants and workshop participants have experienced its serene environment. What they imagined in this

hospitable space of prayer has expanded the vision they held for their lives. What they take with them is for the sake of the world.

We are rooted in traditions that call us to be alive!

In our seeking we know that it is prayer that will awaken our imaginations; prayer will open our hearts; prayer will keep us faithful; prayer will sustain our efforts; prayer will give us courage; prayer will bring us to freedom; and prayer will lead us to the unknown future where many possibilities await us. Prayer brings us alive!

What better time than spring for all of us to prayerfully reflect on our growth and the greatness to which God calls us. This season of planting seeds, unfolding leaves and bountiful blossoms calls us to become fully alive ourselves and share that aliveness generously. ✕



*Sister Clarissa*

"...anything or  
anyone that does  
not bring you  
alive is too small  
for you."

— David Whyte, "Sweet Darkness"

## OUR MISSION

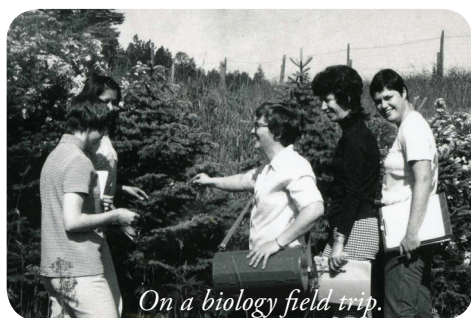
Eager to welcome God's transforming power in ourselves and our world, we, the Benedictine Sisters of the Monastery of St. Gertrude, seek God together through monastic profession and respond in Healing Hospitality, Grateful Simplicity and Creative Peacemaking.

## SISTER JEAN LANLANDE

It is a common misconception that entering religious life means living a lifestyle with drastically-reduced opportunities and even limited physical mobility. Take Sister Jean Lanlande: Her vocation has led her to extensive field research as a National Science Foundation fellow, given her the opportunity to guide myriad students into exploring the flora and fauna of the Camas Prairie, and even provided arenas for her to express her athletic gifts.

“More of life opened up to me because of my vocation,” she says. “In fact, it was the strength and joy of the Sisters that first attracted me to St. Gertrude’s.”

From the very beginning she was taught by the Sisters at St. Paul’s school in Nampa. “They were like angels to me,” recalls Sister Jean, “just a little 6-year-old being raised by her grandmother. Sister Valine [Kachelmier] was one of the teachers I encountered. I thought, ‘What a beautiful nun!’”



*On a biology field trip.*

The young girl told her French Canadian grandmother and her father – both strong Roman Catholics – that she wanted to enter St. Gertrude’s out of 8th grade. Her grandmother was supportive but her

dad objected. He insisted she finish high school and experience something else besides the Sisters.

She began public high school and loved it, playing volleyball, basketball and tennis. She had a tennis partner who was also her boyfriend. “I enjoyed my high school years,” smiles Sister Jean. “But I never doubted my vocation.”

Sister Jean was professed as a Benedictine Sister on June 14, 1956 and was assigned to teach. “I always wanted to be a teacher, to be like the Sisters who taught me.” As a PE, science and math teacher Sister Jean did not find wearing a habit a hindrance. “I hiked up my skirts, tucked them into my belt, tossed my veil back over my shoulders, and took off running.”

In 1965, she received her Bachelor’s degree in biology with a minor in math. “Biology was my love because I could take the kids out for field trips. This is a perfect place to teach biology; we would go up the hill to study plants and trees.”



*In the footsteps of those that inspired her: Sister Jean teaches.*

Sister Jean applied for and received a National Science Foundation grant that allowed her to obtain her Master’s degree from the University of Idaho. Her research work included collecting and identifying mushrooms with botanist Dr. Tolutke. Her advanced degree allowed her to teach college-level biology.

Sister Jean faced a transformational time in 1977 when she was asked to give up her teaching to return home and minister as formation director. The next decade found Sister Jean not only guiding new Sisters but also becoming certified to practice massage therapy. “My science and physical education background, plus my own contemplative and monastic nature, provided a perfect fit to offer this complimentary healing modality.”

Then in 1999, Sister Jean was elected prioress. “It was a big surprise,” she recalls. During her six-year term she led the community through visioning meetings that required a new level of listening. These exercises set the stage for making a big decision for the future: To build Spirit Center, the community’s 21,800 square foot retreat and conference center.



*At prayer.*

Sister Jean was almost drawn away from this life – literally – in 2005 when she was involved in a serious auto accident. After several days in intensive care and time at a rehabilitation facility, she returned home to continue her healing.

“Every minute is a sacramental moment — choosing with each breath to live for God, the earth and others takes courage and faith. Each day I start over, choosing life.” ✕





## WHY WE PRAY TOGETHER

**What happens when we pray?** Benedictines have been doing it for over 1,500 years. But what is happening as we come together several times a day, day after day, year after year, with the same psalms, the same prayers? Benedict isn't much help. He outlines precisely which psalms and other readings to pray at precisely what hours of the day, but he doesn't do too much to explain what is happening when monks pray.

Let's start at the beginning: When the bell rings, the world no longer revolves around me. I am called to come in silence, in openness, to a place that is only about prayer, a place where all of us come to sink into the presence of God, to open our hearts to the needs of a hurting world.

I may come into our chapel as an individual, but I become part of a community of God-centered people, a community that jokingly calls itself a "motley crew." Together this motley crew gathers to enter into the presence of God, of one another and the world. In stillness we become present, allowing ourselves to let go of all that has come before and will come after. We enter the reality of prayer.

In coming together in our prayer, we recite the psalms that remind us how much bigger our world and our God is than our limited ability can imagine. We stretch our hearts in proclaiming the tremendous joy of the psalmist in praising the God who is creator, sustainer, source of all life and power.

Together as we pray  
we experience a  
tentative reaching  
out to one  
another, a holding  
of hands, the  
beginnings of  
healing.

The confines of our flat, gray universe are shattered as we join in a wild, exuberant dance of life celebrating the God who sustains our universe. Our joy becomes the joy of all who celebrate, hope and come singing to the mountain of the Lord.

When we gather together, we enter into the world of prayer where the deep hurts and divisions of our community are brought to a truce. Together as we pray the psalms, the prayers of an ancient community, and the Our Father, the prayer of our Christian community, we experience a tentative reaching out to one another, a holding of hands, the beginnings of healing. We come into prayer as broken people, as the stubborn, stiff-necked people of the desert, the Pharisees who have safely domesticated God, the people who cannot see their own limitations and lack of forgiveness. Here in prayer the people of hardened hearts are given another opportunity to receive a heart of flesh, to forgive and be forgiven. We do it for ourselves, we do it on behalf of people who have no such opportunity to come together, in community, to pray multiple times a day, to have their hearts broken open.

And so the rhythm continues, day after day, year after year. The bell rings, we drop everything, come to the place of prayer and silence. Together we pray ancient words, ancient prayers.

Together we pray. ✕

## PERPETUAL MONASTIC PROFESSION



On a clear Saturday night in March, Sister Kim Marie Jordan made Perpetual Monastic Profession in the presence of the Sisters, her two grown children and friends and family who had come from as far away as Florida. Sister Margie Schmidt was her vocation director and Fr. Paul English, CSB presided at Mass. Sister Kim Marie continues studies at the Lewis-Clark State College School of Social Work in Lewiston, Idaho and will begin her internship in the Social Service Department at St. Joseph Regional Medical Center this fall. Her commitment to social justice is inspired by prayer. "Prayer is so much a part of what it means to be Benedictine – gathering together to pray."

## OBLATIONS

At Morning Prayer on Sunday, April 29th, Pat Thrasher of Bellevue, Washington and Bonnie Parden of Hayden Lake, Idaho made their oblations. Tamara Kittelson-Aldred of Missoula, Montana transferred her oblation to St. Gertrude's. Later that morning six people took the step of becoming oblate novices. This is a commitment to spend at least a year studying and discerning the path of St. Benedict with a mentor and local oblate group.



Oblates are an important part of the St. Gertrude's community as they share in a commitment to Benedictine spirituality and help support the Monastery in a variety of ways. We are deeply grateful to the oblate community for being part of us.

[Image: Prioress Sister Clarissa welcomes the oblates.]

# SPIRIT CENTER RETREATS

## PERSONAL RETREATS

Taking time to step away from a busy life for a private retreat can enrich one's physical, mental and spiritual health. Each year, Spirit Center hosts about 200 individual guests who have chosen to spend time alone for spiritual renewal, decision-making or a deep rest.

Although the average stay is 3.2 days, private retreats can range from one day to an entire month or more. Many guests reflect in the solitude of their rooms, while others enjoy participating in the daily rhythm of the Monastery through prayer with the Sisters. Still others find their space outdoors in the beautiful pine forest behind the Monastery. Most combine all three elements for renewal and nourishment.

Open the door of your inner being to a more centered, mindful existence in a busy world. ✕



## My Own Retreat

by Trisha Nelson

For more than 10 years, I have made time not only for extended annual retreats but for short monthly retreats as well. Approaching each retreat with a desire to deepen my relationship with God, I know the quiet solitude, prayer and worship will create a contemplative atmosphere allowing it to happen. A personal retreat creates space in my life for God and me to be together without the distractions of life-as-usual.



Because of the welcome I receive, Spirit Center is my favorite place to make a retreat. Coming to the Monastery feels like returning home. I enjoy the Benedictine hospitality expressed by the Sisters and although I am not Catholic, I feel that sharing the love of God with them enhances my retreat experience. The physical amenities of Spirit Center – comfortable guest rooms, access to kitchen facilities and private bathrooms – provide comfort for the body, while the peaceful setting, beautiful views and thoughtful ways of the Sisters provide comfort for the soul.

While I am on a personal retreat, I enjoy sitting in a comfortable chair in front of the window in my room just watching the light play across the Camas Prairie. Steeped in meditative silence, I write and draw in my journal and read. Sometimes I meet with a spiritual director who guides my exploration of God's movement in my life, ensuring a richer, deeper retreat experience. Outdoors, I walk up the mountain behind the Monastery and into the pine forest. The view is unforgettable. From the grotto chapel to the benches on the shady front lawn, it's easy to find places to linger on the Monastery grounds.

When it's time to leave Spirit Center, I have a renewed spirit. My perspective has changed and I find myself better able to live in the present moment. I'm more aware of the presence of God in people, in my surroundings and within myself.

*Trisha is a spiritual director from Boise, Idaho.*

Learn more at [www.Spirit-Center.org](http://www.Spirit-Center.org)

## Upcoming Retreats at Spirit Center

**June 22-29 Come to the Quiet**  
Relax in God's presence, supported by a praying community. With Sr. Lillian.

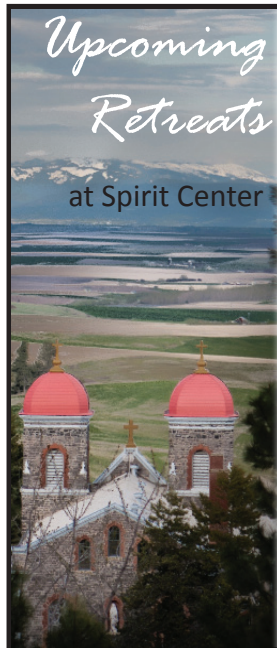
**July 9-13 Sacred Art of Traditional Iconography**  
An encounter with sacred Christian art. With Father Damian Higgins.

**July 20-22 Gardening of the Soul**  
With Sister Agnes and Sister Carlotta.

**Aug 13-16 Creating Sacred Space**  
Invite a sacred tone in the home and garden. With Sandra Goffinet, Ph.D.

**Oct 2-5 Spiritual Directors Retreat**  
A time for connections, contemplation and quiet for practicing spiritual directors.

208-962-2000  
[www.Spirit-Center.org](http://www.Spirit-Center.org)







## MEET A MYSTIC

The rooms in Spirit Center are named for famous mystics and monastics. Each issue of *Canticle* features one of them.

**Teresa of Ávila** loved to have fun. She read romance novels, stayed up late socializing at gatherings and could even dance the flamenco. After a spiritual awakening, her passionate nature grew to express itself most vibrantly in her prayer life and led her to reform her own community, the Carmelite order, that had lost its focus on prayer. To share what she was learning with others, she began to write. Her works, including the well-known *Interior Castle* (1577), are classics in mystical literature and describe stages of prayer beginning with mental prayer proceeding to ecstatic absorption in God. As she advocated for reform, she often met hostility from clerics as well as fellow Spaniards. A common theme in her writing is how all of her challenges continually returned her to the one reality of God:



*Teresa of Ávila  
by Peter Paul Rubens*

Let nothing disturb you.  
Let nothing make you afraid.  
All things are passing.  
God alone never changes.  
Patience gains all things.  
If you have God you will want for nothing.  
God alone suffices. ✕

Find books (including free e-books) about Teresa of Ávila at our Book Blog by visiting [www.StGertrudesGifts.org](http://www.StGertrudesGifts.org).

## PRAYING IN A BROKEN WORLD

Sister Carol Ann Wassmuth, Peace & Justice Committee

At the heart of all Benedictine communities lies a deep commitment to prayer. Each day the monastic allots time for personal reflection and prayer. When summoned by the Monastery bell, the Sisters and any guests who wish to join them gather in the chapel to become a communal voice raised in prayer. The large portion of this common prayer is recitation of the psalms from the Hebrew scriptures. Why do we say these same psalms day after day, week in and week out and how does it help the world? The answer lies in the psalms themselves. Some of them are glorious hymns of praise and gratitude, others recall the story of God working in the lives of the people while still other psalms are painful cries for help. Together they express the reality of human life with its experiences of light and joy as well as darkness and despair.



When we recite these psalms, we are not praying them for ourselves conscious only of our individual concerns and needs. We are lifting these words to God in the name of our brothers and sisters around the world, especially those who are oppressed and suffering. We are giving voice to their joys and pains. Then the words themselves remind us that we do share a common humanity. They challenge us to search out ways that we can respond to the cries of a broken world. We ask ourselves what we can do to bring to fulfillment God's dream of a just and peaceful world as proclaimed by Jesus. Our vision statement is an articulation of this understanding: ***Prayer Awakens. Justice Impels. Compassion Acts. Thy Kingdome Come.*** ✕

## Monastic Immersion Experience



We welcome our 2012 monastic interns! Women of all faith backgrounds are joining us this summer in prayer and common life. Learn more at [www.StGertrudes.org](http://www.StGertrudes.org).

THE PEACE & JUSTICE COMMITTEE IS A PROUD SPONSOR OF  
**CHINESE REMEMBERING 2012**  
JUNE 21-22, 2012, LEWISTON, IDAHO



Join us as we honor the Chinese gold miners who were massacred at a camp along the Snake River in 1887. With educational sessions and a jet boat trip into Hells Canyon we take a stand for racial justice and celebrate the influence of the Chinese in Idaho.

To learn more and register for this event contact Lyle Wirtanen, Coordinator at 208-816-8600 or online: [www.lcsc.edu/ce](http://www.lcsc.edu/ce)

## LISTENING FOR WISDOM: SISTER CYNTHIA SCHULTZ AND BCST

In the prologue to his rule, St. Benedict invites readers to “Listen with the ear of your heart.” Listening in this way is what Cynthia seeks to do in her healthcare practice as a Biodynamic Craniosacral Therapist. With deep and prayerful listening, she encourages revitalization of the inherent healing potential of the body and facilitates the release of resistance patterns.

Cynthia spent her career as a registered nurse and health educator. Then in 2005 Cynthia felt her healthcare career deepen in unexpected ways. She attended a conference of the Association of Pre- and Perinatal Psychology and Health in Seattle. There she heard a presentation by Franklin Sills, who has significantly contributed to the development of the Biodynamic approach to Craniosacral Therapy (BCST). He spoke about the wisdom in the body and its inherent capacity to heal. Seeing an opportunity to support healing the conditions she was treating as a registered nurse, Cynthia became inspired to attend an intensive study program in Colorado. Now a Biodynamic Craniosacral Therapist, she practices at the Monastery and in Moscow, Idaho.

“I still recall that specific moment in the Emergency Room when I was strongly stirred and pondered, ‘There must be another way to work with the many effects of trauma manifested in the body, some of which can be so incapacitating.’”

BCST is a gentle-touch healthcare method based on the discovery about 100 years ago of a very small, rhythmic movement in the body; in fact, it is so small it had not been previously detected. When this movement is present, people experience wellness, and where it is obscured or missing, people experience imbalance through a variety of maladies.

BCST attempts to produce the conditions where this movement can be present. Decades of research by osteopathic physicians have demonstrated that when this movement is fully expressed in its natural state, many conditions tend to improve on their own, from the inside out. BCST seeks to optimize this movement via light touch and other supportive strategies. The sensations generated by this contact are commonly experienced as an increase in internal and external space, a heightened sense of body tissue movements and a shift to stillness and rest. Taking the whole-person approach to healing, this effective complementary healthcare modality can bring about healing at all levels of one’s being: physical, mental, energetic and emotional.



“In the spirit of St. Benedict, our work should always be such that it contributes to our growth on this human journey through life. BCST has significantly provided me with an avenue to deepen my nursing capacity. As a healthcare professional it enables me to serve and support folks in their own inherent capacity to attain, maintain, or recover health, well-being and quality of life. And it is deeply Benedictine because it’s really about slowing down to the pace of a flower opening and listening to the body’s own wisdom. It is truly humbling to witness grace unfold her riches in the presence of Dynamic Stillness. It is a Contemplative Art.” ✕



### “Breath of Life” by Cynthia Schultz, OSB, RN, BCST

I often ponder Osteopathic Physician Dr. William Sutherland’s discovery of this subtle movement in the body which he termed the “Breath of Life,” taken from the Creation story where God “blew the breath of life into his nostrils and man became a living being.” (Genesis 2:7) In our tradition we read in the scriptures “The Word became flesh and dwelt among us.” This “Word” “dābār” in Hebrew is often paralleled with “rūah” which means “breath,” “wind” or “spirit.” Our bodies are temples of this Spirit where “we live and move and have our being.”

The Benedictine mystic Hildegard of Bingen says it this way:

Without the WORD of God no creature has being. God’s WORD is in all creation, visible and invisible. The WORD is living, being, spirit, all verdant greening, all creativity. All creation is awakened, called, by the resounding melody, God’s invocation of the WORD. This WORD is manifest in every creature. Now this is how the spirit is in the flesh – the WORD is indivisible from God.

When I meet with clients I meet them in the service of this Presence, which always arises when two or three are gathered.

Learn more at [www.CynthiaSchultzBCST.com](http://www.CynthiaSchultzBCST.com) or call 208-962-5085.



## 70 YEARS: SISTER CARM TERNES

“My heart beats overtime with gratitude for God’s goodness in leading and calling me to this particular community, Monastery of St. Gertrude. It has been my beloved home, guiding me in my Benedictine journey for 70 years. In retrospect, I see ever more clearly how God has blessed me with many spiritual and educational opportunities for growth.



“It is incredible to me how Vatican II brought about changes that made our prayers and rituals more meaningful. As perhaps never before, the Holy Spirit moved the Church and our Community, giving new vitality and growth to know and understand the Gospel message that teaches us to love all creation. Vatican II dimmed our confusion regarding such petty things as folding hands, walking in rank, wearing veils, etc. as being a way of worship and holiness. When we are aware of God’s presence in our lives, only then can we focus on being true disciples of Christ.

“It makes me happy to see how our community has grown spiritually through mindfulness of our core values. One aspect of it, Healing Hospitality, has encouraged us to change from keeping somewhat isolated from “outsiders” to taking more seriously the Beatitudes and being active disciples by sharing our lives and prayers with open hearts.

“This reaching out has brought us many friends. My heart overflows with gratitude for their friendship, their prayers and the many gifts to support our ministries. We especially cherish our oblates for their commitment to the Benedictine way of life. They certainly are our hope for the future by living out Benedictine values.

“I am overjoyed by the prospect of three affiliates becoming new members, making our future look bright. The young adults that attend our Monastic Immersion Program bring to us vitality, enthusiasm and zest for life and also new hope for the world — as do our retreatants, employees, volunteers and all our friends.

“My gratitude knows no bounds. Each morning on awakening, I praise and thank God for the new day. I pray, ‘Please God, make me aware of your loving presence each moment of this day.’” ✕

## 50 YEARS: SISTER MEG SASS

“I spent the month of February in retreat to ask myself, ‘What did I mean by my Profession 50 years ago and what do I mean by it now?’ Fifty years ago Vatican II had just come on the horizon. Sisters were in habits; I taught and even worked in the raspberry patch in a habit. Life was very structured — an outer-directed kind of life. Our ministries were chosen for us. Now a lot of externals have changed but not the internals. I still love the people of Idaho and serving them as a Benedictine Sister. I am still convinced a group of people committed to hospitality, simplicity and peace can accomplish great things together.



“Sister Josepha taught me to pray for perseverance; to pray to stay faithful. I don’t want to drift. I don’t want to stay because it’s easy. Let’s face it: There’s no retiring in religious life. But I want that relationship with God and I believe committing myself to a group of people whose emphasis is on prayer, community living and service is the best way to have that. I would have never persevered for 50 years on my own. When I get disillusioned or stumble, the group pulls me along. I am also very grateful to my parents. It was their level-headedness that helped me discern and then live my vocation.

“My vision for my Community is that we move forward in hope. Instead of anxiety we are called to trust and joy, knowing that God wants what is good for us; we abide in God’s care like the ‘lilies of the field.’” ✕

## 25 YEARS: SISTER CAROLYN MIGUEL

“The biggest transition I have seen is with art. When I arrived, it wasn’t so recognized. Sister Mary Kay, as prioress, made the breakthrough by commissioning artworks. Sister Clarissa has also supported the arts. The field of art is blossoming!



“When I entered the Monastery, I was able to realize a life-long dream by having the time and a studio for being an artist. I know it is God who puts the vision in my mind. I feel exhilaration as I work. After I finish an icon I say the same thing I said when my three children were born: ‘Ah, I did it. Thank you, God. It’s over, and it’s beautiful.’” ✕

## SISTER IDA MAE FUCHS

*A profound faith, freely shared*

Sister Ida Mae was peacefully born into eternal life on Friday, May 18 at 12:25 a.m. Her deep appreciation for all of life inspired her community, family and countless others. Sister Ida Mae had gratitude for everything; she indeed had a grateful heart and was a gift to many people.



Sister Ida Mae entered this life on August 10, 1933 and made First Monastic Profession on June 11, 1958. She helped with domestic work and later she ministered to the elderly, caring for the homebound. She received her CNA and also took a cooking class in order to increase her skills. Over the years she served in Lewiston, Nampa, Jerome, Cottonwood, Blackfoot and Boise. Ministering in Blackfoot was one of the high points of her life. While she was there, she cooked for Father Xavier, who was from India. This gave her the new opportunity to prepare Indian cuisine. She continued to visit the homebound and was also able to lead a prayer group at the state hospital.

She also ministered in the prayer and spirituality ministry at the Monastery. She enjoyed meeting retreatants and felt deeply affirmed by praying for their needs. Sister Ida Mae celebrated her 50th Anniversary of Monastic Profession on August 16, 2008 with her two profession companions Sisters Clarissa Goeckner and Bernadette Stang. This was a day of great happiness for her. Sister Ida Mae is also celebrated for her artistic gifts. In her earlier years, she played the piano by ear and loved to sing. She especially enjoyed harmonizing, which she did beautifully.

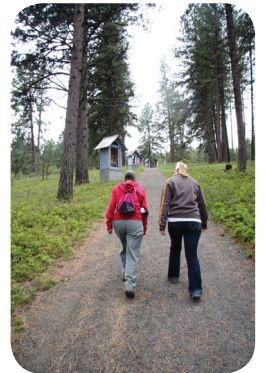
Sister Ida Mae was a simple woman of profound faith. Her relationship with God was very deep and very real. Having grown up on the Coeur d'Alene reservation she had a special affinity for Native Americans and a very real devotion to Blessed Kateri Tekakwitha. Over the years many people had been touched by Ida Mae's fervent faith which she shared freely, deeply and with great joy to all who would listen.

Sister Ida Mae was preceded in death by her parents George and Josephine Reisenauer Fuchs, her brothers, Brother Francis Fox, S.J., Art (Regna), Ernest, Glenn (Dorothy) Fuchs, and her sisters Irene (Ray) Engle, and Marilyn Fuchs. She is survived by numerous nieces and nephews. Memorial Gifts in Sister Ida Mae's honor can be made to the Monastery. ✕

## PRAYING WITH CREATION

As we immerse ourselves in prayer, we continually become more aware of the "everywhereness" of God. Prayer presents an invitation to wake up, to listen attentively and to discover that God is in every part of our lives including the wonders of nature that surround us. As we once again observe the new life of spring time bursting out all around, our prayer becomes one of awe and gratitude. As we proclaim in Psalm 92: "How marvelous are your works, O God."

An important component of our spirituality ministry is to provide opportunities for our guests to experience the beauty of nature and allow beauty to lead them to a new depth of prayer. The wooded hillside behind the Monastery is a favorite area where retreatants walk and reflect. The caress of the evening breeze, the scent of pine trees after a rain, the chorus of song birds, the vivid color of wildflowers — in these gentle ways we are drawn into the mystery of the Divine.



Nature is also our teacher as we contemplate the Mystery of life arising from death. Each fall as we observe the turning of the leaves, the fading of the flowers and the migration of the birds, we confront the experience of dying. But we can face the harshness of winter because we know that come spring, we will once again find comfort in the abundance of new life. As days become longer and brighter, we celebrate the movement from darkness into light reflecting the pattern of our lives and the inspiration of our prayer. ✕

### Summer 2012 Dates

**June 21-22** — Chinese Remembering

[www.chineseremembering.org](http://www.chineseremembering.org)

**July 20-21** — Relay for Life

**July 28** — Sister Meg's 50th Jubilee, 1:30 p.m.

**August 3-5** — SGA All-School Reunion

**August 5** — Raspberry Festival

[www.MyRaspberryFestival.org](http://www.MyRaspberryFestival.org)

**August 12** — Former Sisters Reunion

**August 15** — Sister Meg's 50th Jubilee Celebration in Boise, Sacred Heart Church



We hope you are enjoying our color Canticles! Thanks to an anonymous printing donation, we are now able to print in color for the same cost as black and white. We are so grateful for the opportunity to share our life with you in this way.