

# CANTICLE OF ST. GERTRUDE

## A JOURNAL OF OUR LIFE



### 2014 Theme:

“Love one another as I have loved you.” John 13:34

**This issue:** Forgiveness

## THE COURAGE TO FORGIVE

### *A Message from Prioress Sister Clarissa Goeckner*

Nothing is more instrumental in restoring the fabric of relationships than forgiveness. At the very core of this life is forgiving and being forgiven. Forgiveness is the gift that holds marriages, families, communities, and friendships together. Forgiveness gives each person the opportunity to transform bitterness and anger into a commitment to something larger.

Though it is so important, forgiveness is not the norm in our present day culture. Loughlan Sofield, Carroll Juliano, and Bishop Gregory Aymond, in their book, *Facing Forgiveness*, state that our generation seems to value un-forgiveness more than mercy. Movies, talk shows and the evening news depict relationships and situations stuck in revenge and hatred. Further, from their ministry as counselors, they observe that the main reason people choose to retain their anger rather than forgive is because they lack role models of forgiveness. When problems arise in relationships, many times difficulties are not worked through. “We don’t know how to forgive,” say their counselees.

Yet, some have found ways to forgive. Nelson Mandela forgave 27 years of unjust imprisonment; Martin Luther King, Jr., forgave numerous injustices; Anne Frank forgave losing her life at age 13; Jesus set a powerful example of forgiving unmerited hurt and suffering. All let go of anger and hurt to transform these negative energies into a positive gift for the world — in the case of Mandela, the end of apartheid; in the case of Dr. King, civil rights; in the case of Anne Frank, a beautiful testimony of forgiveness — “I believe, in spite of everything, that people are basically good at heart.” Jesus’ life and death modeled continual forgiveness.

Elie Wiesel is another role model of forgiveness. A number of years ago he spoke at the Morrison Center in Boise. Three thousand students were spellbound as he shared the story of his life and losses. At the time of the Holocaust, he lost his people (6,000,000 Jews), his father, mother, sister and he nearly lost his own life due to conditions in the concentration camp. The

most urgent question put to Elie by the students was this: “Then why do you forgive the Nazis this atrocity? Why don’t you hate them?” His answer was simply this: “If I would hate them, then they would have killed me as well.” To forgive is to choose life.

Forgiveness, great or small, enters by the narrow gate.

Juliano, Sofield, and Aymond cite twenty-four beliefs about forgiveness. Some of these are: forgiveness is not easy and is not the normal human reaction; we forgive because God has forgiven us; forgiveness is a slow process; the person who chooses not to forgive is devoid of the power to love; forgiveness is an act of the will, a decision to let go of the desire to get even with someone who has hurt us; we are students in the school of forgiveness and Jesus is our teacher. God moves our hearts to forgiveness; we cannot do this by ourselves.

Author, lecturer, and community builder, Father Ronald Rolheiser, OMI, says: “For me forgiveness is my greatest moral and human challenge. In the practice of forgiveness, we need to seek each other’s help. Alone we haven’t the strength to love those who hate us. We need grace and community, God’s power, and others’ support to walk within a steady strength that enables us to remain loving, warm, gracious, forgiving, and joyful in the face of misunderstanding, jealousy, bitterness, and threat...”

As we seek to restore relationships and hurtful situations, Dr. King gives realistic advice for the journey: “Forgiveness is not an occasional act, it is a constant attitude.” To move forward on this pathway, let us ask ourselves: Whom do I need to forgive to make a relationship new? What do I need to know about forgiveness in this situation? How do I maintain a forgiving heart? By letting go of anger, what larger, positive gift can I give to the world? ✕



**...let go of anger and hurt to transform these negative energies into a positive gift for the world...**

### 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 PLACIDA WEMHOFF: RHYTHM AND THE KEY TO HAPPINESS

A life lived with rhythm is a dynamic that we share with the farming and ranching community that surrounds us. As farmers follow the cycle of planting and harvesting and ranchers tend their herds according to when the pasture grows and calves are born, monastic life is structured around the daily prayer schedule of the Divine Office and the liturgical year of feasts and other observances.



Sister Placida lives according to both of these rhythms. Born on the Camas Prairie to a farming family along with five sisters and three brothers, she helped with raising grain, hay, cattle, pigs, and chickens. At the age of 13, she entered St. Gertrude's, seven miles from the family farm, and was professed on June 11, 1960, at the age of 17.

“From the very beginning I loved the Divine Office — praying together every day at the same time. Repetition feeds my spiritual life,” says Sister Placida. “Benedict put into his rule this creative monotony. The spirit will rebel against it. This culture is based on the next exciting thing. But you need monotony, sameness, a schedule to quiet the spirit within you. You go to God and from this discipline comes creativity.”

Her parents inspired steady devotion. “We were so blessed. My parents were committed to each other and the family. They were down to earth, with simple faith and peaceful hearts. We prayed together and went to church. I remember working and going horseback riding with my dad. My dad did a lot of his praying on the tractor.” The family suffered tragedy when her sister was killed in a car accident. Another sister would die in a car accident many years later. “My mother said the hardest thing in life is to lose a child,” remembers Sister Placida.

Sister Placida's first ministry as a Benedictine sister was teaching. Although she had been mostly educated by the Benedictines, she was not immediately sure if she was cut out to be a teacher. “At first I felt like a failure,” she explains. “I thought I should perhaps go into nurses' training. Then I was out picking cherries in the orchard one day and realized that the cherries in front of me were just as good as the ones on another branch. I decided I might as well be happy with what was before me. My first priority was being a nun but I decided I would commit to being a good teacher.” Sister Placida taught mostly 7th and 8th grades, mostly math, for 30 years: 14 years at various Catholic schools and 16 years at Cottonwood Middle School.

The novice mistress at the time, Sister Lucille Nachtsheim, was an inspiration to happiness. “She taught us to live in the present moment,” says Sister Placida. “I notice that whenever I am disgruntled or dissatisfied, I have failed to do that.” This guidance would help as she learned to be confident in addressing men in her work (having not been around boys in high school) and navigating the changes of religious life such as going from wearing a habit to lay clothes. “I was at first afraid the kids and parents would not respect me. But I realized that's dumb confidence in the clothes. I need to be a person they will respect; my focus became on being that person.”

After retiring from the classroom in 1993, Sister Placida became our monastery's Director of Maintenance and Operations. She tends to building repairs, mows the lawns, takes care of the orchard (including the cherry trees that inspired her to stay with teaching), and seeing to a host of other outside duties. Fall and winter bring another set of activities. In her first floor office and studio, she repairs antique books. “I am called to the solitariness of the work; I enjoy the solitude. Underneath the concentration of the craft is another element: I can go to God.”

On the top floor of the Monastery, at a forties-era Singer sewing machine that is in front of a window overlooking the Camas Prairie, she also sews clothes for underprivileged children. She sends her handmade creations to parish relief projects and sometimes to international programs as far as Africa and Central America. While she sews, Sister Placida imagines that perhaps in heaven, she will one day meet the children who received her work. “I pray for the kids who will wear my clothes,” she says, “that the clothes will help and their lives won't be too hard.” In May her prayer became an earthly reality. With support from family and the oblates, she was able to join Eleanor's Project on a trip to Peru to help children.

Besides a few worries about her chronic tendonitis, Sister Placida never experienced any concerns about living her vocation. Her family has been supportive and many sisters have inspired her along the way. “I am filled with hope for our community because we aren't giving up. There is a lot of excitement: we are looking for new ways of ministry, we are still getting vocations, and we are working on relationships among ourselves. There was a period where we were grumbling and griping a lot. I think we have come through that. The key to happiness is living in the present moment — that present moment being filled with God.” ✕

## VOCATIONS, OBLATIONS, PROFESSION

*There are four stages of entering community and there are currently six women in stages of formation (visit [www.StGertrudes.org/vocations.html](http://www.StGertrudes.org/vocations.html) to learn about the stages). Here are three of those women:*

### Novice Judy Murray



After 27 years of studying, praying and working at the Saint Martin's University, Judy felt she had been formed as a Benedictine. She taught as an instructor in the Education and English department, and for 14 years coordinated the Spiritual Life Institute with Father Kilian — “a huge influence” on her Benedictine formation. The Rule of Benedict, she says, is “a living wisdom, a well-layed-out plan for how humans can grow in integration of the spiritual and physical.” Judy grew up in an Irish Catholic family in Seattle (her brother Ed is the city's mayor), and returned to college at Saint Martin's after starting a family. Later, she worked in courts, as a guardian ad litem and foster case manager, defending and promoting children's rights and welfare. “Among many things, my intention here is to pray for children,” she says, “to stand up for them in prayer.” ✕

### Postulant Karen Martin



Karen has been inspired by music from an early age. As a preschooler, she loved the organ music at church. By fourth grade, she played and sang hymns to soothe her heart and while later attending the College of St. Benedict in St. Joseph, Minnesota, music welcomed her to Mass at the Sacred Heart Convent Chapel, where she eventually became Catholic. She is a Registered Nurse and after moving to Alaska in 2000, worked as a lab tech and medical biller. Then her “next huge life-changing experience” happened: She was hired as the organist for Sacred Heart Cathedral in Fairbanks where she was surrounded by people for whom “God was not simply a part of their life. God was their life.” She learned about the lectio divina and other forms of prayer. “I developed a mindfulness of God,” she says. “I felt a desire to know God more deeply.” ✕

### Affiliate Danielle Walsh



Danielle has a lot of experience with big leaps. She has served in the Peace Corps in Tanzania, undertaken an extensive retreat at a Buddhist monastery in Taiwan, and most recently, moved to Idaho from Washington, D.C. to be closer to the Monastery. “I love Idaho,” she says. “It's one of the most beautiful places I have ever seen.” Before moving last year, she received a master's in Pastoral Counseling from Marymount University. Now she works primarily with children as a mental health counselor in Clarkston, Washington, and spends her time off at the Monastery. “The daily prayer of monastic life keeps me grounded and centered for the work I do,” she says. “It's countercultural. When you are out in the world, prayer gets squeezed in around work, but in Benedictine life, work is stopped to go to prayer. It keeps what is really important in the forefront of my life.” ✕

### PERPETUAL MONASTIC PROFESSION



On Saturday, August 9, Sister Wendy Olin will make her Perpetual Monastic Profession in the presence of the community, family, and friends. She serves in the Boise area as a Psychosocial Rehabilitation Specialist, working in a special education classroom with kids who have behavioral challenges.

She also plays flute and guitar in the music ministry at her local parish. Her vocation inspires an ever deeper orientation to service. “I lay myself on the altar as Christ did. My life is no longer my own.” ✕



**Congratulations to our new oblates!** Sandy Sisk and John Wodynski made their oblations before the community on Sunday, April 6. ✕



## THE COHORT: THE POWER OF COMMUNITY

Spirit Center's two cohort pilots concluded this spring and received outstanding reviews from participants. Besides being immersed in the programs' focus, participants developed a connection with the Monastery and with one another that enhanced their overall experience.

"Living as a Monk in Everyday Life" was a 9-month intensive program for those wishing to learn more about living the Rule of Benedict outside a monastery community. The participants began their experience with a week-long retreat last September, and then communicated with facilitator Sister Teresa Jackson and each other over the next nine months as they worked through weekly instructional videos and online lessons. The close group spent a weekend together at the Farm House mid-way through the program and met for a final retreat at Spirit Center in May.



"My wish nine months ago was to have a deeper walk with Christ," said "Living as a Monk" participant Marianne Reed. "I didn't have a clue what was going to happen over these months. I know now that only in community with others that have that same longing can this happen. I have grown in my faith journey because I have learned from the cohorts that we are all in this faith game together."

"Embracing the Artistic Call" (EAC, pictured above) was a 12-week cohort program that invited participants to learn how to live creative lives with intention. After an initial 5-day retreat in January, they explored weekly invitations to reflect upon themes related to the artistic journey and the connection between creativity and spirituality. They communicated with one another through email, mail art and on a closed Facebook page. The cohort's final retreat was held in April.

"The journey of the artist involves finding one's tribe, and through the EAC program, I have found a community of like-minded seekers with whom I can safely travel," said EAC participant Heather Berndt. "Much like the sisters who, in their monastic call, 'live alone, together,' the EAC cohort has provided a place where I can nurture my individual creativity while participating in a larger whole."

Journeying together to make important life changes created a powerful bond between participants in both programs. Connecting over a length of time enabled them to build a sense of community based on shared experience as well as like-mindedness.

Applications are being taken for both "Living as a Monk in Everyday Life," which begins September 22-28, 2014 and "Embracing the Artistic Call," which begins January 12-16, 2015. Visit [www.spirit-center.org](http://www.spirit-center.org) for inquiry form and information. 2015. ✕

### Q AND A

#### What's the difference between a retreat and a workshop?

The setting, room arrangement and even the subject matter might be similar for a workshop and a retreat, but the terms describe two different experiences. A workshop is for taking in information. This may be accomplished passively, while listening to a lecture, or actively, while performing hands-on tasks. At a retreat, however, participants are invited to examine a concept in depth and apply it to their own journey. There will be time for reflection, sharing, processing and "going inside." While a workshop engages the brain, a retreat engages both brain and heart.



#### Many of your retreats are listed as "filled." Why do you limit the number of retreat participants?

Most retreats at Spirit Center are limited to 20 participants, which seems to be the maximum number for ensuring that retreatants can get to know one another and are able to enjoy the benefits of an intimate retreat experience. Some, particularly the mid-week arts retreats, are usually limited to 10. This number ensures plenty of one-on-one attention from the presenter and an informal atmosphere conducive to creative exploration. We recommend registering for a retreat that interests you as early as possible. ✕

## EMBODYING PRESENCE Biodynamic Craniosacral Therapy (BCST)

The inherent expressions of health and wholeness are the focus in Biodynamic Craniosacral Therapy (BCST). This work is the art of deep listening to the subtle rhythms of the body, sensing and understanding that language, then appropriately responding to the body's wisdom. In this work the intention is not to fix problems but to encourage new levels of health in mind, body and spirit. BCST does not diagnose or challenge illness; rather it offers a non-invasive and gentle approach for direct experience of the inner self and the possibility for transmutation of old patterns of dis-ease.

BCST reduces the stress of the nervous system by accessing a deeper connection with your inner and outer resources. Your body spends energy maintaining patterns which once



*The BCST studio is in the bell tower of the Monastery, in a room that was once used as a place where nuns who were ill or infirm could look into the chapel and participate in prayer and Mass.*

served the system well, but may no longer be healthy. These patterns, physical or emotional, contain tremendous life force that can be integrated and utilized in a more beneficial way. When these habitual patterns that run our lives are interrupted, doors open to the hidden resources that reveal more creative options for living life.



*Cynthia Schultz, OSB*

In the Biodynamic approach, the healing process comes from within. Awareness of your personal process is an integral part of the experience. It is an experiential exploration of felt sense, which encompasses mental processes, feelings, emotions and physical sensations; and radical inclusion, the respect and reverence for all parts of the whole.

Sister Cynthia Schultz, RN, BCST, APP offers this healing modality to clients, retreatants, and other guests of the Monastery. To learn more and schedule an appointment, call 208-962-5085 or email [info@cynthiaschultzbcst.com](mailto:info@cynthiaschultzbcst.com). Website: [www.CynthiaSchultzBCST.com](http://www.CynthiaSchultzBCST.com) ✕

*Thank you to Ruth Hill, BCST, LMBT, who helped with this content.*

## Meet a Mystic

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

**St. Mechtilde of Hackeborn** (1241-1298) was a Benedictine nun and mystic of the monastery at Helfta in what is now Germany. She was born into nobility and began her religious life at the age of seven, as a child oblate. She had a feeling for beauty and perceived God in all aspects of the natural world around her. Gifted in music, she became choir director and chantress and was called “the nightingale of Christ.” From an early age, she had direct experiences of the divine. In one vision she saw the body of Christ as a harp and the strings as souls held together by his love.

When Mechtilde was 20, she became teacher and spiritual mother to five-year-old Gertrude who had arrived as a child oblate. This child would later become known as Gertrude the Great, the mystic to whom our monastery is dedicated. Gertrude later helped record Mechtilde’s visions in a compilation, *Book of Special Grace*.

Mechtilde was among the first mystics to express a devotion to the Sacred Heart. As a result of guidance she had received in a vision, Mechtilde would contemplate the heart of Jesus as her first act of the day and then offer her own heart in return. She taught others to daily rededicate their talents and efforts for Christ. She was “a prophet, teacher, and counselor, a tender mother of the unfortunate by her continual prayers, her zealous instruction, and her consolations.” (*Book of Special Grace*) ✕

Source: “Mechtild of Hackeborn: Song of Love” by Alberta Dieker, OSB. *Medieval Women Monastics: Wisdom’s Wellsprings* edited by Miriam Schmitt, Linda Kulzer. Liturgical Press. Collegeville Minnesota, 1996.



*Mechtilde (left) instructs Gertrude. Both of them expressed and taught devotion to the heart of Jesus.*



## GROWING HOPE

*You answer us with awesome and righteous deeds, / God our Savior, / the hope of all the ends of the earth / and of the farthest seas, / You care for the land and water it; / you enrich it abundantly. - Psalm 65:5, 9*

Who doesn't love to bite down on a fresh, sun-drenched tomato and taste the juicy sweetness? Words cannot describe the taste of a fresh fruit or vegetable, you have to experience that for yourself. Growing a tomato can be just as rewarding as eating one. Gardening can cure a bad day. Feeling the dirt between your fingers (or toes) and smelling the freshness of the earth around you. From the first time you plant that seed to the first time you pick that fruit or vegetable, you have such a sense of accomplishment at what you were able to achieve.

Gardening is the practice of hope. If we did not have hope in the seed or growing process, then we would not even plant a seed. The moment we plant those seeds in the ground we rely on hope that the sun will shine, that no hail will destroy our crops, and if we do have hail, that there is not too much damage. We hope for the rains to come water our crops with the right amount of water. We hope in ourselves to complete the work and we hope in God, who oversees the whole process. ✕

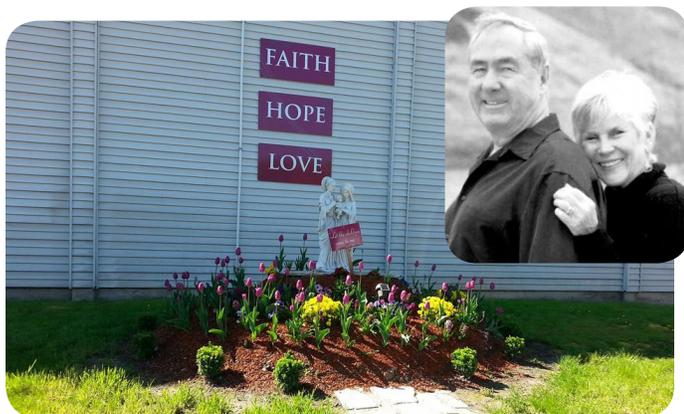
*Right: Sister Wilma Schlangen gardening. "Do your best and leave the rest to God," she said. "That's the Benedictine way." Photo by Earl Brockman.*



Sister Carlotta and Sister Agnes Reichlin will lead the upcoming retreat, "Gardening of the Soul: Holistic Living" Friday, July 18-20. Learn more and register at [www.Spirit-Center.org](http://www.Spirit-Center.org) or call 208-962-2000.

## PRAYERS IN BLOOM

Last fall, Oblate Regina Sullivan and her husband Jack created a prayer garden for the students and parents of Holy Family Catholic School in Clarkston, Washington. "This is an area of campus where students get dropped off by their parents in the morning," says Regina. "We saw this as an opportunity for ministry and hospitality." Now the garden blooms with the flowers the children and the Sullivans planted. ✕



*inn at st. gertrude*



We are blessed to be hosting more families at our bed and breakfast. "Our daughters enjoyed learning about the Monastery and exploring the grounds," wrote Lucy Olmos of Boise. "Our goal was to enjoy some peaceful time away from the busyness of our daily lives and the trip provided exactly what we most wanted."



*Innkeeper Sister Corinne and the Olmos girls.*

To learn more about how we can accommodate you and your family, call us at 208-451-4321.

[www.InnatStGertrude.com](http://www.InnatStGertrude.com)

## A BENEDICTINE UNDERSTANDING

by Sister Carol Ann Wassmuth



In 2008, when we articulated our community's vision, we chose to express a fundamental Benedictine belief with the two words: *Justice impels*. In his rule, Benedict describes the monastic way of life as a seeking of God in all the ordinary events of each day. This means we look at our world through the lens of God's justice. Benedict uses the image of leaven to describe how a desire to live justly will transform our lives. (RB2:5)

Justice is often described as living in right relationships with others, recognizing them as our brothers and sisters. Community life offers many opportunities to practice an attitude of justice. Benedict makes it quite clear that the only way we will live together in peace is if we treat one another with respect and forgiveness.



*St. Benedict by Herman Nieg*

A true sense of justice, however, will not be limited to just our closest companions. Divine justice impels us to become aware of all those oppressed by injustice and greed. But we can not stop with knowledge only; we must act. First and foremost, this means taking a painful look at our own lifestyle, honestly admitting where we contribute to an unjust society and making changes, uncomfortable as that may be. Benedict, following the lead of the Gospel, expects his followers to cultivate a just heart even when that comes at a cost. Like Christians everywhere, we are challenged to move out of our comfort zone and be touched by the pain of the marginalized.

In chapter four of the Rule, Benedict states: "Your way of acting should be different from the world's way." (RB 4:20) The monastic way of life is designed to be a witness against our culture's emphasis on individualism and materialism. To live in a manner contrary to societal norms and to speak out against those attitudes that destroy both people and nature is not the path to popularity. Benedict had no illusions concerning this. "Bear persecution on behalf of justice." (RB 4:33) But we remember that this is the same path promised by Jesus that leads ultimately to the fulfillment of God's Kingdom. ✕

## FEDERATION OF ST. GERTRUDE CHAPTER MEETING

June 22-27, Spirit Center



Our monastery will host the upcoming Federation of St. Gertrude General Chapter Meeting, June 22-27. The Federation consists of twelve member monasteries and two affiliated ecumenical monasteries of Benedictine women in Canada and the United States. The meeting is held every three years and is open to the prioresses and two delegates from each monastery.

"Hosting this meeting is a chance for us to share our monastery and how we live Benedictine life here in Cottonwood," says Procurator Sister Janet Barnard. "It's an opportunity to touch base with other delegates."

The upcoming meeting will include presentations by Sister Shawn Carruth, a scripture scholar from Mount Saint Benedict Monastery in Crookston, Minnesota. She is part of an international symposium of scholars that research the "Q source," a collection of sayings of Jesus that, along with the Gospel of Mark, inform the Gospels of Matthew and Luke.

There will also be meetings on future planning, budget and support funds, and the election of a new president — the Federation's liaison to Rome. The president is now Sister Joella Kidwell from the Sisters of St. Benedict of Ferdinand, Indiana.

The last time our monastery hosted the Federation meeting was in 1982, at the 100th anniversary of our sisters in the U.S. Since Spirit Center was not yet built, sisters moved into dormitories that were on the fourth floor and gave their rooms to the delegates. Meetings took place at the Historical Museum, where the Rhoades Emmanuel Gallery now resides. Thanks to Spirit Center, we will comfortably accommodate the 46 prioresses and delegates that will be arriving. ✕



*Our delegates to the Federation of St. Gertrude are (left to right) Sisters Mary Forman, Kim Marie Jordan, and Lillian Englert (alternate). Prioress Sister Clarissa Goeckner also represents our monastery to the Federation.*



*art.i.FACT: Stories from the Collection*

An important part of our story is how the Historical Museum has come to reside where it is today. In 1910, Sister Rose Hodges, a science teacher at St. Scholastica Academy in Colton, Washington, received a collection of minerals from the National Museum of Natural History, which later became the Smithsonian. In 1931, Sister Alfreda Elsensohn, a science teacher at St. Gertrude's Academy, brought the collection to the school attic and began adding other mineral, plant, and animal specimens she and her students discovered on their outdoor learning expeditions. In 1954, the Museum was moved to a large basement room of the new school building.



*Sister Alfreda in the attic with the collection.*

The collection grew as Sister Alfreda's focus turned toward artifacts and histories of the people of Camas Prairie. In 1970, St. Gertrude's Academy was closed and later became Prairie High School. The Museum continued to be housed in the basement of the school until 1980 when the present building was erected.

Just recently, the Historical Museum became the site of the Monastery's new Welcome Center (see right). The Gift Shop, now located in the Welcome Center, is open during Museum hours, Tuesday through Saturday from 9:30 until 4:30. We hope you will stop by to see all the new things that are taking place at our Historical Museum! ❖

Learn more at [www.HistoricalMuseumatStGertrude.org](http://www.HistoricalMuseumatStGertrude.org).

**Raspberry Festival!**

Sunday, August 3, 9 a.m. to 4 p.m.

Join us for our annual Museum benefit featuring fun activities for the whole family including a pancake breakfast, grilled hamburgers, raspberry shortcake, jam and products, Arts & Crafts Fair, live music, Kids' Carnival, Quilt Show, Fun Run & Walk, chapel tours, Museum visits and more.



*Sister Barbara Ann with family.*

Learn more and register for events at [www.MyRaspberryFestival.org](http://www.MyRaspberryFestival.org).

YOU ARE WELCOME HERE

St. Benedict, the founder of our order, instructs us: "All guests who present themselves are to be welcomed as Christ," and we strive to live this in everything we do. We invite you to join us for Mass and prayer, make a retreat at Spirit Center, visit the Historical Museum at St. Gertrude, experience a getaway at our bed and breakfast, and more.



*Sister Cecile Uhlorn and the new Welcome Center.*



With support from our benefactors, we have completed the new Welcome Center, located in the Historical Museum. It is a place to land, find your way around our campus, become acquainted with the monastic schedule, and figure out what experiences are calling you. Here, upon arrival,

guests may learn about the history of the Monastery and Camas Prairie, get a list of Mass and prayer times, take a tour, and obtain a map to walking areas of our hillside. They may also explore the Gift Shop, which has been moved from the main building to the Welcome Center and will have greatly expanded hours. This transformation prepares us for our future of welcoming more and more guests. ❖

For more information, visit [www.StGertrudes.org](http://www.StGertrudes.org)



*Photos by Janis Lance.*

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.

