

# CANTICLE OF ST. GERTRUDE

## A JOURNAL OF OUR LIFE



## Call of Jubilee Year of Mercy

### *A Message from Prioress Sister Mary Forman*

As part of the New Year's Eve Vigil this year, the sisters heard a portion of Pope Francis' letter regarding the Holy Year of Mercy, which reminded all Christians that "God forgives all and God forgives always. Let us never tire of asking forgiveness." [<http://www.iubilaeummisericordiae.va>] In keeping with the call for mercy, this year's *Canticles* will focus on mercy.

What might mercy look like to Benedictines? One way to explore a response is to study the uses of *misericordia* (literally, having a heart for compassion) in the Rule of Benedict [RB]. In his long list of "instruments of good works" in RB 4, Benedict concludes with the words, "And finally never lose hope in God's mercy" (4.74), which is related to a similar teaching in RB 7.46 on the fifth step of humility: "And again, Confess to the Lord, for [the Lord] is good, whose mercy is forever," a quotation from Psalms 106:1 and 118:1. In both psalms, *hesed* (Hebrew for mercy or loving kindness) is a form of love, and is often translated into English as love. Thus, it is God alone, who is always merciful and invites us to participate in that mercy by relying on that mercy and believing in its Source.

There are practical implications of mercy for the monastic, namely, "Whoever needs less [of goods] should thank God and not be saddened, but whoever needs more should be humbled on account of his/her weakness, not be exalted on account of the mercy shown" (RB 34.3-4). Next, mercy shown toward the elderly and the young is especially enjoined in RB 37.1: "Although human nature itself is inclined to mercy toward the old and young, the authority of the rule should also provide for them." Then mercy is embodied in the guest who is welcomed with care: "After the washing [of the guest's feet], they [the superior and community] will recite this verse: *God, we have received your mercy in the midst of your temple* (Psalms 48:10)" (RB 53.14). Love becomes real in the exchange of welcoming gestures for every guest, who is as Christ coming to the monastery.

Moreover, the leader of the monastery has special directives to honor about mercy in RB 64.9-10: "[The superior] ought therefore to be learned in the divine law, so that s/he has a treasury of knowledge from which s/he can bring out what is new and what is old (Matthew 13:52). S/he must be chaste, temperate and merciful. S/he should always let mercy be raised up over judgment (James 2:13), so that s/he too may win mercy." Benedict urges the superior to be so familiar with the Old and New Testaments, that s/he can apply them to situations that arise, but always with mercy. Thus in the whole of the rule, any expression of mercy toward others is a participation in the very mercy of God.



How shall we show mercy? Jesus, in speaking to his disciples, taught them that the criterion for the final judgment will be the deeds of mercy done for those most in need of them, which have come down to us as the corporal works of mercy: giving food to the hungry, drink to the thirsty, welcome to the stranger, clothing to the naked, care for the sick and visiting the imprisoned (Matthew 25:35-36). Benedict reiterates a few of these merciful acts in RB 4: "relieve the lot of the poor" (v.

14), "clothe the naked" (v. 15), and "visit the sick" (v. 16), and adds "bury the dead" (v. 17). In addition, Benedict also lists what has come down in Christian tradition as the spiritual works of mercy, which can be seen in the parallels between the traditional list and those in RB, as follows: Counsel the doubtful — "Go help the troubled" (RB 4.18); Instruct the ignorant — "In teaching the [superior] should...use argument, appeal, reproof (2 Tim 4:2; RB 2.23)"; Comfort the sorrowful — "Console the sorrowing" (RB 4.19); Forgive injuries — "[Pray:] Forgive us as

*Continued on page 7...*



### 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 STORY

## Sister Claudia Rae Braun and the Art of Change

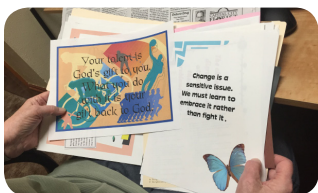
By the time Sister Claudia Rae Braun entered St. Gertrude's at the age of 24, she had graduated high school as valedictorian of her class, lettering in drama, music, and sports; participated in student government and became student body president at Nezperce High School; and put herself through college with scholarships, teaching and among other things, driving a grain truck in her hometown.

Yet despite her individual accomplishments, she remained more fascinated by what could be done by a group. She was taught by the Benedictine sisters and admired their idealism, prayer life, happiness, balance of work and leisure, and the way they endeavored to bring out the best in all of their students. "I had always thought I wanted to do more than just survive," says Sister Claudia Rae. "Working with God's people as a group, we can do more than just working as individuals."

The seventh of eleven children, she had grown up in a devout Catholic family on a farm in Nezperce, Idaho, where her family raised cattle, grains, hay, wheat, oats, alfalfa, peas, and clover. When she announced that she had decided to enter St. Gertrude's her family was supportive but surprised. "I had taught for two years already," she remembers. "I figured if I didn't try religious life now, I would never try it."

She entered on August 13, 1961. She began teaching high school English, religion and social studies at St. Gertrude's Academy and then taught 8th grade at St. Anthony's School in Pocatello. After a health crisis, her doctor advised her to explore work that didn't require standing all day. Almost immediately, she began a Master's program in Business Administration at the University of Portland. From there, exploring the creative potential of groups became her life's work.

"I am most excited by anything to do with people," she smiles. "I love the whole idea that everyone has a piece of the puzzle. Participation is a part of happiness; it's not what life hands you but what you do with what's handed to you that makes your life."



*Sister Claudia Rae keeps a folder of quotes about change.*

Sister Claudia Rae began a long career at St. Benedict's Family Medical Center in Jerome, Idaho. She served nearly 30 years over a 43-year span. Every time she left for other work, she was

put on a leave of absence so she could easily be brought back. She served there as controller, ward clerk, purchasing and personnel director, and coordinator of mission and pastoral services.



Her gaps from St. Benedict's included starting the human resources departments at Magic Valley Regional Medical Center in Twin Falls and St. Joseph's Hospital in Bellingham, Washington; serving as secretary to the administrator at Bishop Kelly High School; becoming a consultant to Mother Regina O'Connell during the Vatican II transitions; acting as treasurer and writing grants; becoming the Monastery's first house coordinator and eventually founding the Development Office.

**"Participation is a part of happiness; it's not what life hands you but what you do with what's handed to you that makes your life."**

She has served many years on the Monastic Council and hospital boards. She most recently served as the archivist of the St. Gertrude's community for six and one-half years. At the beginning of 2016, Sister Claudia Rae was asked to make a change in ministry to once again take up development work. "Change is the only constant in life," she says. "What happens to you is not as important as how you react to it."

It hasn't always been easy. She entered St. Gertrude's when religious life was much stricter. Before her Profession, her mother was in the hospital and Sister Claudia Rae was not allowed to go visit her. Her mother died in July; Sister Claudia Rae's Profession was in August. "There are hard things," reflects Sister Claudia Rae. "You don't always get to do what you want to do the most. Grace is there to help you."

What excites her about monastic life includes consistency of prayer life and opportunities for many different ministries. "We are forward looking," she says. "We don't die on the vine. We are always searching for what works. We have been richly blessed by a loving God. As I look to the future, I am filled with hope, gratitude, and deep appreciation for a loving God who continuously rejoices over all of us and renews us in love.

"The goal in life should be to do the best you can every day. Live each day as best you can. It's not about the peak things. You don't have to preach, your life will say it for you. It's what is taught in Micah 6:8: *'This is what Yahweh asks of you: only this, to act justly, to love mercy, and to walk humbly with your God.'*" ✕



# VOCATIONS

## New Vocations Team Building the Next Generation

Amidst the vibrant pulse of the many programs at the Monastery is the persistent and undeniable call of vocations. Responding to the call begins with a prayer for vocations the community prays together once a week. There are currently two women in formation: Postulant Danielle Walsh and Novice Karen Martin.

A whole team is engaged in building up the next generation of sisters who will continue our legacy of ministries in the Pacific Northwest and beyond. The team consists of all former vocation directors: Sister Bernadette Stang (lead) and Sisters Teresa Jackson, Janet Barnard, and Corinne Forsman. "Once a vocation director, always a vocation director," they say.

With memberships in the National Vocation Conference and Benedictine Vocation Directors, the community works with other vocation directors and regularly receives inquiries from women discerning religious life. "Our new buzz words for women entering are 'happy, holy, and healthy,'" says Sister Janet Barnard. "They must also feel called to our core values: Healing Hospitality, Grateful Simplicity, and Creative Peacemaking."

Year-round volunteer opportunities and the Monastic Immersion Experience give women the opportunity to live monastic life and get to know the community. Sister Katie Cooper was an oblate (lay member) before becoming a sister. New cohort retreat programs also give women an opportunity to specifically learn about Benedictine spirituality and regularly visit the Monastery.

Sisters are on the road attending events such as the Idaho Catholic Youth Conference and Vocare in Spokane that brings together vocation directors and young women discerning religious life. Sisters also present programs at busy student retreats at campus ministries, providing spiritual direction and guidance on praying with scripture. Sisters have helped lead retreats at



*A Nun's Life Ministry broadcasted live from the Monastery on September 3, sharing stories of religious life at St. Gertrude's to people across the U.S. and other countries.*



*The Von Gertrude Ensemble at the Boise Tea event in October: Sister Mary Frances, Sister Bernadette, Postulant Danielle, Novice Karen, and Sister Sue Ellen. Not shown: Sister Miriam.*

Gonzaga University, University of Idaho, Boise State University, Washington State University, Northwest Nazarene University, and the College of Idaho.

Sister Maria Elena visits Catholic schools to talk specifically about her years as a missionary in Colombia. Sister Bernadette leads a musical program called "The Hills are Alive" and a musical group, the Von Gertrude Ensemble, that performs at vocation and Monastery events, and parishes. Both Postulant Danielle and Novice Karen are in the ensemble.



*Sister Maria Elena served as a missionary in Bogota, Colombia and is active with prison ministries.*

The St. Gertrude's website was recently updated to be more prominent in search results for those looking for more information on religious life. It also includes more information on vocations. There are planning discussions underway for a Monastery app.

A robust media program regularly shares call stories and ways to become more involved with ministries. Programs such as concerts, retreats, and the Historical Museum are frequently bringing young people of all ages to the Monastery. "With each of our ministries," says Sister Teresa, "we are looking for all the ways that we can introduce people to the vitality of religious life." ✕

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

# SPIRIT CENTER RETREATS



## Retreats that Rule

*Listen carefully, my child, to your master's precepts, and incline the ear of your heart... ~ Rule of Benedict*

A retreat at Spirit Center is an opportunity to live life according to the Rule of Benedict alongside the monastic community. Benedict undertook the grand goal of designing a way of life that would bring out the best in people and keep them focused together on the Divine. The results, as history has shown in Benedictine monasteries through time, are communities that have shared the Kingdom of God in myriad ways including healing and educating, creating justice, inspiring the arts, and preserving culture.

Benedict's Rule is structured and practical in ways that encourage encounters with the mystery and grace of God. From an intentional prayer schedule to his (mostly relevant) advice to not go to bed while still wearing a knife (RB 22), his counsel is both visionary and realistic. Here are some ways you can expect to live the 1500-year-old Rule of Benedict while on retreat at Spirit Center:

### Divine Office

*...and let us take part in the psalmody in such a way that our mind may be in harmony with our voice. (RB 19)*

Benedict felt that a way to keep a community focused together on God was to make sure they were praying together — and often. The St. Gertrude community gathers for Morning Prayer at 8:30, Midday Mass (or Praise) at 11:30, and Evening Prayer at 5:00 (on most days — be sure to check the prayer schedule). All guests are invited to join the monastic community for prayer and Mass. When first getting started, it's best to arrive ten minutes early so a sister can orient you to the prayer book.

### Grand Silence

*Monastics ought to be zealous for silence at all times, but especially during the hours of the night. (RB 42)*

Benedict emphasized balance to encourage spiritually healthy human beings. This meant balancing work with leisure and the noise of daily living with silence. It is often in silence where the day's events are integrated into wisdom and inspiration — and spoken words yield to wordless movements of the soul. The St. Gertrude community observes Grand Silence between 9 p.m. and 9 a.m. As Morning Prayer begins at 8:30 a.m., a monastic's first spoken words of the day are to God. (One exception: In honor of our guests and retreatants we share conversation at breakfast on weekends.)



### Lectio Divina

Benedict saw monastic life in three parts: liturgical prayer, manual labor, and Lectio Divina — a reflective reading of scripture. Lectio Divina consists of four steps: read, meditate, pray, contemplate. Benedictine spirituality places a high importance on reading, in general, and libraries have always been prominent in Benedictine monasteries. St. Gertrude's main library is near the chapel, and there is a library just for retreatants on the ground floor of Spirit Center.

### Choices of Food

*...have two cooked dishes on account of individual infirmities, so that he who for some reason cannot eat of the one may make his meal of the other. (RB 39)*

Long before the awareness of gluten intolerance and other food allergies, Benedict already had a sense that different people sometimes require different types of food. Not one for extreme asceticism, he advised the serving of at least two types of foods at a meal to accommodate different tastes and sensibilities. That's why you will find at least two entrees at dinner and supper, and an assortment of options at breakfast.



## Habits

During the Second Vatican Council (1962-1965), Pope John XXIII called religious communities to more closely follow the precepts of the original founders of their orders. The mode of dress for Benedictine women had essentially been a carryover of Medieval fashion of the wealthy that was never reassessed. Many sisters felt the habit interfered with their ministries. When they turned to the Rule for guidance they found that Benedict, in his typically reasonable way, recommended clothes “to the nature of the place,” “of the proper fit,” and able to be given to the poor. (RB 55) The dress code now follows suit: modest, comfortable, and appropriate for the weather and liturgical occasion.

## Artisans of the Monastery

*If there are artisans in the monastery, let them practice their crafts with all humility (RB 57)*

Like many Benedictine monastic communities throughout history, our monastery is serving to protect a cultural heritage as well as a spiritual one. We are a sanctuary for the arts with dynamic classical and sacred music performances as well as art retreats and programs that serve to deepen spirituality through creativity. Retreatants have the opportunity to visit our Historical Museum and utilize the art studio that is on the ground floor of Spirit Center (next to the library).

## Becoming Benedictine

The Monastery of St. Gertrude is responding to the desire of people beyond traditional monastic life for a deeper spirituality and relationship with God. Learn about retreats, the Monastic Immersion Experience, our oblate community (lay members), Benedictine spirituality programs, volunteer opportunities and more at [www.StGertrudes.org](http://www.StGertrudes.org). ✕

*Upcoming  
Retreats*  
at Spirit Center



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

**February 22-26 ~ Embracing the Artistic Call Cohort, Initial Retreat**

**March 15-17 ~ A Watercolor Journey**

**April 8-10 ~ A Woman's Call to Spirituality: Emerging Faith in Our Daily Walk**

**April 11-17 ~ Centering Prayer Intensive**

**June 24 - July 1 ~ Come to the Quiet**

# Meet a Mystic

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

*“In the house of God there are many mansions. There is a place for everyone... Once we deeply trust that we ourselves are precious in God's eyes, we are able to recognize the preciousness of others and their unique places in God's heart.” ~ Henri J.M. Nouwen, Life of the Beloved: Spiritual Living in a Secular World*

**Hilda of Whitby** (c. 614–680), a saint from Anglo-Saxon England, was a gifted leader who deeply understood Christ's call to community. She led people in the tradition of the Celtic monasticism taught to her by Bishop Aiden from Iona. She was the founding abbess of Whitby Abbey.



In *The Ecclesiastical History of the English* (731) by Venerable Bede, Hilda is described as an energetic administrator and teacher who all called ‘mother’ in deference to her “devotion and grace.” Kings sought her for advice. As a landowner, she employed a large array of people to tend to the many tasks of supporting a monastery. She had an awareness of the unique gifts of each of these people. When Cædmon, a herder at the monastery, had a dream about composing verses in praise of God, Hilda recognized his gift for poetry and encouraged him to develop it. The result is *Cædmon's Hymn*, the very first piece of English literature.

Whitby Abbey was known as one of the best places of learning in the region. Celtic monasteries at the time included men and women, living apart and worshipping together. Five men from her monastery became bishops and two joined her in being revered as saints. She is considered one of the patron saints of learning and culture, including poetry.

St. Hilda is often depicted with a pastoral staff — indicative of her understanding that the strength of a community lies



in the appreciation and nurturing of individuals and their gifts toward a collective set of values. Her last words were, “Have evangelical peace among yourselves.” ✕

*Photo: Whitby Abbey*

# BORN INTO ETERNAL LIFE

## In Memoriam: Sister Carolyn Miguel, OSB

August 22, 1931 ~ December 19, 2015

*"Thank you, God. It's over, and it's beautiful."*

Sister Carolyn Miguel was born into eternal life on December 19 at 9 am. Her daughter Nan was with her, along with her "grand-dog" Joey and members of her monastic community. She leaves a legacy of embracing life to its fullest and living her dedication to her creativity. She gifted the world with her art, her down-to-earth presence, and her willingness to find meaning and joy even in the challenges of diminishment in her struggle with lung disease. She will be greatly missed.

Carolyn was born on August 22, 1931 and made her First Profession on August 8, 1987 after raising three children. She worked as a hair stylist in the Nampa-Caldwell area and when she moved to the Monastery, offered that service to sisters and area people. At the Monastery, she was able to realize a life-long dream by having the time and a studio for being an artist. She repaired statues, sculpted wooden plaques and figurines, painted saints and other images on river rocks, etched glass, and more.

Her focus was on the ancient art of iconography. She studied this form of prayer at the Iconography Institute at Mt. Angel Abbey near Portland, Oregon and was generous in teaching others.



"I know it is God who puts the vision in my mind. I feel exhilaration as I come close to letting the vision take shape on my panel," she said. She likened writing an icon to giving birth to a child. "After my babies were born and when I finished an icon I would say, 'Ah, I did it. Thank you, God. It's over, and it's beautiful.'"

Carolyn is survived by her daughter Nan Miguel of Grangeville; son Don A. Miguel (and wife Bonnie) of Penfield, NY; and son Bob L. Miguel (and wife JoAnna) of Hesperia, CA; her grandchildren; and her monastic community.

A Rosary Vigil Service was held on December 29 and the funeral liturgy was held on December 30. Memorial gifts in Sister Carolyn's honor can be made to the Monastery. ✕

## PEACE AND JUSTICE

Beyond doubt during this year dedicated by Pope Francis to the theme of mercy, we will be offered a vast multitude of words and images intended to help us enter more fully into that mystery. So much so that we may find our eyes glazing over and our minds saying "enough already." Our challenge will be to discover that image of mercy which relates to our personal life experience, those words that speak the truth to our inner self.

Recently I came across this description of mercy: *the willingness to enter into the chaos of another person's life*. In chaos all is disordered and meaningless. Daily we are bombarded with pictures of the chaos in our world erupting in violence, poverty, disasters, starvation. It becomes overwhelming and the temptation is to block it from our consciousness and go on with our lives. But mercy begs to differ.

## Mercy in the Midst of Chaos

by Sister Carol Ann Wassmuth

In the very first words of scripture God is pictured as stepping into total chaos and with word and breath bringing about meaning and order. God's mercy embodied the nothingness and we are now the daily beneficiaries of that tremendous action. All of creation is a joyous shout in praise of the loving mercy of God.

St. Benedict lived in a time of societal chaos. He envisioned communities that would bring meaning into that chaos by modeling a balanced, loving and caring lifestyle. He never intended the monastery to be simply a safe haven from the cares and dangers of life. Maybe Pope Francis is hoping to push all of us out of our comfort zone into the lives of our suffering brothers and sisters. Even when we feel incapable of changing anything, our willingness to care can be a beam of mercy in the darkness. ✕



# PARTNERS IN MINISTRY

## Leaving a Legacy Through the Monastery of St. Gertrude

The sisters have been praying and ministering on this land for more than 100 years. But they have never been alone on this journey. From the beginning, friends, volunteers, benefactors, employees, and eventually oblates (now over 70 lay members throughout eight area groups in the Pacific Northwest) joined the sisters in living Benedictine life and supporting Benedictine spirituality throughout the world.

While each sister ensures the future of the Monastery with her entire life, many of our partners in ministry invest in the future of this sacred place through legacy gifts — recognizing that the Monastery of St. Gertrude, Idaho's only motherhouse, is essential as a sanctuary of peace, prayer, and transformation.

It is with deep gratitude that we extend our appreciation to all our friends, donors, and benefactors. You are included when we reference our *community*. One of the many important facets of our commitment to you is good financial stewardship. Proper stewardship of our gifts is about a long-term trust which means not only being fiscally smart about the current year but also being engaged in planning for this monastery to be financially viable 20, 30 and 40 years from now and beyond.

### Zumstein Society

As part of our extended community, sharing our mission and vision, we invite you to consider becoming part of our legacy giving program known as the Zumstein Society, created in honor of the foundress of our community: Mother Johanna Zumstein. This gift ensures the shared values and ministries of the Monastery endure into the future and includes things like: naming the Monastery in your will, structuring your estate plan to make us a designee for things like retirement or life insurance benefits, or making gifts of stock or property.

Making a charitable contribution from your assets is a powerful way to give. As a donor, designating a portion of your assets to a non-profit shields you (and/or your family) from a portion of the taxes associated with dispensation of your monies. This gives you, the person who worked hard to earn and save your assets, more control over where that money will eventually go.



*The Grotto Garden is a memorial place for our major benefactors who have invested in the future of the Monastery.*

### The Grotto Garden

To honor our major benefactors who have invested in the future of the Monastery, the monastic community has designated the Grotto Garden as a memorial place for those who have indicated their wish to be remembered there. Beginning at the Grotto, a path makes its way up the hillside toward the cemetery, the resting place of the sisters. Along the path are engraved memorial stones that honor our deceased benefactors. Individuals may wish to have their cremated remains or those of departed loved ones placed in the Grotto Garden.

The garden includes several spots with views of the orchard, chapel towers, and prairie beyond to sit and reflect, remember deceased loved ones, and deepen a spirit

of gratitude for those who have invested in the future of the Monastery of St. Gertrude.

If you would like to learn more about our legacy giving program, please call Development Coordinator Misty Johnson at 208-962-5063. ✕

## ...continued from page 1

we forgive (Mt 6:12; RB 13.13)"; Bear wrongs patiently — "Do not injure but bear injuries patiently (RB 4.30)"; Pray for the living and the dead — "Devote yourself frequently to prayer (RB 4.56)." Thus Benedict's rule provides both corporal and spiritual works of mercy as the means to express God's mercy toward those most in need of *hesed*.

Many years ago as a student at St. John's Newman Center in Pocatello, we students chose a corporal work of mercy to perform for each of the weeks of Lent. I remember assisting at those concrete actions — a food and clothing drive, collecting books for inmates at the jail, singing for the patients at Bringham Memorial Hospital, and holding a remembrance service for deceased friends and relatives — as one of the most memorable and life-changing Lents I ever spent, which made my faith come alive. During this coming Lent, how might you manifest God's mercy? ✕

# LIBRARY

## Updates for Library and Archives



Sister Rebecca Abel (above) of the Immaculate Conception Monastery in Ferdinand, Indiana is on-site at St. Gertrude's for six weeks consulting for the library and archives. She has overseen libraries for schools and colleges, and in 2013 concluded 17 years of serving as librarian for the Pontifical North American College, the American bishops' seminary in Rome. Upon returning to her monastery, she began to serve as a consultant.

She explains that the work required in the library and archives includes three phases: organization and weeding out, computerizing, and training. Sister Rebecca is assisted in her work by Librarian Sister Sue Ellen (right) and Archivist Sister Miriam Mendez.



As a specialist in theology libraries, Sister Rebecca is adept at identifying spiritual classics from less necessary books. She also reads the check-out card to learn which books the sisters are reading. The library collection will be digitally catalogued over the next five years.

Sister Rebecca explains that the archives are important as a record of the activities of the sisters and the information there requires a similar gleaning process. The archives will be catalogued with the same software used to track artifacts at the Historical Museum.

Benedictine monasteries have generally long-upheld the importance of libraries and record-keeping. "I like to think of those old monasteries and their scriptoriums," says Sister Rebecca. "I get to help this community discover the treasures in their collection — and they have riches here!" ❖

# INN AT ST. GERTRUDE

## An Expanded Welcome Team



Sisters Chanelle and Corinne, the innkeepers (at the ends respectively), have been joined in sharing Benedictine hospitality by volunteers Oblate Peg and Grant Griffin, and Frank Halter (second from right). All three volunteers are retired. Frank is from California and has been volunteering at the monastery since 2012. "You never know when a learning experience will come up — and I have had lots of those here." he says.

To be closer to the Monastery, Peg and Grant Griffin recently moved to nearby Grangeville from the south Puget Sound area. "It's a joy to help people have the most restful and sweet experience that they can," says Peg. "All the people we meet are just fantastic. Many of them who live in urban areas arrive so physically clenched and leave with such a spirit of calm. You realize what a life-giving place this is." ❖

## HEALING CENTER

Be  
Still  
and Know...

Seeing retreatants, Inn guests, and  
clients at the Healing Center at  
St. Gertrude and in Moscow, Idaho.

**Cynthia Schultz, RN, BCST, APP**  
Biodynamic Craniosacral Therapist  
Associate Polarity Practitioner  
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