

**THE WORKER SISTERS OF THE HOLY SPIRIT**



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# **BULLETIN**

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**THE WORKER BROTHERS OF THE HOLY SPIRIT**



**THE IMPORTANCE OF THREES**  
**September 2020**

**Bulletin Cover - River Laune Killorglin, Kerry, Ireland Photo by Marilyn Propp**

This photo was taken on Marilyn's trip to Ireland in 2013.

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**Community Communication Contacts:**

**Prayer Requests and News Notes for the monthly Bulletin** - email Br. Ephrem, andrews8484@hotmail.com or see green sheets for his mailing address.

**Changes of address, phone numbers, email addresses** - email Sr. Christine casturges@gmail.com or Sr. Wendy Samuel virtue54@outlook.com or see green sheets for mailing addresses.

**Urgent Community Prayer Requests for email distribution** – email or call Sr. LaVerne Peter: Callaghan@aol.com, Sr. Christine: casturges@gmail.com or Sr. Wendy Samuel: virtue54@outlook.com

**Financial Contributions –**

Members residing in the U.S., make checks payable to WSHS/WBHS and mail to:  
Sr. Nancy Teresa, WSHS, Treasurer, United States, 12900 Glenwood Street, Apt. 108, Overland Park, KS 66209

If you pay any bills through your bank, you can easily send your contributions to WSHS the same way. Use the address above to send your check. You can make a one-time payment or a recurring payment. If you have questions, your bank will be happy to help you. And - you don't need any postage!

Members residing in Canada, make cheques payable to WSHS/WBHS and mail to Br. David, WBHS, Treasurer, Canada. 2170 Preston Road, Cavan Monaghan, Ontario, K9J 0G5 Canada

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Check contributions to the Haiti Clean Water Project may be mailed to Sr. Alexandra Francis, WSHS 7711 E Waverly Street, Tucson, AZ 85715.

**Please make your check payable to Alexandra Zarris.** Put "WSHS Haiti Clean Water" in the memo line.

**Problems Receiving your Bulletin** - If you are not receiving the monthly Bulletin (by regular mail or by email), please email or call **Sr. Christine, not Trina.** Thank you.

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<b>THE WORKER SISTERS AND BROTHERS OF THE HOLY SPIRIT</b>	
Web Addresses: <a href="http://workersisters.org">workersisters.org</a> <a href="http://workerbrothers.org">workerbrothers.org</a>	
Trina Avedisian, Friend, WSHS	Layout & Design WSHS/WBHS Bulletin
Sr. Sharron Magdalene, WSHS	Proof Reader
Contributing Staff	
Br. Ephrem, WBHS	News Notes and Prayer List
Shirley Pace, WSHS	Calendar
Sr. Christine, WSHS	Co-Director
Sr. Wendy Samuel, WSHS	Co-Director
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**CALENDAR**
**CORPORATE COMMUNIONS  
SEPTEMBER 2020**
**CORPORATE COMMUNIONS**

Corporate Communion and meetings are held monthly where members are within physical proximity of each other. Currently these gatherings are taking place in the following locations. For more information, please contact the Community member listed below.

Ontario, Canada  
Michigan USA  
Kansas City, MO USA  
Southern MO USA  
Pleasant Hill, TN USA  
Arizona USA  
Illinois USA

Br. David, WBHS  
Sr. Julie Margaret, WSHS  
Sr. Dorothy Cecilia, WSHS  
Sr. Barbara Veronica, WBHS  
Sr. Janeen Julian, WSHS  
Ginny Berkey, WSHS  
Sr. Diane Richard, WSHS

**COPORATE COMMUNIONS FOR 2020**

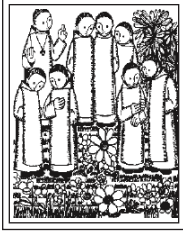
**September 26**

**October 24 • November 21 • December 12**

**Call to Prayer.** Please remember our Community in prayer twice a day 8:00 AM and 5:00 PM in your time zone and pray for World Peace at Noon.



**8:00 AM - Prayer for our Community  
12:00 Noon - Prayer for World Peace  
5:00 PM - Prayer for our Community**




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**COMMUNION OF SAINTS**
**Meet Jean Kinmonth, WSHS**


Jean Shelton Kinmonth was born September 16, 1928 in Joplin, Missouri. She passed away on June 2, 2020, surrounded by family.

For most of us currently now in our Community, to meet Jean Kinmonth, we must go back to 1972 and Kansas City, Missouri, as she was, living there with her family.

While Jean was there another person, whose name is very familiar to each of you (our Founder, Sr. Angela), was also in Kansas City. Both of these women were active in the Episcopal Church and once they met they formed a special friendship. They spoke of many things and Sr. Angela shared with Jean her vision of a Religious Community for Lay Women under a Rule of Life.

As time went on, they talked and prayed about that possibility. Jean encouraged Sr. Angela to pursue the course of building a Religious Community. With Jean's encouragement, Sr. Angela did just that and visited Bishop Arthur Vogel, telling him about her desire. With his encouragement, she started opening the doors for The Worker Sisters of the Holy Spirit to come into being in December 1972.

Jean felt called to a Rule of Life and wrote in her application "I feel that to follow a Rule of Life of a Lay Worker with the company of others seeking to deepen their Spiritual Life, I will be better able to fulfill my role as a wife, mother and a concerned Christian to all others." Jean was admitted as a Lay Worker on October 10, 1973 . . . our first Lay Worker!

Jean continued as an active member of the Community for years until her family relocated to Cincinnati, Ohio. She was a founding member and President of the Episcopal Healing Ministry Foundation along with her participation in WSHS.

Jean loved our Community deeply and when Sr. Angela died, Jean drove from her home in Ohio to bring dinner to those of us in Pleasant Hill for the funeral. Her love and her compassion reached out to all in our Community and we were blessed to have her walk the early days of our journey.

As this is being written, I cannot help but chuckle as in my mind's eye I see Jean and Sr. Angela together in Paradise laughing and full of joy as they watch this dream come true!

*Sr. LaVerne Peter, WSHS*




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**SPIRITUAL SHARING**


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I have been friends with the Poor Clare Sisters in New Orleans for nearly 30 years. The monastery is a second home to me. This is a prayer for the first day.

**“YOUR LIGHT MUST SHINE BEFORE ALL SO THAT THEY MAY SEE GOODNESS IN YOUR ACTS AND GIVE PRAISE TO YOUR HEAVENLY FATHER.” MATT. 5 16**

The name Clare means light. St. Clare was a shining light of goodness for the people of Assisi, for the Church and for the world. A Prayer for us “St. Clare, Brilliant Light of Holy Mother Church, pray for us.” Amen

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We had a great zoom meeting with about 9 of us July 18th coordinated by Sr. Nancy Teresa. Some of the Kansas City people were there plus Sr. Arlie, Marilyn and Sr. Paula. We were able to catch up and discuss Marilyn’s article and add about how we are being creative in this lockdown situation.

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I delighted in Marilyn’s story of the clay bowls made from the clay of her neighboring house foundation when she was young. I liked her phrase, “Celtic prayers help us to enter into that place we all inhabit, our ability to enter through that door into a larger place, a glimpse of a heavenly kingdom that is expansive.” She seems to have always had that Celtic like spirit of awe in the natural world, seeing the creator in his creation.

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Being outside seems to be more necessary now and more of a blessing to those who are able to be out and about with more time to smell the flowers.

\*\*\*\*\*

I remember days on end in the spring and summer as a child, walking through a wooded area that resembled a fairyland to me. It was truly magical, and I always brought back a big bouquet of daffodils for my Mom. It was a wonderful free time to be outside and to enjoy the beauty, the freedom, and the adventures. The Celtic people certainly set a wonderful example of acknowledging God’s handy work.

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I loved the cover photo taken by Marilyn. On my trips, I found these sites in Ireland and Wales and on Iona that were truly thin places for me. I wrote more poetry during that period of my life and was definitely inspired by my learning of the Celtic Trinity and the Celtic thin places and the Celtic way of experiencing the extraordinary in the ordinary. These are now wonderful memories that bring a sense of renewal when I recall them.

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Places of beauty where others have lived and worshipped are so very special. There is a sense of being connected to all that has gone before and all that is viewed before us. One feels small in some ways, but so connected and alive in other ways.

\*\*\*\*\*

I have truly enjoyed our Celtic theme this year with time to reflect on different aspects that can enlarge our vision, deepen our faith, and build our vision of one world created by a loving Christ, a Cosmic Christ who is at the heart of every one of us and every living thing.

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I thought the article written by Br. Peter was very interesting and thought provoking. Viewing Jesus as a warrior King is a totally different view from what we have learned over the years in our Church. In Church we see Jesus giving himself for all people but there is no thought or suggestion of being a warrior. I know that St. Paul talked about a war between spiritual principalities, but this is a topic that I have never explored or really considered. The interesting fact is that Celtic Christians as well as the people in the middle ages viewed Christ as a triumphant warrior. This topic really gave me something to think about and consider in my journey with God.

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The discovery of unusual information in the research of writing the June Theme article showed me that the Celtic understanding of our Lord was different in that day and time. It was very interesting for me to read through the research. What a difference! Where did “gentle Jesus, meek and mild” go? The Gospels generally depict him as a peacemaker, except when he is taking on the self-righteous religious hierarchy members, most of whom badly missed the boat when it came to relationships with God and His people.

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It seems a little peculiar how, when faced with disconcerting events, we naturally have a fight or flight mechanism built in us. Sometimes we are called to fight; other times to flight. In these times I believe it very important to call on God’s help in our choice of action. It really is our security blanket.

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I have found it difficult to sit and write my thought-provoking yellow letter or to concentrate on putting my younger daughter’s 50-year scrapbook together or to concentrate on following crochet instructions for an afghan. This period of downtime is different. Sometimes I feel I should be out there doing more in the community. I’ve lived a good healthy 74 years; yet then I come down to earth and know I should shelter in place, do my best to stay healthy and wait and see what my next path will be.

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In answer to the statement “take time to reflect upon when you felt God’s call to you”. It was at Cursillo that I had the feeling of being called. There was no fear, but a lot of joy and excitement.

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I am ready for the COVID-19 shut-in to be over. I hope that none of your friends or relatives have come down with this virus. Even without contracting this disease, the fact that our lives have had to change has been stressful.

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Being visual, I see “Through him all things are made”, I envision lumps of clay being fashioned into different parts of world around us. We attended a church in Little Rock that had no stained glass, instead it had huge floor to ceiling glass windows, surrounded by forest. What a treat!

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For much of the pandemic, I have been a happy little introvert, especially in the early months, when all seemed distant. Our village has for the most part been in a bubble. I did miss many of my routines, going to church, caring for \_\_\_\_\_. But there seemed to be an abundance of quiet time of reflection, soaking in the sunshine, gazing out our windows at the show nature put on. As the reassuring words of Our Father whispered to my soul, “I will provide for you. I have always provided for you.” Indeed, protection, comfort, peace, so I pray that from his abundance it penetrates to others, the sick, the needy, the anxious, with the spark of joy, that comes from living near to him.

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In my journal, I discovered things are not as stagnant as the voice of discouragement in my head would have me think. I had already written answers to my “in the desert” condition in my journal. In one entry I highlighted parts of the verses 16-18 of Psalm 18 from the daily readings.

16 — He reached down from on high and took hold of me

17 — rescued me from my powerful enemy, from foes who were too strong for me

18 — he rescued me because he delighted in me.

Again, I am reminded: when I feel I’m disconnected from God, I simply need God to rescue me. What is so amazing is: God delights in rescuing me.

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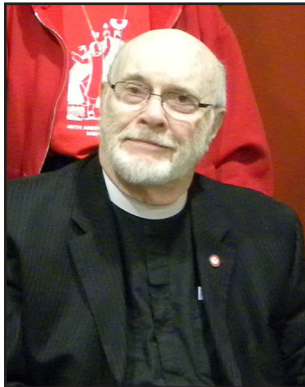
I have recently rediscovered the Jesus Prayer, and pray various versions of it, including my own personalized versions. I added a prayer rope after learning that squeezing/holding each knot on the rope links the mental prayer with a physical action, embedding the experience into our minds and helping remind us to pray at all times!



## FORMATION AND TRAINING

### REDISCOVERING TRINITY AND TRIADIC EXPRESSIONS IN OUR CELTIC SPIRITUAL HERITAGE

*by Canon Harry Firth, Companion*



My assignment for this essay is to explore some of the “trinities” preserved for us across centuries of Celtic Christian experience – one of which is the **HOLY TRINITY** itself.

Let us admit that many of us born and reared in America grew up fairly ignorant of Celtic things like Stonehenge, Druids, or Caesar’s Gallic and British experiences, unless our grandparents were staunchly Welsh, Irish, Cornish or Scottish. But as adults in the community of Worker Sisters and Brothers of the Holy Spirit, today you and I are learning many valuable lessons from a Celtic spiritual heritage of which we had been largely unaware!

**Part I.** So, let’s begin by reviewing the scriptural basics for our perception of the **ONE GOD** whom we experience as three **PERSONS – FATHER, SON, and HOLY SPIRIT.**

In the beginning, Genesis 1:2 states, “darkness was over the surface of the deep, and the **SPIRIT OF GOD** was hovering over the waters.” Each act of creation thereafter results from an expression of God’s *intention* (that is, the **WORD OF GOD**) from which we discern that the *expression* of **GOD’S WORD** is inherently the *accomplishment* thereof.

John 1:1-3 states, “In the beginning was the **WORD**, and the **WORD** was *with* God, and the **WORD** *was* God. He was with God in the beginning. *Through him all things were made.*” **WORD**, **SON**, and **INCARNATION** are linked together in John 1:14 “The **WORD BECAME FLESH** and made his dwelling among us. We have seen his glory, the glory of the one and only Son, who came from the Father, full of grace and truth.” Thus, we understand that the **INCARNATION** was the fulfillment of God’s intention: the **WORD OF GOD** made manifest in the world for a time in human form.

An early witness to Jesus as **SON OF GOD** is given by John the Baptist in John 1:32-34, “I saw the **SPIRIT** descending from heaven like a dove, and it remained on him. I did not know him, but the one who sent me to baptize with water said to me, ‘He on whom you see the **SPIRIT** descend and remain is the one who baptizes with the **HOLY SPIRIT.**’ And I myself have seen and have testified that this is the **SON OF GOD.**”

Probably every one of us learned these things in Sunday School or Confirmation class, but *without the deep spiritual wonder and excitement* that inspired our Celtic forebears. Those are qualities we now seek to rediscover!

*Part II.* Now, dear Sister or Brother, please join with me in an imaginary adventure.

The scene is a modest Celtic home warmed by a fire of peat lumps which a woman of the house had prayerfully banked before committing herself to sleep under the protection of the Holy Trinity so that both she and the fire might journey safely through the night. In the morning while others were still sleeping she revitalized the peats with some such words as these: “*I will kindle my fire this morning / in the presence of heaven’s holy angels / without fear, without malice, without envy / without terror of any one under the sun / but with the Holy Son of God to shield me / the Holy Son of God to shield me.*”

Now imagine you and me as two young children in that home, waking to discover that during the night a newborn sister or brother has come into our life!

We watch spellbound as mother puts a drop of water on the baby’s forehead saying, “*I put this first little drop in the name of the Father.*” We whisper, “*Amen.*” Mother says, “*I put this second little drop in the name of the Son.*” More boldly we say, “*Amen.*” At the third drop in the name of the Spirit again we say “*Amen!*” And when mother says, “*I beseech the Holy Three to lave, to bathe and preserve her (or him) to Themselves,*” our fervent “*AMEN!*” is like the most heavenly music imaginable.

Relatives hand the baby three times to and fro across the fire and then three times sun-wise around the fire symbolizing connectedness with the world of primal elements protected by the Creator, Savior, and Spirit.

How do you and I *feel* as we participate in these customs and prayers? Well, it all seems completely *normal* and *natural*, because in our family we have never known anything else! The Persons of Trinity, our faith, the perils and comforts of the created order, the drops of water, the connectedness of family, all are specially *ours*, particular, divine gifts of life where we *know* we belong!

Please consider this spiritual exercise: Reflect on your early experiences of family. How were you made to feel cherished, welcomed, needed, vitally connected? Were there any *unsatisfying* experiences for which you desire healing today? Do you think sharing some of this with another Brother or Sister could be helpful?

**Part III.** Though the ancient Celtic tribes had no *written* language, their folk-lore has provided us with a large body of vivid *oral traditions*, many of them pre-Christian, often expressed in *triads*. In his *Invitation to Celtic Wisdom*, Carl McColman describes the concept of *neart* – the energy of Divine Love, the sign of the Holy Spirit in our lives as “the energy of Celtic *nonduality*: it holds all things together in its heart of prayer and prosperity.”

Appealing as the story about St. Patrick and the shamrock explaining the Trinity may be, the importance of *triads* was already a foundation of Celtic culture that would inform their expression of Christianity. For instance, there were *three* Lents (preceding Easter, Transfiguration, and the Nativity) together comprising about 1/3 of the Christian year. The *Threefold Way* was a concept of spiritual growth perhaps inspired by Origen of Alexandria (died 254) that proceeded from *purgation* through *illumination* into *union with God*. Heaven on earth would consist of a life filled with *wisdom, love, and joy*, of which the touchstones would be *prayer, perseverance, and faith*. And Celtic Christians had a special feeling of God’s *presence* in the trinity of *land, sea, and sky*. Indeed, their popular discourse across the centuries has been full of triads:

Three things better than riches: health, freedom, and discretion

Three signs of humanity: affectionate bounty, loving manner, praiseworthy knowledge

Three things without which there can be nothing good: truth, peace, and generosity

Three tendencies of a person’s lifetime: hope, love, and joy

Three endeavors for all: to listen humbly, to answer discreetly, and to judge kindly

The mystique of triads shows up in a Celtic fairy tale entitled “*The Lad with the Goat-skin*.” When the princess and Poor Tom of Enniscorth were about to be married, Poor Tom hired a tutor to school him in the “principles of politeness” including *The Rule of Three* so that he might be better able to hold his own in conversations with the royal family.

Here is a possible challenge you and I might like to try. Think of someone we admire in our community. Can we compose a sincere, Celtic-style triadic sentiment in honor of this person that might be appropriate on some occasion to share with him or her?

**Finally:** May I share a vivid dream with you? I must have stumbled into a “thin” place the day I discovered this cryptic message in a book of Celtic fairy tales: “*Say this 3 times eyes shut: [SCRIPT NO LONGER LEGIBLE] | and you will see | what you need to see.*”

That evening, after praying for an ailing Worker Sister, my Scottish great grandfather and I found ourselves in a boat with other disciples, violently tossing all night in a Galilean storm. Thankfully, by morning light we made shore. And there, waiting on the beach, breakfast ready on a brazier, was Jesus, smiling and beckoning us all to celebrate life eternal with him. My great grandfather actually died long ago, but in the dream, it seemed right for us to reach the consummation of our lifelong spiritual journeys together.

**Questions for Reflection**

*Please remember it is not necessary to answer all of the questions.*

*Mainly choose one or two that speak to you and perhaps you would like to share.*

1. Fr. Harry speaks to us, at first, about the Holy Trinity that we learned about in our Confirmation Classes as either children or adults. Was this difficult then or perhaps now? His explanation is excellent and opens the door for us.
2. He now brings the Trinity into the Celtic Christian experience and it will also open more doors for us. Take time to go on the “imaginary adventure” and to place yourself in this deep story.
3. Fr. Harry asks the excellent question at the conclusion of the “Adventure” How did you feel as part of the journey re: the customs and prayers. As he asks questions about family did you feel special but were there experiences that are painful and you would like to share with another?
4. In Part Three, he talks about “triads” – “threes” – the Shamrock as we now know is an excellent example we feel. Take time to read how he weaves the “threes” with the Celtic Culture. Reflect and perhaps write in your journal.
5. “The Lad with the Goat-skin” – a good story, think how that would fit into your life and perhaps someone you would like to honor?
6. Fr. Harry now shares his being in a “thin” place and a dream. Take time to slowly read – place yourself in the dream – and reflect on our “lifelong spiritual journeys together” as he closes.

*Sr. LaVerne Peter, WSHS*