

THE WORKER SISTERS OF THE HOLY SPIRIT



BULLETIN



THE WORKER BROTHERS OF THE HOLY SPIRIT



THE LORD'S PRAYER
June 2021

Bulletin Cover - "Sunset Salutation" photo is of Sr. Catherine Marie

Sunset Salutation was taken at Lake Rosseau, Ontario at the Beachy dock. We pray the lockdown due to Covid-19 will end soon and it will be safe for the Beachy family, Sr. Catherine Marie and Br. Peter to travel to this glorious place. Sr. Catherine Marie was inspired to pray as she observed this sunset.

Community Communication Contacts:

Prayer Requests and News Notes for the monthly Bulletin - email Br. Ephrem, apergydesign@gmail.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

Contributions to Haiti Clean Water Project –

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.

If a friend expresses interest in WSHS/WBHS, remember to direct them to our website, www.workersisters.org, www.workerbrothers.org

THE WORKER SISTERS AND BROTHERS OF THE HOLY SPIRIT	
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CALENDAR

**CORPORATE COMMUNIONS
JUNE 2021**

CORPORATE COMMUNIONS

Below is a list of the Regional Gatherings and groups who meet online monthly using Zoom. All meetings are open to all members (Sisters, Brothers, Workers, Companions, Friends and Applicants). As usual, the standard meeting format is to discuss the current Bulletin Formation article, along with participants sharing and praying together. If you are interested in attending a meeting, please contact the Zoom Host and she/he will add you to the group's email list.

	<u>Zoom Host</u>	<u>Date/Time of Meeting</u>
Eastern Regional USA	Br. David, WBHS	June 26th – 2:00 PM ET
Central Regional USA	Sr. Nancy Teresa, WSHS	June 26th – 2:00 PM CT
Southern Regional USA	Sr. Kathleen Rachel, WSHS	June 26th – 3:30 PM ET
Western Regional USA	Sr. Wendy Martha, WSHS	June 26th – 10:00 AM MT
Carthage, Missouri	Sr. Barbara Veronica, WSHS	TBD
Pleasant Hill, Tennessee	Sr. Janeen Julian, WSHS	TBD
Illinois USA	Sr. Diane Richard, WSHS	TBD

COPORATE COMMUNIONS FOR 2021

July 24 • August 27 • September 24

October 22 • November 20 • December 11

FALL CHAPTER
October 28 - 31, 2021
Conception Abbey, Conception, Missouri

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

**HAITI**

Let us continue to pray for our loved ones in Haiti and all their families. During this pandemic, life has been very difficult for them and we thank God for their protection. We keep all Haitians in our hearts and pray that they would have the availability to be vaccinated.

Sr. Betty-Lou Shirley was able to call Br. Frantz Benedict and learn that he was fine. She had a long conversation with him and all shipping information remains the same. For about a year, Haiti had refused accepting our shipments of water tablets because of the pandemic, but now has opened up and tablets are now being distributed.

Global Hydration shipped four cases of tablets to Sr. Betty-Lou Shirley and she has forwarded them to Haiti. Thank God that we are finally able to send them as we have in the past.

I want to thank all our Community for their continued support of sending checks to me during this pandemic and we have a nice nest egg to be able to send more tablets on to our loved ones.

I can't thank Sr. Betty-Lou Shirley enough for her diligence in keeping up with the postal service to finally be able to ship the tablets.

I pray that all our Community stays safe during this pandemic along with their families and loved ones. Our Retreat 2021 on Zoom was a blessing and let us pray that we are able to be together at Retreat 2022.

Blessings and Peace to All,

Sr. Alexandra Francis

**FROM YOUR DIRECTORS****MEMBER UPDATE**

Marie Lamberth has decided to withdraw from Worker Sisters of the Holy Spirit. She was given a letter of dispensation releasing her from her life time commitment to WSHS. Our prayers and best wishes go with Marie.



SPIRITUAL SHARING

This past week was very stressful. I've had stressful situations before, but this feels different. As my 40-something new doctor told me recently: "The stress is the same . . . your body isn't." Church attendance is sporadic at best. We are masked, no singing, and we get individual Communion servings. I believe many are not coming because they have not been vaccinated, and they fear they will catch the virus and infect their grandchildren. Once vaccinations increase, I'm hopeful more will come.

I enjoyed the article on silence by Sr. Arlie and I have been reading about silence as well as centering prayer. I am reading a book title *A Way through the Wilderness* by Jamie Buckingham. He talks about his trips through the Sinai where the desert is absolutely silent but you encounter God in the silence. I do find that silence and stillness enhance the ability to pray and commune with God. Sr. Arlie also talks about letting go of past hurts and pains as well as "stuff". I need to clean out a lot of things that have been around for years and I have just been reluctant to get rid of them. I also have past hurts and pains that I still carry with me although God is gradually drawing all of it away from me.

I enjoyed Sr. Arlie's article. I tend to find silence while walking the paths in a small wooded park in Woodstock, where I work. And in my in-laws' settlement on the shores of Rosseau Lake. I grew up on 7 acres in a wooded area outside of town, so I find that trees provide a "thin place" for me. The accumulation of "stuff" and grudges is a chronic problem for many of us, I'm afraid. Letting go of negative thoughts is one of the best ways I find to let God in.

My relationship in prayer with God is one of TRUST. I had prayed for a deliverance from my former living situation for my Mom, my sister, and for me. After years, it finally happened and with some not expected occurrences. I was trying to be patient. I was certain that something was going to better for us. There will be another MAJOR SHIFT after my Mom has departed, but there are already some answers for that.

Prayer is part of my daily routine. It is how I center and ground myself when all the rest of life is chaotic and messy. Striking a match, lighting a candle, burning incense, and dipping my fingers into blessed water helps me pause and remember the need for balance and gratitude. In this season of life, my relationship with God in prayer is all about communion. When I pray, I hold my failures, my needs, my loved ones, my dreams, and my gratitude all in my heart and I open them up to God. I don't necessarily ask for any certain outcome, but I share my existence with God, and I ponder life in the presence of the Spirit. After speaking, I sit in silence and leave room for the Spirit to speak to me. For me, prayer brings comfort and stability. It nurtures my relationship with God and opens me up to the Spirit. Those moments alone with God each day are so very precious to me.

When I try centering prayer, "Be still and know that I am God", as my focus or mantra, I start by saying the whole sentence and breathe it in. Next, I say, "Be still and know," breathe, then "Be still"-breathe and finally, "Be". Be is the word to bring me back from monkey brain. I admit that I am not

a great centering person. I can do 5-7 minutes but at 10 I fall asleep or go into the jungle. Still the sentence, “Be still and know that I am God” is comforting.

Silence is something I am learning about. I tend to fill the silence with TV (even if I don’t watch it) or music. The few times I have really enjoyed silence is when I cross country ski. I hear the snow fall and it is a distraction for me and it is wonderful.

My relationship prayer with God forms on many levels: that of comfort in Thanksgiving, concern with what direction to take, questions with what and where He wants me to be, and wonder at all the magnificence that surrounds us.

My relationship seems to grow and wane, which often troubles me — why the wane? I suppose identified as a Type A personality, I am never doing as much as I should; then I try to calm down and appreciate “being.” God will let me know the next journey and my place in it.



FORMATION AND TRAINING

THE LORD’S PRAYER

A Reflection by Br. Ephrem, WBHS



It is such an honor to be asked to share thoughts about the Lord’s Prayer with the Community. It is also humbling. And somewhat daunting! Where does one begin to express an experience of prayer that is at once so very direct and personal in our relationship with the Divine and, at the same time, so foundational to the collective worship of the beloved community in Christ? Honestly, the assignment seemed a bit overwhelming. How to start?

My first thought was my usual one when writing pretty much anything. That is, to approach it “academically.” My own studies are largely centered on historical interpretations of universal spiritual themes and symbols. This didn’t seem to me to be the correct angle from which to address this topic, especially as it is not unfamiliar territory to our Community, grounded as it is in work, prayer and study.

My second thought was to reflect on the beautiful interpretation of the Lord’s Prayer found in the New Zealand BCP that has meant a great deal to me over the years. What particularly appeals to me, and to many of us I imagine, is this version’s embrace of both the Divine Feminine and the Divine Masculine in our relationship with the “Loving God, in whom is heaven.” But this lovely prayer is well known and loved in the Anglican world and beyond. Besides that, this would essentially be just a revised version of my first approach. Worse, because the sublime beauty found in the New Zealand prayer really

speaks for itself without commentary, as worthy an endeavor as that is. At least it seems so for me. It would be like writing an essay about a poem or of the feelings that occur when we dialogue with God. So, on to my third attempt to avoid any real personal reflection! I thought I might interview my Christian friends who live near our new abode here in Arkansas and simply report their impressions. I did speak with them and they shared thoughtful reflections on their prayer lives and prayer in general. This was hugely informative and wonderful! They come from a very Spirit-filled community and what they shared resonated with me greatly. But these were still not “my thoughts” exactly, though I am so grateful to them for sharing and for their presence in my life, both of which has contributed greatly to my own ever-evolving and now increasingly universal sense of spirituality.

At any rate, I think I’ve found my own voice as far as personal reflection on the Lord’s Prayer and I apologize for such a meandering route to find it again!

My familial “tribal” religious affiliation had been Episcopalian and to a lesser degree that of the Roman Catholic tradition as well. Mostly, I was exposed to a general notion of spiritual openness in addition to my mother’s interest in Theravada Buddhism and meditation. For me, that introduction to meditation would lead later to the practice of Centering Prayer. Though neither of the Christian spiritualities I had somewhat encountered informed my upbringing to a large degree, I was not unfamiliar with the Lord’s Prayer and the rudiments of liturgical worship.

In later years, my first few experiences of being submerged into the great river of “the numinous” were not particularly Christian in character. That would not occur for some time. It was, in my spiritual journey, when I hit the proverbial “rock-bottom” that one hears so much about. In my story, that meant the aftershocks of divorce and alcoholism.

Attending Alcoholics Anonymous meetings was helpful (and mandatory!) I’m honestly not sure that the program itself was very influential to me personally, though it is to a great many. However, the A.A. community itself certainly was. It was here that I rediscovered the Lord’s Prayer at those many gatherings and could share in the struggle to, “Let Go and Let God” as it were. It was, much to my surprise, a great comfort to address the Divine in a personal way.

I “awoke” again to find myself in the spiritual home that is the Episcopal Church community where, truly, “All are Welcome.” More specifically, I found myself to be unexpectedly a member of an amazing, loving and supportive church family at St. Paul’s in Willimantic, CT. where, of course, we recited the Lord’s Prayer together. This is where things got serious for me and I first felt the calling to our Community “beyond walls.” Although my own spirituality continues to evolve, I feel strongly that connection to God in worship and practice that is so very evident in our spiritual family. One of those essential practices in our *Rule* is our daily prayer. Saying the Lord’s Prayer became a routine part of my day and assisted me to constantly re-center in Divine Presence and to listen for God with “the ear of my heart.” Trials and tribulations may continue in life (sometimes surprisingly so) but the calmness, serenity and stillness of God at the very center that the Lord’s Prayer returns one to what has remained.

And again...

(Original prayer cited here is from the Traditional Ecumenical Version)

(Our Father, who art in heaven,)

Mother-God / Father-God / Divine One - from whom all Being unfolds,

(hallowed be thy name;)

All holiness is yours HaShem, Divine Spark, Sacred Reflection, Holy Name beyond names echoing throughout your Ever-Creation;

(thy kingdom come;)

Reveal yourself, we pray - God-Self in the Allness of Being;

(thy will be done)

May we move always by the Wisdom of your Spirit, O Divine Will, by the Desire of Love.

(on earth as it is in heaven.)

May the Good, the Beautiful and the True be known to us.

As it is above, may it be so below.

(Give us this day our daily bread,)

May we turn and recognize the abundance of Life, Light and Love that is ALWAYS available through your myriad and infinite manifestations of Creation.

(and forgive us our trespasses,)

Help us to know "Original Salvation" in our hearts, to find the right path - our path - that leads ALWAYS to you, O Divine Source.

(as we forgive those who trespass against us;)

Empty us, O Lord, of the many blockages that hinder the flow of Divine Love toward our neighbors, ALL YOUR CHILDREN, that we might be a reflection of your kindness and compassion.

(and lead us not into temptation,)

May we never be distracted from our singular focus on you, O Divine One, ALWAYS calling out to us.

(but deliver us from evil.)

Let us, we beseech thee, Divine One in the Many, to ever be mindful of the Holy Unity of Being that directs our steps. May we walk along your path both within and without.

(DOXOLOGY - Matthew 6:13, Ephesians 3:20-21)

"For thine is the kingdom, and the power, and the glory, forever. Amen"

Thank you, Community, for allowing me to share these brief thoughts with you. My prayers are with you always. Let us conclude with an alternative Doxology in common usage throughout the church that is dearly loved by many:

DOXOLOGY - Celebrating Common Prayer

“Glory to God, Source of all being, Eternal Word and Holy Spirit, as it was in the beginning,
is now and shall be forever. Amen.”

Amen and Amen...

Questions for Reflection

*Please remember it is not necessary to answer all the questions
Choose one or two that speak to you and perhaps you would like to share*

1. Br. Ephrem speaks of the New Zealand Prayer Book - have you read the Lord's Prayer in that book? If not, perhaps take time and sit with it for a bit. If you do not have a copy of the book you can pull up the Prayer on the Internet. You may want to share your thoughts after reading it.
2. He speaks of hitting “rock bottom” in his life and it was there he rediscovered the Lord's Prayer. He learned to “Let go and Let God” to which address the Divine presence in a personal way. Reflect on those words in your life.
3. Br Ephrem shares on this path he found his spiritual home in the Episcopal Church Community where truly “all are welcome”. Through his continued spiritual growth he became a member of WSHS/WBHS and through our *Rule* he listens to God with “the ear if his heart”. How is your journey going when it comes to that?
4. He takes the Traditional Ecumenical Version of the Lord's Prayer and then writes The Lord's Prayer his own words which comes from his heart. Take time to read this several times slowly and then perhaps you also can write the Lord's Prayer in your own words which come from your heart.
5. You may even take more freedom with this special writing and write each line that comes to you with a special color pencil or marker and then when you come to the end of the prayer, the Doxology, you might want to end it with a burst of color – the exercise can be fun and we can pray with color. Enjoy!

Sr. LaVerne Peter, WSHS