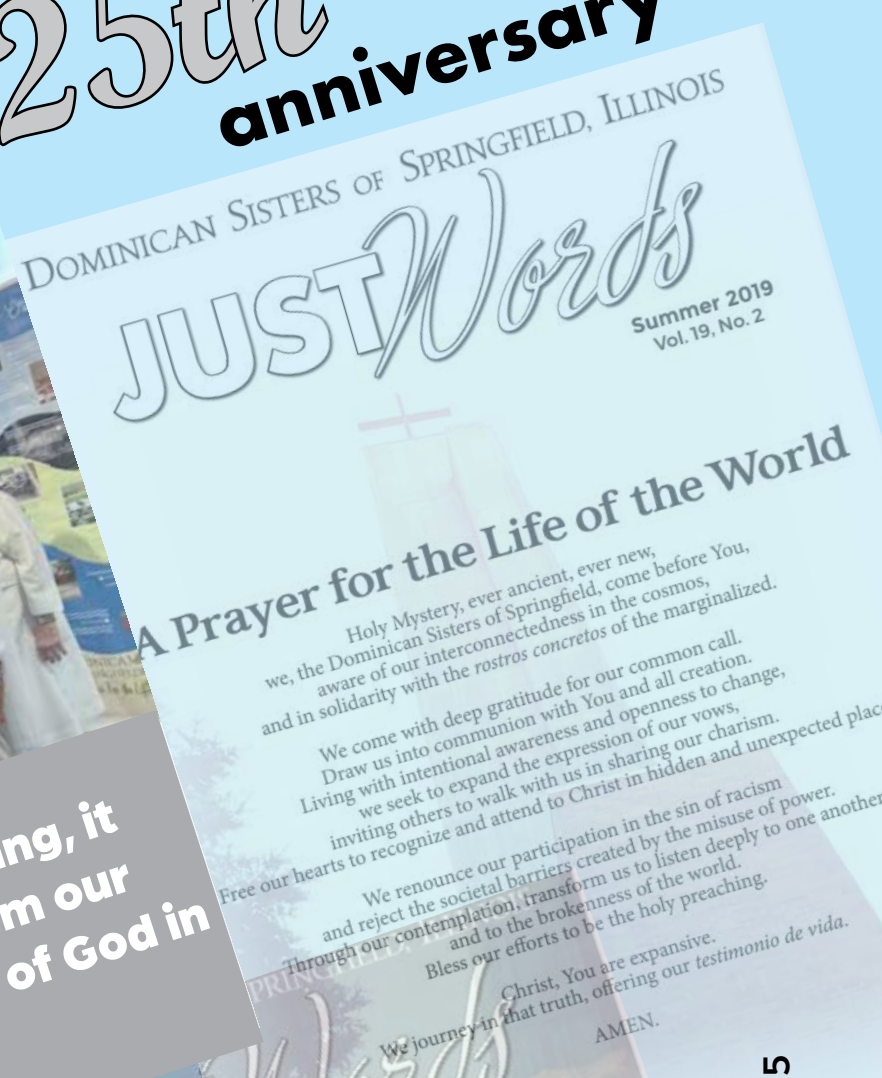


DOMINICAN SISTERS OF SPRINGFIELD, ILLINOIS

JUST Words

25th anniversary



"If our words have any meaning, it will be because they flow from our contemplation of the mystery of God in Christ."



JUST Words
Winter 2020-2021
Vol. 21, No. 1



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THE CONTEXT

Editor's Note: We could find no more fitting way to acknowledge the 25th volume of JUST Words than by reprising The Context written by Sister Mary Jean Traeger for the very first issue, published in the Fall of 2001, in the aftermath of the Sept. 11 terror attacks.

It is my privilege, on behalf of the Dominican Sisters of Springfield, Illinois, to welcome you this first issue of Just WORDS. The title we have chosen is intentionally ambiguous. In one sense, what is contained here are merely words—lots of them.

Our world is flooded with words, so much so that one sometimes wonders if any communication is happening. Yet we who belong to the Order of Preachers have come to believe that words have value. We preach the one Word, Jesus Christ.

He is, as our faith tells us, the revelation of God. He is the Word-made-flesh who came to live among us and show us what God is really like. If our words have any meaning, it will be because they flow from our contemplation of the mystery of God in Christ. That contemplation draws us into the heart and mind of God.

There we learn the undying compassion of God for every human person without reserve. There we hear our own call to hold the universe and every created part of it with reverence. There

we learn that to be God-like is to stand with those whose dignity is not honored, those who are victims of society's prejudice, greed, or oppression. There we find our voices and the words to proclaim the justice that is God's dream for our world. There our simple words are transformed into Just Words.



The need for just words seems particularly urgent at this time. It was Pope Paul VI who said, "If you want peace, work for justice." As we pray, more intently than ever, that our country and our whole world might come to true peace, we must find not only the words but also the actions that will make for genuine justice.

The articles in this publication will gradually unfold the life and mission of the Springfield Dominicans. It is our hope that, in the telling of the story, both readers and writers might recognize anew their own vocation to speak and be Just Words in our world.

Sister Mary Jean Traeger, OP
Prioress General
1997-2005

Mission Statement:
Called by God
into right relationship with all
creation and graced by
Dominican life and mission, we
compassionately preach the Gospel
of Jesus Christ.

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Harmony-in-person: The Trinity and the synod

By Sister Beth Murphy, OP

In an image borrowed from St. Basil's commentary on Psalm 29, the final document of the XVIth General Synod on Synodality compares the Church to an orchestra:

"...the variety of instruments is necessary to give life to the beauty and harmony of music, within which the voice of each one retains its own distinctive features at the service of the common mission."

This, it concludes, is a harmony brought about by the Spirit of "the One who is harmony-in-person"—our Trinitarian God. (42)

This emphasis on God as relationality, or Trinity, is just one of the treasures of the synod's final document, put in context by Pope Francis' accompanying letter:

"Naturally, a unity of doctrine and practice is necessary in the Church, but this does not prevent the existence of different ways of interpreting some aspects of doctrine or some of the consequences that derive from it. This will happen until the Spirit brings us to the complete truth (cf. Jn 16:13), that is, when he introduces us perfectly into the mystery of Christ and we will be able to see everything with his gaze."

Thus, rather simply, in harmonious accord, the

synod on synodality calls the People of God to let fall away hundreds of years of over-emphasis on clericalism, power-over, and uniformity within its Body. It invites us to release these in favor of unity; replace discord with harmony, and recognize the gifts of diversity in the global Church and world. This, in much the same way a tuning orchestra draws to silence before taking up its true purpose: creating a harmonious whole greater than the sum of its parts. Just so, the Church is called to be a melodious manifestation of "the One who is harmony-in-person."

Harmony is unity

In this harmony is expressed the unity that already exists among Christians—all Christians—by virtue of Baptism, given expression through our union with Christ in the Eucharist—even though, because of the divisions we've allowed to grow within, among, and between communions, we do not always recognize it as such.

"In the holy People of God, which is the Church, the communion of the faithful (*communio Fidelium*) is at the same time the communion of the Churches (*communio Ecclesiarum*), which is manifested

in the communion of Bishops (*communio Episcoporum*)..."(18)

The synod calls us to live into being church, not top-down Church, but rather bottom up, expressed in the synod with the shorthand "all, some, one." This means



Dominican friar Timothy Radcliffe, left, visits with his friend and Dominican brother Jean-Jacques Pérennès, at the December consistory during which Timothy, a spiritual architect of the final synod document, was made a cardinal by Pope Francis. Photo courtesy of Fr. Jerry Stookey, OP.

God's mission is made manifest in the sense of the faithful—*sensus fidelum*—all, discerned in local churches with the bishops—some, and confirmed in the unity of the Church through communion

with the Bishop of Rome—one.

Unity is communion-on-mission

Here we see that unity is not uniformity. Nor can unity be mandated through fiat by individual bishops or bishops' conferences. The Church, the People of God, is a "sacrament of unity" and a "communion of churches" united by Eucharist and walking together in a common mission to preach the resurrected Christ.

Thus, "A synodal style allows local Churches to move at different paces," the document says. "Differences in pace can be valued as an expression of legitimate diversity and as an opportunity for sharing gifts and mutual enrichment." (124)

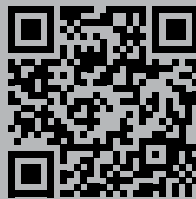
In other words, the synod fathers and mothers recognize that the Church—and churches—can be in unity and harmony without being in the same place on their journey, thus opening the door to more harmonious relations among churches in communion with Rome, to more fruitful ecumenical dialogue, and indeed, for deeper conversation among the plurality of religions and cultures.

Communion is intercultural

The synod document is

the perfect support for and affirmation of the decision our congregation made during General Chapter in the summer of 2024 to "walk into a future of authentic intercultural living" and "build relationships with those of other cultures, through study, engagement and interaction." Here we

Want to read the synod final document yourself? Use this QR code to access the English and Spanish versions.



recognize the world's need for the prophetic witness of this very communion which the synod names as a call to all: "all,all,all" as Pope Francis has put it. Interculturality is the antithesis of uniformity. It shows deep respect for—and acknowledges the inherent dignity of—all cultures. It is the path to deepening our own and the world's awareness that without this change of consciousness we are on the road to destruction: of ourselves and of our planet.

In this respect, our sisters and associates in North America can learn much from our

sisters and associates in Peru, where they have for some time already been living in to a synodal way of being church.

Synodality as the prophetic path toward unity in diversity

Synodality then, literally "walking together," is the prophetic path forward for our church and our world. Because of the challenges of our age—inequality, disillusionment with governance, a growth of dictatorships and autocracies, and disregard for vulnerable peoples throughout the world—the prophetic witness of another way is essential to human and planetary survival. (47)

The only question, then: How will we, as individuals and as members of the Dominican Family, choose to contribute to the synodal path to which we are called by "the One" who is harmony-in-person?

Sister Beth is the director of communications for the Dominican Sisters of Springfield.

Armonía en persona: La Trinidad y el Sínodo

Por la Hermana Beth Murphy, OP

En una imagen tomada del comentario de San Basilio al Salmo 29, el documento final del XVI Sínodo General sobre la Sinodalidad compara a la Iglesia con una orquesta:

“...la variedad de instrumentos es necesaria para dar vida a la belleza y a la armonía de la música, dentro de la cual la voz de cada uno mantiene sus propios rasgos distintivos al servicio de la misión común”.

Se trata, concluye, de una armonía realizada por el Espíritu de “siendo él la armonía en persona”, nuestro Dios Trinitario. (42)

Este énfasis en Dios como relacionalidad, o Trinidad, es sólo uno de los tesoros del documento final del Sínodo, puesto en contexto por la carta del Papa Francisco que acompaña al Sínodo:

“Naturalmente, es necesaria una unidad de doctrina y de praxis en la Iglesia, pero esto no impide que existan diferentes modos de interpretar algunos aspectos de la doctrina o algunas de las consecuencias que de ella se derivan. Esto sucederá hasta que el Espíritu nos lleve a la verdad completa (cf. Jn 16,13), es decir, cuando nos introduzca perfectamente en el misterio de Cristo y seamos capaces de ver todo con su mirada”.

Así, de manera bastante sencilla, en un acuerdo armonioso, el Sínodo sobre la sinodalidad llama al Pueblo

de Dios a dejar ir cientos de años de énfasis excesivo en el clericalismo, el poder y la uniformidad dentro de su Cuerpo. Nos invita a dejarlos para abrazar la unidad; reemplazar la discordia con la armonía y reconocer los dones de la diversidad en la Iglesia global y en el mundo. Así como una orquesta que afina se queda en silencio antes de asumir su verdadero propósito: crear un todo armonioso mayor que la suma de sus partes. De la misma manera, la Iglesia está llamada a ser una manifestación melodiosa de “Aquel que es armonía en persona”.

La armonía es unidad

En esta armonía se expresa la unidad que ya existe entre los cristianos –todos los cristianos– en virtud del Bautismo. Unidad expresada a través de nuestra unión con Cristo en la Eucaristía, aunque, debido a las divisiones que hemos permitido que crezcan dentro, entre y con las comuniones, no siempre la reconocemos como tal.

“En el Pueblo santo de Dios, que es la Iglesia, la comunión de los fieles



Miembros del equipo coordinador del Sínodo de la Arquidiócesis de Huancayo, Perú, incluyendo al cardenal Pedro Barreto, en el centro, y a su izquierda, la hermana Edith Vila Alania, Dominica de Springfield.

(communio fidelium) es al mismo tiempo comunión de las Iglesias (communio Ecclesiarum), que se manifiesta en la comunión de los Obispos (communio Episcoporum)...” (18)

El Sínodo nos llama a vivir la Iglesia, no de arriba hacia abajo, sino de abajo hacia arriba, expresada en el Sínodo con la abreviatura “todos, algunos, uno”. Esto significa que la misión de Dios se manifiesta en el sentir de los fieles —sensus fidelium— todos, discernida en las iglesias locales con los obispos —algunos— y confirmada en la unidad de la Iglesia a través de la comunión con el Obispo de Roma —uno—.

La unidad es comunión en la misión

Aquí vemos que la unidad no es uniformidad. Tampoco la unidad puede ser impuesta por decreto de obispos individuales o conferencias



Una reunión sinodal virtual de la Arquidiócesis de Huancayo, Perú en el 2021.

episcopales. La Iglesia, el Pueblo de Dios, es un “sacramento de unidad” y una “comunidad de iglesias” unidas por la Eucaristía y que caminan juntas en una misión común para predicar a Cristo resucitado.

Por lo tanto, “un estilo sinodal permite a las Iglesias locales moverse a ritmos diferentes”, dice el documento. “Las diferencias de ritmo pueden ser valoradas como una expresión de diversidad legítima y como una oportunidad para compartir dones y enriquecerse mutuamente”. (124)

En otras palabras, los padres y madres sinodales reconocen que la Iglesia –y las iglesias– pueden estar en unidad y armonía sin estar en el mismo lugar en su camino, abriendo así la puerta a relaciones más armoniosas entre las iglesias en comunión con Roma, a un diálogo ecuménico más fructífero y, de hecho, a una conversación más profunda entre la pluralidad de religiones y culturas.

La comunión es intercultural

El documento sinodal apoya y afirma perfectamente la decisión que nuestra congregación tomó durante el Capítulo General en el verano de 2024 de “caminar hacia un futuro de auténtica vivencia intercultural” y “construir relaciones con personas de otras culturas, a través del estudio, el compromiso y la interacción”. Aquí reconocemos la necesidad del mundo del testimonio profético de esta misma comunión que el Sínodo nombra como un llamado a todos y todas: “all, all, all”, como lo ha expresado el Papa Francisco.

La interculturalidad es antítesis de la uniformidad. Muestra un profundo respeto por y reconoce la dignidad inherente de – todas las culturas. Es el camino para profundizar nuestra propia conciencia y la del mundo de que sin este cambio de conciencia estamos en el camino de la destrucción: de nosotros/as mismas y de nuestro planeta.

En este sentido, nuestras hermanas y asociados/as en América del Norte pueden aprender mucho de nuestras hermanas y asociados/as en Perú, donde ya llevan algún tiempo viviendo una forma sinodal de ser iglesia.

La sinodalidad como camino profético hacia la unidad en la diversidad

La sinodalidad, que literalmente significa “caminar juntos”, es el camino profético que nuestra iglesia y nuestro mundo deben seguir. Debido a los desafíos de nuestra época (la desigualdad, la desilusión con el gobierno, el crecimiento de las dictaduras y las autocracias y el desprecio

¿Quieres leer tú mismo el documento final del sínodo? Utilice este código QR para acceder a las versiones en inglés y español.



por los pueblos vulnerables en todo el mundo), el testimonio profético de otro camino es esencial para la supervivencia humana y planetaria. (47)

La única pregunta es entonces, ¿cómo elegiremos contribuir, como individuos y como miembros de la Familia Dominicana, al camino sinodal al que somos llamados por “Aquel” que es la armonía en persona?

La hermana Beth es la directora de comunicaciones de las Hermanas Dominicas de Springfield.

A general chapter retrospective: 25 years of obedient listening

By Sisters M. Clare Fichtner, OP,
and Elyse Marie Ramirez, OP

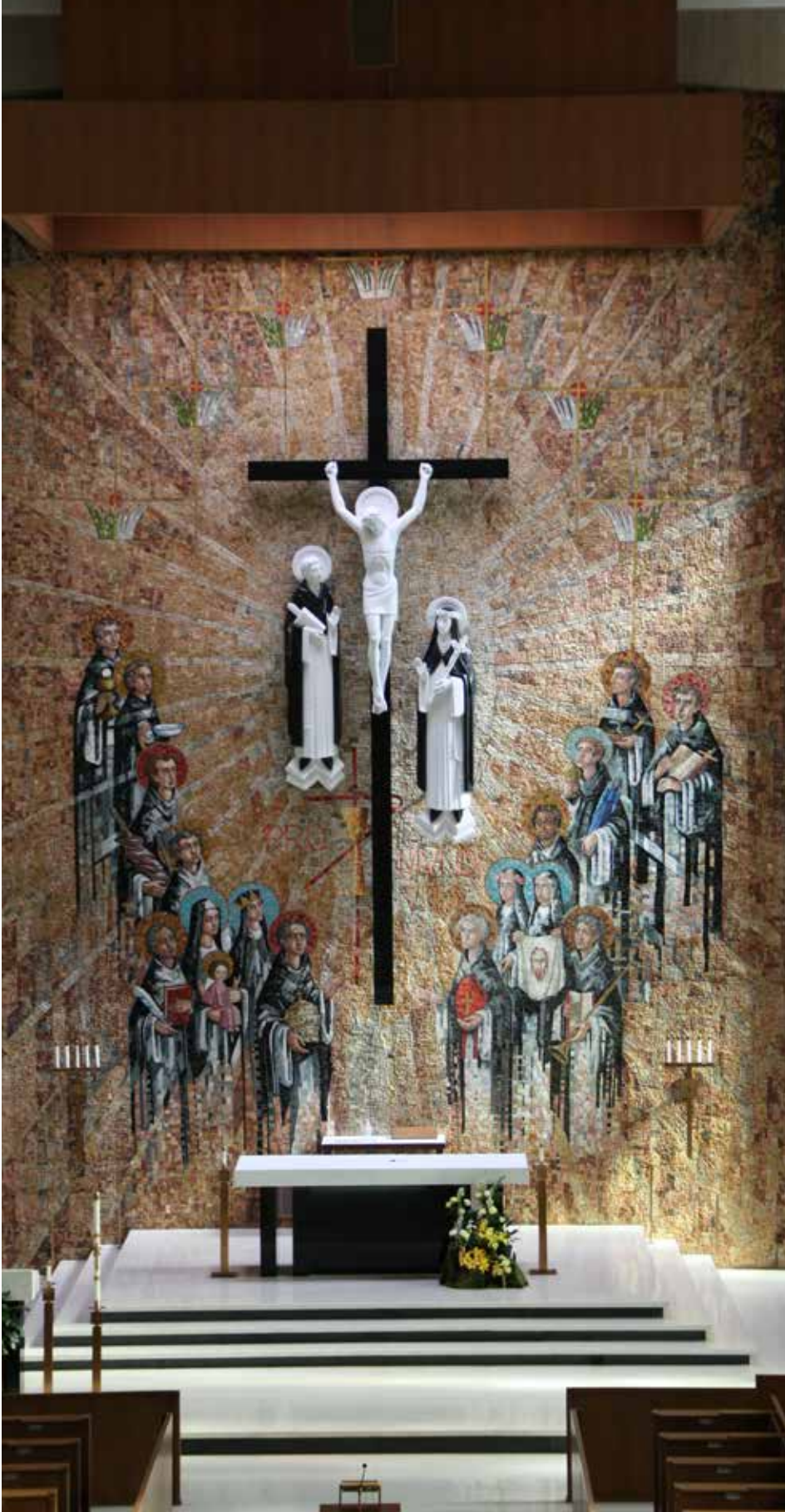
Walk with us, please,
into Sacred Heart
Convent Chapel.

You will notice several things all at once. First, you are reminded of how spacious God is. Then, you are aware of being wrapped in the simple beauty of concrete, colored glass, wood, and untold thousands of tiles in the mosaics. As light finds its way into the space, one often finds herself fully aware of the presence of Holy Mystery.

The reredos behind the altar is a larger-than-life mosaic of the Dominican saints contemplating the passion of Jesus Christ crucified. From this center, the tiles radiate out in the shape of a seed, its contour embracing Saints Dominic, Catherine of Siena, and sixteen other Dominican saints, visual reminders of the 800-year tradition of Dominican life that touches the hearts and minds of those who gather in the chapel every day.

The first general chapter of the Order of Preachers, convened by St. Dominic in 1220 at the convent of Santa Sabina in Rome, helped seed the order's response to the Gospel. Our congregation has met periodically for chapter since 1929, when our constitutions were approved in Rome. The constitutions

continued on page 8





Clockwise from left, Springfield Dominican Sisters Gabriella Luebbers, Phyllis Schenck, Dororthea Sondgeroth, Mila Diaz Solano, and Judith Hilbing (back to camera) enjoying a synodal moment during community assembly, summer 2024.

say that general chapter “calls us together for the good of the Church, and by its decisions challenges us to a renewed fidelity to the mission of the community in the spirit of St. Dominic.” Sisters are elected to leadership during chapter and mandated to keep us focused on the goals the chapter sets.

As we reflect back on a quarter-century’s-worth of chapters, a palpable presence of the Holy Spirit emerges, through discourse, dialogue, disagreement, consensus—each illuminating like light through chapel windows our vow of obedience, that is, radical listening. In this spaciousness emerges the vibrant mosaic of our ongoing, evolving, living response to the Gospel for the

Life of the World—as it says in Latin on the chapel reredos—*Pro Mundi Vita*.

We read in our constitutions that “Our call to preach the Gospel demands a governmental structure that frees us for mission.” General chapter gathers our sister-delegates to set direction as a way of freeing us corporately and individually for mission. During the first 25 years of this century there have been six chapters. Besides electing leadership, during those gatherings we also contemplated how God was calling us into mission in these times of dramatic change in our world. These cyclical, communal, discerning moments renew our commitment to our vowed Gospel lives, united and dedicated to “the life of

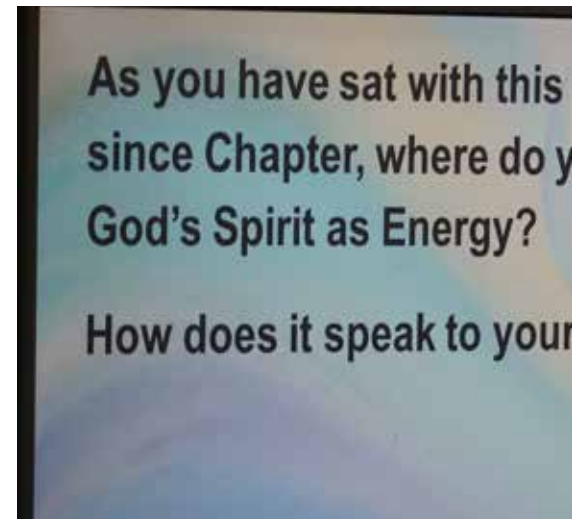
the world” in North America since 1873, and in Peru since 1965.

A look at the output of these six chapters reveals a pattern of development with mission at its core; each chapter contributing to the mosaic of our response to mission.

Unity and justice

Technological developments, world conflicts, and a deepening realization of those on the peripheries of society have brought about dramatic changes in

society, government, church, family—and in our religious community. Unity and justice, constitutive to the Gospel, are the demanding singular thread through it all.



A question to lead the community to the S

2001 and 2005: Listening together

Thus, in 2001, the chapter expanded how we elect delegates, meaning that the 2005 chapter included many sisters previously unable to participate. All of our sister-delegates from the U.S. and Peru were present and participating, aided by technology and trusted interpreters, all were able to listen to each other.

2009: Embracing diversity

At the 2009 chapter, a two-fold promise emerged to “embrace the diversity of people and stand in solidarity with people who live in the margins.” As we listened to the Holy Spirit, we were called to advocate for those who are often silenced or ignored, as does Jesus in the Gospels.

2014: Creation’s call

Our eighteenth chapter, in 2014 saw a profound naming of our Spirit “for the life of the world.” We declared it by calling the gathering “Birthing Anew.” Earth’s cry held the suffering of so many persons and creatures, and called us to deepen our evolutionary consciousness and our commitment to living sustainably.

2019: The Rostros Concretos

Gathering in chapter in 2019, we heard the continuing cries of the whole of creation including persons around our globe, and emerged from chapter with a *Prayer for the Life of the World*, addressed to God as “Holy Mystery.” We used an expression familiar to our Peruvian Sisters: “Rostros concretos” which challenges us to really see the faces of the poor and those on the margins of society.

2024: Unity and collaboration

Emphasis on the grace of unity so needed throughout our world, society, and church, beckoned us into the truth of our belonging to Holy Mystery during our 2024 chapter. The need to strengthen unity among ourselves and with our associates, partners in mission, and collaborating Dominican communities became a recommitment to right-relationship for

the life of the world. Being, in a sense, wrapped in the beauty of our commitments, discipleship, and the joy of the Gospel, our lives are joined in communion with the saints in the chapel reredos and its mosaic of color, glass, wood, and thousands of brothers and sisters who have ministered in the Order of Preachers for more than 800 years.

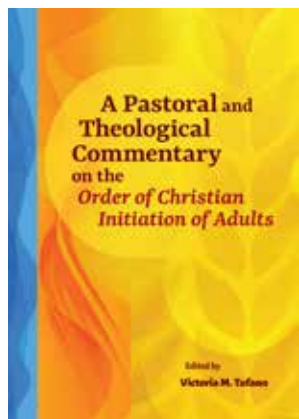
Sister M. Clare lives at Sacred Heart Convent and is committed to a life of study and integration of her Dominican call.

Sister Elyse Marie is a member of the current leadership team and lives at Jubilee Farm in Springfield.



spirit and the heart.

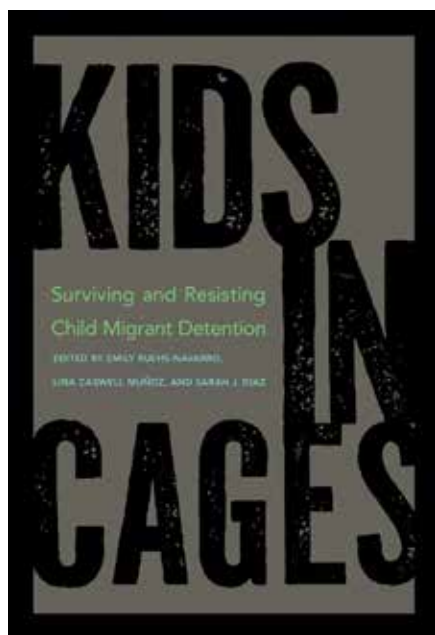
CONGRATS



Sister Margaret Schreiber accepted an invitation to contribute an essay, “Children and the Catechumenate,” to the 2024 book, *A Pastoral and Theological Commentary on the Order of Christian Initiation of Adults*, edited by Victoria M. Tufano and published by Liturgy Training Publications, Chicago.

The essay begins with an historical overview. The catechumenate uses the liturgical rites as a primary source to draw out the theological content for catechesis with children of catechetical age who are preparing for Christian initiation. It also offers a brief critique of a few of the rites.

Sister Marilyn Jean Runkel was a planning committee member and a panelist at Gamaliel’s Race and Power Institute, in Detroit, Mich., in December. The breakout session, sponsored by the Gamaliel Nun’s Caucus, shared the practice of wisdom and spiritual justice that women’s religious communities are seeking. It encouraged political engagement grounded in Catholic Social Teaching. Sister Marilyn Jean’s presentation focused on reparation and land justice. She addressed ways to regenerate land and water, and protect it from extractive development.



Sisters Kathlyn Mulcahy and Stella Akello share a moment at Bethany House in Chicago.

In recent years, the plight of immigrant children has been in the national spotlight. A primary issue of concern is the experience of child migrants in detention by the U.S. government.

Springfield Dominican Sister Kathlyn Mulcahy and Franciscan Sister Stella Akello, colleagues at Bethany House of Hospitality, Chicago, were among the contributors to an essay

called “What about the women?” which highlights the work of welcoming women ages 18-25, and their children, while they are in the process of seeking asylum.

Lessons for life from St. Dominic

By Dave Sanders



St. Dominic's statue at the entrance to Sacred Heart Convent.

“I shall be more useful to you and more fruitful after my death than I was in my life,” promised St. Dominic from his deathbed. Gifted at comforting the suffering, he spoke these final words to give strength and peace to the distraught followers at his bedside; those he was leaving to carry forward his vision for an order of preachers.

Eight hundred years after his death, we see that he kept his promise by the growth and influence of the Order

he founded. Yet it is only when we reflect on his extraordinary life that we can fully appreciate how great St. Dominic's intercessory powers truly are.

St. Dominic was and is a saint's saint. Saints and would-be saints within and outside the Order of Preachers have looked to him; studied him, tried to imitate him. St. Dominic gave every ounce of his life to God. Testimony from his cause for canonization tells

us everything he talked about was either about God or for God. But more significantly, he and his followers went out into the world and preached, imitating Christ Jesus and his apostles as their models.

Friendship, love, humility

How do sisters, associates and others benefit today from studying and reflecting on Dominic's life? First, we grow in understanding of the intensity of his prayer life which led to his extraordinary friendship with Jesus. This friendship filled him with the Holy Spirit allowing him to clearly hear God speaking, guiding him in founding the Order of Preachers in the most enduring and fruitful way. We see the depth of his love for God, the Church, those entrusted to his care, and his neighbors, especially lost souls and the poor. We learn about his humility, his patience in suffering and setbacks, and his complete trust in Divine Providence.

In life, St. Dominic was among the greatest of God's servants. In death, he continues to serve. Knowing about his earthly life and his heavenly work continue to be important to all of us who aspire to be saints. His last words remind us of that.

Dave is a Dominican associate and member of the JUST Words editorial board. He worships at St. Joseph the Worker, Chatham, Ill.

What do you do when you are ready for a fresh start?

By Sister Catherine Stewart, OP

Throughout our lives, we have multiple experiences of endings and beginnings. We are reminded of this as we daily enjoy sunrises and sunsets. When a new opportunity presents itself, we pause and ask “Am I ready for a new experience?”

New Beginnings

When we decide that we are ready for the new beginning, we find the goodbyes are filled with gratitude for the many gifts we received from the ministry, relationship, or volunteer experience we have outgrown. **We hold our grief lightly as we look forward with energy and**



Sister Catherine Stewart **enthusiasm to the new opportunity that presented itself.** Many times, we have the support of our colleagues as we attend a goodbye reception or a welcome reception. This support encourages us to continue on the new path.

There is a deeper openness

within us, as we begin the journey that is unfolding as we take the first step. We begin to **notice small shifts in our thinking about our new position.**

We easily visualize how we will interact with new colleagues or how our new spiritual growth will impact others or how new personal gifts are used. We begin to process **how past experiences prepared us for this new experience;** this reflection often gives us the courage to take the new step. Often, we **share this time of discernment with a spiritual director or a very close friend** as s/he knows us well and helps us grasp both the subjective and objective perspectives. Once we are comfortable in our decision to accept the new opportunity, we begin to make flexible plans as to how we will make the transition.

Beginner's Mind

We also embrace a “beginner’s mind.” We don’t want to bring our old expectations, our old ways of doing things to our new position or to the new part of us that is growing and developing. We are eager to embrace a new challenge and look forward to establishing

new relationships and new routines as we adapt to the new position. **Curiosity**

Just know it’s time to start something new and trust the magic of beginnings.

Attributed to Meister Eckhart

and asking for help from new colleagues, friends, and family members become our new best gifts.

Feelings

Throughout this transition there are a myriad of different feelings. We’re excited, scared, happy, sad. We acknowledge each of those feelings as we continue to move forward. **At times, we hit the “pause” button and take a deep breath and rest in a God who walks with us throughout the transitions.**

In Ecclesiastes, we read “There is a season for everything.” **Life is cyclical.** The seasons of our lives are filled with endings, beginnings, and middles. No matter where we are in the process, **God is there with us in either the neatness or the messiness of the moment as together we navigate the changes that fill our days, our weeks, our months and our years.**

Springfield Dominican Sister Catherine Stewart is the principal of St. Boniface School, Evansville, Ind. and a certified spiritual director.

An inspiring evening: The Springfield Sisters' Armchair Tour

By Jean Ann Miller

Three women's congregations of Catholic Sisters built much of the institutional, educational, and spiritual foundations of the Springfield, Illinois,



we know today. This was quite evident at the Springfield Sisters' Armchair

Tour held at Sacred Heart Convent in early November.

The collaborative event hosted by the Ursuline, Franciscan, and Dominican Sisters during National Vocation Awareness week, shared histories of the three congregations and reflected on their impact since the mid-19th Century.

Franciscan Sister Jomary Trstensky, who once served as executive vice president



Dominican Sister Celestine Rondelli welcomes Sister Anjali Koodamarambil, OSF, Indian Province of the Hospital Sisters of St. Francis.

of the Hospital Sisters Health System, inspired listeners by providing context for the Hospital Sisters of St. Francis' start in Springfield.

"While it was an exciting time to be living there were many unmet needs. Our sisters could have come into Springfield and started

once Catholic Sisters were the labor force for the Church, building the schools, hospitals, and social service agencies that we now take for granted. Today their role is to inspire, influence, and impact through witness and collaboration. "While once our sisters would have taken



Guests at the Armchair Tour enjoy a variety of pies.

anything, and it would have been an improvement," she said, raising hearty laughter. Ursuline Sisters Peggy Moore and Rita Ann Bregenhorn talked about the Ursuline motto *Serviam*, which means "I will serve." They noted with pride that their sisters founded the first nonsectarian institute of higher education in the city.

Dominican Sister Kathleen Anne Tait discussed the Dominican and Ursuline sisters' impact on the city's leadership. She noted that

on big projects by ourselves, now we network with others to care for the common good," she said.

The evening ended with guests enjoying homemade pie, much of it made by Sister Denise Glazik and her brothers, providing a sweet way to help guests remember to pray for, invite, and encourage vocations to religious life: P.I.E.

Jean Ann is the communications and advancement specialist for the Dominican Sisters of Springfield.



The Dominican Associate class of 2024 and their sponsors: seated: Sisters Angelene Biderbost, M. Clare Fichtner, Judith Anne Haase, Marilyn Jean Runkel, Associate Kim Schomer, Sister Agnes Ann Pisel, Doris Reid, and Janet Zimmerman. Second row: Sherry Miles, Judi Robbins, Jessica Walcher, Cynthia Baklanov, Nancy Ann Goetten, Meg Lorton, Sister Ann Brummel, Marianne Surprenant, Diane Keller, and Sister M. Joan Sorge. Third row: Sarah Grauvogl, Becky Gromala, Robert Gromala, and Father Donald Wolford.

IN MEMORIAM

Please pray for the repose of the souls of these sisters and associates who have died in the peace of Christ.

Burnette Hill, associate, June 1, 2024

Jane Hurshman, associate, July 9, 2024

Sister John Vianney Rudolph, OP, October 17, 2024

Sister Norma Somers, OP, October 31, 2024

Bill Scanlon associate, December 20, 2024

Sister M. Gabriella Luebbers, OP, January 6, 2025

Visit <https://springfield.org/donate> to make a gift in memory of a sister or associate who has died.

PARTNERS IN MISSION

"An exceptional outpouring of love and faith"

The first-of-its-kind Kniery-Jordan Memorial Fund

By Sister Kathleen Anne Tait, OP

Chris Knight's most memorable times as a child were when "the sisters" came to visit. When the word got around they were coming, the Kniery family of ten shifted into full-preparation mode, readying their home in Bloomington, Ill., for the arrival of their mother's aunt, Sister Monica Marie Jordan and her sister, Sister Clarice Kniery.

"Dad would select a prime cut of meat at the market and Mom prepared all the side dishes—in between straightening up and calming the kids' excitement," Chris recalled. At first it felt to her like celebrities were coming, until she saw the love and deep pride expressed between the two Dominican sisters and her family. It was evident that her mom's aunt



Sisters Monica Marie Jordan and Clarice Kniery with their family, c. 1959

and sister cherished their family and that the family cherished their religious vocation.

As she matured, Chris came to understand that the Dominican Sisters were their own kind of family, underscored especially at times of family mourning when she witnessed long lines of Dominicans supporting her aunts at family funerals.

Chris said that even now Sister Clarice reminds them about the value of a family sticking together and loving and supporting each other no matter what. Those experiences prompted Chris to float an idea to the extended family of more than 100 cousins. She reminded them of their visits to Sacred Heart Convent where they were "taken aback by its beauty, warmly welcomed, and experienced an exceptional outpouring of love and faith," she said. She proposed

that the family create the Kniery-Jordan Memorial Fund for the health care of the elder sisters and the upkeep of the motherhouse facilities. The family got on board and surprised Sister Clarice for her birthday with a plaque containing the names of those who made contributions in her honor. The Dominican Sisters were touched by the Jordan-Kniery family's generosity



Sister Clarice Kniery, seated, with some of her family today.

and deeply appreciate the financial support given to the sisters. Each of our sister's families support us in so many ways, but this was the first gift of this kind.

The recognition plaque will be placed in Regina Coeli, our skilled care facility, where Sister Clarice now resides.



Sister Kathleen Anne is the Director of Development for the Dominican Sisters of Springfield.



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OF SPRINGFIELD, ILLINOIS
FOR THE LIFE OF THE WORLD

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Dominican Sources

"I never heard from him an idle word or derogatory or flattering word or any damaging word."

—Testimony from St. Dominic's cause for canonization by Brother Paul of Venice, a traveling companion of St. Dominic

DATEBOOK

January	1	Solemnity of Mary, Mother of God
	12	Quarterly Tour, SHC chapel *
	18-25	Week of Prayer for Christian Unity
	20	Dr. Martin Luther King, jr, Day
	29-30	Reconnect & Rejoice: A Catholic Schools Week Virtual event*
February	2	World Day of Prayer for Consecrated Life
	8	Dominican Sisters' Community Day Feast of St. Josephine Bakhita, patron saint of trafficking victims
	14	St. Valentine's Day
	28	Ministry Meet & Greet: A virtual event*
March		Stay with me: Lenten reflections for disciples. Virtual events*
	5	Ash Wednesday
	8-14	Catholic Sisters Week
	17	St. Patrick's Day
	29-30	Celebration of the 50th anniversary of the founding of Peruvian mission

* Public events requiring preregistration at springfieldop.org/events