

DOMINICAN SISTERS OF SPRINGFIELD, ILLINOIS

JUST *Words*



Prayer for Discernment

Holy Spirit,
you, light of our
understanding,
gentle breath
that guides our
decisions, grant me
the grace to listen
attentively
to your voice
and to discern the
hidden paths of my
heart, so that I may
grasp what truly
matters to you,
and free my heart
from its troubles.

~Pope Leo XIV

THE CONTEXT

What is a discerning life?

Discerning, a form of a verb, describes action. Discerning recognizes, becomes conscious of, distinguishes. A discerning life is sustained in prayer and shaped by the experience of lived faith. It doesn't happen only in your head. A discerning life belongs to what we embrace as Dominicans: *Contemplare et contemplata aliis tradere*, to contemplate and to hand on to others the fruits of our contemplation.

Receive, reflect, love, and serve. We begin always by holding in attention. Then we choose/decide/act. Discernment is most surely not passive, or individualistic, or autonomous.

We Dominicans live by the Rule of St. Augustine, considered the oldest monastic rule in the Western Church. We are formed and guided by its principles. A few points from the Rule:

Live then, all of you, in harmony and concord; honor God mutually in each other; you have become His temples.

Be assiduous in prayer (Col 4:2), at the hours and times appointed.

Let no one work for herself alone; all your work shall be for the common purpose,

with greater zeal and more concentrated effort than if each one worked for her private purpose.

Note: not passive, individualistic, or autonomous.



Prayer and expectant watching—for God is constantly breaking into life—nurture the stance that defines Dominican life and all discernment. Formation and a discerning heart/spirit are part of our identity as Dominicans. It is the way we are called to live. It's the way we are called to love.

The phrase that centers the reredos behind our motherhouse altar is: "For the life of the world." That is the cause of and reason for and end of our Dominican life and the ministry that flows from us in response to our call. All our discerning lives should come from and lead to that.

In her essay, Sister Elyse quotes Pope Leo's prayer for discernment: "We long for our choices to lead us to the joy of the Gospel." May we live discerning lives that are conscious of gift and grace. And then there will be joy.

May it be so!

Sister Joanne Delehanty is a member of the Springfield Dominican Leadership Team.

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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Living a Discerning Life

By Sister Elyse Marie Ramirez, OP

As we repeat the words,
"We long for our choices to
lead to the joy of the Gospel."
from Pope Leo XIV's, Prayer
for Discernment, we know
they are on the lips of every
baptized Christian whose
heart's desire is to "act justly,
to love tenderly, and to
walk humbly with our God."
(Micah 6:8). But how do we
do that?

How, O Lord?! How do we
do this now, in this moment
of our lives? Our times
are fraught with tensions

and divisions. For many,
wherever we find ourselves
gathering, in our churches,
schools, workplaces, even
with our families and friends,
we sense we walk on thin ice.
We are careful. Because we
value relationships, we are
cautious not to aggravate the
tensions. How do we allow
ourselves and all those we
care about to know the joy
of the Gospel in these very
times?

Here is a way forward. This is
not a method, nor a formula

with elements to practice.
Rather it is an intentional
way of living, which we
accepted in our baptism,
accentuated in confirmation
as Catholic Christians, and
for some, intensified in vowed
religious consecration and
associate commitment in the
Dominican charism.

Living a Discerning Life

Discernment is a process
for more clearly listening
to God's voice. It includes
listening to ourselves (our

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Light and darkness play around Sacred Heart Convent Chapel at night.

Living a Discerning Life

Continued

heads, hearts, and guts); seeking insight other than our own; looking at facts and data; imagining possibilities, and anticipating God's help as it takes shape in a choice.

When deciding how this choice will impact ourselves, others, and our future, discernment allows us to believe that when we welcome God into the process, we can trust that the outcome is connected to God's belief in us.

It is helpful to recall St. Thomas Aquinas' insight. He distinguishes between a decision and a discernment. A decision is between choices, one of which outweighs the other in its results, consequences, or benefits. There is a better choice. Discernment, Thomas says, is always of God because it is a "choice between two goods."

A choice between two goods

Embracing the practice of living a discerning life, then, changes our perspective. One good is already present—my commitment to the ongoing conversion of becoming a disciple of Jesus Christ, and as such, actively participating in God's redemptive work. The other good present is life itself!

The "tools" for living a discerning life are a bit different than those we engage when simply

deciding something. Living a discerning life is more like the virtuoso who practices an instrument daily. Not only for readiness to contribute to the symphony, or to offer solace or joy in a moment's notice, but because there is genuine truth in the joy and beauty such practice contributes with each phrase of the effort.

Like a composer that uses melody, rhythm, time, pitch and other techniques to create music, there are at least three threads essential for weaving together the fabric for a discerning life:

- The practice of embracing an expansive God.
- The practice of embracing belonging.
- The practice of embracing darkness, shadows, and light, as one.

An expansive God

The practice of embracing an expansive God, the God of all peoples, all nations, all languages, all cultures, means making our home in God's self-revelation in the Word and in Creation. Dominicans emphasize study and prayer, inextricably intertwined. We study the scriptures using multiple interpretive methods, and simultaneously keep the current reality of world, nation, and Earth close to us. We listen to the conversation between Word and world, then share what we think we

are hearing with others. We hear their questions, wonderings, and concerns and bring these to prayer, discussion, and dialogue. Our reason is always to know God's presence, compassion, and mercy more deeply. Then we can walk humbly with each other, and choose not to walk away from any who suffer.

Belonging

Embracing belonging to one another and our world keeps us in the truth of God who is Creator and *Abba* (Father). We embrace belonging when our actions and words reach out, invite, welcome, and always find room for one more at the table. We know it is happening because it might cost us something. Then we embrace the truth expressed in Paul's letter to the Philippians: "Though he was in the form of God, [He] emptied himself, taking our human form..." We embrace belonging in seemingly meager gestures, like being kind, or lenient, or welcoming when we might prefer to do otherwise.

Shadows, light, darkness

The practice of embracing shadows, light, and darkness, as one, allows truth to find its way to us. Listening for truth includes leaning into the ambiguity and gray areas of remaining curious so as to engage understanding.

The reality of our shared experience is complex. Complexity is full of shadows; the reality seems opaque and impenetrable. Our listening is all the more heightened. Our eyes come home to the dimness and they shift. Then they see what could not be seen before in the dark part of the shadow or the bright part of the light. We choose the adventure of seeking truth in understating. The dawn comes only as the darkness gives way to shadows and hues. Eventually shapes take form and colors emerge—and light breaks. The dusk, similarly, offers a threshold into deeper listening and enlarged understanding.

Perhaps when we engage the light and darkness of each day at dawn, noon, and dusk, we experience the truth of God's whole self. God's covenantal paradigm of communion is revealed like changing light in the dawning hues of possibility. We experience the full illumination in the noon—or the now—of each day. At day's end we release the past. This is different than the paradigm of dominance that the world imposes. Embracing light and darkness as one movement rather than as separate realities helps us know "God with us," the Emmanuel of Isaiah and the "I will always be with you" of Moses' burning bush.

Because we value right relationship with God, people, and creation, we can choose to live a discerning life, a life of embracing rather than dismissing or ignoring. By such practice, we can nurture healing and restoration, honoring others for their differences. This is a way to offer the joy of the Gospel to all those we care about and our entire globe. Now, in these very times.

Sister Elyse Marie is on the leadership team for the Dominican Sisters of Springfield.

Pope Leo XIV's prayer for discernment

Holy Spirit, you, light of our understanding, gentle breath that guides our decisions, grant me the grace to listen attentively to your voice and to discern the hidden paths of my heart, so that I may grasp what truly matters to you, and free my heart from its troubles.

I ask you for the grace to learn how to pause, to become aware of the way I act, of the feelings that dwell within me, and of the thoughts that overwhelm me which, so often, I fail to notice.

I long for my choices to lead me to the joy of the Gospel. Even if I must go through moments of doubt and fatigue, even if I must struggle, reflect, search, and begin again...

Because, at the end of the journey, your consolation is the fruit of the right decision.

Grant me a deeper understanding of what moves me, so that I may reject what draws me away from Christ, and love him and serve him more fully.

Amen.

~ July 3, 2025

Solidarity: Finding and hearing the voice of God in a wounded and broken world

By Margaret Lombe

My reflection is informed by Catholic Social Teaching and centers on finding and hearing the voice of God in a wounded world. I often ponder on the question: How do I witness to the Gospel values in love and truth amid the many wounds that characterize our world today?, wounds of systemic inequalities, environmental trauma, racism, polarization, violence, indifference, and political tumult?

Like many teachers, I am confronted with questions from my students. One student who was part of a recent engagement with refugees in Kakuma Refugee camp in Kenya asked in a lengthy email, “What do I do? What do we do?” At that camp we worked with refugee men, women, and children who are struggling with many challenges, including food insecurity, as a result of the recent cuts to USAID. It is hard to know how to respond.

Another student struggling with the plight of our undocumented sisters and brothers in this country asks the same questions: “What do I do? What do we do?” Another asks



“How do I advocate for the people of Ukraine, Gaza?” I can go on and on. My challenge is that I don’t have well-thought-out answers to guide my students. What I offer them is an invitation to stand with and in solidarity. In a culture that champions quick, action-oriented responses, and indeed from a social work perspective, solidarity seems inadequate! My students, as you can imagine, are often disappointed and

disillusioned. They despair! The solidarity that I call them to, in a sense, is an invitation to witness to the gospel values in love and truth! It is an invitation to hear the cry of the earth and the cry of the poor, which Pope Francis called for in his encyclical *Laudato Si’*. It is an invitation to see the face of Jesus—true God and true human—in both our wounded and affluent sisters and

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Vivir una vida de discernimiento

Por Hermana Elyse Marie Ramirez, OP

Al repetir las palabras “Anhelamos que nuestras decisiones nos lleven a la alegría del Evangelio”, de la Oración por el Discernimiento del Papa León XIV, sabemos que están en los labios de todo cristiano bautizado cuyo deseo de corazón es “practicar la justicia, amar con ternura y caminar humildemente con nuestro Dios” (Miqueas 6:8). Pero ¿cómo lo logramos? ¿Cómo, Señor? ¿Cómo lo hacemos ahora, en este momento de nuestras vidas? Nuestros tiempos están llenos de tensiones y divisiones. Para muchos, dondequiera que nos encontremos, en nuestras iglesias, escuelas, lugares de trabajo, incluso con familias y amigos, sentimos que estamos en tierra movidiza. Somos cuidadosos. Porque valoramos las relaciones, somos cautelosos de no agravar las tensiones. ¿Cómo nos permitimos a nosotras mismas y a todos nuestros seres queridos conocer la alegría del Evangelio en estos tiempos? Existe un camino a seguir. No se trata de un método ni de una fórmula con elementos para practicar. Es más bien una forma de vida intencional, que

aceptamos en nuestro bautismo como cristianos y que acentuamos en la confirmación como cristianos católicos, y que, para algunos, se intensificó en nuestras consagraciones religiosas y compromisos asociados en el carisma dominicano.

Vivir una vida con discernimiento

El discernimiento es un proceso para escuchar con mayor claridad la voz de Dios. Implica escucharnos a nosotros mismos (nuestra mente, corazón y entrañas); buscar perspectivas distintas a las nuestras; analizar hechos y datos; imaginar posibilidades y anticipar la ayuda de Dios conforme se concreta en una decisión. Al decidir qué impacto tendrá esta elección en nosotros mismos, en los demás y en nuestro futuro, el discernimiento nos permite creer que cuando damos la

bienvenida a Dios en el proceso, podemos confiar en que el resultado está conectado con la fe que Dios tiene en nosotros. Conviene recordar la intuición de Santo Tomás de Aquino. Él distingue entre una decisión y un discernimiento. Una decisión se da entre opciones, una de las cuales supera a la otra en sus resultados, consecuencias o beneficios. Existe una mejor opción. El discernimiento, dice Tomás, siempre proviene de Dios porque es una «elección entre dos bienes».



La hermana Inés Uribe Baquerizo, originaria de Misquipata en el distrito de San Juan de Jarpa, fue recibida en el noviciado durante una emotiva ceremonia celebrada el 10 de agosto en el convento de las Hermanas Dominicas de Springfield en Lima. Las hermanas de los Estados Unidos participaron a distancia, y muchas de ellas saludaron a la nueva postulante ondeando tela de manta peruana como muestra de alegría y bienvenida.

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Pope Leo: Building Bridges of Hope and Healing in the Church

By Sister Barbara Blesse, OP

Do you recall where you were the day Pope Leo XIV was elected? A citizen of the United States and Peru, Augustinian friar Robert Francis Cardinal Prevost, born in Dolton, Ill., was chosen by the College of Cardinals May 8, 2025, to succeed Pope Francis. The shock and joy of the election of a U.S.-born pope permeated conversations for many days afterwards. By the time this publication is in the hands of its readers, Leo XIV will have been pontiff for more than 150 days. Already his influence is widespread. His compassion for those on the margins and for those who suffer is evident in his outreach to the people of Gaza and Ukraine and the families and friends of the victims of the Annunciation Catholic school shooting in Minneapolis.

What matters to Leo?

Besides being a Chicago White Sox fan, a tennis enthusiast, and a daily Wordle

player, what else is important to Leo?

O CIA teams (Order of Christian Initiation of Adults) recently received a few hints from Nick Wagner and Diana Macalintal, co-directors of a ministry support program, Team Initiation. Having studied Pope Leo’s first address to the cardinals after his election, they reflected on some of the priorities they gleaned from his talk:

- Most essential is to proclaim Christ and Christ’s love for us which involves not only teaching and learning about Jesus but also falling in love with the Lord.
- That the missionary conversion of the entire Church encompasses radical hospitality towards all.
- Walking together as a synodal Church requires listening intently before we speak, transparently sharing our insights, and fully welcoming input offered by others.

- Listening to the People of God whose experiences contribute to the collective wisdom, the *sensus fidei*, of the Church.
- Loving care for the least and the rejected, especially those on the peripheries who suffer.
- Close to his heart is that God’s people do all in their power to bridge divides in our complex world.

From his public comments, Catholic Social Teaching also plays a significant role in the pope’s perspective as he challenges all to respect the dignity of all Earth’s inhabitants, to care for creation, to reject war, and to work non-violently towards lasting peace.

The title *pontiff* carries a centuries-old unique connotation: the pope is called to be a “bridge builder.” Pope Leo has claimed this role and tasks God’s people to do the same in every aspect of Church and society. In *Illo Uno Unum*, or “In the One, we are one” is the pope’s motto,

suggesting that as pontiff he envisions bringing the faithful together in Christ as a sign of the Church’s unity. He is doing this by urging the baptized to engage in dialogue and encounter in trust not fear, and in genuine openness to the Holy Spirit’s presence in others.

As did Pope Francis, Leo holds fast to the principles and teachings of the Second Vatican Council. He values the synodal process—the way the baptized walk together as pilgrims to help the Church move forward.

According to the Vatican’s Central Office for Church Statistics, in 2025, there are approximately 1.4 billion baptized Catholics. How does a pontiff—a bridge-builder—guide a Church of that many people through the 21st century? The Synod on Synodality, initiated in 2021 by Pope Francis, continues to be, through Pope Leo’s intention, a way forward. At its start, listening sessions immersed in prayer were convened in parishes the world over. Focused on how the Church could grow in

communion, participation, and mission, the fruits of countless conversations were shared in national and continental groupings.



Two month-long sessions in Rome included clergy and lay people who engaged in careful dialogue around round tables.

Participants said they watched barriers of distrust between people soften over time. Some seemingly hard-fast divisions were transformed by dialogue in the Spirit, manifesting hope for the future. Some said they came to understand and respect each other to the point of friendship. The call to enter into conversation in a spirit of humility and openness, over three years’ time, evolved into a mutuality which assumes reciprocity whenever possible.

These dynamics carry a deep hope that the Church, following the movement of God’s Spirit, can walk forward together. The focus, which

is both inward and outward, calls all Catholics to greater fidelity as together they walk into and minister to a world that stands in dire need of integrity, hope, healing, and joy.

Now the Synod on Synodality, which is teaching members of the Church how to welcome the Spirit’s presence in all the baptized, is moving into its implementation phase, requiring all dioceses and parishes to study and pray with the content of the Synod’s Final Document which, on October 26, 2024, Pope Francis accepted as authoritative Church teaching. Implementing the synod involves bishops, pastors, and laity alike putting into practice the synodal skill of true dialogue as they tackle local and diocesan matters. Intentionally adopting a synodal approach will ensure that the Spirit’s inspiration is honored in all the baptized at all levels. These steps can effectively bridge many divides as the Church, led by Pope Leo XIV—God’s duly elected Bridge Builder—calls us together in hope into the future!

Sister Barbara is pastoral associate and Director of Religious Education at St. Francis Xavier Church, Carbondale, Ill.

La elección entre dos bienes

Adoptar la práctica de vivir una vida de discernimiento, entonces, cambia nuestra perspectiva. Un bien ya está presente: mi compromiso con la conversión continua de convertirme en discípulo de Jesucristo y, como tal, participar activamente en la obra redentora de Dios. ¡El otro bien presente es la vida misma!

Las herramientas para vivir una vida con discernimiento son un poco diferentes a las que usamos para tomar decisiones. Vivir con discernimiento se asemeja más al virtuoso que practica un instrumento a diario. No solo por la disposición a contribuir a la sinfonía, ni para brindar consuelo o alegría en cualquier momento, sino porque hay una verdad genuina en la alegría y la belleza que dicha práctica aporta con cada fase del esfuerzo.

Como un compositor que utiliza melodía, ritmo, tono, afinación y otras técnicas para crear música, también existen al menos tres hilos esenciales para tejer la trama de una vida con discernimiento:

- La práctica de aceptar a un Dios expansivo.

- La práctica de abrazar el hecho de pertenecer a algo o a alguien.
- La práctica de aceptar la oscuridad, las sombras y la luz como una sola.

Un Dios expansivo

La práctica de acoger a un Dios expansivo, el Dios de todos los pueblos, todas las naciones, todos los idiomas, todas las culturas, significa establecer nuestro hogar en la autorrevelación de Dios en la Palabra y en la Creación. Los Dominicos y las Dominicas enfatizamos el estudio y la oración, inextricablemente entrelazados. Estudiamos las Escrituras utilizando múltiples métodos interpretativos y, al mismo tiempo, mantenemos cerca de nosotros la realidad actual del mundo, la nación y la Tierra. Escuchamos el diálogo entre la Palabra y el mundo y luego compartimos con los demás lo que creemos oír. Escuchamos sus preguntas, inquietudes y preocupaciones y las llevamos a la oración y el diálogo. Nuestra razón siempre es conocer más profundamente la presencia, la compasión y la misericordia de Dios. Entonces podemos caminar humildemente unos con otros y elegir no alejarnos de nadie que sufra.

Pertenencia

Abrazar la pertenencia mutua y la verdad de pertenecer a nuestro mundo nos mantiene en la verdad de Dios, Creador y Abba (Padre). Aceptamos esta pertenencia cuando nuestras acciones y palabras invitan, acogen y siempre encuentran espacio para alguien más en la mesa. Sabemos que está sucediendo porque podría costarnos algo. Aceptar la verdad del ejemplo de Cristo: «aunque era en forma de Dios, se despojó a sí mismo, tomando nuestra forma humana...» (Filipenses 2:6-11). Reconocemos esta aceptación de la pertenencia en gestos aparentemente insignificantes, como ser amables, indulgentes o acogedores cuando preferiríamos hacer todo lo contrario.

Sombras, luz, y oscuridad

La práctica de abrazar las sombras, la luz y la oscuridad, mientras permitimos que la verdad nos alcance. Escuchar la verdad implica profundizar en la ambigüedad y las zonas grises de la curiosidad para comprender. La realidad de nuestra experiencia compartida es



Vivir una vida de discernimiento continuado

compleja. La complejidad está llena de sombras; la realidad parece opaca e impenetrable. Nuestra escucha se intensifica aún más. Nuestros ojos perciben la penumbra y la visión cambia. Ahora ven lo que antes no se podía ver en la parte oscura de la sombra o en la parte brillante de la luz. Elegimos la aventura de buscar la verdad en la comprensión. El amanecer llega solo cuando la oscuridad da paso a las sombras, y luego las formas se concretan, los colores emergen con definición y la luz aparece. El anochecer también ofrece un umbral hacia

una escucha más profunda y una comprensión más amplia. Quizás cuando interactuemos con la luz y la oscuridad de cada día al amanecer, al mediodía y al anochecer, experimentamos la verdad de la totalidad de Dios. El paradigma de la comunión de la alianza divina se revela de diferentes maneras: como una luz cambiante en los matices un amanecer de posibilidades; como la plena iluminación que experimentamos al mediodía, el ahora, de cada día, y, al final del día, la liberación del pasado. Esto es diferente

del paradigma de dominio que impone el mundo. Aceptar la luz y la oscuridad como un solo movimiento, en lugar de ver las como realidades separadas, nos ayuda a conocer al «Dios con nosotros» el Emanuel de Isaías y al «Siempre estaré contigo» de la zarza ardiente de Moisés. Porque valoramos la relación correcta con Dios, con todas las personas y con la creación, podemos elegir vivir una vida de

discernimiento, una vida de aceptación en lugar de desestimar o ignorar a otros. Con esta práctica, podemos fomentar la sanación y la restauración, honrando a los demás por sus diferencias. Esta es una manera de ofrecer la alegría del Evangelio a todos nuestros seres queridos y a todo el mundo. Ahora, en estos mismos momentos.

La Hermana Elyse Marie es parte del equipo de liderazgo de las Hermanas Dominicas de Springfield.

Hope for Dominican life

By Jean Ann Miller

Summertime is now a memory, but during that time, Sisters Denise Glazik and Mary Jo Sobieck filled their days preaching the gospel with their lives. Sister Denise has been the vocation director for the sisters since 2019. Sister Mary Jo, who taught for many years at Marian Catholic High School, Chicago Heights, Ill., has filled the last few years with Spanish-language learning and intercultural immersion. She is joining Sister Denise in the vocation office, and they are taking new titles to indicate a new approach to vocation ministry for the congregation. Sister Mary Jo will be the minister of vocation animation, and Sister Denise, the minister of vocation accompaniment. We asked them to share how the events of the summer have touched their spirits.

Sister Mary Jo attended a celebration honoring Pope Leo XIV at Rate Field, home ballpark of the Chicago White Sox and the National



Sister Mary Jo Sobieck gives an interview to freelance reporter Leigh Giangreco.

Religious Vocation Conference vocation training in Leavenworth, Kansas.

“In this era of social media, with so much time spent consuming information on our devices, to choose the name Leo indicates to me a desire perhaps by the pope to redirect those energies toward helping us all,

especially the youth, navigate what it means instead to live the truth only found in Jesus Christ,” wrote Sister Mary Jo.

“In his preaching at Rate Field, Pope Leo spoke directly to young people. He encouraged them to lean into their anxiety, confusion, and

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brothers. Solidarity opens our hearts to the fear in eyes of our undocumented sisters and brothers and to feel their yearning for accompaniment. It helps us feel the betrayal of citizens of all economic statuses robbed of their voting rights by redistricting. It helps us see the God who hungers and thirsts in those who have abundance and know the pain and suffering that will come to many impoverished people as cuts to welfare programs take away their lifeline.

Today, our world in its complexity is shrouded in uncertainty and

fragmentation, and loaded with questions and demands that can lead to disillusionment. Yet, this moment demands that, in solidarity, we stop and ponder as we search for a sense of direction.

It is in solidarity that I find the grace to take a pause and say, “Lord teach me/ us to pray” (Luke 11:1). In solidarity, I find the courage to surrender my premeditated action-oriented responses and plans and seek the “still small voice” (1 Kings 19: 11-13) that gives direction, purpose, and meaning, enabling me to witness to

the gospel values in love and truth amid our world’s many wounds.

Margaret is associate professor of social work at Boston University and director of their BRIDGE program specialization in global health, social policy, and poverty. She is a Springfield Dominican Associate.



Hope for Dominican life continued from page 12



Sisters Mary Jo Sobieck and Mila Díaz Solano, (third and fourth from left) were among the Dominican sisters and brothers present at Rate Field on June 14 to celebrate Chicago’s own pope, Leo XIV.

loneliness, to listen for the voice of God speak to their hearts, to ‘be not afraid’ to follow where God is calling them,” she continued.

“His invitation for the youth to risk going where God leads, made me feel I had a kindred spirit in my new ministry of vocation promotion. Considering he, served as vocation director for the Augustinians of the Midwest Province, who better for me to have as a partner? We, too, are going places.”

Sister Denise Glazik participated in the collaborative Dominican Sisters’ service immersion experience in Chicago, the Dominican High School Preaching Conference and Faith Camp.

“I was enlightened by these young adults who were so willing to serve others and their willingness to grow their faith,” Sister Denise said. “Their willingness to work with the poor, learn social justice and put their faith in action showed collaboration, part of our Dominican heritage,” she concluded.

“There’s no better time to be a Preacher of truth. We have a profound opportunity at this time in history to evangelize

the world by cultivating honest living in a culture of prevalent lies,” wrote Sister Mary Jo.

“Particularly as Dominicans, ours is a clarion call to respond to the global hunger for credibility with a prophetic voice in our varied ministries and together as one Dominican Family. If we can do that, it will come to pass that we will produce thirty, sixty and a hundredfold long into the future.”

Sister Denise said she gained insight into a bright future.

“I saw that each of the four Dominican pillars (prayer, study, community and preaching) were present at these events. I loved seeing the pillars, lived out and valued by the youth and young adults. It gives me hope about the future and will make life better, truer and more beautiful,” said Sister Denise.



Sister Denise, upper left, and participants in the Dominican Summer Immersion program prepare a meal.

CONGRATS

Sister Teresa Marron returned to her home parish for a class reunion in August and was pleasantly surprised to learn the school established a scholarship fund in her name: *The Sister Teresa Marron St. Malachy Scholarship Fund* will support the financial needs of St. Malachy students for years to come.

On September 20, there was an open house at Jubilee Farm to celebrate 25 years of ministry. The date also marks 26 years of presence and ministry there for **Sister Sharon Zayac**, whose vision was largely responsible for bringing the Jubilee Farm Ecospirituality Center to Life. Congrats to Jubilee Farm and Sister Sharon!

Sister M. Josetta Brown represented the Dominican Sisters of Springfield at the 75th anniversary celebration of the founding of St. Mary's-Roger's Memorial Hospital, Rogers Arkansas. Sister Josetta spent 21 happy years serving at the hospital. Of the seven living Springfield Dominican Sisters who ministered at the hospital, only Sister Josetta was free to attend the celebration on September 19, 2025.



IN MEMORIAM

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

Dorothy Glogowski, associate, August 11, 2025

Anna Francis, associate, August 11, 2025

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

PARTNERS IN MISSION

How faith and family impact giving

By Sister Kathleen Anne Tait, OP

Judy Babb Troxell is deeply grateful to her mother and father, Harry and Eileen Marron Babb, for the grounding in faith and the “DNA of giving” they instilled within her and her siblings.

Her earliest memories are of putting coins in her weekly children's church envelope and watching her father write the check for the Sunday offering. Judy's mother grew up with little, but gave away in abundance. Her parents' generosity planted a strong passion in her own heart for sharing with those in need. This has stayed with her, guiding her giving individually, and with her husband, Jeff.

Judy's family always included Dominican Sisters. She is the great niece of Springfield Dominican Sisters Mary Isnard, Mary Helen, and Mary Norbert Marron. St Malachy School in Rantoul exposed her to other Dominicans as teachers, and her first cousin and dear friend, Sister Teresa Marron, rounded out her connections to the

Springfield Dominicans. Judy's appreciation for her Dominican teachers has grown exponentially as she has aged, become a Springfield Dominican Associate, and worked together with the sisters on social justice issues and devotion to living out Gospel values. While faith has always been Judy's anchor, she has discovered a deeper, broader Spirit-led way of life through her renewed engagement with the sisters. It is also what led her and Jeff to become monthly donors to the Dominican Sisters.

“Monthly giving seems second nature to me given how I was raised to share ‘weekly’ at such an early age!” she said. “More importantly, being a monthly donor keeps me present—present in mission and scope—and that intensifies my interest in the sisters' work and faith they abundantly share.”

Judy and Jeff's philosophy of giving is stewardship-based, “not equal gifts, but equal sacrifice.” They feel blessed to have the ability to also share their gifts of



Jeff and Judy Babb Troxell

time and talent, engaging directly with organizations they support.

The Dominican Sisters deeply appreciate the Troxell's financial support and that of all our Partner's in Mission. They understand that when they give monthly it allows the sisters to count on the income and factor that into our financial planning.

To become a monthly donor, you can set up a recurring gift online, contact the Mission Advancement Office at 217-321-7929, or email cgentry@spdom.org for assistance.

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

"You must then avoid being too harsh in your words, and should they escape your lips, let those same lips not be ashamed to heal the wounds they have caused."

~ From the Rule of St. Augustine,
c. 400 a.d.

DATEBOOK

October

- 5 Respect Life Month
- 5 Associate Formation
- 9-11 Dominican Sisters Conference
- 20-25 National Encuentro, St. Louis
- 20-25 Fall Sisters' Retreat

November

- 31 All Hallow's Eve (Halloween)
- 1 All Saints' Day
- 2 All Soul's Day
- 3 Feast of St. Martin DePorres
- 7-8 Springfield Dominican Antiracism Team Meeting (SDART)
- 27 Thanksgiving
- 30 First Sunday of Advent

December

- 7 Closing, 60th Anniversary of Peru foundation
- 8 Solemnity of the Immaculate Conception
- 12 Feast of Our Lady of Guadalupe
- 14 Chapel Tour, Sacred Heart Convent*
- 25 Christmas Day
- 31 New Year's Eve

* Public event. See springfieldop.org/events for details.