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DOMINICAN SISTERS OF SPRINGFIELD, ILLINOIS

JUST Words



Vol. 26, No. 1 Winter 2026

THE CONTEXT

Human dignity, the inherent value and respect for every person, simply because they are a human being, is fundamental to ethical thinking in every world culture.

For Christians, the stakes are even higher: every

person is a beloved child of God, validated in their inherent dignity by a God-made-human whose incarnation, death, and resurrection changed forever how we are to view ourselves, others, and creation.

In this powerful issue of *Just Words*, the editorial board invites us to view human dignity as the underpinning of all true justice. Alexis Williams' centerpiece article acknowledges the trauma, early and intergenerational, which has wounded our souls. Inviting us to "transform" rather than "transmit" our pain, she provides a pathway not only for our healing, but for the healing of others. This space of awareness, compassion, and healing is the fundamental REQUIREMENT for all real justice. Our personal acceptance of ourselves as "wounded healers" begins true societal transformation.

The brief reflections on dealing with affronts to



dignity begin the process of opening ourselves to a wider reality. Whether it is the dignity of the immigrant (Morris), the need for online kindness in the reality of faceless denigration (Dickey), or lives lived in faithful relationship (Tait), we see the power of right relationship.

Entering the culture of the Deaf (Francis) and the world of the poor (Good) are made possible only as we live out of that center that God loves—leaving it to recognize that same graced and wounded reality in others. The power of shared dignity initiates the process that Pope Leo speaks of in the apostolic exhortation *Delexi Ti*. Human dignity becomes the unifying effect, the marker for all true understanding.

The Jewish philosopher Abraham Joshua Heschel called reverence a "categorical imperative." If we tire of speaking of human dignity—supported as it is in philosophy, faith, and brain theory—, maybe we need to move it to this level of reverence.

In this reverence, we find just words, just lives, and a transformation that is not personal, but communal—for ourselves, for each other, for the earth itself.

Sister M. Paul McCaughey, OP, is prioress general of the Dominican Sisters of Springfield.

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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.

JUST Words

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Dominican Sisters
of Springfield, Illinois
Sacred Heart Convent

1237 W. Monroe
Springfield, Illinois 62704
Phone: 217.787.0481
www.springfieldop.org

For inquiries about this publication:
Sister Beth Murphy, OP
Director of Communications
sbmurphy@spdom.org

For inquiries about vocations:
Sister Denise Glazik, OP
Minister of Vocation Accompaniment
dglazik@spdom.org

Sister Mary Jo Sobieck, OP
Minister of Vocation and Animation
smjsobieck@spdom.org

For inquiries about the Associate Program:
Sister M. Joan Sorge, OP
Director of the Associate Program
smjsorge@spdom.org

For inquiries about Mission Advancement:
Sister Kathleen Anne Tait, OP
Director of Mission Advancement
skatait@spdom.org

EDITORIAL BOARD MEMBERS:

Sister Barbara Blesse, OP
Lucinda Buescher
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TRANSLATOR:

Kathy Hickey

PUBLICATION DESIGNER:
Jean Ann Miller

True Justice: honoring and restoring human dignity

By Sister Kathryn Mulcahy, OP

Close your eyes and imagine justice. What do you see?

Look beyond the Lady Justice statue sometimes seen outside courthouses, blindfolded and bearing a sword and scales to represent authority and impartiality. Justice both gives and restores life, recognizing the inherent dignity of every person. She is not blind; rather, she sees those whose dignity is violated. She is not carved in stone; rather, she is active in her efforts to restore dignity denied. She has many faces: male, female, young, old, dark-skinned, light-skinned. She is embodied in all those who recognize and

seek to honor the God-spark present in every person.

- In Chicago, she uses a whistle in a grassroots campaign to alert those targeted because of their skin color or birthplace. When they hear the whistle, people can choose to stay indoors—or go out to join the whistle brigade to help alert neighbors. She risks tear gas and chemical agents for the sake of brothers and sisters she may have never met.
- She slows down in traffic when she is followed by a large SUV with darkened windows and no license plates. For her, dignity means honoring her immigrant parents' sacrifices and cultural roots while carrying herself with pride in every space she enters. It's about valuing where she comes from and contributing to her community in a way that uplifts her heritage and the people around her.
- She walks the neighbors' children to school because they are afraid of ICE agents sitting outside
- She offers hospitality in her own home to young adult immigrants who need a place to stay as they transition to greater independence. She mentors them in their growth, education, and empowerment.
- She organizes and friends and allies to stand in silent witness on busy street corners with signs, reminding all who see them that immigrants in search of safety for themselves and their children are human beings with God-given dignity.



Springfield Dominican Sisters were among those present at the State Capitol on October 18 in protest of the anti-immigrant policies of the Administration. From Left to right: Sisters Judith Curran, Dorothy Marie Solak, Martha Marie Kirbach, Beverly Jeanne Howe, Ann Clennon, Kathleen Ryan, Marcelline Koch, and Elizabeth Wrenn.

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the school. She picks up groceries for them. She doesn't ask those neighbors about their immigration status or citizenship, but knows the color of their skin makes them a target.

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True Justice: honoring and restoring human dignity continued

She stands in solidarity with immigrants and citizens, recognizing that solidarity is about interdependence. We depend on each other; we need each other; we mutually complete each other.

Unfortunately, these incarnations of Justice are needed now because of today's cruel and unjust immigration

policies that violate human dignity: sweeping arrests, harsh detention conditions, lack of due process, family separation, and exploitation of vulnerable (and necessary) workers. Policies that demand daily immigration arrest and deportation quotas instill fear and encourage warrantless arrests. Accusations by political leaders that those arrested are "the worst of the worst" sow division and imply the guilt of people who have lived in this country, many times for decades, without ever committing criminal offenses. Indeed, many recent immigrants—those I know and share life with—have followed all the rules in effect at the time they entered the country and received permission to stay while they pursue asylum or other permanent status.

Many of the unjust policies and practices conflict with international human rights standards which affirm that

all individuals, including immigrants, are entitled to fundamental rights regardless of their legal status.

Justice is active and gets involved. Her hands and feet—and eyes and heart—are yours.

- For-profit immigration detention centers have been criticized for creating punitive and harmful conditions: overcrowding, significant delays in providing medical care, poor food quality, and lack of access to language interpretation services.
- Denial of due process, such as access to legal counsel or opportunities to challenge the basis for detention or deportation, is common in a political climate focused on rapid deportation, sometimes with a disregard for national or cultural origins.
- Families are separated, causing severe emotional and psychological trauma. Vulnerable women and children are left without income or housing. Justice tries her best to help those families. She provides

temporary housing and food, helps find childcare or schools, and eventually helps secure work for the mothers so they can sustain their families with dignity.

Sister Simone Campbell, a Catholic Sister of Social Service, lawyer, lobbyist, and former executive director of NETWORK, suggests on *The Nonviolent Jesus* podcast (S1, E43, October 27) that "Hope is critically connected to touching the pain of the world as real. It demands a response." In the context of immigration, hope and justice walk hand in hand. She concludes, "Everyone has a piece of the work of justice to do, so what's yours?" Justice is active and gets involved. Her hands and feet—and eyes and heart—are yours.

Sister Kathlyn is a member of the Dominican Sisters leadership team and the director of Bethany House, a shelter for women and children in the asylum process.



Sisters and associates respond: How to cope with an affront to your dignity

The JUST Words editorial board invited sisters and Springfield Dominican associates to share how they coped when they felt their dignity affronted. Here are the responses we received. Thank you to the contributors.

Spirit-led.

When my sense of personal dignity has been challenged, my response is frequently a defensive one. Since angry words and tears are not effective strategies, a time of reflection must follow. Thinking things through helps me determine whether I might have contributed negatively to the situation. If so, I need to apologize. After I've taken responsibility for my part in the confrontation, I can decide on the appropriate action. Do I establish boundaries to prevent future disrespect or do I attempt to nurture a friendlier relationship with the offender? I count on the Spirit to guide me and heal me.

~Sister Judine Hilbing



Live differently.

Healing after suffering...I studied at Catholic Theological Union 20 years ago for one year between ministries. One class with a guest speaker who shared about reconciliation in Africa after terrible genocide said: Forgive, Remember, Live Differently. These words struck me deeply and helped me heal from a terrible experience several years earlier. In order to live peacefully and with those who hurt me, I needed to forgive them. Yes, I still remember the experience, but in a different way. Today, as other experiences have come in life, I live differently in a sense of peace and calm.

~Sister Barbara Ann Bogenschutz



A growing heart.

So, this week I faced myself...and I found another side of myself. I encountered a person whose identity does not conform to what I understand about human personhood. I sat and talked to my new friend for over an hour and I was moved to tears by her experience of loneliness and lack of support. Her loneliness was gut-wrenching. She's been married and divorced 4 times and has grown children. In this relationship, I had to confront my own lack of compassion for her and others like her who are struggling. I still don't have any answers, but like the Grinch "my heart grew three sizes that day."

I realize that for this particular individual my job was and is to show compassion and be like Jesus. I'm still processing my thoughts but I realize that in her world, it's not all black and white.

~Carolyn White



Visio Divina: An invitation to gaze



Last fall the *JUST Words* editorial board engaged in a lengthy discussion about what to do for the cover of this first *JUST Words* of 2026. We wanted something to entice the 4,000 people who receive our magazine to stop and gaze. You can tell us what you think, of course, but we believe we found what we wanted in this icon titled *Our Lady of the Journey: Mothers* by artist Kelly Latimore.

Kelly's art is inspired by tradition iconography from Eastern Christian traditions. You can see that clearly in his use of negative space, and in the Greek letters placed at the top of his canvas.

Our hope is that you will give yourselves the gift of five uninterrupted minutes to contemplate Kelly's image and to make a kind of prayer called *viso divina*—holy seeing.

On the cover: *Our Lady of the Journey: Mothers*, by Kelly Latimore. Used with permission, all rights retained by the artist. See Kelly's work at <https://kellylatimoreicons.com/>.

JUST Words

HELP US KEEP THE PRESSES ROLLING!

Your donation will help us pay for this inspiring publication.

Printing and mailing costs for *JUST Words* increase each year. Even a small donation from you will help.

Thank YOU!

What does immigration reform look like?

By Shirley Morris, Ed.D.

The Immigration and Nationality Act (INA) was codified in 1952 and largely governs U.S. immigration policy. It has been amended several times. Congress last updated the legal immigration system in November 1990. For many years, this system has not functioned well. The influx of immigrants entering the United States has overwhelmed courts to the point that implementing consistent enforcement is not feasible. We live in communities where heavy-handed enforcement is part of our daily lives. Are we not a nation that can establish and enforce existing laws, respect the dignity and integrity of documented and undocumented immigrants, and live in harmony?

Last November, the U.S. Bishops issued a "Special Message" on immigration from their plenary assembly in Baltimore, expressing their sentiments. The bishops' pastoral message rebuked disturbances and discriminatory actions occurring in our society. They registered their concern for the fear and anxiety caused by profiling and immigration enforcement and expressed dismay over conditions in detention centers including lack of access to pastoral care.

The bishops stated the following: "Despite obstacles and prejudices, generations of immigrants have made enormous contributions to the well-being of our nation. and live in harmony?

"We, as Catholic bishops, love our country and pray for its peace and prosperity. For this very reason, we feel compelled now in this environment to raise our voices in defense of God-given human dignity.

"Catholic teaching exhorts nations to recognize the fundamental dignity of all persons, including immigrants. We bishops advocate for a meaningful reform of our nation's immigration laws and procedures. Human dignity and national security are not in conflict. Both are possible if people of goodwill work together."

Pope Leo XIV has lent his support to the bishops' message, saying "Safe, orderly, regular, and sustainable migration is in the interest of all countries."

What does immigration reform look like? Though some may say our current system is working, there is hope that the future holds a humane and comprehensive system wherein borders are secure, pathways to citizenship and asylum processing are convenient, and sufficient resources are provided for the courts. Grateful Americans stand for liberty and human justice.

Shirley is a Dominican Associate and a member of the *JUST Words* editorial board. She lives in Flossmoor, Ill.



"No human is illegal" proclaims a protest sign at an International Workers' Day march in Minneapolis. Image by Fibonacci Blue, used with permission, licensed under CC BY 2.0.

Touching our wounds, affirming our dignity

By Alexis Williams, LSCW

How does one begin to make sense of the repetitive pain and chaos in the world today? How can one understand the images of immigrants being forcibly detained by federal agents, the fear being stoked about those who look different from you, and the combined anger and disconnect between persons of all races? Deep seated feelings of hatred can seem so pervasive these days.

Past experiences

One answer may lie in the notion of emotional woundedness. Emotional woundedness refers to psychological scars or emotional pain that develops from past experiences of trauma, abuse, neglect, rejection, or betrayal. It may then manifest in present-day symptoms of depression, anxiety, anger, or numbness. It can significantly impact how an individual relates to others through a repeat of physical or emotional harm, feelings of distrust, emotional constriction, or unavailability or indifference to others.

Generational trauma

A related concept is that of intergenerational trauma

which is the transmission of physiological and psychological effects of prior violence or abuse across generations. This can then affect a person's brain development, lead to unhealthy coping mechanisms, and cause a negative and dangerous worldview. This can affect all races and how they interact with each other. There is growing evidence that intergenerational trauma adds to the mistreatment of migrants and also to the difficulties that migrants encounter in their daily lives.

Safe place

While neither emotional woundedness nor intergenerational trauma should be viewed as excuses for poor treatment of others, these concepts provide a different lens for understanding and a means for possible healing. It should also be noted that most victims of early trauma involving abuse do not go on to abuse others.

So how does one begin to confront the issue of holding emotional wounds? It can start with having a safe place to explore the inner pain felt from an individual's own experience with trauma/mistreatment.

Healing

In my own private practice as a clinical social worker, it is not uncommon to uncover stories of childhood trauma in the form of physical, sexual, verbal or emotional abuse or neglect in the clients who seek treatment with me. Often this is not the presenting issue when someone begins therapy. The identified issue may be anxiety, depression, or

Heal

interpersonal difficulties, but a revelation of trauma may evolve as someone shares details of their life story—sometimes for the first time.

For others, it may be present-day experiences of abuse or mistreatment in a close relationship which may have been preceded by abusive childhood experiences. Work place trauma is another disturbing occurrence that has negative implications

for a person's well-being. It all can accumulate, with a person ending up with a broken spirit. The accompanying feelings of failure, feeling less-than, unlovable, unworthy, ashamed, insecure, or self-blaming can create deep and profound effects.

Support system

Having someone to sit with, witness, and acknowledge a person's pain and ways in which they were wronged can be a powerful step toward healing. It can provide a corrective emotional experience as one learns to challenge their own negative thought patterns.

The need to be affirmed and validated in order to build and reclaim one's sense of self-worth and dignity is an essential building block of therapy.

Tools

Retelling details of trauma is painstaking work. When asked how it feels to share their pain, most clients will express a combination of relief and increased unsettledness. As a result, having additional tools

to support their healing journey is essential. This may include journaling,

"The wound is the place where the light enters you." -Rumi

prayer and drawing on Jesus as the "wounded healer."

In my many years as a therapist, I have always been cognizant of the resilience of individuals who have encountered some of life's most difficult challenges, and yet with the right tools are able to thrive in spite of emotional scars.

Alexis is a licensed clinical social worker, a Dominican Associate, and a member of the JUST Words editorial board.

Group therapy or support groups can be another helpful addition, allowing an individual to receive extra guidance and support as they learn to also support others experiencing similar issues.

Foundation

Without question, having a strong spiritual foundation is a sustaining and empowering experience. I am reminded of one client who shared that she prayed for Jesus to hold her as she struggled one night with her own torment-filled emotions, and it was through this that she was able to fall asleep. This and other stories are strong examples of the power of

Palpando nuestras heridas—reafirmando nuestra dignidad

Por Alexis Williams, LSCW

¿Cómo podemos comenzar a comprender el dolor y el caos constantes del mundo actual? ¿Cómo podemos comprender las imágenes los inmigrantes detenidos a la fuerza por agentes federales, el miedo que se aviva ante quienes tienen un aspecto diferente al nuestro, y la ira y la desconexión que se combinan entre personas de todas las razas? El odio profundo puede parecer omnipresente hoy en día.

Experiencias pasadas

Una respuesta podría residir en la noción de una herida emocional. Esta se refiere a las cicatrices psicológicas o al dolor emocional que se desarrollan a partir de experiencias pasadas de trauma, abuso, negligencia, rechazo o traición. Puede manifestarse en síntomas actuales de depresión, ansiedad, ira o insensibilidad. Puede afectar significativamente la forma en que una persona se relaciona con los demás mediante la repetición de daños físicos o emocionales, sentimientos de desconfianza, constrictión emocional o inaccesibilidad o indiferencia hacia los demás.

Trauma generacional

Un concepto relacionado es el de un trauma intergeneracional, que consiste en la transmisión de los efectos fisiológicos y psicológicos de la violencia o el abuso previos entre generaciones. Esto puede afectar el desarrollo cerebral de una persona, generar mecanismos de afrontamiento poco saludables y generar una visión del mundo negativa y peligrosa. Esto puede afectar a todas las razas y su forma de interactuar entre sí. Cada vez hay más evidencia de que el trauma intergeneracional agrava el maltrato a los migrantes y aumentan las dificultades que enfrentan en su vida diaria.

Comprensión

Si bien ni las heridas emocionales ni el trauma intergeneracional deben considerarse excusas para maltratar a otros, estos conceptos ofrecen una perspectiva diferente para entender mejor la situación y un medio para una posible sanación. Cabe destacar también que la mayoría de las víctimas de traumas tempranos relacionados con el abuso no continúan abusando de otros.

Entonces, ¿cómo se empieza a afrontar el problema de guardar heridas emocionales? Se puede empezar por tener un espacio seguro donde explorar el dolor interior que se siente a partir de la propia experiencia de trauma o maltrato.

Sanación

En mi práctica como trabajadora social clínica, no es raro descubrir historias de trauma infantil en forma de abuso o negligencia física, sexual, verbal o emocional en los clientes que acuden a mí. A menudo, este no es el problema que se presenta al iniciar la terapia. El problema identificado puede ser ansiedad, depresión o dificultades interpersonales, pero el trauma puede revelarse al compartir detalles de su historia de vida, a veces la primera vez. Para otros, pueden ser experiencias actuales de abuso/maltrato en una relación cercana, precedidas por experiencias abusivas en la infancia. El trauma laboral es otro suceso perturbador que tiene implicaciones negativas para el bienestar de una persona. Todo esto puede acumularse, y la persona termina con el alma destrozada. Los sentimientos de fracaso, de

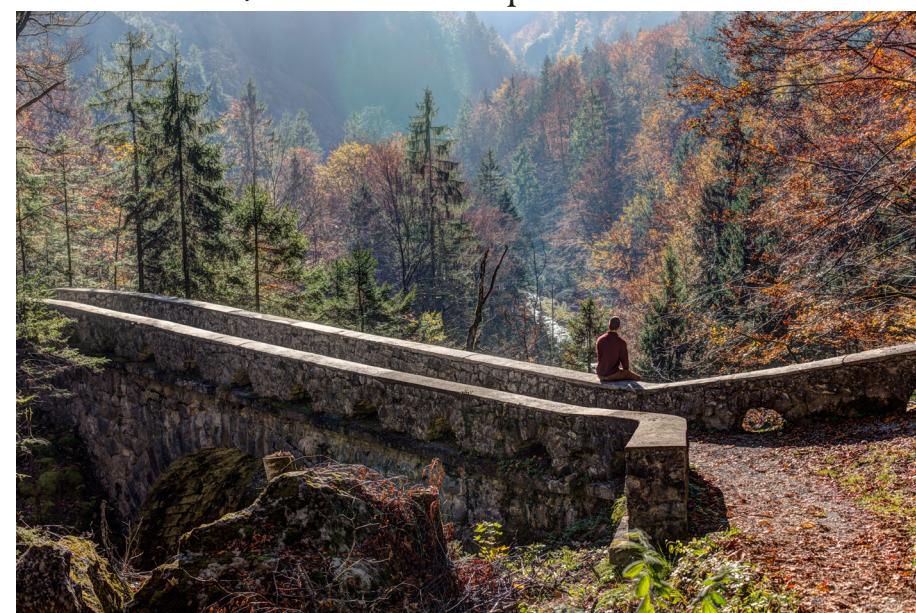
sentirse inferior, indigno, avergonzado, inseguro o autoculpable que lo acompañan pueden tener consecuencias profundas.

Sistema de apoyo

Tener a alguien con quien sentarse, presenciar y reconocer el dolor de la persona y las formas en que fue agravada puede ser un paso poderoso hacia la sanación. Puede brindar una experiencia emocional correctiva a medida que uno aprende a desafiar sus propios patrones de pensamientos negativos. La necesidad de ser afirmado y validado para construir y recuperar la autoestima y la dignidad es un componente esencial de la terapia.

Herramientas

Relatar los detalles del trauma es una tarea ardua. Cuando se les pregunta cómo se siente al compartir su dolor, la mayoría de



"Voy a la naturaleza para ser consolado y curado, y para que mis sentidos se pongan en orden." dice Wendelin Jacober está marcado con CC0 1.0 usado con permiso.

los clientes expresan una combinación de alivio y mayor inquietud. Por lo tanto, es esencial contar con herramientas adicionales que apoyen su proceso de sanación. Esto puede incluir escribir un diario, practicar la respiración profunda, la meditación, la visualización positiva y otras técnicas de relajación. Implica mejorar el autocuidado mediante una dieta adecuada, hábitos de sueño saludables y ejercicio. Implica aprender a establecer los límites apropiados, reaprender estilos de comunicación y expresar gratitud. Es fundamental tener paciencia con el proceso y ser comprensivo con uno mismo.

La terapia de grupo o los grupos de apoyo pueden ser otros complementos útiles, que permite que la persona reciba orientación y apoyo adicionales a medida que aprende a apoyar también a otros que experimentan problemas similares.

Fundación

Sin duda, tener una base espiritual sólida es una experiencia sustentadora y empoderadora. Recuerdo a una cliente que compartió que oró para que Jesús la sostuviera mientras luchaba una noche con sus propias emociones atormentadas, y fue gracias a eso que pudo conciliar el sueño. Esta y otras historias son ejemplos contundentes del poder de la oración y de recurrir a Jesús como el "sanador herido".

En mis muchos años como terapeuta, siempre he sido consciente de la resiliencia de las personas que han enfrentado algunos de los desafíos y experiencias más difíciles de la vida y, sin embargo, con las herramientas adecuadas, logran prosperar a pesar de las cicatrices emocionales.

Alexis es una trabajadora social clínica licenciada, Asociada Dominica y miembro del consejo editorial de JUST Words.

Book review

#Rules of Engagement: 8 Christian Habits for Being Good and Doing Good Online, by Ann M. Garrido

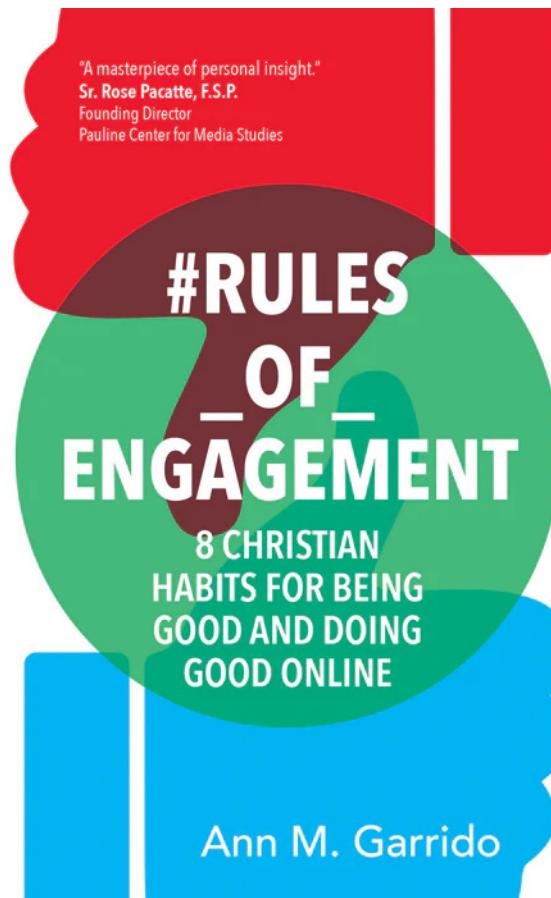
By Sister Susan Karina Dickey, OP

Theologian and author Ann Garrido is a long-time friend of the Dominican Family. It shows in her books through the consistent seeking and speaking of truth: that which accords with reality. For Dominicans, Truth, with a capital T, is also another name for Jesus the Christ. This book is a theological reflection with exercises designed to help one better align Christian commitment with belief while online.

Garrido addresses both aspects in *#Rules of Engagement*.

The book is a slim volume packed with wisdom and practical guidelines for managing one's presence on social media platforms such as Facebook, X, Instagram, TikTok, YouTube, LinkedIn, and Pinterest. Chapter titles reveal her scope of concern: Clarify Your Purpose, Know Your Sources, Understand

Bias, Value the Person, Lead with Curiosity, Talk about Intent and Impact, Privilege Face-to-Face Encounter, and Manage Your Energy.



#RULES OF ENGAGEMENT

8 CHRISTIAN
HABITS FOR BEING
GOOD AND DOING
GOOD ONLINE

Ann M. Garrido

I was shocked by the degree to which individuals and organizations package information, both factual and fabricated, to manipulate the viewer into sharing. Those heartwarming videos I've shared? There is a good chance they were fake. Garrido showed me how to authenticate.

How we show up online matters. Pontiffs Benedict XVI and Francis have noted the benefits and risks. Each user is one among billions every day, yet within our respective circles of "friends," do we build up or tear down? Readers who want to assess their online activity from a theological perspective have the perfect tool at hand with *#Rules of Engagement*.



Sister Susan Karina is senior director of mission integration and formation for St. Dominic Health, Jackson, Miss. She is a member of the JUST Words editorial board.

Book review

Dilexi Te: On Love for the Poor, by Pope Leo XIV

By Charles Good

"Just as you did it to one of the least of these brothers and sisters of mine, you did it to me." Our Lord's words from the Gospel of Saint Matthew (25:40) form the heart of Pope Leo's apostolic exhortation, *Dilexi Te On Love for the Poor*.

The Holy Father contributed to this teaching document initiated by Pope Francis. In its 27 pages, we are blessed with powerful reminders of God's closeness to those who are truly poor: those lacking

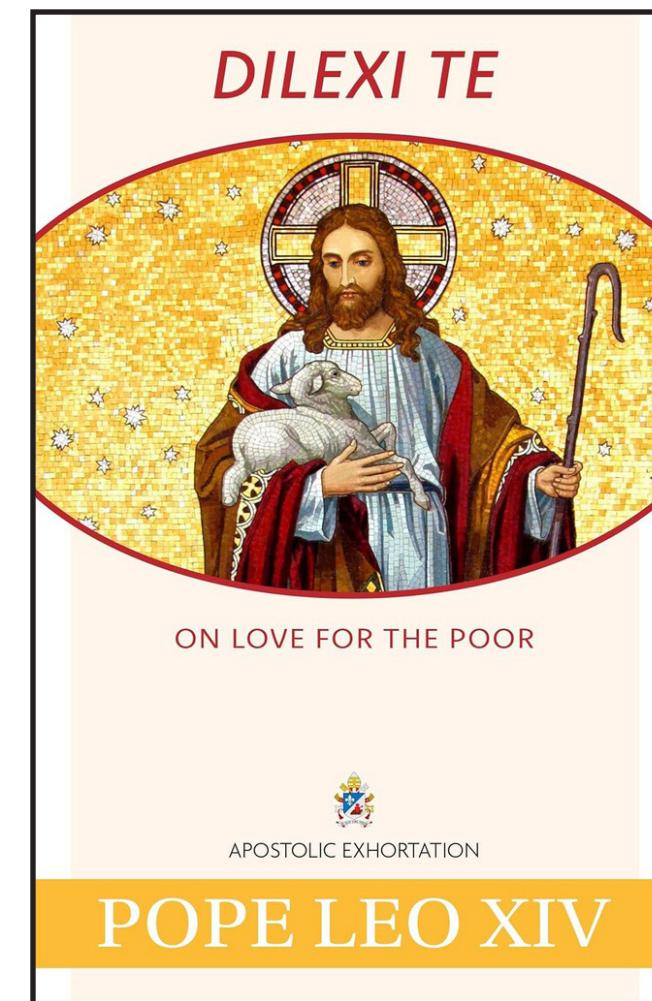
in basic material needs, those who are denied a voice, those who are shunned as they seek refuge. Words of wisdom from sacred Scripture and the saints are beautifully interwoven with examples from the work of religious communities throughout the centuries. This reminds us that our God is of the poor and for the poor and that we are called to know, love, and serve those who are poor with the same intensity as we are called to know, love, and serve Christ himself.

Dilexi Te reminds us how deep our commitment to loving the poor should be. Popes Francis and Leo point out that we are called to assist in providing material support for those experiencing poverty in all of its forms, and to actively seek to be in their presence. We are to learn from them and to include them in the decision-making processes of society. The

document closes with God's words to the poor from the Revelation (3:9): "I have loved you." This exhortation empowers each of us to do what we can to follow Jesus' example. Go forth!



Charles is a Dominican Associate and a member of the JUST Words editorial board. He lives in Springfield.



CONGRATS

Sister Patricia Francis was honored to receive the 2025 David Walsh Pastoral Worker of the Year award during the National Catholic Office for the Deaf (NCOD) Pastoral Week early



Sister Patricia Francis, right, with longtime Deaf community ministry colleagues at the Pastoral Worker of the Year award ceremony.

last year. The award recognized her contribution to deaf ministry which began in 1970 and continues today. The award is named in honor of the founder of the National Catholic Office for the Deaf (NCOD). The ministry Sister Pat has provided during more than 50 years of deaf ministry includes catechetical and pastoral ministry at the Illinois School for the Deaf, and participation in the creation of a number of programs for Deaf youth. She also initiated an annual retreat program held in Springfield, Ill., with a team of pastoral workers with the Deaf community, that was open to Deaf persons from the US and abroad.

Her service on a NCOD committee that researched the spirituality of Deaf people, culminated in the 1992 publication of *Eye-Centered: A study on the spirituality of Deaf people with implications for pastoral ministry*. From 1998-2012, she served on the St. Thomas University curriculum development committee to develop a Master's in Pastoral Ministry with the Deaf community that was taught in American Sign Language. She teamed with a Deaf professor to teach one of the intensive courses in the program.

Her influence has spanned continents. In the early 2000s she accompanied members of global Deaf advocacy groups to Rome for several international conferences to advocate for Deaf people to have access via sign language to catechesis, formation programs, sacraments, liturgy and leadership roles in the Church. Sister Pat continues to serve on the Board of Directors for the Lay Ministry Formation Program for Deaf People. Congratulations, Sister Pat!

IN MEMORIAM

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

Sister Anne Lawrence Buchmiller, OP, October 21, 2025

Sister M. Elise Bocke, OP, October 24, 2025

Robert Guretz, associate, November 28, 2025

Sister M. Anita Tapocik, OP, December 3, 2025

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

PARTNERS IN MISSION "A caring impression"—why Susie and Andy Kempen give

By Sister Kathleen Anne Tait, OP

Susan and Andy Kempen grew up in families that valued giving time, talent, and treasure to the local parish. Andy and the Kempen family volunteered in a parish in Neenah, Wisc. Susan and the Lubbe family found themselves at St. Dominic parish in Quincy, Ill., where Susie first encountered the Dominican Sisters. Susie remembers fondly her first-grade teacher, Sister Sara Koch and principals Sister Mary Timothy and later Sister Margaret Grueter (Antoninus). "They left a lasting, caring impression on me," she said.

Even so, Susie credits her parents, Rosie and Norm Lubbe, for her lifelong connection with the Dominican Sisters and their spirit of giving. Rosie was the school secretary at St. Dominic's for more than 25 years and volunteered for several of those years, before Sister Bernice Juip advocated for making it a paid position. Norm helped with practically every parish project. Where the two of them volunteered, the Lubbe kids were persuaded to help, too.

Rosie and Norm frequently invited the sisters to the house for dinner and offered their home for a place to stay when the convent ran



The Kempons with Susie's parents Norm and Rosie Lubbe, and their dear friend Sister Bernice Juip at Sister Bernice's jubilee celebration in 2017.

out of room for visiting sisters. That provided Susie and her brothers a different perspective on their sister-teachers. In many ways the sisters were part of the Lubbe family. While Andy's experience with the sisters who taught him didn't extend out of the classroom, when Andy married Susie he definitely shared the family's experience with the Dominicans.

Giving time, talent, and treasure is still integral to Susie and Andy's life together. As regular donors to the Springfield Dominicans, they are motivated by gratitude for the sisters' relationship with the Lubbe family. Susie notes, "I'm grateful for the education I received from the sisters, and the support the sisters have given my

family. They have done right by me!"

The Kempons also value the social justice efforts of the Dominicans. For Andy, who spent his youth on the family farm, his particular interest is our concern for care of creation. "When you've worked with the land and animals, you understand our interconnectedness with creation and our responsibility for caring for it" he said. Susie added that the sisters' promotion of human dignity is a priority for her. She realizes, too, that "the sisters are getting older and need our support."

Thank you to all of our Partners in Mission who support our sisters and the values we promote. You, like the Kempons, give of yourselves to support efforts which make a positive difference in the world.



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



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Sacred Heart Convent
1237 West Monroe Street
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Dominican Sources

"By what right do you wage such detestable wars on these people.... You have consumed infinite numbers of them with unheard of murders and desolations. Are they not [human]? Do they not have rational souls? Are you not bound to love them as you love yourselves?"

—From the preaching of Antonio Montesinos, OP, denouncing the enslavement and abuse of the Taino and other Indigenous people of the Caribbean, 1511.

DATEBOOK

January	1	Solemnity of Mary, Mother of God
	4	Associate Formation
		Epiphany
	19	Dr. Martin Luther King, Jr. Day
	28	Feast of St. Thomas Aquinas
February	1	Associate Formation
	7	Dominican Sisters' Community Day
	14	St. Valentine's Day
	18	Ash Wednesday
	22	First Sunday of Lent
March	1	Associate Formation
	15	Sacred Heart Convent Chapel Tour*
	17	St. Patrick's Day
	19	Feast of St. Joseph
	27-28	Springfield Dominican Antiracism Team Meeting
	29	Passion Sunday

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