



Dominican Sisters of Mary  
Mother of the Eucharist

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# MATER Eucharistiae

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## Dominican Sisters of Mary Mother of the Eucharist

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## DEAR FAMILY AND FRIENDS,

As a priest living in the Middle Ages, our Holy Father Dominic would have gone on many pilgrimages in his lifetime. St. Dominic was a man of hope. In his encounters with people, he knew that our Lord had come to set them free and he wanted all people to live with the hope that only life in Christ can bring them. He taught them the saving Truth of Jesus Christ and interceded for them.

The *O Spem Miram* is a hymn to St. Dominic imploring him to intercede for us throughout our earthly journey. The first line reminds him of a promise he made: “O wondrous hope that you gave at the hour of your death to those who mourned you, when you promised to help them even after your death.” This prayer reminds us that even now as we are walking in hope together, we are united through our prayers, and that the destination of this earthly pilgrimage is ultimately our heavenly home. St. Dominic already made it, and he inspires us to hope!

This year has been full of the blessings of the Jubilee Year of Hope. We have had Sisters go to Rome, Guadalupe, Lourdes and Medjugorje, as well as to local pilgrimage sites in the dioceses where we serve. Like St. Dominic, during each of these pilgrimages we have interceded for you, our families, friends, and benefactors.

The past several months have been eventful in the life of the Church: we mourned the loss of Pope Francis and celebrated the election of Pope Leo XIV. It was a great joy to celebrate his election with our students, who were waiting with great anticipation for the white smoke!

I invite you to join us in giving thanks for the Sisters who professed final and first vows this summer. They are another reminder of the gift of a religious vocation and how generous our Lord is! It was also with great joy that we celebrated the reception to the habit and welcomed our new postulants. These moments are milestones of hope in our community and for the universal Church—they give hope a concrete expression.

Faithfully in Christ,



*Mother Amata Veritas Ellenbecker, OP*

Mother Amata Veritas Ellenbecker, OP  
 Prioress General

### ON THE COVER

“The Defenders of the Eucharist”  
 by Peter Paul Rubens.



# YOUNG HOPE

*By Sr. Maria Frassati, OP*

I was one of several Sisters who had the blessing of attending the recent canonization of our two newest saints, Saint Pier Giorgio Frassati and Saint Carlo Acutis. It was an extraordinary grace to attend my patron saint's canonization – a once-in-a-lifetime opportunity!

On the morning of the canonization, four of us rose very early in order to get in line at St. Peter's and secure a spot. We were in place more than an hour before Mass, and I had a lot of time to think while gazing at St. Peter's decked out in banners for both saints. It struck me as providential that this canonization should take place in the context of this Jubilee dedicated to hope.

The Catechism of the Catholic Church defines hope as "the theological virtue by which we desire the kingdom of heaven and eternal life as our happiness, placing our trust in Christ's promises and relying not on our own strength, but on the help of the grace of the Holy Spirit" (CCC 1817). The definition suits the lives of both Frassati and Acutis. In hope, they fixed their thoughts on things above, not on things of this earth. Although young, both saints made the kingdom of God the most important thing in their lives, Frassati through prayer and social action, Acutis

through witness and daily kindnesses. Their actions were ordered to the highest end, that of pleasing the Lord.

We often seem to be waiting for God to do really dramatic things in our lives, once-in-a-lifetime kind of things. And sometimes, obviously, he does – as my trip to the canonization makes clear. But both Frassati and Acutis bear witness to the way the Holy Spirit can elevate the most commonplace actions – mountain climbing, video games – into channels of grace that lead us to our true goal, heaven. This should increase our hope, too, since it shows us that nothing is too small or too ordinary for God to work with. By grace our daily tasks can also become means through which God makes us holy. This gives me great hope!

Both Frassati and Acutis would beg others to pray for them, clearly aware that they could not reach the goal of heaven on their own. The great joy is that now we can ask their intercession for us, trusting that they have marked out a reliable path to our true goal, heaven! †

# THE JUBILEES OF MERCY AND HOPE

*By Sr. Maria Canisius, OP*

Certain phrases stand out from the early days of Pope Francis' pontificate. The Church is like a "field hospital." Pastors should take on the "smell of the sheep." Christians should be full of joy, not gloomy "sourpusses." We should go out "to the margins." But examining the two Jubilee Years that Pope Francis initiated goes beyond soundbites to the deep themes of mercy and hope. Mercy is a characteristic of God. Hope is the theological virtue that allows us to accept God's mercy.

The practice of a jubilee year has deep roots in the Old Testament. "You shall treat this fiftieth year as sacred. You shall proclaim liberty in the land for all its inhabitants. It shall be a jubilee for you, when each of you shall return to your own property, each of you to your own family" (Lev 25:10). The jubilee year was one of rest, restoration, and reliance on God's goodness. In recent centuries, the Church began celebrating ordinary jubilees regularly every twenty-five years. After all, the more jubilees, the better! Occasionally, a pope may call an extraordinary jubilee, such as the Jubilee Year of Mercy, 2015-2016.

What was most remarkable about the

Jubilee Year of Mercy was the corps of Missionaries of Mercy, priests to whom Pope Francis gave a mandate to hear confessions globally and to absolve sins ordinarily reserved to the Holy See. The message was clear: God created everyone out of love, and no one is out of the reach of His mercy. Mercy was the motive for Jesus' Incarnation, death, and resurrection: "For the Son of Man has come to seek and to save what was lost" (Lk 19:10). Every Christian must both receive and communicate the mercy of God.

But hope is the prerequisite for accepting God's mercy. Hope is more than just thinking good things will happen in the future. Hope refers to our heavenly destiny. Hope means that the door to heaven stands open to us. Accepting God's loving mercy through living a life of grace allows us to pass through that door.

When Pope Francis declared the current jubilee year, he began by proclaiming, "Hope does not disappoint." If this hope is simply wishing that things will go my way, then of course it will disappoint. But if this hope is truly a theological virtue planted in my soul at Baptism, then it is a path straight to happiness

with God the Father. Such a hope may lead through many trials, but it is a shining light giving one the courage to move forward. It is the glimmer of grace that reaches out to the sinner and guides the soul to Confession, healing, and reconciling with God and neighbor. That hope, the hope of salvation, never disappoints.

Pope Francis left more than pithy quotes as his legacy. The twin Jubilees of Mercy and Hope are a reminder that the world is a different place after Jesus' Incarnation. God incarnate initiates mercy. God incarnate restores hope. Jesus' passion, death, and resurrection for our sake frees from sin and opens the way to heavenly beatitude.

Pope Francis (1936-2025): *requiescat in pace.* †

"Christ in Limbo" by Bl. Fra Angelico









# KERYGMA: THE FIRST PROCLAMATION

By Sr. Elizabeth Ann, OP

This past year, my high school adopted a new book for freshmen theology: Fr. John Riccardo's *Rescued: The Unexpected and Extraordinary News of the Gospel*. As I prepared for my classes, I didn't budget much time to study the new text. I knew it was a retelling of the basic Gospel message. "I'm already familiar with that," I thought. "God made the world...we sinned and messed everything up... Jesus saved us by dying on the cross. Check! It'll be a good introduction for the freshmen. What else do I have to teach?"

As I began to read the book, however, something unexpected happened: I was deeply, profoundly moved. In fact, I was dumbfounded by the extravagant goodness of God the Father. What I thought would be a routine task last summer of preparing for school turned into a time of deeper prayer and deeper conversion for me personally.

The term used in the New Testament to refer to the basic Gospel message is "kerygma." It's a Greek word meaning "proclamation" or "message." It's what was boldly preached by Peter and the Apostles from the day they received the Holy Spirit at Pentecost. The kerygma is more than an

introduction to the Gospel; it's the whole point; it's "the power of God for salvation" (Rom 1:16). As Pope Francis wrote in *Evangelii Gaudium*: "The kerygma...needs to be the center of all evangelizing activity and all efforts at Church renewal.... This first proclamation is called 'first' not because it exists at the beginning and can then be forgotten or replaced by other more important things. It is first in a qualitative sense because it is the principal proclamation, the one which we must hear again and again in different ways..." (n. 164).

I saw more clearly how the kerygma was the basis for everything else I had to teach the freshmen and for every other topic in theology. Why did Jesus establish the Church? To continue His rescue mission until the end of time. Why do we have sacraments? They're literally how we get rescued. Why do we strive to live a moral life? It's our response to His reckless love. The kerygma is the foundation for everything, particularly Christian hope, the focus for this year's Jubilee of Hope. "Hope does not disappoint" (Rom 5:5). For if God has given us His Son, Jesus, will He refuse to give us any good thing?

While my teaching last year didn't seem to have the same effect on most of my students as studying the kerygma did on me, I know the power of the Gospel is contained in the seed that was sown. I place my sure hope in Jesus' words to St. Julian of Norwich that, in the end, "all shall be well, and all shall be well, and all manner of thing shall be well." +

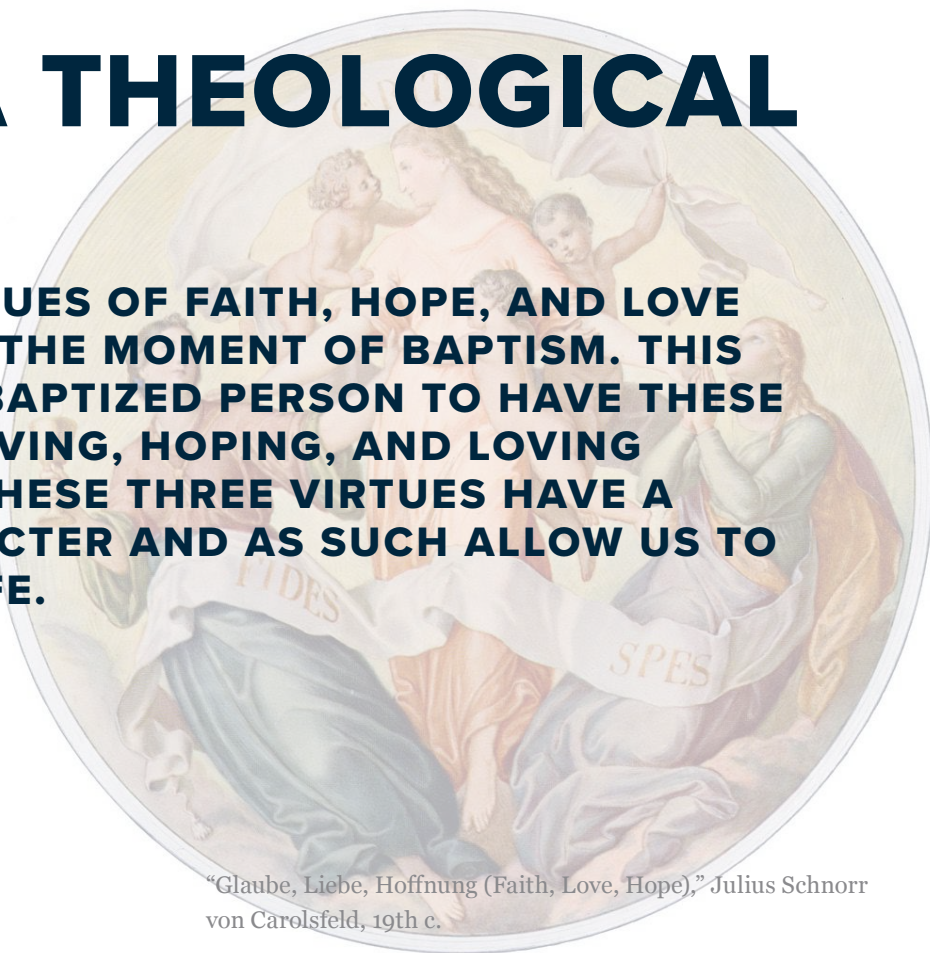
"Christ Healing the Paralytic at the Pool of Bethesda,"  
Bartolomeo Esteban Murillo, 1670.

# WHAT IS A THEOLOGICAL VIRTUE?

**THE THEOLOGICAL VIRTUES OF FAITH, HOPE, AND LOVE ENTER INTO A SOUL AT THE MOMENT OF BAPTISM. THIS GRACE ALLOWS THE A BAPTIZED PERSON TO HAVE THESE GOOD HABITS OF BELIEVING, HOPING, AND LOVING IN RELATION TO GOD. THESE THREE VIRTUES HAVE A SUPERNATURAL CHARACTER AND AS SUCH ALLOW US TO LIVE THE CHRISTIAN LIFE.**



*Learn more about hope from our Sisters in this video.*



"Glaube, Liebe, Hoffnung (Faith, Love, Hope)," Julius Schnorr von Carolsfeld, 19th c.

## HEARTS on FIRE

### THE VOCATION STORY OF SR. JAMES KAROL, OP

"Unfurl the sails, and let God steer us where He will." – St. Bede the Venerable

I heard the call to become a religious Sister from the age of 7 or 8. I would read the stories of the saints and think, "That's what I want to do when I grow up." However, as I grew older, I wasn't able to reconcile the idea of being a Sister with all that my great hopes for my future included. I was hoping for adventure, a chance to travel, a big challenge, and ultimately to be happy. I chose to push God's calling aside for the time being, and pursued my goal of attending my dream college, the United States Air Force Academy, where I earned a degree in civil engineering. After graduation, I served as a civil engineer in the U.S. Air Force. While I had many of the things that I had hoped for, I was still lacking the one thing I really wanted: a deep and abiding peace and happiness. As I was discussing this with the Lord one day in prayer, I heard Him tell me, "I know what makes you tick." I began to see that this lack of peace and happiness came from being too busy doing what I wanted and not trusting that God had plans to fulfill all my hopes, and then some, in the vocation He had created me for and was still patiently and lovingly calling me to. After fulfilling my commitment to the Air Force, I entered our community in August 2017. I discovered that God really did know what makes me tick, and I'm excited to be in a life filled with adventures and lived for Him in a radical way.†







# HABEMUS PAPAM!

PRAYING FOR OUR HOLY FATHER,  
POPE LEO XIV!



**“GRACES OF COMMUNION  
WITH THE LIVING GOD  
SERVE AS A STIMULUS TO  
GREATER CHARITY, WHICH  
IS EXPRESSED TO A GREAT  
EXTENT IN THE VARIOUS  
MISSIONARY, DOCTRINAL,  
AND EVANGELICAL  
DIMENSIONS OF THE  
INSTITUTE’S APOSTOLIC LIFE.”**

**CONSTITUTIONS 5**





# RECEPTION TO THE HABIT

## AN INTERVIEW WITH SR. ANGELA MARIE

Sister, how did you choose your new name and feast day?

One day, when we were praying the Angelus as a community, I noticed all the times in scripture when an angel is there to announce Jesus to others. Like the angel, I want to be there for those I encounter in all moments of their lives, whether that be in their Annunciation moments or in their desert or Garden of Gethsemane moments. I want to bring that message of hope and joy to others and be able to minister to them. I chose the Annunciation (March 25th) as my feast day because that was the moment when the most joyful news and invitation came to the world: that the Word would become flesh and dwell among us.

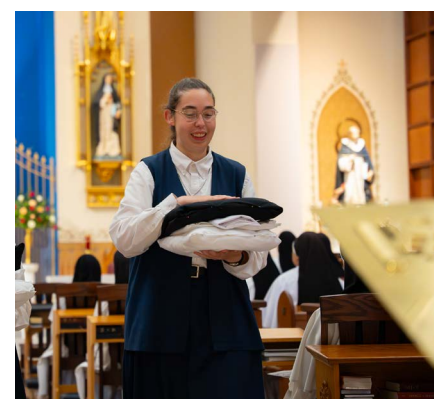
What is your favorite part of the habit?

My favorite part of the habit is the 15 decade Rosary that we wear on our side. Our Lady gave the Rosary to St. Dominic to be his weapon against the evil one, which is why we wear it on our left side. When I put it on every morning, I am reminded that Our Lady is with me to help me fight off the evil one throughout the day, and that Jesus will always be with me as I carry the cross.

Tell us a little about your experience of the reception to the habit ceremony.

What part stood out to you most?

As we sang a community hymn “I am in thy hands O Mary” at the end, I was reminded that no matter what, I will have God, Mary, the saints and the community at my side to help on this path toward holiness, and that we are on this journey together.





# 2025 PROFESSIONS

## PERPETUAL PROFESSION

With great joy, Sr. James Karol and Sr. Josefa celebrated their Final Profession of Vows on July 29th. It was a delight to celebrate their total gift of self to Jesus in the presence of so many clergy, family members, and friends. Special thanks to Bishop Boyea for being the main celebrant, and to Bishop Earl Fernandes of Columbus, Bishop Thomas Daly of Spokane, and Bishop Daniel Thomas of Toledo, also in attendance.







## FIRST PROFESSION

On July 31st, Sr. Regina Caeli, Sr. Maria Caritas, and Sr. Josephine professed their First Vows of poverty, chastity, and obedience. The community was happy to have Archbishop Vigneron as the main celebrant with Bishop Fernandes joining him for another beautiful Mass of Religious Profession. These Sisters have been living as religious for the past three years in the novitiate; now, as consecrated religious, they will go out into the apostolate to teach and study.





# MEET THE NEW POSTULANTS

On Saturday, August 30, six new postulants entered the community! Each vocation is a gift from God, and prayers of gratitude were offered for these young women's initial "yes" to discerning more deeply a call to consecrated life!



**SISTER IZZY**  
**Denver, CO**

God led Sr. Izzy to religious life through YouTube! She is originally from Colorado, but she moved around frequently with her military

family as she was growing up. She served for nine years as an officer in the Air Force and worked at NATO, stationed at Ramstein, Germany. Sr. Izzy attended Creighton University for her undergraduate degree and Regent University for her Masters. She is the oldest of four.



**SISTER MARY**  
**Grove City, PA**

Sr. Mary follows in the footsteps of her older brother, Fr. Maximilian, a Dominican friar of the Eastern Province. He

introduced her to religious life! Sr. Mary is from Grove City in western Pennsylvania. She attended Mercyhurst University in Erie for her undergraduate degree and worked for a textbook company writing math content in the same city. She is the middle child among her four siblings.





**SISTER EMMA**  
**Washington, IN**

Sr. Emma has one older brother and grew up in Washington, Indiana. She first met the Sisters while studying for her

undergraduate degree at Indiana University. She completed the Echo program through the University of Notre Dame and worked as the campus minister for her alma mater. Throughout her time at Indiana University, she got to know Dominican life by working with the Central Province Dominican Friars.



**SISTER MADELYN**  
**Grand Rapids, MI**

So many graces come through the Sisters' participation in summer vacation Bible schools—that's where Sr. Madelyn first met the

community when she was eleven years old. Sr. Madelyn is from Grand Rapids, Michigan. She attended the University of Dallas for her undergraduate studies, then returned to Grand Rapids to gain educational experience as an aide in a second grade classroom in a Catholic school.



**SISTER ERIN**  
**Bluffton, OH**

Some Sisters receive hints of their vocation at a young age. Sr. Erin is from Bluffton, Ohio, not far from the Sisters' mission in Findlay.

She was in middle school when she first heard about the community through the Columbus Catholic Women's Conference. Later, she graduated from Bowling Green State University and spent a year teaching first grade as a Seton Teaching Fellow in Cincinnati, after which God called her to enter.



**SISTER SOFIA**  
**Steubenville, OH**

Though her family is from Argentina, Sr. Sofia grew up around Washington, D.C. Her family later moved to Steubenville, Ohio, where she

attended Franciscan University of Steubenville. She met the Sisters on campus there, and after graduating with a degree in theology, catechetics, and mathematics, she was ready to enter religious life.







*Dominican Sisters of Mary*  
*Mother of the Eucharist*



## Join us for a Retreat!

**Discernment:** Nov. 8-9, 2025, Feb. 7-8, 2026, Apr. 18-19, 2026

**NEW!** High School: Feb. 21-22, 2026



For more information, email our Vocations Director, Sr. Mercedes: [vocations@sisistersofmary.org](mailto:vocations@sisistersofmary.org)





**“THE CHRISTIAN LIFE  
IS A JOURNEY CALLING  
FOR MOMENTS OF  
GREATER INTENSITY TO  
ENCOURAGE AND SUSTAIN  
HOPE AS THE CONSTANT  
COMPANION THAT GUIDES  
OUR STEPS TOWARDS THE  
GOAL OF OUR ENCOUNTER  
WITH THE LORD JESUS.”**

**POPE FRANCIS, *SPES NON  
CONFUNDIT***

*Photo: Sisters climbing Cross Mountain, Medjugorje*



# MEDITATION

# HOPE AND RELIGIOUS POVERTY

By Sr. Hyacinth, OP

This Jubilee Year is a time for all Catholics to reflect upon the virtue of hope, living as pilgrims of hope. For religious, this leads to reflection upon how the vows of poverty, chastity, and obedience, which define their lives, are ordered to growth in hope and foster hope in others as well. As we near the feast day of our Holy Father Francis,<sup>1</sup> on October 4th, it is fitting to reflect especially upon the interplay between poverty, so loved by St. Francis, and hope.

The theological virtue of hope makes “us tend to God as a good to be obtained finally, and as a helper strong to assist,” according to St. Thomas Aquinas,<sup>2</sup> who further notes that hope is correlated to the first of the Beatitudes, namely “Blessed are the poor in spirit, theirs is the kingdom of heaven” (Mt 5:3). St. Thomas thus directs us to a deep connection between poverty and hope made manifest in religious life.

By her profession of evangelical poverty, the religious places her wealth in God alone. Clinging to His merciful help, the heart of the religious no longer needs to cling to lesser goods. For, while “hope finds itself weighed down in its tendency toward God and eternal goods by all the attachments of the soul to the sensible world,”<sup>3</sup> the life of poverty, by detaching the religious from temporal goods and the care thereof, moves her to deeper hope through a daily experience of God’s mercy and providence. From the early monks to our own day, religious orders can recall miraculous demonstrations of God’s care, such as Bl. Solanus Casey’s simple practice of thanking God ahead of time for the needs of the Capuchins’ Detroit soup kitchen. God never disappointed Solanus, nor will He let us fail of what we need to reach heaven.

Further, the life of voluntary poverty fosters hope not only in religious themselves, but in the wider Church as well. First, religious are a secondary instrumental cause of hope through inviting others to participate in their work through spiritual or financial support. This is source of hope for the donor, knowing that he may rely on the prayers of the religious.

Second, religious are a sign of hope. Living simply, they show that “God is the true wealth of the human heart.”<sup>4</sup> Having learned to rely on the Lord, they “live in hope and this hope is the secret of their joy.”<sup>5</sup> This joy is the eschatological witness religious give to the Church and the world, reminding



all that life is more than material possessions, and that surrendering oneself to God brings joy even in this life.

Joy flowing from hope-filled poverty permeated the life of St. Francis, and he radiated that joy to all. May all religious discover in his example of religious poverty a reminder that poverty’s “great motive. . . is theological hope. ‘Go, sell what you have’: this is poverty; ‘you will have treasure in heaven’: this is hope.”<sup>6</sup> †

1. Because of the close connection between Sts. Dominic and Francis, their orders each refer to both of them as “Holy Father.”

2. *Summa Theologiae* II-II, Q. 17, a. 6, ad 3.

3. J. Le Tilly, O.P., Introduction to *Somme théologique: L'espérance; 2a-2ae, questions 17-22*, by Thomas Aquinas, trans. J. Le Tilly (Paris: Desclée & cie, 1929), 248.

4. St. John Paul II, *Vita Consecrata*, §90.

5. Joseph Henchey, C.S.S., *Religious Life: A Sacrament of Hope in the Teaching of the Second Vatican Council*. (Rome: Pontifical University of St. Thomas Aquinas, 1973), 58.

6. Labourdette, “Théologie de la pauvreté religieuse,” in *La Pauvreté* (Paris: Les Éditions du Cerf, 1952), 142.



# Inspired<sup>\*</sup> by Beauty

## THE GRATITUDE OF A PILGRIM

*By Sr. Gianna Marie, OP*

“How long are we going to wait in Piazza Pia? It’s so hot!” Before I could answer the overheated, but still good-natured St. Agnes student, another student piped up, “What’s the difference between a tourist and a pilgrim? A tourist demands, a pilgrim gives thanks!” I smiled at the now-familiar phrase which had become the response used by our forty-three juniors and seniors when a fellow pilgrim complained. Prompted, perhaps, by the comment, our group started moving towards a Jubilee cross that the students would carry from the Piazza Pia, down the Via Conciliazone, through the Holy Door of St. Peter’s, and then finishing at the tomb of St. Peter. Although this was already day four of our pilgrimage to Rome, the walk would be a type of “pilgrimage within a pilgrimage” and a beautiful moment that all of us had been looking forward to.

At the Jubilee cross, each of us was given a pamphlet with prayers used by all the pilgrims, beginning with a short invocation to God, our Hope. We responded with “Blessed be the Lord, our hope,” and then began our walk down the Via Conciliazone, the wide street leading up to St. Peter’s. We were not alone, for there were many other small groups, each with their own Jubilee crosses, before and behind us, walking the same path, praying the same prayers. In front of us I could hear a group praying Psalm 83 in French, which our group was about to begin, while behind us I heard “Blessed be the Lord, our hope,” in Vietnamese. The universality of the Church – in all its magnificence and beauty – was once again brought home to me in that moment, surrounded by pilgrims.

Our walk down the Via Conciliazone was not in some remote and peaceful space. Rather, we were in the midst of one of the busiest streets of Rome, teeming with tourists, pilgrims, street vendors, and beggars. I could feel the eyes of many staring at us as we walked between the barricades which protected us from being run over by the crowds of people. Yet while we were “in” the world, we were clearly not “of” the world, and I was heartened by the sense of being surrounded and supported, not only by my own group, but also by the hundreds of pilgrims before and behind me. As I gazed up at the magnificent dome of St. Peter, I thought again of the phrase that had begun this mini pilgrimage: a pilgrim gives thanks.



Image © Vyacheslav Argenberg / <http://www.vascoplanet.com/>,  
CC BY 4.0 , via Wikimedia Commons





Holiness and happiness are linked, and a measure for both is virtue. St. Catherine of Siena once remarked that if people wanted to know how holy they were, they should see how patient they were. Jesus Himself gave benchmarks for happiness in the Beatitudes, the tenets of which align with virtues. For example, “Blessed are they who hunger and thirst for righteousness, for they will be satisfied,” harmonizes with the virtue of justice (Matt 5:6).

The *Secunda Secundae* (the Second Part of the Second Part) of St. Thomas Aquinas’ *Summa Theologica* contains a clear and organized exposition of the cardinal virtues

available to all (prudence, justice, fortitude, and temperance) and the theological virtues infused into every baptized person (faith, hope, and love). The cardinal and theological virtues also have subcategories of “daughter virtues.” Always a favorite is *eutrapelia*, a daughter virtue of temperance, which is the virtue of cheerfulness and of good, clean fun (ST II-II q. 168 a. 2). Who doesn’t want to possess a healthy sense of fun?

Only God can know the holiness of any particular soul. But the virtues provide concrete witness to what takes place within that soul. As Jesus says, “from the fullness of the heart the mouth speaks” (Luke 6:45). A study of the virtues, especially one’s own virtues, is a fruitful way of growing in love of God and neighbor. This is why Openlight Media’s VirtuQuest survey is so helpful. It provides an evaluation of one’s virtue strengths and gives an idea of what

virtues to work on. One person may excel in the virtue of generosity but have room to grow in the virtue of foresight. Another person may be a shining example of the virtue of modesty but may struggle with the virtue of perseverance. A little self-knowledge can go a long way, and the VirtuQuest survey is a helpful tool.

The temptation is to think that growing in virtue is some kind of mind-over-matter battle against one’s bad habits. It’s not. “God causes the growth” (cf. 1 Cor 3:6). With prayer and patience, God provides the grace necessary for the increase of virtue. Relying solely on ourselves to achieve holiness is the ancient heresy of Pelagianism, the idea that people earn their way into heaven. Rather, with the help of grace, we can become more like Jesus, who possessed all the virtues. Take the survey, ponder over the results, and ask for God’s help to become more like His Son. †



### READY TO TAKE THE SURVEY?

Explore your virtue strengths and learn more ways to grow in holiness!

AFFABILITY

FAIRNESS

HONESTY

MAGNIFICENCE

SCANDALUM

ORDERLINESS

PATRIOTISM

SINCERITY



# TESTIMONIES OF HOPE

## LAWRENCE AND MERRY CHARRON

Lawrence and Merry Charron believe Sisters are a blessing that will echo down through the generations. As Sisters teach, their students will in turn teach others. To keep this “gift that keeps on giving” going into the future, they have named our Sisters as beneficiaries for some of their funds. They also support the Sisters here and now through IRA minimum distributions, stocks, and mutual funds—all of which come with tax benefits. The importance they place on the Sisters’ prayer and contemplation, brought into the classroom and the culture, is at the heart of Lawrence and Merry’s generosity. We are deeply grateful for their magnanimity!

## JEFF AND CHRIS GAPCZYNSKI

Sister Maria Christi was recently blessed to spend time with our good friends Jeff and Chris Gapczynski near St. Clair Shores, in Michigan. As the former Knights of Columbus Detroit Archdiocesan Vocations Chairman, Jeff has been instrumental in rallying awareness of, and support for, the Dominican Sisters of Mary among the Knights in southeastern Michigan. Like Jeff’s parents before him, Jeff and Chris have felt a specific, hope-filled call to support women religious. We are so immensely grateful!

## CHRIS AND SUSAN BELDEN

In the words of our dear friends, Chris and Susan Belden: “The Dominican Sisters of Mary, Mother of the Eucharist have re-affirmed our faith in Catholic education. Due to their presence and influence, our grandchildren are receiving an excellent education and daily reinforcement of Catholic virtues and values. Their mission, dedication and purpose are the reasons for our continual sponsorship of the Dominican Sisters of Mary. All of us in our family feel blessed to have the Sisters in our lives.” †



*As fellow pilgrims on the way to heaven, we pray for all those who support us.  
Please feel free to share your prayer intentions with us.*

[www.sistersofmary.org](http://www.sistersofmary.org)







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**Mother of the Eucharist**

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O wondrous hope, that you did give at the  
hour of death to those who mourned you,  
when you did promise to help them even  
after death. Father, keep your word, and aid  
us by your prayers.

You who did shine by so many signs in the  
bodies of the afflicted, bear us the help of  
Christ and heal our souls in their illness  
and unrest. Father, keep your word, and aid  
us by your prayers.

**Amen.**

*This prayer, "O Spem Miram," is addressed to  
St. Dominic, who on his deathbed assured his  
brethren of his prayers from heaven.*