

The background of the cover is a photograph of a classical stone archway. In the center is a large, multi-paned window with a white frame. Red streamers are blowing through the window, creating a sense of movement. The stone is light-colored and shows signs of age. Above the window is a decorative keystone with a carved face. To the right, a column with a capital is visible.

# FSM

MAGAZINE

Franciscan Sisters of Mary

FAITHFUL TO THE PROMISE

SPRING 2013

Founded in 1872, the Franciscan Sisters of Mary is a religious congregation of women within the Roman Catholic Church. Committed to standing with the poor and marginalized, the Franciscan Sisters of Mary sponsor the ministries Almost Home, SSM Health Care, and Woman’s Place, and collaborate with four other religious congregations of women in The Sarah Community.

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**On Our Cover**

Vatican II opened the window of the Church to the Holy Spirit’s call to Renewal!

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We stand before you, Holy Spirit,  
conscious of our sinfulness,  
but always aware that we gather in your name.

Come to us, remain with us,  
and enlighten our hearts.

Give us light and strength  
to know your will,  
to make it our own,  
and to live it in our lives.

Guide us by your wisdom,  
support us by your power,  
for you are God,

sharing the glory of the Father and Son.

You desire justice for all:

enable us to uphold the rights of others;  
do not allow us to be misled by ignorance  
or corrupt by fear or favor.

Unite us to yourself in the bond of love  
and keep us faithful to all that is true.

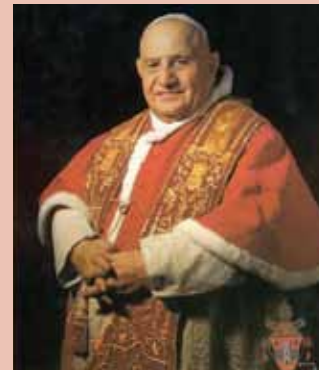
As we gather in your name  
may we temper justice with love,

so that all our decisions  
may be pleasing to you,  
and earn the reward promised  
to good and faithful servants.

*Opening Prayer*

*Used at Every Session of Vatican Council II*

*Written by Blessed Pope John XXIII*





## Message from Rose Dowling, FSM, President Franciscan Sisters of Mary

### We, the People of God

I am deeply privileged to have lived before, during, and after Vatican II. It is probably the single most important event of my life. Over the years in countless ways its beliefs, teachings, and values have shaped and continue to shape my choices and actions and contribute to the ongoing integration I experience within myself.

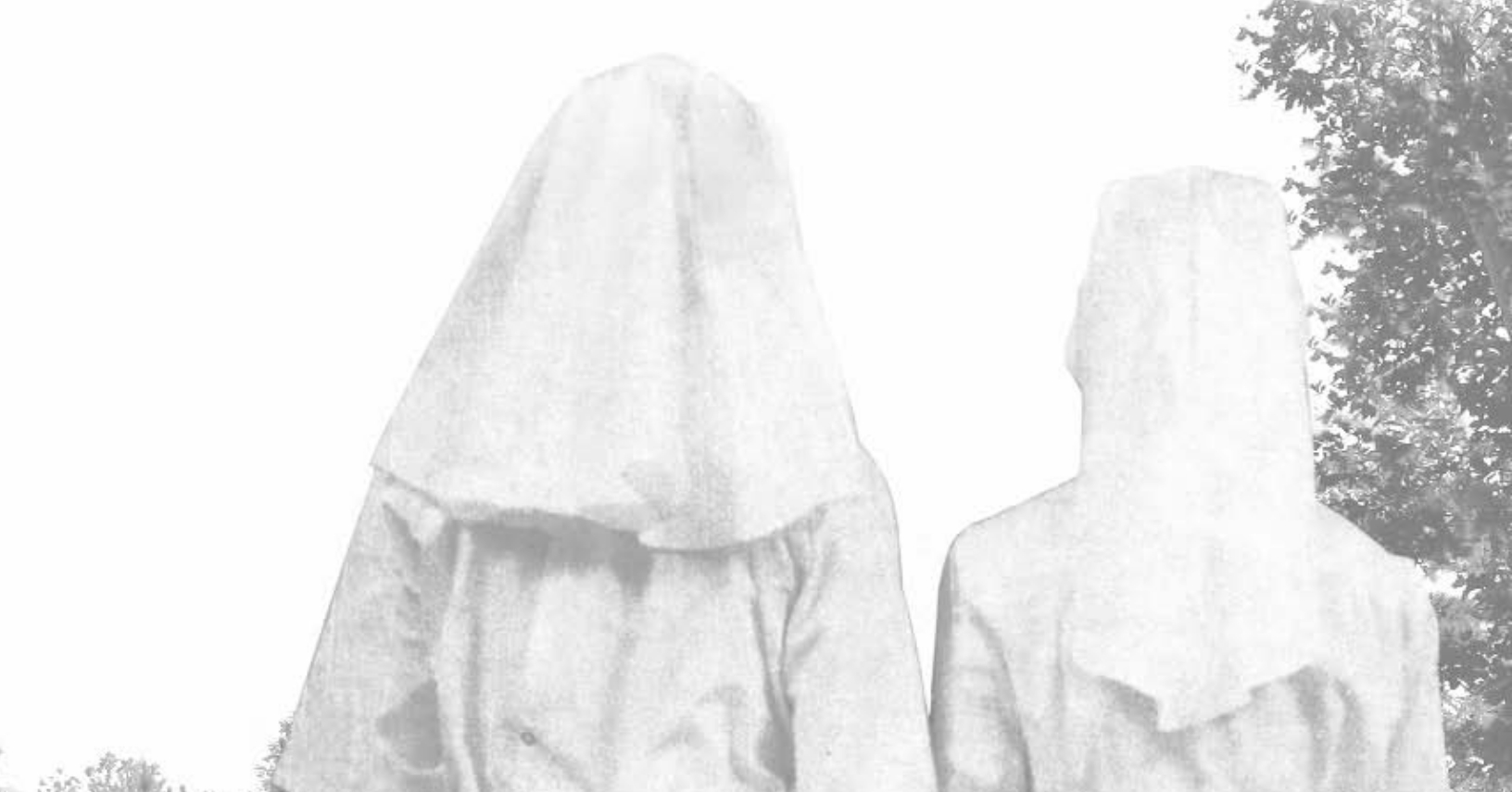
One insight that has remained with me and that has been a very significant aspect of Vatican II was the Council's declaration that "This is the day of the laity."

As a woman religious I am part of that laity. A vast number of the laity have grown up and grown deeply in many ways over these fifty years. We have educated ourselves in theology and spirituality, and we have put these ideas into practice in our lives. We have involved ourselves in parishes and universities, and we are ever more seriously and in ever greater numbers taking on the injustices of our times. Laypeople are involved in food pantries, shelters for women and children; they are engaging their political voices and operating businesses and not-for-profit organizations that are saving our environment. And laypeople as never before are developing a rich prayer life and deepening relationship with the Divine through vocal prayer, meditating, engaging in contemplative sitting and centering prayer. They are reaching out, seeking to build their own personal relationship with the God who is as close as their own hearts.

Vatican II challenged us to live the call each person receives—to be the Gospel, to be Church, because "this is the day, the year, the decades of the laity."

As we celebrate the 50th anniversary of this momentous time, let's ask ourselves: in what practical ways can we develop our spiritual life and put into practice what we learn from our prayer life, from our reading, from one another . . . and especially from the Spirit's prompting of us, just as the Spirit prompted Vatican II to call the laity into this new time of grace . . . our time.

A handwritten signature in cursive script that reads "Rose Mary Dowling, F.S.M." The signature is written in dark ink and is positioned at the bottom right of the page.



# FULFILLING THE PRO

Vatican II Fifty Years Later



A soft click of rosary beads against the pews. Perhaps a thread of incense wafts heavenward; the clang of altar bells focuses attention in the nave. At the high altar in the sanctuary beyond the communion rail, the priest murmurs sacred words in Latin as he genuflects, the faithful perhaps following in their *St. Joseph Missal* or praying silently as they observe.

The role of pre-Vatican laity was often simply described as “*Pay, pray, and obey.*”

Fifty years have passed since Vatican II opened on October 11, 1962—and the Council has forever changed the way Catholics see themselves. As “the people of God,” laypeople have been called to a richer participation in the liturgy and in the life of the Church. Some are lectors, cantors, Eucharistic ministers, deacons. Some serve on parish councils, parish finance and liturgy committees, on lay retreat teams. Some feed the poor in soup kitchens or food pantries. Laypeople are involved in ministries of many kinds within and beyond the parish. All are called to active involvement in the life and mission of the Church.



Vatican II challenged the Church to engage in a meaningful way with the modern world. Pope John XXIII summoned the Council with the vision of throwing open a window to let in fresh air—a new Pentecost for the Church.

For some the changes were too radical; for some, not enough. But Vatican II accomplished much. Celebrating the liturgy in the vernacular—and encouraging the full, active participation of all—revealed a new understanding of the role of the laity in the Church. Moving past the model in which the priest is seen as a necessary intermediary, funneling the prayers of the faithful to God, the Council recognized and affirmed the priesthood of all the baptized. All Catholics share responsibility for the life of the Church and its mission in the world.

# OMISE:

For the first time in centuries, Catholics felt called to forge an adult relationship with God, with the Church, with the world. They were called to maturity in the faith.



## A Specific Call to Renewal

In the 1965 Vatican II document *Perfectae Caritatis*, the Council Fathers issued a particular challenge to religious congregations: to renew themselves.

The Franciscan Sisters of Mary, like the other religious communities, heard and answered the call to return to the origins of both the Church and their own order as the sources for renewal of religious life and commitment.

During Vatican II, the congregation was in fact two congregations—the Sisters of St. Mary, based in St. Louis, and the Sisters of St. Francis of Maryville, Missouri. Both groups devoted themselves to a careful study of the documents of Vatican II, as well as to a re-examination of the foundations of their specific communities. Ultimately, that exploration would lead to the reunification of the two congregations as the Franciscan Sisters of Mary.





### *A Change in Leadership Style*

“*Perfectae Caritatis* said that we were to renew religious life,” said Sr. Mary Ellen Lewis. “That involved two processes: one was for everybody to return to the sources of Christian life, and the second was really for religious—to re-appreciate and learn the conditions and spirit of our founders. Specifically, we were to have special chapters, with members chosen from among the general community. We were to involve as many members as possible. That greater participation of the members reflected the main theme of the Council. That was major at the time!”

“Before Vatican II, membership in Chapter involved the major superior and her council, the superior of each convent, and one other delegate. Deliberations were secret, and just the decisions were published. We weren’t even supposed to talk about Chapter. It was all very mysterious.”

Sr. Thelma Mitchell agreed. “Before Vatican II, most of the sisters’ opinions weren’t asked for. When sisters were elected superiors, the regular sisters had nothing to do with it—they didn’t even know who was in the running. Why, I wasn’t even at the Chapter where I was elected to

leadership—I didn’t know anything about it until I got a phone call!”

“The call to renewal introduced something totally different,” Sr. Mary Ellen said. “We were all supposed to meet and talk and make recommendations—a total change!”

As Carole Shinnick, SSND, remarked, “A new empowering vocabulary bloomed: consultation, collaboration, consensus, charism, subsidiarity. It was a heady time, fresh and energizing. We were writing new constitutions for a future that gleamed with promise and possibility.”<sup>1</sup>



Renewal was meant to be evolutionary. “We reviewed the constitution and statutes,” said Sr. Mary Ellen. “Anything could be deleted or retained, and any change would go through a period of experimentation. After several years, we would submit a final draft of the constitution to be approved by the Vatican.”

The changes, while gradual, would be sweeping. “Vatican II challenged us to shed practices that no longer served, rules that no longer held meaning and customs that no longer spoke of God vitally alive in our midst,” said Sr. Carole Shinnick. “We heard that call and *we continue to respond.*”<sup>2</sup> [*Italics added*]

<sup>1</sup> Carole Shinnick, “Before and After,” *Vatican II 50th Anniversary: National Catholic Reporter*, October 11, 2012, p. 41.

<sup>2</sup> Shinnick, p. 43.



Here are some of the major changes the FSM considered and implemented.

***Baptismal vs. Religious Names***

Sisters were encouraged to consider taking back their baptismal names.

“Earlier, religious life was considered holier than lay life,” Sr. Mary Ellen said. “When Vatican II issued a universal call to holiness, we realized consecrated religious had no special call to be ‘holy.’” Resuming their baptismal names emphasized the common call to sanctity they shared with all baptized Christians. While sisters had the choice to return to their baptismal name or keep their religious name, many did resume the name they’d had before entering the congregation.





### ***The Habit***

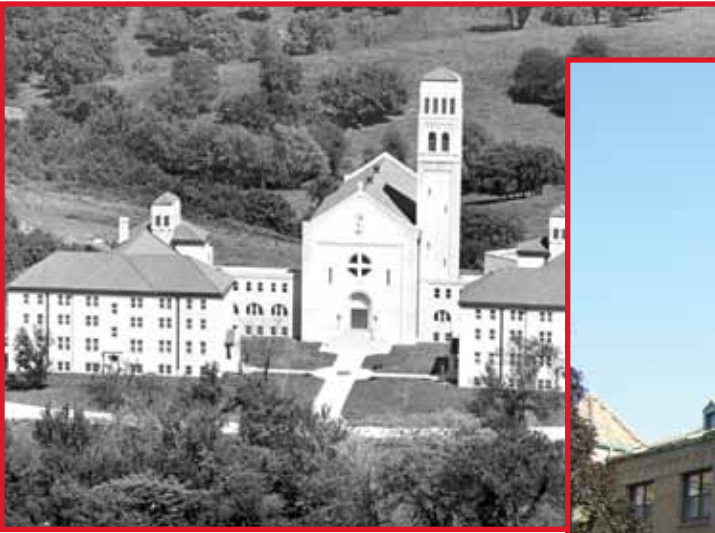
“Vatican II gave guidelines that what we wore should be simple, modest, becoming, and suited to the circumstances and the place, as well as the needs of the ministries the sisters were involved in,” Sr. Thelma said. “The habits evolved. Some wore suits, others jumpers; they dressed mostly in blues or browns. They adjusted the veil. Some wore short veils for a while.” Over time, many sisters adopted simple, readymade clothes well suited to their ministries. A few continued to wear the habit.

In spite of the commonsense basis of the change, many—especially laypeople—found the change radical.

“The laypeople related holiness to dressing differently,” Sr. Mary Ellen explained. “Many found the change in dress very difficult. But there was nothing holier about dressing in some 19th-century outfit.”

Dressing in simple, modest modern clothes integrated sisters into the communities in which they lived and with the people they served.





### *Living in Community*

Before Vatican II, most sisters lived as large communities within a convent. “We could go for weeks without seeing or talking to a particular sister,” Sr. Thelma noted. “We weren’t encouraged to become friends. We didn’t know each other.

“Vatican II helped us become more like sisters. I was one of the earliest sisters to move into a small community—four of us moved into an apartment in Laclede Town near Saint Louis University. In a small community—just four of us!—we really got to know one another. We joined the [Saint Louis University] college church. We had never been out in the parishes before; we’d always had our mass in the motherhouse or in the hospitals. Belonging to a parish was very new—it was wonderful to worship with laypeople in the church!”

It was a time of growth and blossoming for the laity and for the sisters alike. “This was an evolutionary time for the congregation,” Sr. Irma Kennebeck commented. “As we began to see the need for us to be presence and leaven among the people, we began to live in small communities in ‘real’ houses and neighborhoods. We joined local parishes, worshiped with more than our religious congregation. We did faith sharing, attended charismatic meetings, took scripture courses, began seriously sharing mission with the laity and entered into dialogue with all sorts of people. We heard the Church’s call and sent some of our women to foreign countries as missionaries. Our vision and world expanded. This was a time of spiritual abundance and personal enrichment, a time of hope, enthusiasm and promise that needed to be shared.

“All this has left the congregation a spirited, relevant, gospel-oriented group of women who have been faithful to the spirit of their foundress and who continue courageously for the love of God.”





### ***New Visions for Ministry***

Increased collaboration with the laity brought changes in the ministries of both the OSF and the SSM. “Before Vatican II, the sisters were always the administrators in our hospitals,” said Sr. Thelma. “Afterwards, some of our sisters stopped wanting to be administrators—they wanted to work with the poor. They began to train laypeople to be supervisors and administrators.” As with many congregations, they began to share their mission with laypeople who had the gifts and the vision to carry their ministry into the future.

When Sr. Thelma returned from California after completing her master’s degrees in Maternal and Child Nursing and Community Health Nursing, she asked to minister on the Ship of Hope (*S.S. Hope*). “I wanted to do missionary work. It was unheard of! It was regular nursing work, hospital work, not out of my field, but it was outside of *our* hospitals, our ministry.



“Ship of Hope was a hospital ship; it would go to places like Southeast Asia, and people would come on board to be treated. When I served on the Ship of Hope in 1970 and 1971, it was a teaching ship. We would go to countries that asked us to come. I served in pediatrics. At each stop each of us would get four ‘counterparts,’ nurses from that country working in our field, and we would spend two months teaching them new techniques and bringing them the latest in treatments. I served in Jamaica and Brazil. It was a wonderful experience!”

Since their beginnings, the FSM had been known as “hospital” sisters; as their mission they established and staffed almost exclusively hospitals and other healthcare entities. After Vatican II, sisters opened themselves to the idea that God might be calling them as individuals to participate in other ministries. The congregation established foreign medical missions in Brazil, Bolivia, and Peru. Sr. Agnes Reinkemeyer left an outstanding career in nursing education and administration to begin a health-related mission in Wema, Kenya.





Sr. Rose Dowling spent thirteen years teaching team leadership development and facilitation to women religious in South Africa. Sr. Angela Murdaugh, an accomplished nurse-midwife and educator, founded Holy Family Birthing Services for poor families in Weslaco, Texas. Sr. Ramona Meurer has served many years with the American Red Cross, traveling across the country at a moment's notice to help those in crisis. The FSM founded and sponsor Almost Home, a transitional place where homeless teen mothers can live with their children as they learn the skills to be independent women and good mothers. Woman's Place, another ministry founded and sponsored by the FSM, provides a safe place for women suffering from domestic abuse. FSM are

involved in prison ministry, spiritual direction, counseling, tutoring, social service ministry, the foster care system, and parish ministry. And more.



Over the years, sisters have continued to listen in their hearts for God's call. "We are all still growing," Sr. Thelma said. "Because of Vatican II, we are more committed to the Church, to our congregation. We are encouraged to live our faith fully. We're called to help the poor, the people on the margins of society—we are encouraged to be out there with them, in solidarity with the poor." They have heard—and answered.



## ***Personal Responsibility***

Vatican II called for Catholics to become adults, to come to a full, conscious, and active participation in the liturgy and in the life and mission of the Church. The changes in the liturgy—using English instead of Latin; turning the altar so the priest could celebrate with the laity; even dispensing with the communion rail that separated “sacred” and “secular”—were mirrored in the Council’s encouragement of the people to read Scripture, to listen to the Word of God and find ways to apply it more fully in their lives. Before Vatican II Catholics were warned against reading the Bible; they might easily fall into doctrinal heresy. Like other Catholics, the sisters rejoiced in the invitation to hear, internalize, and respond to God’s Word.



“Participation became encouraged,” Sr. Thelma said. “It made us more authentic Catholics—adult Catholics, not children. We took responsibility for ourselves.”

If Vatican II drastically changed life for the average Catholic layperson, imagine the effect it had on the sisters, who were called to examine every aspect of their lifestyle, service, and relationship with God, one another, and the Church.

For sisters who had taken vows of poverty, chastity, and obedience, personal responsibility posed a major challenge. “When I first entered, everything was decided for us—our schedule, what we wore, when we prayed and ate together and engaged in our apostolate,” Sr. Marge O’Gorman said. “We were assigned our work.

“Now I have more choices. It’s freeing—but I have to be responsible. I reflect with others, enter discernment, then make decisions on my own but with the congregation in mind.”

Even how sisters view their consecrated vows has changed, moving from a more rigid compliance to rules to a deeper personal commitment to the intent, the spirit of the vows.

“Before Vatican II, the vow of poverty meant we gave up our property; after the Council, it meant we revere the gift of material things and we share with others—we commit ourselves to not using what we don’t need,” said Sr. Mary Ellen. “Similarly, with the vow of chastity, of celibacy—before, it meant that we didn’t marry or have children. Afterward, we understand that, out of love, we dedicate ourselves totally to a life of service—which means we don’t marry or have children. And with the vow of obedience: before, we sacrificed our will to another’s direction; now we listen, listen together with others, and then embrace God’s will.”



Sisters were asked to examine their own gifts, their own hearts. No longer was the path of their lives set out for them; they were called to take responsibility for using wisely the gifts God had given them. They themselves were responsible for hearing and responding to God’s personal call.

# A New Vision for Religious Life

For some sisters, the shift was deeply unsettling. Many sisters left during those tumultuous times—and for many reasons.

But for those who stayed, taking personal responsibility for their lives as women religious has made that commitment even deeper.



“Vatican II has shaped who I am as a person—what happened to the congregation happened to me because I entered into it mind, body, and spirit,” said Sr. Irma. “I grew in faith, in relationships, in coming to know God, myself and others more intimately. I love it all—still do.”

“What an invitation that time was to embrace the conversion process! All those experiences encourage the unfolding of the divine mystery in my life today. Each day I am grateful for a little more consciousness that I embody the goodness of God, the magnificence of the universe—and I have the privilege to reflect that goodness, magnificence, and compassion through my presence.”



“If Vatican II had not happened, I would probably still be worrying about keeping the rules and saving my soul—with no time for anything or anyone else.”

The long journey to renewal was often difficult, filled with painful yet liberating soul-searching. Those who persevered share a new appreciation for religious life and their own call to serve the Church.



“Personally, I believe that our fidelity to all the council asked of us brought us back to where we always intended to be—a small, intensely committed group of women in solidarity with those at the margins of church and society,” wrote Sr. Carole Shinnick. “And in the long, often painful process of renewal, we have found a new voice, our own voice. It is no longer the voice of a docile child-woman. Rather, it is the authentic, respectful, confident voice of an adult who has peeled away layer upon layer of imposed identity in order to find her truest self. . . .”

“Fifty years later we are still here. Fifty years later we are still faithful.”<sup>3</sup>

<sup>3</sup> Shinnick, pp. 41, 43.

# Sr. Mary Jo Kahl

## Receives Vatican II Award for Service in Society

On Tuesday, October 23, 2012, Mary Jo Kahl, FSM, was one of 15 people in the Archdiocese of Milwaukee to receive Archbishop Jerome E. ListECKI's Vatican II Award for Distinguished Service. The prayer service and presentation of awards took place at 7 p.m. at the Cathedral of St. John the Evangelist in Milwaukee.

Sr. Mary Jo, who is a nurse care manager for SET (Serve, Empower, Transform) Ministry, a Milwaukee health and human services agency that serves children, families, adults, and seniors experiencing the effects of systemic poverty, received the award for Service in Society.

“This was a high honor because of what it stands for,” Sr. Mary Jo said. “One of the basic principles of Vatican II has stayed with me all my life. It influenced everything I did in my life. For me it was a call, a conversion.

“Vatican II stressed servanthood. The primary role of all baptized Christians is to spread the good news. We are all called to live out our baptismal commitment—the priesthood of Jesus washing feet, the servanthood of all baptized Christians. God saw fit to give me time to do this! God wanted me to give all my life to others as a servant, washing feet as Jesus did.

“This vision of Vatican II has affected my life for the past 50 years, and the Church has awakened to the beauty of that vision!”

Besides her work with SET Ministry, the Archdiocese noted the support she has earned for Somali Bantu and other refugees, helping find grants to rehabilitate their homes, get Green Cards for permanent residence, and apply for citizenship. She is involved with the community gardens that help the refugees carry on their agrarian lifestyle and provide food for their families.

Sr. Mary Jo noted the encouragement the Franciscan Sisters of Mary have always given her. Besides the ministries already noted, the FSM have supported her work with the St. Vincent de Paul home visitation for the needy, the Prison Ministry at St. Francis of Assisi Parish in Milwaukee, and Common Ground of Southeastern Wisconsin, which helps renovate foreclosed homes in the Sherman Park area.

The award is a wonderful recognition of what Sr. Mary Jo has hoped to accomplish in life. “When I get up each day, I thank God for all my life,” she said. “After the nourishment at the one Eucharistic table, I leave the safety of the worship assembly of word and sacrament to go out and live my baptismal call and the Gospel, in ministry with the poor.”





**Mary Jean Ryan, FSM**, was honored with the Lifetime Achievement Award for Distinguished Leadership by the Royal Vagabonds Foundation, Inc., at the February 9 Celebration of Leadership Luncheon. The Royal Vagabonds, founded in 1930 by a group of Black professionals and businessmen, provide services, resources, and contributions to individuals and organizations who work to improve the lives and living conditions of those in need.



**Mary Jo Kahl, FSM**, was honored with Archbishop Jerome E. Listeki's Vatican II Award for Distinguished Service on October 23, 2012, at the Cathedral of St. John the Evangelist in Milwaukee. Sr. Mary Jo, a nurse care manager for SET (Serve, Empower, Transform) Ministry, which serves people in the area who are suffering from poverty, received the award for Service in Society.



**Jeanne Marie Meurer, FSM**, and **Thelma Marie Mitchell, FSM**, were honored Sunday, November 11, as 2012 Ageless-Remarkable St. Louisans. The event, hosted by St. Andrew's Resources for Seniors and sponsored by Wells Fargo Advisors, recognizes men and women for the exceptional contributions they have made past the traditional age of retirement. The event raises money to meet the needs of older adults in the St. Louis area.



**Sr. Thelma** was also awarded the Helping Hands Society Award at the SSM Cardinal Glennon Children's Medical Center Annual Volunteer Recognition Luncheon March 2. Sr. Thelma was honored for 2,805 hours of volunteer service. She began volunteering at Cardinal Glennon in August 2007. A plaque in her honor will be placed on the Helping Hands Society Volunteer Honor Wall.

# SISTERS IN THE SPOTLIGHT





**M. Celine Gress, FSM,** celebrated her 100th birthday on January 17, 2013. She joins

**Sr. Catherine Ann Dahmen** as a member of the FSM Century Club. Sr. Catherine Ann turned 103 March 27.



**IGHT**



**Antona Ebo, FSM,** was one of six honored October 18, 2012, with Fontbonne University’s 2012 Founders Awards. The award acknowledged Sr. Antona’s Distinguished Service in Racial Justice and Integration.

In recognition of Black History month, Sr. Antona was featured in an hour-long program by the Higher Education Channel, HEC Live! (HEC TV) on February 14, 2012. The broadcast, part of a series entitled “History in the First Person: Stories of the Civil Rights Movement,” took place at Cardinal Ritter College Preparatory High School in St. Louis. Besides students on site, student viewers across the country and in Canada were able to ask Sr. Antona questions about the 1965 march in Selma and her lifelong commitment to civil rights.

On March 3, Sr. Antona was one of more than 250 people—including

Vice President Joseph Biden and 30 members of Congress—who returned to Selma, Alabama, to commemorate the 48th anniversary of Bloody Sunday (March 7, 1965). On that day Alabama troopers had prevented marchers from crossing the Edmund Pettus Bridge in Selma on their way to Montgomery in support of voting rights for Blacks. Sr. Antona was honored for her part in the second march on March 10, 1965, one of 51 from the Archdiocese of St. Louis to take part. The Civil Rights Pilgrimage (March 1 to 3), which this year marks the 50th anniversary of the Civil Rights Movement, was sponsored by The Faith and Politics Institute, founded by Congressman John

Lewis, who himself was present on the Edmund Pettus Bridge on Bloody Sunday. This event, including a picture of Sr. Antona, was covered in the article “Re-crossing the Bridge” in the March 15, 2013, issue of the *National Catholic Reporter*.

Sr. Antona addressed the Women’s Group of the Church of God in Christ in St. Louis on March 21, discussing her history of involvement in civil rights.

On April 2, Sr. Antona spoke with the third graders of Saul Mirowitz Jewish Community School about the Civil Rights Movement. The late Rabbi Bernard Lipnick, who was involved with the school, also marched with Sr. Antona in Selma in 1965; he remained deeply committed to civil rights and to education all his life.

# TRANSITIONS

## **Sr. Mary Hermine Heitman, FSM**

*June 22, 1913 – January 7, 2013*

Ever gentle and yet always open to whatever task God had in store for her, Sr. Mary Hermine Heitman was a caring nurse and compassionate leader, sympathetic to the needs of her patients and guiding the sisters in her care with motherly kindness. She once said, "I never had any sleepless nights. I always did my best. . . . The Lord has blessed me in all my undertakings, for which I give Him thanks!"

Henrietta Christina Elisabeth Heitman was born near Maryville, Mo., June 22, 1913, fifth of nine children born to Herman Joseph and Catherine Philomena (Meyer) Heitman. On March 24, 1933, both Henrietta and her sister Emma (Mary Clara) entered the Sisters of St. Francis of Maryville (OSF). She professed final vows October 4, 1938.

Sr. Hermine studied nursing at St. Anthony Hospital School of Nursing in Oklahoma City and became an RN in 1939. She served at St. Francis Hospital, Maryville (1939–1945; 1964–1967; 1971–1980) and St. Mary's Hospital in Nebraska City, Neb. (1945–1964); she was assistant administrator for St. Elizabeth Hospital, Hannibal (1967–1970) and St. Anthony Hospital, Oklahoma City (1970).

She served in leadership for the OSF community and headed the Mount Alverno infirmary. When the OSF congregation reunited with the SSM congregation to become the Franciscan Sisters of Mary, she helped with the sale of Mount Alverno Convent (1987). Until retiring in 1994, she codirected the FSM skilled nursing unit, then continued to volunteer. She moved to The Sarah Community in March 2011.

On January 7, 2013, Sr. Hermine joined her cherished Spouse for all eternity.

## **Sr. Mary Ann Linhoff, FSM**

*July 16, 1933 – January 30, 2013*

She was known always for her ready laugh, her generosity, her warm-hearted kindness. Passionate in her love for music and sports, she also treasured close relationships with family and friends.

Mary Ann Linhoff was born in St. Charles, Mo., July 16, 1933—minutes before her identical twin, Rose Mary. Her parents, Robert and Frances (Reiling) Linhoff, raised seven children. Mary Ann sang in choir and glee club and played trombone and baritone in the band at St. Peter's Grade School and High School.

She entered the Sisters of St. Mary August 2, 1951, receiving the name Sr. Rose Mary. She professed final vows February 11, 1957. She earned a bachelor's in Medical Technology (1958) and a certificate in Religious Formation (1983), both from Saint Louis University.

She loved working as a "laboratory sister." After student work at Cardinal Glennon Children's Medical Center and St. Mary's Health Center, in 1958 she became laboratory supervisor at Firmin Desloge Hospital. She served at St. Francis Hospital, Blue Island, Ill. (1960–1962; 1986–1991); St. Mary's Hospital, Kansas City (1962–1967); St. Mary's Hospital, Madison, Wis. (1967–1970); St. Eugene's Hospital, Dillon, S.C. (1971–1981; 1985–1986); and St. Francis Hospital, Litchfield, Ill. (1991–1995). She was FSM vocation director from 1981 to 1985. In 1995 she returned to St. Louis, where she volunteered at Almost Home (a transitional home for homeless teen mothers and their children), worked as an adult daycare activities aide, and served as a CSJ Care home care aide for 11 years.

She wrote: "I thank the Lord for choosing me to be a woman religious. I am grateful to live in the Gospel, following Jesus and inspired by the Holy Spirit."

On January 30, 2013, Sr. Mary Ann joined her beloved Lord and her dear twin in heaven.



*"You Are the Way,  
the Truth,  
and the Life"*



*"Make a Joyful  
Noise to  
the Lord!"*

## Sr. Regina Marie Pingel, FSM

November 3, 1918 – March 23, 2013

A tiny sister with a big heart, Sr. Regina served faithfully as a pharmacist and pastoral care associate. As a Franciscan Sister of Mary for more than 76 years, she always remained open to God's call.

Lillian Marie Pingel was born to Louis J. and Isabell (Loiseau) Pingel of St. Louis on November 3, 1918. She attended St. Theresa's Grade School and the Rock High School. She entered the Sisters of St. Mary September 15, 1936; she received the name Sr. Regina Marie, and she professed final vows June 5, 1942.

Sr. Regina Marie graduated from St. Louis College of Pharmacy in 1948. For two years she served as a pharmacist at St. Mary's Health Center, then for a year at St. Francis Hospital, Blue Island, Ill. From 1951 to 1965, she served in the pharmacy at St. Mary's Hospital in Madison Wis., then moved to St. Clare's Hospital in Baraboo, Wis., for two years. From 1967 to 1975 she ministered in the pharmacy at St. Joseph Hospital in St. Charles, Mo.

But Sr. Regina had a special heart for patients. In 1975 she studied Pastoral Care in Kansas City, earning her certificate and ultimately joining the pastoral care staff at St. Mary's Hospital there. In January 1979 she returned to St. Joseph's Hospital in St. Charles as pastoral care associate and sacristan until she retired in April 1993.

Sr. Regina volunteered at St. Mary of the Angels Convent and was a strong member of the FSM prayer ministry.

She always said she lost her heart to Wisconsin during her years there. She also loved her pastoral care ministry; she said, "It is very rewarding to be able to just be there for the patients, to be able to comfort them or encourage them, to be a friend to them or just simply to be there."

On March 23, 2013, Sr. Regina heard her Lord's final call and followed.



*"I Will Sing of the  
Lord's Mercy  
Forever"*

*"Make me an  
instrument of  
your peace."*  
— St. Francis of Assisi



# Gifts Received

July 1, 2012 – December 31, 2012

## *Gifts given in memory of:*

*In memory of Bernetta Armstrong, FSM*  
Ms. Lois Bollinger

*In memory of Joseph Bartels Jr.*  
Mr. Carl Debrecht

*In memory of Ludger Bierhaus*  
Mr. Walter H. Giepen

*In memory of Margaret Borgmeyer*  
Ms. Alverna A. Buechter

*In memory of Herman Buechter*  
Ms. Alverna A. Buechter

*In memory of Regina Esther Cain*  
Col. Lloyd R. Cain

*In memory of Margaret Mary Coens, FSM*  
Ms. Dolores A. Weekly

*In memory of Mary Rosaleen Dorlac, FSM*  
Dr. and Mrs. Thomas R. Sweeney

*In memory of Richard J. Durban*  
Mrs. Mildred F. Durban

*In memory of Richard O. Durban*  
Mrs. Mildred F. Durban

*In memory of Mary Damien Francois, FSM*  
Ms. Kathryn F. Jancik

*In memory of Michael Frank*  
Mr. and Mrs. Steve Frank

*In memory of Vera Gallio*  
William and Faith Parham

*In memory of Delia Greer*  
*My classmate*  
Mrs. Nancy Pope

*In memory of Louise Hirner, FSM*  
*Our aunt*  
Charles and Joyce Stone and Family

*In memory of Mary Regina Hoff, FSM*  
Ms. Diane L. Antoni

*In memory of Mary Theodora Hoff, FSM*  
*Our aunt and great-aunt*  
The Walter Hoff Family,  
Children and Grandchildren  
Ms. Jo Ann Hoff Hoehn

*In memory of Mary Theodora Hoff, FSM*  
Ms. Dorothy Baldwin

*In memory of Ethel M. Hurley, my mother,*  
*in thanks for the kindness of the sisters*  
Mrs. Jean H. Schulenberg

*In memory of Florence Mary Imhoff, FSM*  
Mr. and Mrs. Thomas J. Lacy

*In memory of Mary Josepha Imhoff, FSM*  
Mr. and Mrs. Thomas J. Lacy

*In memory of Mary Cornelia Immegart, FSM*  
Ms. Mary Catherine Heimburger

*In memory of Adelaide Joseph*  
Mr. and Mrs. John M. Koehl

*In memory of Dr. Norman Joseph*  
Mr. and Mrs. John M. Koehl

*In memory of Mary Amanda Kaiser, FSM*  
Mr. and Mrs. Michael L. Rackers

*In memory of Mary Eligia Koehl, FSM*  
*Our aunt*  
Mr. and Mrs. John M. Koehl

*In memory of Charles W. Kull, Jr.*  
Ms. Ernestine C. Kull

*In memory of my great-aunt,*  
*Mary Geraldine (Clara) Kulleck, FSM*  
Mr. William E. Lyons

*In memory of my great-aunt,  
Mary Leonette (Agnes) Kulleck, FSM*  
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*In memory of Teresa Semtner Lezon*  
Ms. Mary Helen Perlman

*In memory of Bill Longust*  
Mrs. Susan Scalise

*In memory of Mary Mark Massman, FSM*  
Sr. Christine Massman, CSJ

*In memory of Mary Regina Massman, FSM*  
Sr. Christine Massman, CSJ

*In memory of Dr. John I. Matthews*  
Rev. Donald H. Salisbury, OP

*In memory of Mary Noreen McGowan, FSM*  
Ms. Ann Becker  
Ms. Helen A. Gagen  
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Ms. Jeanette M. Mueller  
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Ms. Virginia A. Schaper  
Ms. Lillian Ventimiglia  
SSM Health Care

*In memory and honor of  
Mary Noreen McGowan, FSM*  
Ronald and Roberta (Bobbie) Tousignant

*In memory of Eleanor Miller*  
Mr. and Mrs. John M. Koehl

*In memory of Mary Carmella Mossinghoff, FSM*  
*Our beloved Aunt Vincie*  
Charles F. and Rose Marie Murphy

*In memory of George and Mary Murdaugh*  
Robert and Kathleen Stillman

*In memory of Flora Bethea Parham*  
William and Faith Parham

*In memory of Rudolf J. Pendall*  
Ms. Joanne S. Pendall

*In memory of Laura, Toni, Rocky, Mom, and Dad*  
Mr. Joseph G. Petrelli

*In memory of John B. Pope*  
Mrs. Nancy Pope

*In memory of Mary Concordia Puppenthal, FSM*  
Ms. Joanne S. Pendall

*In memory of Mary John Reardon, FSM*  
Mr. and Mrs. Edward P. Ortleb

*In memory of Agnes Reinkemeyer, FSM*  
Peter and Carolyn Rummel

*In memory of Dorothy Rufkahr, FSM*  
Jack and Marge Anthony  
Mrs. Beatrice Terbrock

*In memory of Kenneth Scholl*  
Mrs. JoAnn C. Scholl

*In memory of Mary Elaine Schornak, FSM*  
*My Aunt Agnes*  
Mrs. Marilynn A. Barone

*In memory of Agnes Schultz*  
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Anonymous

*In memory of Mary Olivet Zielinski, FSM*  
*Our aunt*  
Mr. and Mrs. John J. Downey

## *Gifts given in honor of:*

*In honor of Mom*

*Mrs. Bernadine Achenreiner  
Mr. and Mrs. Allen Spaeth*

*In honor of Judith Bell, FSM  
Gary and Lynette Wages*

*In honor of Rita Blau, FSM  
Mr. Eugene A. Haessig*

*In honor of Rita Blau, FSM  
My dear friend  
Ms. Virginia Becker*

*In honor of Betty Brucker, FSM  
On her 70th Jubilee  
Ms. Christine C. Brandel Nigro  
Mr. and Mrs. John Halverson*

*In honor of Betty Brucker, FSM  
On her 70 years in religious life  
Ms. Mary Elizabeth Driscoll*

*In honor of Jeanne Marie W. Cain  
Col. Lloyd R. Cain*

*In honor of Marilyn Jean Davis, FSM  
On her 60th Jubilee  
Ms. Christine C. Brandel Nigro*

*In honor of Rose Mary Dowling, FSM  
Mr. and Mrs. Alois J. Koller, Jr.*

*In honor of Jacinta Elmendorf, FSM  
On her 60th Jubilee  
Ms. Christine C. Brandel Nigro*

*In honor of Constance Fahey, FSM  
For her passion for all things FSM  
Rev. Frederick LaBrecque*

*In honor of my niece, Debbie Figge, and my  
nephew, Bill Gisi  
Ms. Wilma E. Zarinelli*

*In honor of Marita Anne Marrah, FSM  
Mrs. Sharon Voss*

*In honor of Mary Bridgid McNamara, FSM  
For your service  
Ms. Alice A. Facey*

*In honor of Jeanne Marie Meurer, FSM  
My dear friend  
Ms. Michelle Schiller-Baker*

*In honor of Lenita Moore, FSM  
For her ministry in the St. Louis lead-safe program  
SSM Integrated Health Technologies*

*In honor of Jacqueline Motzel, FSM  
For her ministry in the St. Louis lead-safe program  
SSM Integrated Health Technologies*

*In honor of Angela Murdaugh, FSM  
For her 50th Jubilee  
Ms. Christine C. Brandel Nigro  
Robert and Kathleen Stillman*

*In honor of Mary Anne Murphy, FSM  
For your service  
Ms. Alice A. Facey*

*In honor of Margaret Mary O’Gorman, FSM  
Dan and Angie Urenda*

*In honor of Margaret Mary O’Gorman, FSM  
Ms. Maureen T. Cain*

*In honor of “Our Dear Lord’s”  
Dr. and Mrs. Thomas P. Hanley*

*In honor of Jane L. Rombach, FSM  
Rev. and Mrs. Alvin H. Horst*

*In honor of Mary Jean Ryan, FSM  
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*In honor of Teresa Marie Schmitz, FSM  
Mr. and Mrs. James A. Meredith*

*In honor of Susan Scholl, FSM  
Terry and Cindy Scholl*

*In honor of Sandra Jean Schwartz, FSM  
Dan and Angie Urenda*

*In honor of Loreda Steinman, FSM,  
My wonderful friend, in thanks  
for the Masses and prayers she has offered for me  
Ms. Alverna A. Buechter*

*In honor of Ann Miriam Stenger, FSM  
Ms. Laura Hamtil Klages*

Our sisters pray for all our donors, supporters, and friends, in addition to those who send us specific requests for prayer. We keep in prayer all those who care for others in our SSM Health Care entities—and for patients and families as well. We pray for all those who are most in need of God’s loving care.

Our sisters look forward to hearing from you!

*In honor of Jovita Marie Stenger, FSM*  
Carolyn and Anthony Kovac

*In honor of Mariella Stenger, FSM*  
Ms. Laura Hamtil Klages

*In honor of Agnes Stottmann, FSM*  
Mrs. Lucy F. Bruehl  
Mr. and Mrs. Joseph J. Stottmann

*In honor of Marylu Stueber, FSM,*  
*In appreciation for her help as*  
*FSM Archivist*  
Ms. JoAnne Fischesser

*In honor of Mary Unterreiner, FSM*  
Mr. and Mrs. Charles F. Bextermiller

*In honor of Priscilla Weber, FSM*  
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*In honor of Mary Michelle Yates, FSM*  
Dan and Angie Urenda



*Thank you  
to all our  
generous donors!*

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You can call us with your prayer requests; St. Louisans can reach us at (314) 768-1748; people outside the metropolitan area can call us toll-free at 1-877-768-1299.

Or mail us:  
FSM Prayer Program  
3221 McKelvey Road,  
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The Mission of the Franciscan Sisters of Mary is to be the presence of the loving, serving, compassionate, healing Jesus.



Flowing from our Mission, we focus the power of our intention on compassionate care of Creation in collaboration with others.