



# Rejoice!

Sisters of the Immaculate Heart of Mary Newsletter

Spring 2018

*Dear Family and Friends,*

*"Repent and believe in the Gospel!"*

**W**e know it well, we hear it often, proclaimed year after year in Advent, Lent and Ordinary Time. Jesus, on the Cross prayed for it, Our Sorrowful Mother never forgot it, often reminding us of it, and the Saints lived and died preaching it!

Praying and sacrificing for sinners is the heart of the gospel message. "Da Mihi Anima!" (Give me souls) is in the heart of every good priest, like Saint John Bosco, and must be in our hearts as we heed Our Lady's unending request: Pray for the conversion of sinners!

Venerable Fulton J. Sheen tells a story of praying and sacrificing for sinners which inspired me to increase my devotion for poor sinners. In his autobiography he recounts the story...

When I was hearing confessions in a church on the eve of the first Friday each month, a young woman entered and began:

*"I am not here to go to Confession; I am here to kill time." I asked: "How much time would you like to kill?" She said: "About five minutes." Again, I inquired about whom she was trying to fool besides God. "My mother, she said; "she thinks I am going to Confession. She is waiting outside for me." I asked her if she were afraid to go to Confession and she said that she was. I said: "Well, if I could see you, I could probably make your confession for you. Will you let me take down this veil between us and turn on the light?" She agreed. I said to her: "You are a streetwalker." "Yes," she answered. "Well, that is your confession, is it not?" "No", she said, "there is something else." I begged and pleaded with her for twenty minutes or more to tell me- but to no avail. I then asked her to kneel at the Communion rail for a few minutes before leaving the church. She said that she would think it over.*



*continued on next page ...*

*On leaving the church, I met her on the steps. I pleaded with her again for a half hour to tell me why she would not go to the Sacraments. "I will tell you," she said, "and then I will leave. Because I was arrested for streetwalking, I was put into the home of the Sisters of the Good Shepherd. I promised the devil that I would make nine sacrilegious Communions if he would get me out of the home. On the ninth day I escaped." With that she ran away.*

*When I went back that evening for confessions, I asked every penitent to recite the Rosary for the conversion of a sinner. All agreed except one. I finished hearing confessions about nine o'clock, went to the Communion rail and knelt there from nine until twelve-thirty praying for her. At twelve-thirty the front door opened. I was almost afraid to look, thinking it might be a policeman worried about lights in the church after midnight. It was the girl, who walked immediately into the confessional, to make her peace with God.*

There is no mistaking it, prayer and sacrifice bring about conversion. Venerable Fulton Sheen, pray for us, that we may be blessed with an increased fervor in praying for the conversion of sinners, and zeal for souls! Let us pray for one another!

In Mary's Heart,

*Mother Mary Magdalene . IHM*

Mother Mary Magdalene O'Halloran, IHM  
General Superior

*Our Lady  
of Seven Sorrows,  
Pray for Us!*



Thank you so very much!  
Please keep praying!

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# The Archconfraternity of the IHMs and our Founder



Father Masmitjá

The Sisters of the Immaculate Heart of Mary were founded by Father Joaquin Masmitjá in Olot, Spain, in 1848. Spain, and much of Europe, was in turmoil at that time. Uprisings against the ruling classes and persecutions of the Catholic Church were particularly cruel and vicious.

Against the backdrop of this turmoil, Father Masmitjá was inspired by the Holy Spirit to form a religious community to pray for the conversion of sinners combating the effects of a society and a culture that had divorced itself from God. With the persecutions against the Catholic Church, a breakdown in education and a knowledge of the faith was beginning to take its toll and immoral behavior was on the rise. Father Masmitjá was witnessing these problems first-hand and saw the dire need for educating those around him in the teachings of the Catholic Church and the importance of Catholic values, particularly young women so that when they started their own families they could pass the faith and the culture of the faith on to their children. In Father Masmitjá's view, it would be through the family that the faith would survive in Spain.

In the founding of the community, Father Masmitjá combined the devotion of the Sorrowful Heart and that of the Immaculate Heart. Father Masmitjá's own father, Francis Masmitjá, formed his son's devotion to the Sorrows of Mary. Francis was a lay member of Third Order of the Servite's, and his son witnessed his great love and devotion for the Blessed Virgin Mary and her Sorrowful Heart.

Saint Anthony Mary Claret influenced Father Masmitjá's devotion to the Immaculate Heart of Mary. At the invitation of Father Masmitjá, Father Claret, an evangelizing missionary at the time, preached a month-long parish mission in Olot. Claret encouraged Masmitjá to have the Olot parish become a member of the Archconfraternity of the Most Immaculate Heart of Mary which had been established at Our Lady of Victories in Paris, France. Father Masmitjá did so on September 3, 1847.

Shortly thereafter, Father Masmitjá was assigned to the Cathedral in Gerona, where he also enrolled them in the Archconfraternity,

later known as the Archconfraternity of Our Lady of Victories. The Archconfraternity, still in existence today, encourages its members to pray for the conversion of sinners through the intercession of the Immaculate Heart of Mary, a devotion immensely important to both Father Masmitjá and Saint Anthony Mary Claret.

The impact of the Archconfraternity on Father Masmitjá cannot be overstated. When founding the Daughters of the Immaculate Heart of Mary in 1848, Father Masmitjá was inspired to write in the foreword of the approved constitution and rules:



St. Anthony Mary Claret

# *The Archconfraternity of the IHMs and our Founder*

“Divine Providence, moved by the miseries of men and the loss of many souls, inspired in the Church of Our Lady of Victory in Paris the foundation of the Archconfraternity of the Most Holy and Immaculate Heart of Mary. This association was established to bring men under the protection, and through her merits, draw them to her divine Son Jesus and adorable Trinity, in order to obtain from the Divine Mercy, the conversion of sinners.”

Father Masmitjá wrote of his founding congregation of Sisters, that they should “be a bulwark for youth and for society as a whole.” He further wrote, “the Institute of the Immaculate Heart meditates on the cruel sword of sorrow that pierces this Heart, at the sight of sinners renewing the passion and death of Her Son and despising the merits of the blood shed for them with so much love. It seeks especially, through prayers and other pious practices, to obtain from the Divine Mercy an interior grace for sinners, so that, abandoning the state of sin, they will turn to God, the center of all happiness.”

From our very inception, devotion to both the Immaculate Heart of Mary and that of her Sorrowful Heart have been a main component of our charism, finding expression in both our prayer life and our apostolic work.

In 1848, Father Masmitjá started the Daughters of the Immaculate Heart of Mary with seven young women, representing the seven sorrows of Mary. Please join us in imploring Our Lady’s Immaculate and Sorrowful Heart to provide us with good strong vocations so that we may continue to give praise to God, venerate Our Lady, pray and sacrifice for hardened sinners and for the sanctification of priests, and form and inform the faithful in the Good News of Salvation.



*ABOVE: Our Lady of Victories Church, Paris*

*RIGHT: Statue of Our Lady of Victories inside the church*

# Devotion to Our Lady of Sorrows

One of the primary devotions of the Sisters of the Immaculate Heart of Mary is devotion to Our Lady of Sorrows. Our Father Founder, Father Joaquin Masmitja, combined his family's devotion to Our Lady of Sorrows with the very popular devotion to the Immaculate Heart of Mary of the mid-19th century. Her Immaculate Heart is her Sorrowful Heart. Her Immaculate Heart, because it is immaculate, can love most like the Sacred Heart of Jesus; because of her great capability to love, she has a great capacity to suffer, to sorrow, for those she loves.

The question is not always verbalized, but we can often see it in the facial expression of others: Why would anyone be devoted to sorrows? In that vein, the question could be asked regarding the Stations of the Cross or the Sorrowful Mysteries of the Rosary. But these popular devotions need no defense. Devotion to Our Lady's Sorrows, even to Our Lady of Sorrows, is a complementary aspect to our prayerful consideration of Our Lord's Passion and Death.

Devotion to Our Lady of Sorrows recognizes, honors and reveres the compassionate role Our Lady, Loving Mother of Our Savior, fulfilled in the redemption of the world. Like any authentic devotion, however, it moves past this recognition and progresses to imitation.

During this Lenten season, contemplating the Passion of the Lord, we see not only His suffering, but His love and mercy. It was not suffering that saved us, redeemed us, ransomed us, but His love and His mercy. It was His love and His mercy that led Him to the Cross. It is love that redeems; love that saves. Suffering has no power in itself to save us. Suffering can

only save us if it is caused by love and an expression of it. Mary accompanied Her Son and participated in His Saving Act.

Jesus lets Mary share in His suffering; He cannot let her carry His Cross, that will be for Simon of Cyrene, but she need not. He invites her, He lets her, share in the redemption of the world in a way befitting the Mother of the Savior. Her love mirrors His; her suffering and sorrow joins His. These two are inseparable. Years before, Mary gave Him His Precious Blood to be poured out for us; during the Passion she sees it to fulfillment.

At the foot of the Cross knowing the will of the Father that the sins of mankind be expiated, Mary stands and offers the sacrifice of her Son with the Father. Mary stood, in keeping with the divine plan. Standing, she endured with her Son the intensity of His sufferings, associating herself with His sacrifice and lovingly consenting to the immolation of this Victim who was born of her.

At the foot of the Cross she was standing with her head raised; she heard the blasphemies of the soldiers, the mockery of the Pharisees and the passers-by, the insults of the priestly clan. She was standing with her eyes turned toward her Son, mangled and torn, hanging from the Cross. She does not falter, her strength is beyond compare, and yet she suffers in silence.

It is not impossible for Mary to both rejoice at the redemption of the world and, at the same time, share in the suffering of the holocaust's victim. She stands: her posture bespeaks her interior disposition. She stands united with the will of God that mankind be redeemed.



She stands in cooperation and participation in the sacrifice which freed us from slavery to the devil. She is active on Calvary! With the Heavenly Father, she is sacrificing her only-begotten Son for the salvation of the world.

She stands and she compassionates. She stands and she suffers with Jesus. She stands and she joins in the redemption of the world.

Good Friday did not end with the crucifixion and death of Jesus. Mary would not leave her Son; she not only saw Him nailed to the Cross and pierced with a lance, she also saw Him taken down by Nicodemus and Joseph of Arimathea. As gently as a newborn, Jesus is laid in her arms. As she gazed upon Him, the memories must have overflowed from her heart: the newborn, the toddler, the child. Now as she looks down upon Him she sees not the Child the Father gave us, but instead,

the child we give back to the Father. We gaze upon the Father's only-begotten Son, cradled in the arms of the Immaculate and Sorrowful Mother, and we see what man has done to the Son. Sinful man has had his way with the Son of God and Mary renews her fiat and completes her sacrifice to the Heavenly Father.

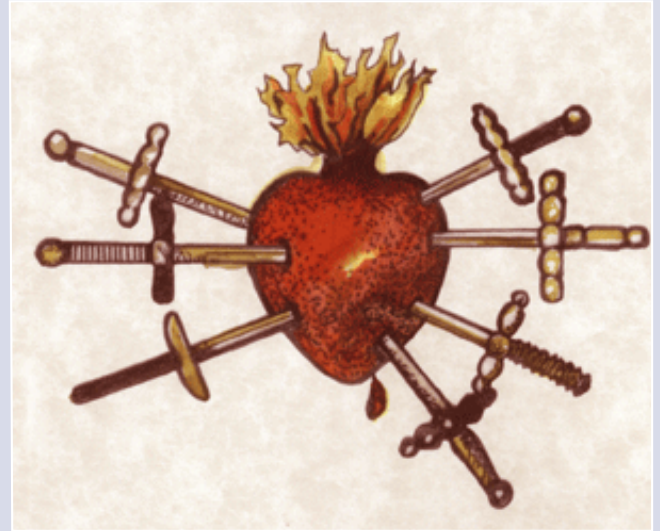
But this isn't the end either! With the dawn of Easter Sunday morning, Mary will welcome the Risen Son with the pure love of a Mother. The resurrection continues the telling of the Father's love for fallen mankind: He sacrificed His only-begotten Son; He accepted the sacrifice of the Son; He accepted the Mother's sacrifice of her Son. All for us.

Devotion to the Sorrows of Our Lady, to Our Lady of Sorrows, honors Mary's participation in our redemption; it recognizes and values her role in our salvation. This devotion is not a mere remembrance of her sorrows. A real devotion changes lives. This devotion consists in a heartfelt and sincere sorrow for our sins and the sins of others. Sin is the cause of her sorrows, we should, therefore, strive to console her by striving to eradicate our sinful ways and by sacrificing, praying and working for the conversion of sinners. This is especially fruitful at Mass, the un-bloody re-presentation of the salvation of the world. Here we can stand with Mary and contribute our small part by compassionating and joining in this Most Holy Sacrifice.

On Calvary we look upon Our Redeemer on the Cross with sincere and deep sorrow and regret, but also with joy, with contrition and with gratitude. Here we see our redemption, our hope. These sufferings which caused Mary great suffering also cause great joy. We have been ransomed, redeemed, and now it is possible to spend eternity in Heaven with Father, Son and Spirit ... and with our Most Compassionate and Loving Mother.



## *A History of the Devotion to Our Lady of Sorrows*



Compassion for Our Heavenly Mother's sorrows is as old as the Church itself. We read in the Gospel of St. John that Mary stood at the foot of the cross and that after the death of Her Son, St. John took Mary into his home. The saints in their great love for Our Lady sought to compassionate her as she sought to compassionate Her Son.

Here is just a sampling of the wisdom of the Saints in this regard:

**St. Albert the Great:** "We are under great obligation to Jesus for His Passion endured for our love, so also are we under great obligation to Mary for the martyrdom which She voluntarily suffered for our salvation in the death of Her Son."

**St. Bernadine of Sienna:** "The grief of Mary was so great that, were it divided amongst all men, it would suffice to cause their immediate death."

**St. Antonius:** "While other martyrs suffered by sacrificing their own lives, the Blessed Virgin suffered by sacrificing Her son's life – a life that She loved far more than Her own; so that She not only suffered in Her soul all that Her Son endured in His body, but moreover the sight of Her Son's torments brought more grief to Her heart than if She had endured them all in Her own person."

**St. Bernard:** "The Passion of Jesus began with His birth. So also did Mary, in all things like unto Her Son, endure Her martyrdom throughout Her life."



As early as the fourth century, saints such as St. Ephrem and St. Ambrose celebrated and venerated Mary's sorrows and compassion.

In the 1200's the devotion to Mary's Sorrows began to spread to all the faithful, particularly through the work of the Seven Holy Founders of the Servants of Mary. In Florence, Italy, seven holy men of noble birth set aside their private ambitions, joined together and formed a religious community. They dedicated their lives to prayer and penance and they all had a strong devotion to Our Heavenly Mother.

On Good Friday of 1239, Our Lady appeared to the seven holy men while they were meditating on the suffering of Our Lord and His Blessed Mother. She asked them to practice and promote the devotion to Her Sorrows.

Through the centuries the specific subjects of her seven sorrows has fluctuated, but the number has always remained seven. Regardless of the particular dolor mentioned, the number seven has been retained because it is the number of perfection. Mary's Seven Sorrows encompass all of her sorrows.

The specific Sorrows have now been standardized; customarily they are understood to be

- The Prophecy of Simeon
- The Flight into Egypt
- The Loss of the Child Jesus for Three Days
- The Meeting with Jesus as He Carries His Cross
- Standing at the Foot of the Cross
- Receiving the Dead Body of Jesus from the Cross
- Witnessing the Burial of Jesus

One expression of the devotion of the Seven Holy Founders has developed into the Chaplet (or Rosary) of the Seven Dolors (Sorrows) and the praying of the Rosary carries many indulgences and heavenly promises.

It was Mary's own request of the Seven Holy Founders to promote the devotion to Her Seven Sorrows. This request was repeated symbolically on October 13, 1917, in Fatima. During Miracle of the Sun, while the crowds were watching the sun dance in the sky and plummet toward the earth, the three little shepherds were seeing something else. In the sky the three children saw a succession of visions: the Holy Family, Our Lady of Sorrows with Jesus scourged and crowned with thorns, and Our Lady of Mt. Carmel.

Even before then, in the July apparition, Mary revealed her Immaculate Heart to the children; it was surrounded with thorns. Later in 1925, Jesus told Lucia, "Have compassion on the Heart of Your Most Holy Mother, covered with thorns..."



When we remember the Seven Sorrows of Our Lady, we are remembering her participation in our redemption.

## Formation and Education

From the beginning of our establishment in Spain, our Founder Father Masmitjá stressed that the flourishing of our religious community depended upon the sound and faith filled formation of our Sisters. In addition to upholding this principle, when our Foundress Mother Joanne began the renewal of our Community in Wichita, she endeavored to instill within our Sisters an ever-deepening love for the Church and a desire to cultivate this devotion throughout the whole of each Sister's life. The document *Directives on Formation in Religious Institutes* notes that formation in religious life helps each Sister to discover, assimilate and deepen her religious identity as one dedicated to God and radically conformed to Christ. As a result, formation prepares religious to offer a significant, effective, and faithful witness to the world. Thus, we continue to ascribe great value to the formation of our Sisters and undertake the work of formation with heartfelt fervor.



*Studying sisters at St. Charles Borromeo Seminary*

Among the many aspects that pertain to formation, the education of our Sisters holds a preeminent place. If we do not personally know the faith, then how can we better love God who is the object of our faith? If we have not encountered the Word and if we are not imbued with the light of His truth, then how can we share that gift with those we encounter in our apostolic ministry? The answer is we cannot! Therefore, we devote a large portion of our communal resources, time, and energy to supporting our Sisters' education.

As young women enter our community, they begin taking classes as postulants and novices. The classes include topics on personal, liturgical, and mystical prayer, the spiritual life, community life, human formation, the vows, the IHM Constitutions

and doctrinal classes such as Scripture, Mariology, the Sacraments, Moral Theology, Church History, the documents of the Second Vatican Council, and Philosophy. Our Sisters going through initial formation have the benefit of taking all of their classes in the convent and of being taught by our Sisters who have been entrusted with the responsibility of assuring the integrity of the content and of providing the guidance that is needed during this significant time of formation.

Once our Sisters profess their first vows, if they have not already earned a teaching degree, they pursue their degree at a local college or university. This endeavor proves to be challenging at times due to the tenets of relativism that our Sisters face as they take classes. Nevertheless, they give strong witness to the truths of the Gospel by their very presence and participation in the classroom setting. Furthermore, this is why our Sisters continue taking formation classes during this time to help them stay rooted in their religious identity and to deepen their understanding and living of it.

Our Sisters who have professed final vows and have been serving in the apostolate engage in ongoing formation by pursuing a masters degree. This may seem like a merely academic pursuit, however as we know, it has the twofold focus of both intellectual development and personal formation. Further study enhances our understanding and it also enriches our devotion and love for Christ and the Church, which is our primary intention. Thus, throughout the whole of our religious life we continue to study the faith, and we do so on our knees through prayer and in a posture of humility as we bow before the mystery.

Every stage of formation and the education that accompanies it serves and benefits our Sisters, our Community and, by extension, the Church as a whole. The considerable cost of this endeavor and the means with which to provide for initial and ongoing formation are ever before us. Currently we have six Sisters taking college classes and four Sisters working on master's degrees. As we grow and more vocations come, the expense of education will continue to increase proportionally. We continue to trust in God's providence and we are indebted to so many benefactors who have generously assisted us through prayer and financial support as we strive to provide this fundamental and immensely valuable formation for our Sisters.

# Let's Be Saints Together!

## SAINT ANTHONY MARY CLARET

Feast Day – October 24

Anthony Claret was born in Catalonia, Spain on December 23, 1807, into a family of mercantile weavers. He was a prolific writer, with hundreds of his works published, and he was the founder of the *Libereria Religiosa*, a major Catholic publishing house, which had a huge influence on the Catholic Church and the revival and evangelization of the people of Europe. While discerning his vocation, he taught himself Latin. What is most inspiring about his life is his ardent love of the Eucharist and devotion to the Immaculate Heart of Mary.

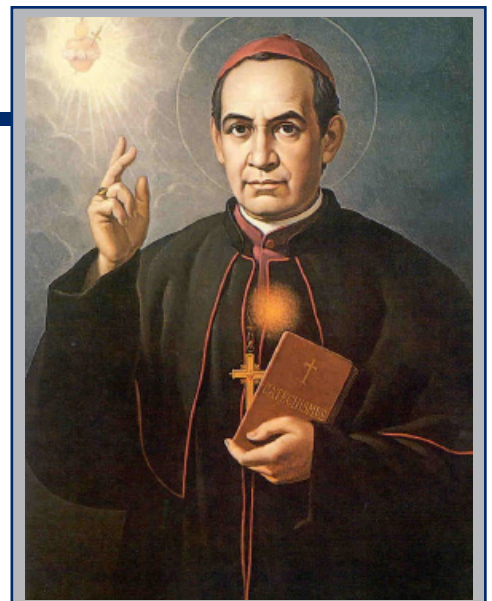
After his ordination to the priesthood in 1835 and before being appointed the Archbishop of Cuba in 1849, Claret was a beloved and revered missionary and evangelist, instructing the people with great emphasis on the Eucharist and devotion to the Immaculate Heart of Mary. He never spent too much time in one place because he was a "marked" priest by the government. He loved giving missions to parishes. Claret wrote, "preaching missions allowed me to live by the example of the prophets, of Jesus Christ, of the Apostles, Fathers, and other Saints in evangelizing the people and setting their hearts on fire with the love of God."

In August of 1844, Father Claret preached a parish mission for the parishioners of Father Masmitja's parish in Olot, Spain. It was a month-long retreat which had a profound influence not only on the faithful who attended but also on both priests. A friendship with Father Masmitja that would last a lifetime was forged during that mission retreat. It was undoubtedly during this time of working together that the two began a common journey in the founding of their two religious communities, both of which would be placed under the patronage of Our Lady and bear the name of the Immaculate Heart of Mary.

Father Claret was appointed and ordained a bishop for Cuba in 1850. Even there, because of his work spreading the Gospel and working for the good of his people, he had many enemies.

In 1856, after celebrating Mass, Claret was leaving the church accompanied by four other priests, his heart full of longing for Jesus and full of love for Mary. There were large crowds in the main street and he greeted many of them. A man approached and as Claret bent his head forward to hear what he was saying to him, the man pulled out a razor. In defense, Claret shielded his throat and face with his right hand and arm and the attacker, unable to reach Claret's throat, slashed the left side of Claret's face to the bone, from ear to chin, and also cut through his right arm. Claret thought he would die a martyr, "shedding his blood for Jesus and Mary." But, despite losing a large amount of blood, Claret did not die, commending his recovery to the Blessed Virgin Mary. His recovery was completed through a miraculous healing. His salivary glands were completely severed in the attack and the surgeons were prepared to operate. The day before surgery the doctors were astonished at the remarkable healing. No surgery was needed. The second healing was "the wound on my right arm. As it healed, again without surgery, it formed a raised image of Our Lady of Sorrows in profile. Not only was it raised in relief, but it was colored white and purple, as well." The scar, "perfectly recognizable" was visible for two years. Claret later wrote in a letter to Pope Pius IX, "just as Saint Paul, I bear the brand marks of Jesus in my body."

To complete our story, we must introduce another character: The Most Reverend Thaddeus Amat, Bishop of the Mission Diocese of Monterey, California. En route to the



*Saint Anthony Mary Claret*

First Vatican Council, Bishop Amat, traveling through Spain, met and petitioned Father Masmitja to send teaching sisters to his diocese.

While in Rome, Amat implored Claret to use his influence as a friend of Father Masmitja to encourage him to agree to his request. Claret concurred, advising that ten teaching Sisters should be requested. Bishop Amat then wrote to Father Masmitja asking for ten teaching Sisters; those ten Sisters were the roots of the fruitful vine which would become the Sisters of the Immaculate Heart of Mary in the United States.

These three Spanish priests, Father Masmitja, Saint Anthony Mary Claret and Bishop Thaddeus Amat, were the instruments of divine providence which brought the Sisters of the Immaculate Heart of Mary to California and consequently, eventually, to Wichita. Can it be mere coincidence that Bishop Claret founded the Sons of the Immaculate Heart of Mary, and that Father Masmitja founded the Daughters of the Immaculate Heart of Mary, and, finally, that Bishop Amat called upon both of them to support his mission in California? No, surely not, and we thank the Good God and the Blessed Mother for the graces given which allowed all of those involved to recognize and carry out the Lord's Holy Will.

# *Remember the Church*

## MARCH MADNESS

BY BRONWEN LEWIS



**I**t really cannot be just about basketball, even if our favorite teams make it to the Final Four! IHM March Madness is about a very different contest.

Education in America. One can easily state, "The Sisters of the Immaculate Heart of Mary of Wichita have been at the center of Catholic Education in our diocese for a very, very long time in the heartland of America."

If religious life ceased to exist, how would it affect us? Religious sisters serve the Catholic Church every day ... serving each and every one of us. It is out of love for Christ and through His Divine love that the Sisters'

apostolic work flows ... beginning when they rise at four-thirty each morning for the greater glory and honor of God. Each day is a non-stop whirlwind of goodness ... Holy Mass, Eucharistic Adoration, the Liturgy of the Hours, praying the Holy Rosary, teaching Catholic values to our children in our Catholic schools and parishes, praying for the conversion of sinners and the sanctification of priests. We need this goodness, all of us. The teachings of the Catholic Church are constantly under attack, both in words and in actions. In some areas of the world we witness appalling physical attacks, murders and martyrdom. In America and other areas of the world we see these

actions taking place in the form of attacks on the family. Religious life is one of our great hopes for the future, and vocations are needed to fulfill this mission. We all have a part in God's plan.

During the family dinner, does your family discuss vocations ... a possible vocation to the religious life? I believe families are at the root of vocations, not just to family life but to flame the Holy Spirit if there is a vocation (or two) in your family. If you are single, are early-to-mid-career, and your heart is restless ... perhaps you have a vocation. My point is, pray for good and holy vocations!

# Remember the Church

*“I love the Sisters,  
their joy,  
their devotion  
to Mary.  
Please take  
time to get to  
know them  
as I do ...”*



Vocations are at the heart of the Sisters of the Immaculate Heart of Mary of Wichita ... they have been blessed with many over the years. Vocations need prayers and financial support. As discussed in my column in a previous newsletter, there is a great need to establish an Education Endowment to help pay for the educational costs of these young Postulants, Novices and Sisters ... similar to the Seminarian/Burse endowments that most dioceses have to help fund the cost of sending their wonderful young men to seminary. Every gift, whether to our Education Endowment or some other need, helps build the future for the Sisters of the Immaculate Heart of Mary of Wichita.

It seems to me that most college graduates feel to some extent that their alma mater is what helped them get a start in life. However true this might be, I would respond by saying, “does your college institution mirror your faith values?” College education is important, of course, but is it as important as the religious foundation and values taught to our children at an earlier age by the Sisters? I would argue, not. What the Sisters of the Immaculate Heart of Mary of Wichita give to you, your children and grandchildren is every bit as important ... in fact, more important, than a college degree.

Along with building up their Educational Endowment, the Sisters will have a need to build a Motherhouse in the years ahead ... perhaps in the next 5 years or so. One perfect way to help the Sisters with this longer-term need would be for you to name the Sisters in your estate plan. Or, if you have a substantial financial windfall in your life, to make a significant gift to them designated

for the Motherhouse project. It would be wonderful to have the means to build when the time comes ... to not have to wait upon a capital campaign to get started.

The Sisters live and breathe the importance, the necessity of God. They are the staunchest defenders of the family, and in their own quiet way, they fight against all of the attempts to destroy the family, by praying the Holy Rosary, praying for the conversion of sinners, in Eucharistic Adoration, and praying the Liturgy of the Hours. They do this for the world ... for all of us...for you. We should all be most thankful for their presence in our lives, and we should pray for them daily.

I love the Sisters, their joy, their devotion to Mary. Please take time to get to know them as I do ... attend their programs, participate in the May 13th and/or October 13th processions for Our Lady of Fatima, attend the Nine Day Novena --- you will be amazed at the “little gems” that will feed your Catholic Knowledge. If your parish does not have a First Saturday devotion, start one and ask the Sisters of the Immaculate Heart of Mary to help you. Or, join them for Mass on First Saturday mornings at their chapel, or simply drop by and say hi to them from time to time. Your life will change if you do so.

The Sisters of the Immaculate Heart of Mary of Wichita are champions of what we all hold near and dear in our hearts! They are the true winners in the March Madness contests and you will be too by giving and sharing in their goodness!

SISTERS OF THE IMMACULATE HEART OF MARY OF WICHITA

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