



Rejoice!

Sisters of the Immaculate Heart of Mary Newsletter

Advent 2020



Dear Family and Friends,

In the words of St. Thomas More, “The times are never so bad that a good man cannot live in them.” In fact, bad times can even make the man better, when he rejects the evil and chooses the good. St. Thomas More lived in a very challenging time, not too unlike our own. Put to the test, he withstood the pressure to give in to the King leading to the loss of his head, but not his freedom. He freely acted upon what he knew to be true and good and, in this way, chose martyrdom, rather than lose his soul. His life is a perfect illustration of the Church’s teaching on Freedom. In The Catechism of the Catholic Church # 1731, we read: “Freedom is the power, rooted in reason and will, to act or not to act, to do this or that, and so to perform deliberate actions on one’s own responsibility. By free will one shapes one’s own life.” The saints shaped their lives by choosing the good, living virtuously, and responding to God’s gift of grace in their lives. The saints can show us how to navigate through the toughest of times.



Another great saint who lived in the midst of persecution, Pope St. John Paul II learned the meaning of freedom and the importance of choosing wisely. He wrote in his short memoir, “If I am free, I can make good or bad use of my freedom. If I use it well, I in my turn become more “good” as a result, and the good I have accomplished has a positive influence on those around me. If on the other hand I use it wrongly, evil will take root and begin to spread both in me and around me” (Memory and Identity).

The practice of virtue enables us to know and judge what is good and to do it. Choosing the good is not always easy, convenient or comfortable but with practice and persistence it will assist in making us good and remove the obstacles that hinder grace from working in us.

The question we may ask ourselves is, “Which virtue do I need to practice and acquire so I may be more available and receptive to do God’s will in my life?” There are many virtues to oppose the many vices which beset most of us. In making a Reform of Life, which is an ancient practice in the spiritual life, we need to consider our primary fault, the sin I confess most often, and then focus on its opposing virtue. For example, if my primary fault is laziness, then its opposing virtue that I need to practice is diligence.

Inside this issue you will find a Vice Chart (the seven capital sins) and a Virtue Chart to assist you in making a Reform of Life. Begin by identifying your fault and locating the virtue or virtues that oppose this fault. By working on one virtue you will find you are acquiring other virtues as well. This practice of virtue is quite rewarding and in time will be a source of spiritual joy. There is no better time than now to be getting stronger in our moral and spiritual life, as life continues to be very challenging, and the need to be wise, charitable and courageous all the more necessary. For our own sake, and the sake of Faith, Family and Country, let us put on the armor of virtue and stand ready to do God’s will.

In the Hearts of Jesus and Mary,

Mother Mary Magdalene, IHM

Mother Mary Magdalene O’Halloran, IHM
General Superior

The Vices

Capital Sin	Manifestation		Opposite virtue	
Pride: an inordinate love of self which causes us to consider ourselves as more to be served than God.	Snobbery	Presumption	Humility Unselfishness Gratitude Happiness Frankness Detachment	Simplicity
	Vanity	Disobedience		Confidence
	Boasting	Haughtiness		Honesty
	Impudence/disrespect	Unkindness		Docility
	Hypocrisy	Self-praise		Silence
	Ambition	Ostentation		
	Uncharitableness	Exclusiveness		
	Discouragement	Exaggeration		
	Human respect	Stubbornness quarrelsomeness		
Envy: an inordinate tendency to be saddened at another's good as if that good constituted an affront to us.	Hatred	Cruelty	Charity Silence Honesty Affability Joy at another's good	Kindness
	Calumny	Injustice		Serenity
	Intrigue	Detraction		Cooperation
	Pessimism	Jealousy		
	Selfishness	Tale-bearing		
Anger: an inordinate and unbridled displeasure at real or imaginary wrongs done to us.	Revenge	Indignation	Meekness Mildness Patience Forgiveness Peace	Affability
	Hatred	Murder		Kindness
	Strife	Suicide		Courtesy
	Violence	Grumbling		
	Profanity	Fault-finding contumely		
Lust: an inordinate liking for forbidden pleasures of the flesh	Impure thoughts, desires, words and deeds	Loss of faith Hatred of God Final impenitence Spiritual disgust	Chastity Purity Modesty Self-control Diligence	Faithfulness Custody of the senses
	Self-love			
Greed (Avarice): an inordinate love of, and attachment to worldly goods.	Discontent	Injustice	Generosity Happiness Detachment Peace Justice	Joy
	Treason	Stealing		Honesty
	Deceit	Lying		Gentleness
	Cheating	Fraud		Magnanimity
	Harshness	Perjury		
	Hardheartedness	violence		
Gluttony: an inordinate pleasure in eating or drinking	Intemperance	Stealing	Temperance Moderation Purity Selflessness Mortification Silence	Sobriety
	Impurity	Greed		Self-control
	Coarse speech	Anger		Honesty
	Dullness of mind	Fighting		Diligence
	Neglect of religious duties	Ruin of health Early death		Custody of the senses
Sloth: laziness, particularly spiritual laziness and indifference (acedia)	Laziness	Dishonesty	Diligence Orderliness Firmness Docility Endurance Joy	Dependability
	Disorder	Day-dreaming		Faithfulness
	Sloppiness	Spiritual disgust		Honesty
	Deceit	Neglect of religious duties		Clearness of mind
	Tardiness	Distraction at prayer		Punctuality
	Procrastination			
	slovenliness			

The Virtues According to the Catechism of the Catholic Church

1803 A virtue is an habitual and firm disposition to do the good. It allows the person not only to perform good acts, but to give the best of himself. The virtuous person tends toward the good with all his sensory and spiritual powers; he pursues the good and chooses it in concrete actions. **The goal of a virtuous life is to become like God.**

The Human Virtues

1804 *Human virtues* are firm attitudes, stable dispositions, habitual perfections of intellect and will that govern our actions, order our passions, and guide our conduct according to reason and faith. They make possible ease, self-mastery, and joy in leading a morally good life. The virtuous man is he who freely practices the good.

The moral virtues are acquired by human effort. They are the fruit and seed of morally good acts; they dispose all the powers of the human being for communion with divine love.

The Theological Virtues:

dispose Christians to live in a relationship with the Holy Trinity. They have God for their origin, their motive, and their object—God known by faith, God hoped in and loved for his own sake. There are three theological virtues: faith, hope, and charity. They inform all the moral virtues and give life to them. (CCC 1840-1)

Faith: by faith, we believe in God and believe all that he has revealed to us and the Holy Church proposes for our belief. (CCC 1842)

Hope: by hope we desire, and with steadfast trust await from God, eternal life and the graces to merit it. (CCC 1843)

Charity: by charity, we love God above all things and our neighbor as ourselves for love of God. Charity, the form of all the virtues, "binds everything together in perfect harmony" (*Col 3:14*). (CCC 1844)

The Cardinal Virtues ... are stable dispositions of the intellect and the will that govern our acts, order our passions, and guide our conduct in accordance with reason and faith. They can be grouped around the four cardinal virtues: prudence, justice, fortitude, and temperance. (CCC 1834)

Prudence: disposes the practical reason to discern, in every circumstance, our true good and to choose the right means for achieving it. (CCC 1835) Allied to it are:

deliberation	discretion	caution	thrift	orderliness
forethought	decision	neatness	economy	

Justice: consists in the firm and constant will to give God and neighbor their due. (CCC 1836) Allied to it are:

Religion:	adoration	prayer	penance	prayerfulness	gratitude
	reverence	sacrifice	zeal		
Justice:	honesty	courtesy	reliability	truthfulness	fidelity
	punctuality	charitableness			
Obedience:	gratitude	respect	promptness	submission	cheerfulness
	loyalty	patriotism			

Fortitude: ensures firmness in difficulties and constancy in the pursuit of the good. (CCC 1837) Allied to it are:

Magnanimity:	heroism	generosity	unselfishness	nobility
Patience:	courtesy	forgiveness	sympathy	compassion
Constancy:	firmness	courage	endurance	perseverance
	faithfulness	self-reliance		

Temperance: moderates the attraction of the pleasures of the senses and provides balance in the use of created goods. (CCC 1838) Allied to it are:

Chastity:	purity	modesty	self-control	moderation
	mortification	fidelity	custody of the senses	
Humility:	reserve	unselfishness	gratitude	silence
	truthfulness	docility	dependence upon God	
Meekness:	mildness	courtesy	tact	kindness
	tolerance	forgiveness	self-mastery	serenity

The moral virtues grow through education, deliberate acts, and perseverance in struggle. Divine grace purifies and elevates them. (CCC 1839)

Seeking Holiness with Mary

PRAYER FOR HOLINESS



Immaculate Heart of Mary, perfect model of sanctity, take my soul and mold it according to your sublime perfections. Purify my heart and set it free from every obstacle to holiness, so that detached from self and the pleasures of sense, it may be adorned by you with the virtues and perfections of your own Immaculate Heart.

Then lead my soul to that divine intimacy which alone can satisfy the immense capacity for love and union with which God has created the human heart. From you I confidently hope for this grace of holiness, and I entrust to your Immaculate Heart my eternal destiny and the sanctification of priests. Amen.

Every day the Sisters pray communally the Prayer for Holiness found on the sidebar. We have entrusted to her our own growth in holiness and encourage you to do the same. The prayer is beautifully simple and yet contains all the hopes to which we aspire.

Calling upon her Immaculate Heart opens up for us a wealth of treasures! As this title reflects, she is the purest of all creation, the holiest of all creation -- saints and angels included -- therefore, she is the most powerful of intercessors and protectresses. Her glance casts aside all demons, with whom she has always been at enmity.

She is the *perfect model of sanctity*, the only creature completely and undividedly God's. She is the only human person who is perfect, who has fulfilled the purpose of her existence without sin or fault. She is the one closest to us and closest to God. She is the ultimate expression of our existence, of what we are called to be. No one holds a candle to her holiness. Her virtues shine brilliantly for us to see and imitate. In her charity -- which most perfectly reflects God's love -- she desires to assist us in our growth in holiness. We could not ask or hope for a more perfect and willing model for sanctity. Prayerfully studying and reflecting upon her holiness and her virtues, we grow in the desire to imitate her life. In and through her, Our Lord has gifted us with all we need to see and know to advance in the way of holiness.

We can thus give her permission to have an active, guiding role in our quest for holiness. *Take my soul and mold it according to your sublime perfections.* Take: we are giving her permission to have an active, guiding role in our quest for holiness. As our Mother, our patroness, our perfect model of sanctity, she knows what to do for us, how and when to do it. We must re-commit ourselves to being docile and receptive. She has been given the ability and the authority to be active in our spiritual life. No other saint, on earth or in heaven, has a greater desire or ability to assist us in our spiritual growth. She has been given unrepeatable graces; she can work great miracles in accord with God's will; she knows the proposed end result of our spiritual growth. No one, other than God Himself, could have higher aspirations for us. This is a reminder for us to be pliable clay for her to mold, to conscientiously give ourselves over to her to be made into the image and likeness of her Son.

Seeking Holiness with Mary

The prayer continues: *Purify my heart and set it free from every obstacle to holiness, so that detached from self and the pleasures of sense, it may be adorned by you with the virtues and perfections of your own Immaculate Heart.* This seems to be the heart of the matter: purify, set it free, detach me from all that hinders my virtue so that I may be adorned with her virtues and perfections! Purify: we want our heart to be undividedly God's. Mary's is perfectly undefiled hence she, better than we ourselves, can see the blemishes in our love; she only can direct us in the details of perfect charity. However, she can only purify our hearts if we open them to her, acknowledging and exposing all of their sinful ways and tendencies and let her purge them of all that is not of God. As much as we may desire it, as much as we may even work for it, we cannot purify ourselves. We need her to set us free from every obstacle to holiness. Mary alone has never known an obstacle to holiness; only she can know the wings of flight. We needn't stumble over the obstacles like rocks strewn in our path. With her we can fly! She was given wings to flee from the devil. She can be the eagle that carries us to safety. As our most loving mother she knows the traps the devil has set, with her unclouded intellect and unobstructed will she can identify and assist us with the obstacles we have allowed to remain in our hearts. We are not removed from the struggle as if she will do all for us, but she will take us by the hand, leading and encouraging and even enabling us to overcome the obstacles.

A huge part of this, as the prayer indicates, is detachment from self and the pleasures of sense. What is most precious to us? Ourselves. Where do we most often succumb? The pleasures of sense. What, with the help of Our Lady and of sacramental grace, is the only means we have to overcome these attachments? Self-denial. That is the unavoidable means. We really need so very little; so many of our wants have been promoted to needs. Pleasures of sense will still come our way, often as direct gifts from God. He created and gave us an infinite variety of possibilities. The key here is detachment: never seeking or desiring these gifts, but the Giver Himself. When we, with God's grace, have detached ourselves from these pleasures we will be freer and more attuned to enjoy the appropriate pleasures of sense as He intended. Being enslaved by our needs or desire for sense pleasure is not the proper use of creation. Comfort, convenience, ease and pleasure are not Gospel words; they are not the way of sublime holiness. They may not be sinful, but they are not the way of perfection. Simultaneous with this growth in detachment will be the adornment of virtues. There, too, we will sense the presence and assistance of Mary's hand.

All of this, the growth in virtue, detachment from all that does not lead directly to God, and the adornment of virtue are means to end, not an end in themselves. We do not seek to deny self merely to become an aesthetic, nor do we seek virtue so that we can be known as kind and loving person.

Our goal is always that *divine intimacy* with the God we know loves us, *which alone can satisfy the immense capacity for love and union with which God has created the human heart.*

Only when we are striving to detach ourselves from ourselves and from the pleasures of sense can we be led to the higher levels of sanctity. St. Teresa teaches that "prayer cannot be accompanied with self-indulgence." We have to choose, and choose again, and choose again and again and again, prayer over self-indulgence.

God has created all of us with a yearning that only He can satisfy. It is our job and our joy to keep our eyes and hearts fixed on Him. Mary, more than anyone else, knows what this means. She who kept her heart for Him alone knows the depths to which we are called. She is our guide, our selfless guide who desires no recompense, only our good, our satisfaction, our holiness, our union with the Triune God. Because of this, it is from her that we *confidently hope for this grace of holiness.*

Hence it must be that we *entrust to her Immaculate Heart our eternal destiny.* We seek heaven; we seek the Lord. All else is imitation or a diversion. Mary can open our minds to the understanding of this realization. She knows as no one else can. We must trust her to do what is right in our regard; we must give ourselves over to her, for she will not lead us astray, but straight to our goal. Let us leave fear behind; let us leave our comforts and sensible pleasures behind and run, or fly, with Our Lady, the sure guide, the Star of the Sea, our Mother and model.

*Thank you so very much!
Please keep praying!*

4,629,066

*Memorares
for Our Lady
to Date*

Mary, the School of Virtue



A mother not only brings a life into the world; she nurtures that life, she forms that person, she teaches that individual how to lead his or her life. She helps the child form his values and his virtues. Mary does all of this for us as she reflects in her person the image and light of her Son.

The accolades in honor of Our Lady are many, varied and true. It would be impossible to love her too much or to honor her too much. Having learned from Jesus Himself the necessity of turning to Mary as our Mother, the Church has always taught the importance of Marian devotion and encouraged all the faithful to honor her as such and to learn from her the living of the Gospel and the life of virtue.

Having accompanied the Incarnate Word throughout His entire life, heard His words and witnessed His actions -- all culminating in the Passion, Death and Resurrection -- Mary let none of what she heard or witnessed fade. She pondered it all in her heart, letting the seed take root, grow and bear fruit. Sinless in her human nature Mary's intellect was unclouded and her will unweakened. Truly, with her immaculate heart she could see God, hear His words and pattern her own words and actions after His.

Studying her we study Him in her school. As a young Child, Jesus learned from her all His human characteristics; throughout His life and as His Mother, Mary learned from Him the New Covenant, the New Law of Love, and the life of virtue; She was and is His first and most perfect disciple.

A mother not only brings a life into the world; she nurtures that life, she forms that person, she teaches that individual how to lead his or her life. She helps the child form his values and his virtues. Mary does all of this for us as she reflects in her person the image and light of her Son.

Consider her faith, hope and love. Mary is called "blessed because she believed". She did not have a game book; she did not know all the details of the story. She had to act in faith, she even grew in faith, and to do all of this she pondered in her heart what she heard and witnessed. Her hope was undying, even as she stood at the foot of the Cross, saw the blood and water flow from His side, and arranged His cold and lifeless body in the tomb. She was not preparing spices for the day after the Sabbath. She waited with a certainty made possible through her hope that she would again see Her Son among the living, the victorious Redeemer. And her love? Here is the most tender of all that could be said about her. Her love, unhindered by sin and selfishness, is the rudder of all of her virtues. Love is the measure of all; love dictates all her actions, all her words. Her love for God and for her fellow man makes her heart most like unto the Heart of God Himself.

Imitating Mary's virtue we cannot fail to imitate Jesus Christ Himself; we cannot fail to walk along the path of holiness; we cannot fail to be His disciple, His friend and His beloved. Mary does more than show us all of this. She leads the way and, as a caring, attentive Mother, she guides, directs and encourages us along. She is our model as well as our mother.

Blessed Teresita Quevedo ascertained this from an early age; dying at the age of 20 as a novice with the Carmelites of Charity in Catalonia, Spain, she had lived her motto with great devotion: "O Mary, may all who look at me, see only you." Upon reflection we know that upon "seeing" Mary, the eyes of the observer will see Jesus Himself.

At Fatima, Mary promised us, "My Immaculate Heart will by your refuge and the way that will lead you to God." Here we have it! Imitating Mary, conforming our hearts to her Heart, she will not only be a model but a guide. She is our mother, our teacher, our guide and our model.

God's Choice of Mary

Excerpt from "We Have Found Mercy" by Christopher Cardinal Schonborn

The mystery of Mary is first of all a mystery of election. With complete freedom, in a choice of sheer grace, God predestined and prepared her and gave her to mankind. That is the basis of everything we profess in faith about Mary. She herself did nothing to deserve it. She gave her free assent to God's choice, but the choice was God's free gift in the first place.

Think of Saint Bernadette Soubirous. There was nothing on her part that would justify her election. Why did Mary choose Lourdes in order to manifest herself? Why not an important city? Why not someone from Lourdes who was educated, from a "good family"? Why a child of the poorest people, who were living in a former village jail, a child who could not read or write and did not even know the answer to the catechism question about the Trinity? It was Mary's free sovereign choice. In retrospect, it appears profoundly fitting. It goes so well with God's acts in the Bible: He prefers to choose what is little and insignificant so as to shame those who "are something" and are considered important by the world. A look at Lourdes and at Bernadette illustrates what is called the "analogy of faith" (CCC 114): the experience of the history of our faith illuminates the meaning of biblical events and vice versa. Lourdes helps me to understand better the choice of Nazareth; Bernadette, Mary's election.

This free, sovereign choice by God is something marvelous and teeming with blessings, not the result of human achievement; it did not come through a job advertisement, applications, a jury, or a selection procedure, but solely through God's free will.

Of course, God does not despise all that -- preparation, education, competence, promoting those who are gifted, and so on. If Bernadette is elected, that does not mean that the others are held in little esteem. Election does not mean disdain for or "discrimination" against others. Mary's election (like the choice of Bernadette) is not an "end in itself" but, rather, at the same time a mission. When has that ever been clearer than in Mary's case? She is chosen by God not in order to enjoy a privilege by herself, but, rather, in order to be an instrument of God's mercy for all generations.

God's choice is manifested especially in the mystery of the Immaculata. Thus she would describe herself to Bernadette: "I am the Immaculate Conception." From the first moment of her existence, at the instant of her conception, she is full of grace. Pere Marie-Eugene de l'Enfant-Jesus (Grialou, d. 1967), the great Carmelite priest ... says: "The mercy of God never performed a more beautiful work than what it accomplished in the Virgin Mary. It was never freer, never more fully a gift. Here the laws of justice do not apply. It is pure mercy that the Virgin is conceived immaculate and that she preserves this incomparable first grace."

Mary's election is pure grace, completely undeserved, a sovereign act of God's mercy. It is not simply arbitrary, but rather, a new beginning decreed by God with a prehistory. In the Magnificat, her song of praise of God's mercy, Mary says: "And



his mercy is on those who fear Him from generation to generation" (Lk 1:50), and she praises God for receiving His servant Israel: "He has helped his servant Israel, in remembrance of his mercy, as He spoke to our fathers, to Abraham and to his posterity forever" (Lk 1: 54-55). Mary sees her election as the fulfillment of an ancient promise, of the hope of many generations. God fulfills his promise and grants his mercy to his people. Mary is this gift.

... God preserved her from original sin, but He did not remove her from the history of the chosen people. The grace that God bestowed on her is sheer gift, as it was for the many faithful and righteous men and women of the Old Covenant who, like Mary, waited "for the consolation of Israel" (Lk 2:25), "for the redemption of Jerusalem" (Lk 2:38).

Mary belongs to her people, which is God's own people. Her fate cannot be separated from God's history with Israel, from the painful training of Israel to hear God's Word ("Hear, O Israel ..."), to recognize and to do God's will, and, finally, to attain an all-encompassing love that should motivate everything: "You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself" (Lk 10:27, Deut 6:5).

This testifies to a unique path. Everything in man is motivated by man's love for God as a response to a completely unconditional, boundless love of God for man. Unique also is the relentless candor with which salvation history describes the byways and wrong ways of the human heart that tries to withdraw from this loving relationship. The marvelous mystery of Mary becomes comprehensible only in terms of this love story about God and his people, his tireless appeals for a love that is repeatedly squandered on idols.

Mary is not simply the "final product" of a long development. The fact that Mary exists is a sheer miracle. She is the dawn of the new creation. In her shines the "morning glow of eternity," as one hymn puts it. "Tota pulchra es, Maria, et macula originals non est in te." (Thou art all beautiful, O Mary, and there is no stain of original sin in thee). ... Mary is ... "the unspoiled concept": what the Creator intended with mankind. In Mary we see, so to speak, the Creator's original plan and, at the same time, the goal: the redeemed man, about whom Paul says: "God has delivered us from the dominion of darkness and transferred us to the kingdom of his beloved Son" (Col 1:13). That is why Mary is so incomparably attractive and consoling, like no other human figure.

IHM Celebrations

On Saturday, September 26, Sr. Mary Jane Frances Jackle and Sr. Cora Marie Goenner professed perpetual vows of chastity, poverty, and obedience and were solemnly consecrated to God during the Mass for Religious Profession celebrated by Bishop Carl Kemme at Sacred Heart Catholic Church in Colwich.



Sister Mary Jane Francis signs her vows on the altar of sacrifice as Sister Cora Marie awaits her turn to do so. The document of profession was then slipped under the corporal on the altar signifying the profound unity between the Lord's sacrifice on the Cross and the Sisters' self-gift.

During the Rite of Perpetual Profession, all in attendance prayed the Litany of the Saints for Sr. Mary Jane Frances and Sr. Cora Marie, who then professed their vows in the hands of Mother Mary Magdalene, IHM. Next, the two Sisters signed the documents of their profession on the altar of sacrifice. With the Sisters kneeling before him, Bishop Kemme prayed the prayer of solemn consecration over the Sisters, setting them apart for God forever. The Sisters then each received a ring, which is a sign of their espousal to Christ the Bridegroom.

“When I entered the convent, I could not even fathom the abundance of joy God had prepared for me here. Today, my heart is full of gratitude for His generosity, and I hope to spend the rest of my life for love of Him in the service of His Church,” Sr. Mary Jane Frances said. Sr. Mary Jane Frances, the daughter of John and Michelle Jackle, was a parishioner at the Church of the Magdalen and attended Kapaun Mt. Carmel Catholic High School. After attending college for one year, she entered the convent.

Sr. Cora Marie, the daughter of Kurt and Anita Goenner, was a parishioner at St. Elizabeth Ann Seton Catholic Church. After graduating from Bishop Carroll Catholic High School, she entered the convent. Reflecting upon her perpetual profession, Sister Cora Marie mused, “Since my first profession, my desire to profess perpetual vows, -- to belong to God, forever -- has continued to increase. The phrase, ‘Jesus inspires holy desires so that He can fulfill them,’ has played an important role in my vocation. Our Lord, in His love and generosity, has fulfilled this desire. How grateful I am to be His bride!”

Many significant events in their religious lives have been shared by the two Sisters: both entered the convent on September 7, 2014, were received as novices on March 25, 2015, and both made their first profession of vows in 2017.

During the same celebration, Sr. Veronica Marie Miller celebrated her 25th anniversary of religious profession. At the end of Mass, as an act of love for her Divine Spouse, and in thanksgiving for 25 years as a bride of Christ, Sr. Veronica Marie renewed her vows; Mother Mary Magdalene, IHM General Superior, then presented her with a Papal Blessing and a Jubilee Crucifix.

“I am in awe of what Our Lord has done and continues to do in me,” Sr. Veronica Marie said. “With Our Blessed Mother, I want my life to be an uninterrupted ‘yes’ to God with Whom all things are possible. His Mercy endures forever!”

Sr. Veronica Marie was born and raised in Alaska on the Kenai Peninsula. The oldest of Frank and Roswitha’s four children, she came to Wichita in 1992 in response to an interior call to follow God more closely as a religious. In December of that same year, she entered the Sisters of the Immaculate Heart of Mary. She made her first profession of the vows of chastity, poverty, and obedience on August 15, 1995 in the hands of Mother M. Giovanni, IHM, and professed her perpetual vows three years later, on August 15, 1998.

Though her family members from Alaska were unable to attend the Jubilee celebration, Sr. Veronica Marie was joined by many friends, fellow teachers, and former students who rejoiced with her. During the past 25 years, Sr. Veronica Marie has taught at Bishop Carroll Catholic High School, Kapaun Mt. Carmel Catholic High School, and Trinity Catholic Junior/Senior High School.

A reception was held in the parish hall after the celebration of the Mass, and many relatives and friends of the Sisters were able to join in the festivities.

IHM Celebrations



1: *The newly professed Sisters kneel before Bishop Kemme as he extends his hands over them and prays the solemn prayer of consecration, setting them aside, as the Lord's forever.*

2: *Sister Cora Marie Goenner and Sister Mary Jane Francis Jackle kneel before Mother Mary Magdalene to profess their vows as Sister Marie Bernadette and Sister Cecilia Marie witness their perpetual commitment.*

3: *Sister Veronica Marie, kneels and renews the vows of chastity, poverty and obedience, that she first professed 25 years ago.*

4: *Sister Veronica Marie Miller, IHM*



Remember the Church

THE CHURCH NEEDS HER MOTHER

BY MRS. BRONWEN LEWIS

In 1964, at the conclusion of the Third Session of the Second Vatican Council, Pope Paul VI declared the Blessed Virgin Mary as “Mother of the Church, that is to say of all Christian people, the faithful as well as the pastors, who call her the most loving Mother” and established that “the Mother of God should be further honored and invoked by the entire Christian people by this tenderest of titles.” At this, the bishops, cardinals and priests who were present for the declaration “erupted in cheers and childlike exuberance and threw their zucchetos and birettas (caps) in the air...as if their collective cheers were a symphony of AMENS”.

I first learned of this story when Father John Sherlock was giving a homily a few years ago. Father Sherlock, confessor for the Sisters of the Immaculate Heart of Mary for over two decades, witnessed this most joyous moment and recollected the account firsthand. His memory of Pope Paul VI giving her this tender title of “Mother of the Church” is vivid still.

In its rich and vast history, the Catholic Church has many moments like this, and you, dear reader, as you read this article, please know this: the moment for the Sisters of the Immaculate Heart of Mary of Wichita is just around the corner ... the moment to build their Motherhouse. This is also your moment, to pause...to pray and to listen to what God is asking of you ... if Our Lady, the Mother of the Church, is stirring your heart...to begin planning for your legacy to the Sisters of the Immaculate Heart of Mary of Wichita.



Why giving matters...

1. The Sisters receive a stipend for their teaching. These stipends help them with their day-to-day expenses ... expenses just like any family incurs, such as food, utilities, health insurance, transportation expenses, education costs, etc. The Sisters do not receive funds from the greater Church, they provide for their needs through the teaching stipends and by the goodness of gifts from people like you.
2. Religious life matters. Can there be any greater gift than the influence the Sisters have on our children and grandchildren as they teach them the truth and beauty of the Catholic faith, and surround them every day with their joy and goodness? The teaching of faith goes far beyond the classroom...it helps form strong, confident, and bold Catholic leaders.
3. “The best teacher cannot give what an IHM Sister gives in a school. That is the religious witness that comes from their consecration which is supported by their community life and their personal prayer.” - Most Reverend Michael O. Jackels
4. Every single gift makes a difference ... together these gifts add up and will allow the Sisters to plan for their future Motherhouse.
5. You help every Sister ... every day ...

Remember the Church

Easy, 1, 2, 3 ways to give:

CASH OR CHECK – always the simplest and easiest method of giving, particularly for annual, recurring gifts

ELECTRONIC FUNDS TRANSFER – In this day and age, this is virtually the equivalent of writing a check, perhaps even easier and more convenient

APPRECIATED SECURITIES – If you have securities that have appreciated in value, giving those securities to the Sisters allows you to receive a tax deduction for your gift without incurring capital gains taxes. We recommend that you discuss the tax benefits with your accountant or attorney.

PLANNED GIVING - Is a wonderful way to provide for a future gift(s) to the Sisters of the Immaculate Heart of Mary of Wichita through your financial and estate plans. The Sisters welcome gifts made through different planned giving options. These options can be designed to:

- provide for you or your loved ones
- provide a gift or estate tax deduction
- leave a beautiful legacy to the Sisters of the Immaculate Heart of Mary of Wichita



Some possibilities that might work for you:

BEQUEST - In your Will or Trust documents, name the Sisters of the Immaculate Heart of Mary of Wichita as a beneficiary for a specific dollar amount or as a percentage of the value of the estate. This allows you to take care of yourself (and family) and the Sisters of the Immaculate Heart of Mary of Wichita all in the same document.

IRA QUALIFIED CHARITABLE DISTRIBUTION – gifts must be received by December 31st of the planned calendar year. Certain restrictions apply. Please check with your tax advisor.

REAL ESTATE - particularly a gift of land that has appreciated in value.

LIFE INSURANCE GIFTS – there are several ways for a financial advisor to structure a gift working with annuities, premiums, and life insurance policies.

RETIREMENT PLAN GIFTS – gifts from retirement plans are simple and straightforward, but please check with your financial advisor to make sure you are following all the rules that govern such gifts.

CHARITABLE LEAD TRUST - A Charitable Lead Trust makes an annual payment to the Sisters of the Immaculate Heart of Mary of Wichita for a “period of time”, and at the end of the term, the remaining assets go to your children or other beneficiaries. This type of structure allows for a tax deduction of the amount distributed to the Sisters on an annual basis while preserving the corpus of the trust for beneficiaries.

This is truly the moment ... our moment as Catholics and friends of the Sisters who know them, love them and want to support them in all of their endeavors...especially to build the Motherhouse in just a few short years from now. It is impossible to use the phrase Mother of the Church without thinking of the Sisters and their wonderful devotion to Mary. Thanks to Father Sherlock for his story, and for his own goodness and devotion to Our Lady.

May God love you!



SISTERS OF THE IMMACULATE HEART OF MARY OF WICHITA

**3550 N 167TH STREET W
COLWICH, KS 67030**

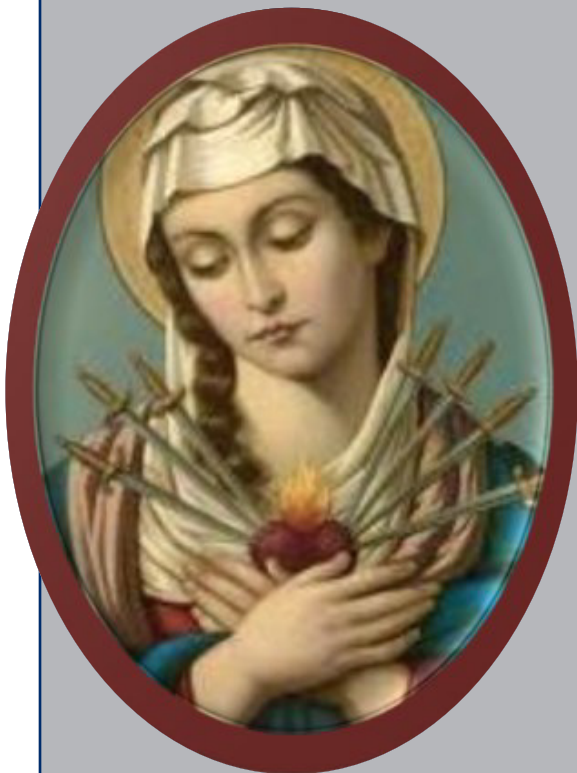
RETURN SERVICE REQUESTED

Please contact us with your
address changes: (316) 722-9316 or
rejoice@sistersihmofwichita.org

See our website:
www.sistersihmofwichita.org

NONPROFIT
U.S. POSTAGE
PAID
PERMIT NO. 544
WICHITA, KS

May the angels lead them into paradise.



Memorials have been established for

<i>Reverend Jerome Beat</i>	<i>Senrose O'Halloran</i>
<i>Ronald M. Brummel</i>	<i>Leo O'Halloran</i>
<i>Theresa Burns</i>	<i>Jordan Leigh Oury Estrada</i>
<i>Mary Zwenger Burton</i>	<i>Ann C. Patton</i>
<i>Wilfred Doll</i>	<i>RJ Peck</i>
<i>Bernard J. Friess</i>	<i>Sam Peck</i>
<i>Mike Gann</i>	<i>Mary Kay Peltzer</i>
<i>Myrtle Gitchell</i>	<i>Pat Potter</i>
<i>Kenneth Gitchell</i>	<i>Aileen Potter</i>
<i>Lucille Elizabeth Hageman</i>	<i>Linus Thome</i>
<i>Joyce M. Leis</i>	<i>Richard Tucker</i>
<i>Reverend J. Patrick Mannion</i>	<i>Katherine Weber</i>
<i>Bernard H. Mertens</i>	<i>David Ziegert</i>
<i>Ruth Mertens</i>	

Gifts have been given in memory of

<i>Deceased Members -</i>	<i>Deceased Members -</i>
<i>Daughters of Isabella</i>	<i>Knights of Columbus</i>