



Rejoice!

Sisters of the Immaculate Heart of Mary Newsletter

Summer 2016

Dear Friends and Families,

With a heart full of gratitude to you and to God, greetings from our home to yours! We have lived in new home now for eight months and not a day goes by that we do not whisper a prayer of gratitude for the blessing of our new convent. For the first time, we are living in a home that was designed and built to help us express who we are and to aid us in departing to you and all of our visitors that same charism. These months have been filled with untold and multitude blessings.



Without realizing it, Father Raymund Snyder, OP, in just a few words summed up what I have been trying to articulate since we begged God's blessing upon this building endeavor. As a former student of our Sisters, Father Raymund graciously offered to celebrate Holy Mass for the Sisters while he was in Wichita following his ordination to the priesthood. As I thanked him for coming, he simply said, "I wanted to be in the house the Memorares built."

It hit me immediately! Yes, this is what it is all about! All of us, sons and daughters of the Immaculate Heart, want to be in Her house, in the house the Memorares built! Not only that, but in doing so we want to venerate her and give her honor, we want to fulfill the requests she gave us at Fatima, live our consecration to her and flourish under her mantle of protection. We know, as St. Louis de Montfort says, "She is the safest, easiest, shortest and most perfect way of approaching Jesus, that whoever surrenders himself to her, body and soul without reserve, will belong entirely to Jesus."

Our Blessed Mother makes the house a home, a suitable place for Her Son to dwell, and draws her children together under her loving gaze, assisting their approach and propelling them to her Eucharistic Son. Our Chapel, the Chapel of Our Lady of Sorrows, is very Marian, but Marian primarily in the sense that the center is Jesus. How blessed we are to have a convent, a home, that expresses what we strive to live!

This reality was brought to our attention forcefully when a young woman called and said that she watched our convent being built as she drove by to and from her brother's home. She was drawn by the building and wanted to visit, to see what was inside and to see how we lived. Three other young women have submitted their applications for entrance; three young women, all from Kansas, have felt the call to be in Our Lady's home, sensing that perhaps Jesus is calling them to be His brides. Our Lady is showing them, and us, the way and we joyfully and with full confidence, entrust ourselves to her motherly care.

This is our lived experience and it is exemplified this summer by Sister Joseph Mary O'Brien's Silver Jubilee (August 15, 2016), by Sister Mary Guadalupe Bergkamp and Sister Rose Marie Weber's solemn consecration and perpetual profession (August 20, 2016), and the reception into the novitiate of Maggie Schaeffer in September.

You have helped us so much by "building our house with Memorares." Thank you for the thousands of Memorares you and all of Our Lady's friends have showered upon her, all for the conversion of sinners, for the Sisters, and for your own needs. Thank you for being an instrument of Our Lady.

May Mary's Heart Immaculate be forever praised, that Her Son may be glorified, now and forever.

Devotedly in Mary's Heart,

Mother Mary Magdalene, IHM
Mother Mary Magdalene O'Halloran, IHM
General Superior

Heritage Series

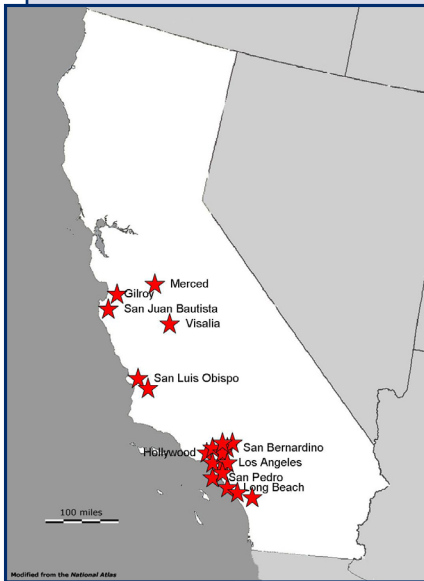
From California to Kansas

Review: In previous chapters of the Heritage series we related our foundation in Spain, the foundational charism given to Father Masmitja and his devotion to Our Lady of Sorrows. His aims were high: he

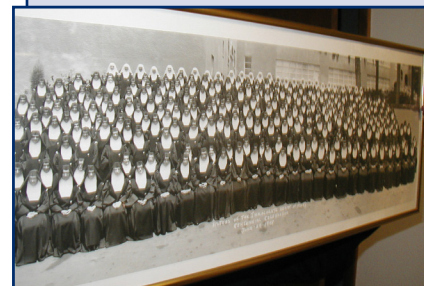


Fr. Joaquin Masmitja

wanted his Sisters to transform society through prayer and education. From there we conveyed the call from Spain to California: having formed the Sisters as daughters of the Church, so when the need was presented by Bishop Amat of southern California for teaching Sisters, Fr. Masmitja and the Sisters recognized God's call. Ten Sisters were prepared and sailed to California in 1871. The community – and the community's charism – flourished and began teaching and receiving postulants within the first year. The charism was equally fruitful in the fertile soil of California and the growth and work of the community continued and expanded for nine decades. By 1950 the community had grown from 10 Sisters to nearly 600. That is a percentage increase of 6,000%!



IHM in California



100th anniversary of IHM, photo taken in CA in 1948

Throughout CA the reputation of the Sisters for excellence in the field of education was surpassed by none. Their charitable works, even for other religious communities – like providing free college education – was more than noteworthy, it was extraordinary.



Sister M. Eileen distributing diplomas

It was during this time that Mother M. Joanne, Sister M. Eileen and Sr. M. Giovanni entered, were formed and served the community and the Church. Without them our community and its charism – a gift given to one, Fr. Masmitja, for the universal Church – would not exist.



FROM TOP: Mother M. Joanne, Sister M. Eileen, Sister M. Giovanni

These three women of faith left their beloved families to enter at a great personal cost: Mother Joanne's doting father, Sister Eileen's family so attached to her they refused her any assistance, Sister Giovanni's family even trying to remove her forcefully from the convent. While still loving their families, they joined another family, a religious family, a family they loved and defended. Mother Joanne would often comment on the great charity of the Institute and wonder how such awful things could happen to such a generous Institute. There is no other way to say it, they loved their community and its charism and they were unfailingly loyal to it.

So, why did these three Sisters leave California and come to Kansas; again leave their families and their religious family and come to the unknown land of the Wichita diocese?

Heritage Series

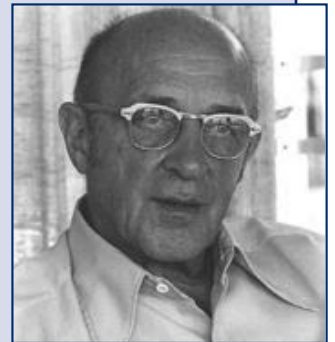


Mother Humiliata Caspary

The answer to this question involves yet another Sister. Anita Marie Caspary was born Nov. 4, 1915, in Herrick, S.D., the third of eight children of Jacob and Marie Caspary. The family moved to Los Angeles, where she received her bachelor's degree in English at Immaculate Heart College in 1936. She entered the convent the same year, and taught high school English while studying toward a master's degree at the University of Southern California. She received her Ph.D. in 1948 from Stanford. She was president of Immaculate Heart College from 1958 to 1963. (Source: Anita Caspary's obituary found on-line.)

Given the religious name Sr. Humiliata, she eventually was elected the Superior General of the Sisters of the Immaculate Heart of Mary in California. Under her leadership, the largest membership ever of the Sisters of the Immaculate Heart of Mary, was led astray. Using the Second Vatican Council as a scapegoat, Mother Humiliata introduced and encouraged practices and activities that were not in line with the charism of the community and eventually, even with the teachings of the Church. Non-Christian spiritualities were also permitted.

The one most notable deviation was allowing Dr. Carl Rogers and his assistant Bill Coulson and their team to conduct "a 'pilot study' of a new emerging therapy" referred to as TFN, that is, "therapy for normals". Basically the psychologists inundated the Sisters with a humanistic psychology and directed them in "non-directive self-exploration." In essence what is this?



Dr. Carl Rogers

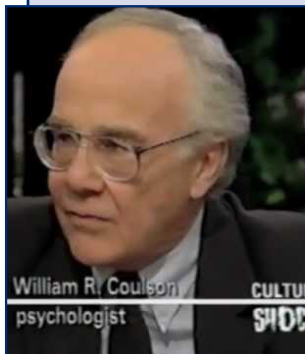
Dr. Rogers based his non-directive therapy on the premise that all are innately good with no tendency to sin and no influence of evil. Our own personal experience blatantly contradicts this premise. C.S. Lewis once said that if we don't know anything else, we do know that there is something wrong with man. It doesn't take any kind of faith to know that. However, in the theory of Dr. Rogers, since there was no sin, no evil, there was no need for a moral authority. All we needed to do, said Rogers, was to refer to the source of authority within ourselves.



Partial photo of the California IHMs in 1960

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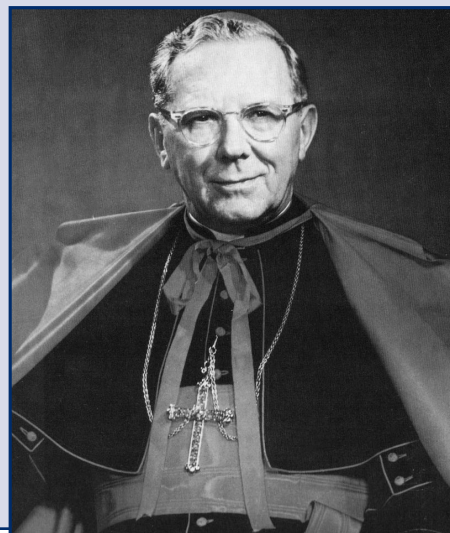
Immediately the consequences of such a premise are evident: the average person would be led into inner turmoil. Having once learned of a right and wrong, now all was well and good as long as it felt good. There was no one to help make moral decisions, no one to guide and no one to pass judgment. Dr. Coulson said, "We overcame their traditions; we overcame their faith." The team of psychologist had a grant for a three-year study which they terminated after two because they were alarmed at the results.



Dr. Coulson

Mother Anita (she had returned to the use of her baptismal name) and her team were removing all the rules, all the boundaries, all of the customs and traditions of religious life. She went well beyond the directives of Vatican II to renew religious life.

Cardinal McIntyre recognized this and knew that things had gone awry. Accused of interfering with their internal affairs, Cardinal McIntyre merely required four



James Francis Cardinal McIntyre

basic practices of religious life if the Sisters were to continue teaching in his parochial schools – something he had every right to do, for the apostolic work of the Sisters was (and is) subject to the hierarchy. The bishop has to protect the teachings of the Catholic Church in his diocese.

His four "unconditionals" were that the Sisters must

1. have some prayer in common every day, even if it is only the Holy Sacrifice of the Mass
2. retain their apostolic commitment to Catholic education
3. collaborate with the bishop in their apostolic work
4. wear a uniform habit

Cardinal McIntyre called in assistance from the Vatican. Even then the leadership refused to accept the Cardinal's directives; the Cardinal forbade them to teach in the diocesan schools. The leadership and those that blindly followed were blatantly disobeying all Church authority. How could the Cardinal do otherwise?

During the chaos and havoc of the late 60's and early 70's, Sister Eileen, Sister Joanne and Sister Giovanni and a few others like them suffered to see the gradual destruction of their beloved Institute due to secularization, the misinterpretation of the Second Vatican Council's documents, the misdirected and the misdirecting leadership and the misuse and abuse of psychiatry. They saw a huge cancer growing and so did the Holy See. The charism was being destroyed.

Under the guidance of Rome and in hopes to protect the charism and works of the Community, the Institute was divided between those who eventually opted out of canonical status under the leadership of Sister Anita

Caspary and those who, under the leadership of Sister Eileen, appointed by the Vatican, wished to remain faithful to the Church, their vows, and their Institute. The split was roughly 90 / 10, in raw numbers 540 with Sister Anita and 60 with Sister Eileen. Overnight the 60 schools in which the IHMs taught were left with no one prepared to take their place – this was the beginning of poor education in the faith... something else which is often blamed on Vatican II.

Dr. Coulson later admitted, "The IHM's had some 60 schools when we started; at the end, they had one. There were some 615 nuns when we began [1966]. Within a year after our first interventions, 300 of them were petitioning Rome to get out of their vows. They did not want to be under anyone's authority, except the authority of their imperial inner selves." Sadly, Dr. Coulson admitted, "We destroyed them." (*Information gathered from two articles "The Perverting of Catholic Religious, Part 1 and 2, from the website Catholic Psychology*)

This painful time was tumultuous. The small group of Sisters under the leadership of Sister M. Eileen was strong and determined. Within a short time after Sister Eileen's term as Superior, it became increasingly clear that though the Sisters all wanted to remain faithful to the ideals, charism, and the works of the Community they were not united in their thoughts on how to do this, or, even in their understanding of how to live the essential elements of Religious life according to their unique charism. There were varied opinions on the interpretation of the charism and what was most important.

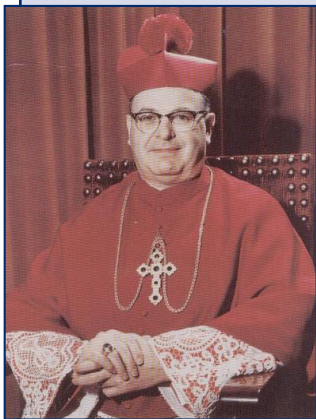
Again consulting the Holy See for many months, Mother Joanne, Sister Eileen and Sister Giovanni were directed to find another

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Mother M. Joanne pledging fidelity to Pope Paul VI

diocese that would welcome them and their charism as expressed through their prayer and work in Catholic education and formation. They began this search, hoping that someday this small beginning would grow into a province of their California Institute.



Bishop David M. Maloney

the newly arrived Sisters, most notably by keeping their refrigerator and pantry stocked until they had a regular income.

Mother Joanne would often muse that they were called from the vineyards of California to the wheat fields of Kansas ... the Eucharistic sacrifice played out in their lives.

The Sisters were attracted to Wichita because of its fidelity and orthodoxy. Bishop Maloney was attracted to the Sisters' mission of contemplation of the Word and the spread of the Gospel through works of education. It was a good fit. He invited them and they arrived on June 22, 1976 with only a few possessions and a few dollars to begin their new life. The Sisters of St. Joseph, especially Sister Ephrem and Sister Matthew, helped

There were on-going difficulties between the General Administration of IHM in Los Angeles and IHM in Wichita. The most notable being that those in Los Angeles would not allow the young Sisters in Wichita to profess perpetual vows without returning to Los Angeles, thus preventing any growth in Wichita. Because of these on-going difficulties, Rome again was asked to solve the difficulties.



Minutes after their arrival on June 22, 1976.

The only solution, the only way to preserve the charism of IHM and to allow for growth and continuity, was to break all ties with their Institute in California and begin again the process of becoming a religious institute. This meant being dispensed of the vows they professed in California more than 40 years previously and professing private vows with Bishop Maloney as their witness. Since they did not consider letting IHM die, they were left with no choice. They sought and received a dispensation in February of 1979.

This was painful. The Sisters did not want to do this; they did not come into an unknown land to become foundresses of a religious institute. They were just trying to remain faithful to what they professed in California, to live and preserve the IHM charism, and the Church told them that to remain true to that profession, they had to be dispensed of their professed vows and begin again. To accept and believe that takes faith.

But there was no other way. Amidst tears, but with a strong resolve to be obedient to the Church, the

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Sister M. Eileen, Mother M. Joanne, and Sister M. Giovanni shortly after the break from the California Institute

Sisters signed their dispensations so they could preserve the IHM charism.

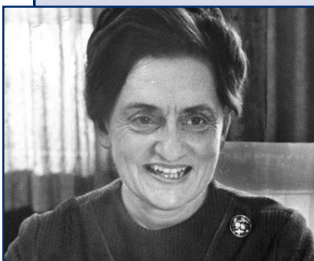
We need only look at the current data, the current state of affairs, to see the wisdom of their actions. To conclude, we'll look briefly at California and Kansas.

California:

First what happened to those who followed Sister Anita? They eventually opted out of canonical status and formed an "inclusive ecumenical community". On December 6, 1969, Sister Anita asked the Sisters of the IHM community to follow her into uncharted waters, addressing the entire IHM congregation, she invited them to establish a new community outside the jurisdiction of Church authorities: "I am asking each Sister, therefore, to write to me by December 15 a letter of intent stating whether she chooses to become a member of a dedicated lay group living according to the Decrees [the Chapter decrees of 1967]. It is possible that such a group will have to ask for a dispensation from public vows and then take private vows or promises...Older Sisters need to see their place in such a community as vital for the stability and healthy balance of the group. We need to find out if we are recruiting new members and how this can be done." (IHC website)

The 1967 Chapter Decrees to which Sister Anita refers, are clearly subversive and disregard the Church's teachings regarding religious life; "The order's renewal decrees of 1967 stated, among other things, that sisters could choose whatever work they wanted, dispense with regular community prayer schedules, and wear any style of clothing" (*Ann Carey, "Anita Caspary: Dissenter or Pioneer", National Catholic Registrar, October 24, 2011*).

In February of 1970, 315 of the IHM Sisters sought dispensations, following Sister Anita and forming a new group "outside the canonical structure of religious life or of other ecclesiastically recognized groups" (*ibid*). This was after more than 200 left the community during the stint with the psychologists and the "therapy for normals."



Anita Caspary

Secondly, the California Institute of the Sisters of the Immaculate Heart of Mary originally under the leadership of Sister M. Eileen, those who chose to remain canonically connected to the Church as IHM Sisters, was suppressed several years ago. The few remaining Sisters were of an age that the community was not sustainable; even if they would receive any vocations at that point, the members would not be able to form them in the charism of the institute before their own demise. At present, there are a few elderly (late 80's and 90's) Sisters living in care homes, not even together, and two others who have been in the national news because of the property battle in which they are engaged with the arch-diocese of Los Angeles.

The charism was not protected, not lived, not developed or grown ... and so it has died in California.

Now Kansas: If the Mothers had not come to Kansas, the charism of the Sisters of the Immaculate Heart of Mary would no longer exist in the United States. There are, however, some IHM Sisters in the US who belong to the Spanish community.

The Wichita Diocese would look different.

- We have been teaching at Bishop Carroll for 39 years and 23 priests were taught by IHMs while attending Bishop Carroll; 21 of them are diocesan and there are also 5 religious brothers (*Source: Bishop Carroll Catholic High School website*)
- Six IHM Sisters were taught by our Sisters at Bishop Carroll. We also have one Sister from Kapaun-Mt. Carmel who was taught by our Sisters
- One of our diocesan priests was taught by our Sisters at Trinity in Hutchinson (we have been there 19 years)
- In the 1950's and 60's when religious vocations were at an all-time high, there were 300 teaching Sisters in each of the diocese of Kansas.
 - o Now Dodge City has none
 - o Salina has 1
 - o Kansas City has 8
 - o Wichita has 15; of those 15, 15 are IHMs!In other words, if IHM had not come to Wichita, this diocese would be in the same position as the other diocese of Kansas. (*Source: various Official Catholic Directories published annually by P.J. Kennedy & Sons*)

Mother M. Joanne, Sister M. Eileen, and Sister M. Giovanni died to themselves to preserve the IHM charism; through their self-gift, we have been entrusted with this treasure to preserve it, live it and allow it to develop according to God's providential plan.

Shield against the Eighth Sword of Sorrow

Before an image of the Sorrowful Mother, still venerated at San Esteve in Olot, Fr. Masmitjá was meditating on the seven sorrows of Mary. Realizing that there was an eighth sword that pierced Mary's heart: the loss of souls even though Her Son had suffered so much for their salvation, he conceived of a congregation of women religious that would shield the heart of Mary from this eighth sword. The Sisters' mission would be to attack the roots of the evil by praying for the conversion of sinners and by working for the evangelization of society, especially through works of Catholic education.

In the Forward of the 1852 Constitutions Father writes:

"This 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 prayer 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. Likewise, it sees in giving a solid education to girls an apt means of introducing and spreading, in all classes of society, true devotion to God and a holy fear of Him, so that others may not fall into sin."

By prayer and penance for sinners

The primary apostolate of the Sisters of the Immaculate Heart of Mary is prayer for the conversion of sinners, with Mother Joanne's addition of praying for the sanctification of priests. But the key devotion that Father Masmitjá gave the Sisters was that of the Seven Dolors. This contemplation of the mysteries of Redemption is a cause for joy, because God has revealed his amazing love for us by becoming man and suffering even unto death to save us from our sins. Father also emphasized penance in the form of the mortification of daily duty, an abnegation of will rather than physical penance, although he did not exclude physical mortifications. In this he anticipated the later message of Fatima, offering the sacrifice of daily duty and the small irritations of living and working with others for the conversion of sinners.

Please, join us in shielding the heart of Mary from this eighth sword, by praying and sacrificing for the conversion of sinners. By teaching through your own good example and love of God and neighbor, may you draw others to know Jesus and Mary and thus turn away from sin to the love and mercy of God.



ABOVE: Spanish Pieta which inspired Fr. Masmitja

RIGHT: Statue of the Sorrowful and Immaculate Heart of Mary in the Chapel of the Novitiate House of Formation

What's in a Name?

The Sisters are often asked how they received their religious names. Sister Mary Guadalupe and Sister Rose Marie, both of whom will be professing perpetual vows in August, offer their personal insight.



Why I Chose Our Lady of Guadalupe

Sometimes when I am introduced to people, they seem surprised that this pasty white Sister with light eyes has “Guadalupe” in her name. Whether it is a confused look or an outright question, I am very happy to seize the opportunity to explain that this name was not by accident, nor was it inflicted upon me, but rather I chose it.

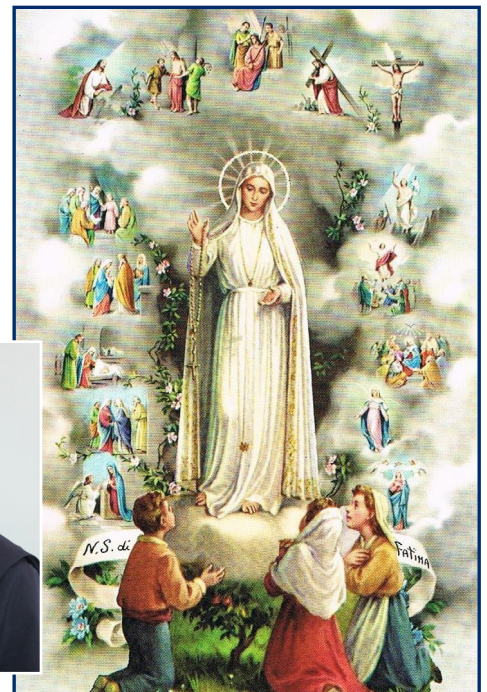
As Catholics, we are taught from an early age that Mary is our Mother. Mary’s motherhood extends to all peoples of diverse races and times and is one full of love and concern for her children. This can be seen in all of the Our Lady of Guadalupe apparitions in 1531. For example, it was Our Lady of Guadalupe who told St. Juan Diego in the first apparition, “I wish that a temple be erected here quickly, so I may therein exhibit and give all my love, compassion, help, and protection, because I am your merciful mother...” We also see in these apparitions that she is constantly asking for a temple or a church so that she can lead us to her Son.

Like many different Marian apparitions, Mary gave proof of her appearance. In this apparition, she chose to give us her only self-portrait, and she chose to appear pregnant. This is very fitting because all of Mary’s unique privileges were given to her because she was to be the Mother of God.

The name she gave herself, Guadalupe, was significant. She did not speak in Spanish, but rather in Nahuatl. What Bishop Zumarraga thought he heard was “Guadalupe,” but the name she gave to St. Juan Diego meant “she who crushes the head of the serpent,” thus pointing to the enmity between Our Lady and the devil. After her appearance, over eight million people were converted to Catholicism from a religion that practiced human sacrifice to demons. This massive conversion happened at the same time as the Protestant Revolt in Europe. With all of this, it is not surprising that Our Lady of Guadalupe is invoked as the Patroness of the Unborn, Patroness of the Americas, and the Star of Evangelization.

The importance of being “Rose”

As an IHM Sister we always choose a form of Mary to be part of our religious name and then we choose a saint or a title of Mary to be the other part of our name. Most of the time the Sister chooses the saint first and then decides which form of Mary’s name best fits with her newly chosen patron’s name. My choice was made in the reverse order. My biological mother passed away when I was very young and in her honor I requested “Rose” as part of my religious name. So I went on the search for my patron after that decision was made. There are several saints with the name Rose, but I did not feel drawn to any of them in particular. However, I did realize that I have always had a deep devotion to Mary and in recent years before I entered the convent I felt drawn to Our Lady of Fatima. Her image was present in many of the places I regularly visited. As postulants we study the story of Fatima; I knew that she appeared to the three children as the Lady of the Rosary. After much prayer and reflection Our Lady of the Rosary of Fatima I realized that She had chosen me to be under her patronage!



*Remember, O most gracious Virgin Mary, that never was it known
that anyone who fled to thy protection, implored thy help,
or sought thy intercession was left unaided. Inspired with this confidence, I
fly to thee, O Virgin of virgins, my Mother; to thee do I come;
before thee I stand, sinful and sorrowful. O Mother of the Word Incarnate,
despise not my petitions, but in thy mercy hear and answer me. Amen.*

Mary's Steadfast Assistance Wrought Through the Memorare

At noon in the House of Formation, the busyness of the morning finds a stopping point as the Sisters proceed to the chapel to pray midday prayer. Every day the Sisters offer this segment of the Liturgy of the Hours for their benefactors. This ever increasing group of people has always been important to the Sisters, but even more so now as they, in a very large way, reap the benefits of such generosity. It wasn't just money, however, that built the new Novitiate House of Formation and the benefactors are not just monetary donors. When this project began, the Sisters knew they needed the Novitiate House of Formation in order to better live their charism and so they went to Mary, charism in hand, and asked many others to join them. And join them they did. The Sisters were surrounded by a powerhouse of prayer as many benevolent souls helped them offer millions of Memorares, with Mary's intercession as the constancy and energy that brought this building to completion.

Millions of Memorares have been pledged to Mary, begging her intercession for the conversion of sinners and for the support of generous souls to help in the various phases of our Motherhouse masterplan. The Sisters and many friends far and wide have been faithfully fulfilling this pledge. But why the Memorare?

The Memorare, traditionally attributed to St. Bernard of Clairvaux in the 12th century was actually popularized in the 15th by Fr. Claude Bernard, a French priest known for his love of poverty. Fr. Claude worked particularly hard to better the lives of criminals, especially those condemned to death, and the Memorare was his great spiritual tool. Similar to the Sisters today, Fr. Claude, through this powerful prayer, both beseeched Mary's intercession and brought about many conversions by teaching it to men facing execution.

The Memorare has not only been instrumental in the Sisters' beautiful new home and the continued flourishing of their charism, but has also been a huge blessing in their own spiritual lives and the lives of their spiritual benefactors. The Sisters have all heard stories from family, friends, and students about the life changing power of the Memorare, and in many cases the Sisters own lives have been changed. It has brought about a renewed devotion to the Immaculate Heart of Mary and there are many tales of a boost in a prayer life during the car ride to and from work, on the lawn mower or simply before and after family meals.

It is not coincidental that the Sisters moved into their new home during the Year of Consecrated Life and are celebrating their inaugural year of residence on the Motherhouse property during the Jubilee Year of Mercy. The Memorare appeals to Mary's merciful heart. She recognizes man's needs and promotes the loving concern that God has for each and every individual. She is a channel of God's tenderness and the Memorare serves as a reminder of this. This prayer, a much loved Catholic devotion, is based upon confidence in Mary's intercessory power, which is why the Sisters have adopted it, begging Mary's help and defense, as it has never been known that anyone who fled to her protection was left unaided.

Home is Where the Heart Is

Having our own home with a large enough Chapel, dining room and meeting room has proven itself a major blessing over these last eight months. Home really is where the Heart is, where Our Mother's Immaculate Heart is, where we can live and grow and share our charism – our love for Our Lady and devotion to her Immaculate and Sorrowful Heart – in ways and more deeply and authentically than we ever have before now.

We have always hoped to have a home which would express and help us express our charism. Three events have already proven that we are moving in the right direction and beginning to see that our hopes are not just dreams but are becoming reality.

Sorrowful Mother Vigil

For the first time we were able to host our Holy Saturday Vigil with our Sorrowful Mother. We and many of our family members and friends kept Her company as she remembered the events of Holy Thursday and Good Friday and as She held in her heart the faith and hope of the entire Church, awaiting the resurrection of Her Divine Son. Many old friends and new faces spent time in Our Lady of Sorrows Chapel, contemplating the crucifixion scene above the altar and the Pieta in the sanctuary.

Short meditation reflections were read every 20 minutes followed by a hymn and a prayer to Our Sorrowful Mother. The Vigil closed with the recitation in common of the Rosary of the Seven Dolors. The Sisters not only treasured their time waiting with Our Lady, they also benefitted from the prayerful, faith-filled presence of so many participants.

1: Welcome to our Holy Saturday Vigil with Our Lady of Sorrows

2: Old friends and new faces joined us for the three hour vigil



Home is Where the Heart Is

Fatima Procession

Though the May procession was the eighth semi-annual Fatima Procession it was a “first” since we moved into our new convent. We remembered the 99th anniversary of the Blessed Virgin’s first apparition in Fatima, Portugal, as we gathered and processed. After a simple picnic dinner with the participants the evening continued with song and procession to the Fatima Shrine, the offering of Memorares to Our Lady, and ended with the recitation of the Rosary. Many Sisters noted how much better prepared we were for the event and how much smoother it flowed since we now live on the site. It was also one of the largest yet.

Since its inception the event has grown to 300-350 participants of all ages. The evening is a faith-filled, joyful experience and many look forward to it each May and October. In May the evening begins at 6:30 pm and is usually finished by 8:00 pm. We hope to see you in October, when the evening begins at 6:00 pm.

3: *The crowd gathers for the Fatima Procession*

4: *The procession begins*

5: *The procession stretched from the convent to the shrine!*

6: *Arriving at the shrine, all find their spots*

7: *Praying the rosary at the Shrine*



Home is Where the Heart Is

Novena to and Feast of the Immaculate Heart of Mary

By far, the highlight of all our events thus far was our novena to the Immaculate Heart. Each year for the novena the Sisters choose a specific theme regarding Marian devotion and develop that topic over a series of nine talks presented by the Sisters over the period of the novena, then after a break for refreshments, the participants are invited to stay for a Eucharistic Holy Hour. During the Holy Hour the Blessed Sacrament is exposed, the novena prayer is recited together, the Sacrament of Reconciliation is available, there is time for silent prayer, and the Holy Hour is closed with Benediction.

The Sisters were particularly excited about this year's novena for three reasons.

Again, this year's novena was the first in our new location; it was a great joy to welcome so many into our home to share with them our love and devotion to the Immaculate Heart of Mary. Each night there was standing room only in the meeting room and almost every seat was taken in the Chapel.

That leads to the second reason the Sisters were particularly enthused about this year's novena. The final report of the apostolic visitation (2010), which was published in September of 2014, asked all religious communities to share their charism with the universal Church, inviting others to participate in and benefit from it according to their own state in life. The "charism" is the gift of the Holy Spirit received and acted upon by the founder of the religious community. The charism of a particular religious community is what makes that community unique, different from all other religious communities.

Accordingly, the Sisters of the Immaculate Heart of Mary chose the topic of the novena to reflect their charism: precisely what it means to be a Sister of the Immaculate Heart of Mary and how others can collaborate with this gift. Devotion to the Immaculate Heart of Mary

has many expressions, works and fruits that the Sisters shared and explained how others could apply it in their own lives. To read the talks given by the Sisters, please consult the web page of the Sisters for the Immaculate Heart of Mary (www.SistersIHMofWichita.org).

Thirdly, the Sisters saw this novena as a special time of grace, celebrating 40 years in Wichita. A generation has passed since the first Immaculate Heart of Mary Sisters arrived in Wichita from California. For forty years the Sisters have been a presence, prayed and formed the faithful of all ages in the Diocese of Wichita and this novena provided the Sisters with the opportunity to explain their motivation and inspiration behind all of their works.

The novena was a grace-filled 'moment' for us. How wonderful it was to share what is dearest to us: our love for the Immaculate Heart and the living of our charism.

After preparing for the feast of the Immaculate Heart of Mary for nine days, the real celebration began with Mass offered in our Chapel by Bishop Carl A. Kemme and several con-celebrants, with the Sisters and about 150 guests. During the homily, Bishop Kemme shared his childhood memories of his family's devotion to the Sacred Heart of Jesus and the Immaculate Heart of Mary. Following the Mass, the Sisters provided a picnic lunch for all.

Sharing their feast day with so many friends and benefactors was a blessing and a great joy for all. This feast is so special for us, however, that we continued our celebration through the weekend. Planning ahead, the Sisters invited Deacon Jacob Carlin to preside at a Eucharistic Procession on the Sunday following the feast. The Sisters preceded the Eucharist in procession from their Chapel to the Fatima Shrine where they stayed for an hour of adoration before Benediction and their return to the Chapel. Music was graciously provided by the large variety of birds surrounding the pond and shrine. Mary always leads us to her Eucharistic Son!



8: Sister Marie Bernadette presents her talk to a full house

MORE PHOTOS FROM THE NOVENA ON PAGE 12

Home is Where the Heart Is



9: Sister Marie Bernadette presents her talk to a full house

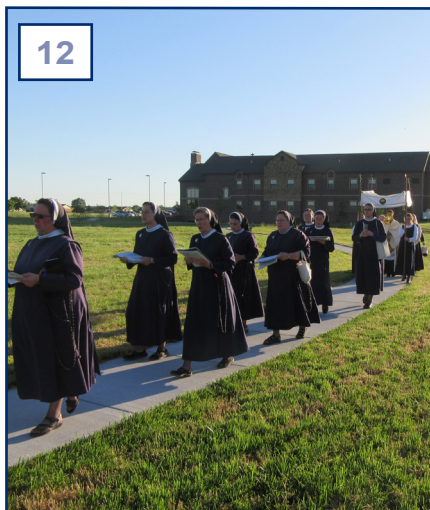
10: It seemed as if the number of participants multiplied as we moved to the Chapel!

11: Bishop Kemme celebrates the feast of the Immaculate Heart with the Sisters and their guests

12: The Sisters and Deacon Carlin process with the Eucharist to the Fatima Shrine

13: The setting sun, the perfect weather and the singing birds provided the environment for an hour of adoration

14: The procession leaves the Shrine and returns to the Chapel



Relic of the True Cross

Above the tabernacle in our chapel is a reliquary containing a fragment of the True Cross of Christ. The Cross was found by St. Helena, the Mother of Emperor Constantine, when she made her pilgrimage to the Holy Land around the year 324-6 AD. One of her goals was to find the Cross of Christ.

Jerusalem had been destroyed and lay in ruins since 70 AD when Titus had put down a Jewish insurrection and destroyed the Temple. The Emperor Hadrian ordered that temples to the Roman gods be built over the holy sites of Christians and Jews. Inadvertently, he marked exactly where everything was, for example, the exact location of Calvary was marked by a temple to Venus. So when Helena arrived, she had her three legions of soldiers tear down the temples and build churches over key places of Christ's life on earth.

According to an ancient tradition, when the temple of Venus was destroyed three crosses were found buried on the site. Suspecting that one of the crosses was Jesus', Helena had a dying woman brought to the site. The dying woman touched the crosses; after touching one of the crosses she was instantly healed. From this it was surmised that this cross was the True Cross of Jesus. Helena had the Cross split into two parts, one staying in Jerusalem and the other coming with her to Rome. Through the centuries, the true Cross has been splintered and distributed throughout the world. Some claim that the compilation of the relics of the cross would be enough to build a house, but when all the known and authenticated pieces are figured together, it actually shows that only a small portion of the Cross is accounted for.

What a blessing that our chapel has a relic of the True Cross!



*Ex Lig. Crucis D.N.J.C.
From the Wood
of the Cross of
Our Lord Jesus Christ*



Remember the Church

WHAT'S NEW ...

BY BRONWEN LEWIS

A charitable bequest or gift does not have to be complicated. It can be as simple as a general, unrestricted gift to the Sisters of the Immaculate Heart of Mary. By including a bequest in your will or living trust you are able to specify a percentage or a specific dollar amount that you want to be given to the Sisters when you pass from this earthly life. Bequests are a beautiful way to remember, and to ensure a remembrance, to the Sisters.

If you already have a will or trust document in place, it is easy to revise the bequest language to include a gift to the Sisters of the Immaculate Heart of Mary of Wichita. Your attorney can do this for you quite inexpensively.

Make a Tax-Free Gift with your IRA

Discuss this option with your tax advisors. Giving from an IRA is a great way to make an impact on the causes you care most about. Recent changes have now made it possible to give from an IRA permanently through your charitable gift planning.

Beneficiary Designations

There are many ways to name the Sisters as a beneficiary. Beneficiary forms are simple, readily available at most financial institutions, and they can be revised anytime. All you have to do is request a benefit designation form from the financial institution where your account is held. The benefit designation form allows you to direct these funds after your death. Beneficiary forms should be available for all of the following situations:

- Retirement Plan Assets
- Commercial Annuities
- Certificates of Deposit
- Life Insurance
- Bank Accounts
- Brokerage Accounts

If you include the Sisters of the Immaculate Heart of Mary of Wichita in your charitable giving and estate plans, please use their legal name and Federal Tax ID:

Legal Name: Sisters of the Immaculate Heart of Mary of Wichita, Inc
Federal Tax ID Number: 48-0953301

Please consult with an attorney or tax advisor regarding all of your charitable giving plans.

May the angels lead them into paradise.



Memorials have been established for

*Bernice Bergkamp
William Peltzer
Frank Joseph Blanding
Sylvester Stuhlsatz*

Gifts have been given in memory of

*Gene and Mae Rose Patry
Michael J. Gann
Damon Horsch
Marian Fine
Dick Tucker
Stephen Sapp
Florence Clupney*

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www.sistersihmofwichita.org

*Thank you
so very much!*



Our Lady of Fatima's Final Request

Most of the requests of Our Lady of Fatima are well known: pray the daily rosary, do penance, pray for the conversion of sinners, pray for the Holy Father, make reparation for sins, and consecrate yourself to her Immaculate Heart. Yet, there is one more. In July part of Mary's message was, "I shall come ... , and I shall ask that on the First Saturday of every month Communions of reparation be made in atonement for the sins of the world."

And return She did! On December 10, 1925, the Child Jesus and the Blessed Mother appeared to Lucia. Jesus said to Lucia, "Have compassion on the Heart of your Most Holy Mother, covered with thorns with which ungrateful men pierce it at every moment, and there is no one to make an act of reparation to remove them." Then Mary said,

"Look, My daughter, at My Heart, surrounded with thorns with which ungrateful men pierce Me at every moment by their blasphemies and ingratitude. You at least try to console Me and announce in My name that I promise to assist at the moment of death, with all the graces necessary for salvation, all those who, on the first Saturday of five consecutive months shall receive the sacrament of Confession, receive Holy Communion, recite five decades of the Rosary, and keep Me company for fifteen minutes while meditating on the fifteen mysteries of the Rosary, with the intention of making reparation to My Immaculate Heart."

We'll have more on Our Lady's request for the First Saturday Devotions in our next newsletter!

December 10, 1925 apparition to Sr. Lucia in Pontevedra, Spain, in the Dorthean Convent.

