

THE KNIGHT OF THE
Immaculata
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MARY, MOTHER OF
DIVINE MERCY

PAGE 2

Believe and Transform
the World with the
Power of Christian Hope

PAGE 3

MI Groups in
the USA

PAGE 15



Mary, Mother of Divine Mercy

By Michael D. Wick, MI National Vice President

Maria! Dear Knights of the Immaculata, St. Maximilian Kolbe noted in one of his writings: "Consecrate oneself totally, with boundless confidence to the hands of Divine Mercy, whose personification, by the will of God, is the Immaculata" (KW 1100).

As we enter into Holy Week and prepare to celebrate the Sacred Triduum, we ought to take full advantage of God's merciful love as manifested in the suffering, death and resurrection of Jesus. The Crucified Christ offered Himself in atonement for humanity's sin, as water and blood, flowed from His pierced side washed away our iniquities. His Blessed Mother boldly stood at the foot of the Cross uniting her suffering to that of her beloved Son. During these most sacred of days, it would be spiritually beneficial to immerse ourselves into the mystery of redemption by participating in the Divine Mercy Novena which begins on Good Friday and culminates on Divine Mercy Sunday.

On this Second Sunday of Easter, we can receive the extraordinary grace of the complete forgiveness of all of our sins if we go to Confession and receive Holy Communion worthily. It is a renewal of one's baptismal grace—

often called a "second Baptism"—where a soul is washed completely clean of sin and any punishment related to it.

This year, the Divine Mercy Novena starts nine days prior to Divine Mercy Sunday, beginning on Good Friday, April 3, 2026 and concludes on Divine Mercy Sunday, April 12, 2026.

It is a nine-day Catholic prayer preparation for the Feast of the Divine Mercy invoking God's mercy for various intentions. Revealed to St. Faustina by Our Lord, it involves reciting the Chaplet of Divine Mercy daily to bring souls into the "fount of My mercy."

Daily Holy Mass

will be offered throughout 2026 for the MI-USA and all MI Members, living and deceased, at the City of the Immaculata established by St. Maximilian Kolbe near Warsaw, in Poland.



Send your prayer intentions to be placed in the MI Book of Intentions at the feet of Our Lady and St. Maximilian Kolbe's first class relic:

PrayerRequest@MissionImmaculata.com

The specific souls prayed for on each day are:

1. ALL MANKIND, ESPECIALLY ALL SINNERS.
2. THE SOULS OF PRIESTS AND RELIGIOUS.
3. ALL DEVOUT AND FAITHFUL SOULS.
4. THOSE WHO DO NOT BELIEVE IN GOD AND THOSE WHO DO NOT YET KNOW ME.
5. THE SOULS OF THOSE WHO HAVE SEPARATED THEMSELVES FROM MY CHURCH.
6. THE MEEK AND HUMBLE SOULS AND THE SOULS OF LITTLE CHILDREN.
7. THE SOULS WHO ESPECIALLY VENERATE AND GLORIFY MY MERCY.
8. THE SOULS WHO ARE DETAINED IN PURGATORY.
9. THE SOULS WHO HAVE BECOME LUKEWARM.

As MI members, we ought to unite in spiritual solidarity for the conversion and sanctification of these particular souls, as well as our own. In this way, the Immaculata will intercede with us and for us as she channels the graces needed to bring all souls closer to her Divine Son during this incredible season of grace and mercy. As the Mother of God, the Blessed Virgin Mary is also the "Mother of Divine Mercy."

(Continues on pg. 10)

“

Our restless heart will not be disappointed, if it enters into the dynamism of the love for which it was created. The destination is certain, life has triumphed, and in Christ it will continue to triumph in every death of daily life. This is Christian hope: let us always bless and thank the Lord who has given it to us!.”



Believe and Transform the World with the Power of Christian Hope

The Holy Father Leo XIV on the Paschal Mystery.

Dear brothers and sisters, the Pasch of Jesus is an event that does not belong to a distant past, now settled into tradition like so many other episodes in human history. The Church teaches us to make a living remembrance of the Resurrection every year on Easter Sunday and every day in the Eucharistic celebration, during which the promise of the risen Lord is most fully realized: "Lo, I am with you always, to the close of the age" (Mt 28:20). For this reason, the Paschal Mystery is the cornerstone of Christian life, around which all other events revolve. We can say, then, without any irenicism or sentimentality, that every day is Easter. In what way? Hour by hour, we have so many different experiences: pain, suffering, sadness, intertwined with joy, wonder, serenity. But through every situation, the human heart longs for fullness, a profound happiness. A great twentieth-century philosopher, Saint Teresa Benedicta of the Cross, born Edith Stein, who delved deeply into the mystery of the human person, reminds us of this dynamism of the constant search for fulfillment. "The human being," she writes, "always longs to have being given to him anew, so that he can draw on what the moment gives him and at the same time takes away from him" (*Finite and Eternal Being: An Attempt to Ascend to the Meaning of Being*, Rome 1998, 387). We are immersed in limitation, but we also strive to surpass it. The Paschal proclamation is the most beautiful, joyful and overwhelming news that has ever resounded in all of history. It is the quintessential "Gospel," which attests to the victory of love over sin and of life over death, and this is why it is the only thing capable of satisfying the demand for meaning that troubles our minds and our hearts. Human beings are inspired by an inner movement, striving toward a beyond that continually attracts them. No contingent reality satisfies us. We tend toward the infinite and the eternal. This contrasts with the experience of death, anticipated by suffering, loss, and failure. As Saint Francis sings, "*nullu homo vivente po skampare*" ("no living man can escape") from death (cf. *Canticle of the Sun*). Everything changes thanks to

that morning when the women had gone to the tomb to anoint the body of the Lord, and found it empty. The question posed by the Magi who came from the East to Jerusalem: "Where is he who has been born king of the Jews?" (Mt 2:1-2), finds its definitive answer in the words of the mysterious youth dressed in white, who speaks to the women at Easter dawn: "You seek Jesus of Nazareth, who was crucified. He has risen, he is not here" (Mk 16:6). From that morning until today, every day, Jesus will also have this title: the Living One, as He presents himself in Revelation: "I am the First and the Last, and the Living One: I died, and behold I am alive for evermore" (Rev 1:17-18). And in Him, we have the assurance of always being able to find the lodestar toward which we can direct our seemingly chaotic lives, marked by events that often appear confusing, unacceptable, incomprehensible: evil in its many forms, suffering, death, events that affect each and every one of us. Meditating on the mystery of the Resurrection, we find an answer to our thirst for meaning. Faced with our fragile humanity, the Paschal proclamation becomes care and healing, nourishing hope in the face of the frightening challenges that life presents us with every day on a personal and global level. In the perspective of Easter, the Via Crucis, the Way of the Cross, is transfigured into the Via Lucis, the Way of Light. We need to savor and meditate on the joy after the pain, to retrace in the new light all the stages that preceded the Resurrection. Easter does not eliminate the cross, but defeats it in the miraculous duel that changed our human history. Even our time, marked by so many crosses, invokes the dawn of Paschal hope. Christ's Resurrection is not an idea, a theory, but the Event that is the foundation of faith. He, the Risen One, through the Holy Spirit, continues to remind us of this, so that we can be His witnesses even where human history does not see light on the horizon. Paschal hope does not disappoint. To believe truly in the Pasch through our daily journey means revolutionizing our lives, being transformed in order to transform the world with the gentle and courageous power of Christian hope.

(Audience, November 5, 2025)



March 21: Annunciation at Ave Maria University

As the necessary steps for the MI National Office's progress, at the annual celebration, MI representative Mark Middendorf, President of Ave Maria University, presented the relic of St. Maximilian Kolbe's relic, as a sign of solidarity in mission.



Presenting the Relic of St. Maximilian Kolbe (right). Next to him, to the right, the founder of Ave Maria University, Fr. John Monaghan, is visible (with his hands clasped).



With members of the AMU leadership

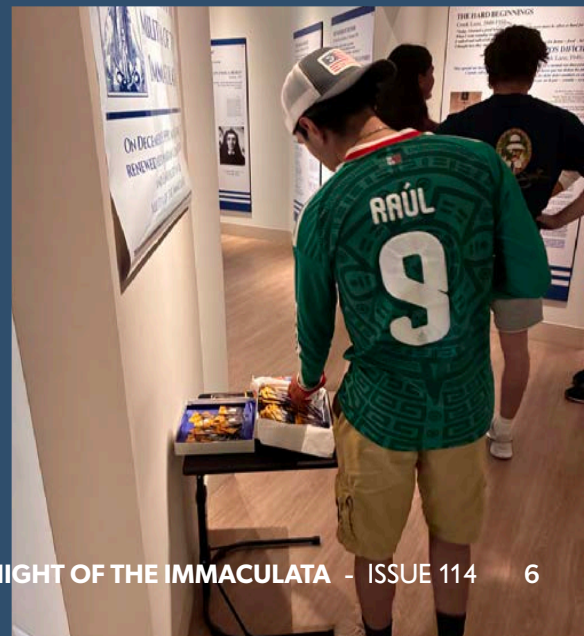


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The MI Office at Ave Maria University.



"Artificial" Intelligence: From Hype to Humility

By Saverio Perugini, Ph.D.



“The true sign
of intelligence
is not knowledge
but imagination.”

Albert Einstein

Since ChatGPT’s release in November 2022, headlines about artificial intelligence (AI) have been sensational. AI is being touted as a panacea for everything from educating our youth to curing cancer. As pressure mounts to fundamentally change the way we do everything, so does anxiety. While some are bullishly enthusiastic about AI and others find the hype nauseating, AI is affecting an ever-increasing segment of the population, including Catholics. According to Catholic theologian Henry Karlson, the Church has long engaged the sciences even as it has cautioned against their misapplication “in theories which do not have enough evidence or in fads which die out.” With that in mind, it’s worth taking a sober look at artificial intelligence — what it is, what it is not, what it can do, and what it cannot do. There is no consensus on a standard definition of artificial intelligence. Nevertheless, AI is generally understood as the field of science and engineering concerned with building a semblance of intelligence into computer systems (e.g., the ability to reason, learn and act). One definition of AI that I like is from Elaine Rich and Kevin Knight’s *Artificial Intelligence*: “The study of how to make computers do things which, at the moment, people are better at.” For instance, Visa’s processing of nearly 4 million transactions per minute is not AI, because a computer can do it far more efficiently than a person can. On the other hand, driving a car is considered AI because, at present, a human can drive better than a computer can. The blurred boundaries between what does and does not qualify as AI are evident: While the processing of those millions of transactions is not AI, detecting fraud within them is. The practical exposure of AI to the public over the past three years has animated discussions about which aspects of our work will be replaced by it. During his first address to the College of Cardinals, Pope Leo XIV said that the Church would address the risks AI poses to “human dignity, justice and labor.” At the core of these discussions is the fundamental question of what it means to be human. In January 2025, the Dicastery for the Doctrine of the Faith and the Dicastery for Culture and Education co-issued a doctrinal note titled *Antiqua et Nova* (Ancient and New). The document is subtitled “Note on the Relationship Between Artificial Intelligence and Human Intelligence.” There is often an

inverse relationship between human and artificial intelligence. Actions that people perform without thought are challenging for computers, while complex cognitive tasks requiring significant human intelligence are often easy for computers. For instance, playing an outstanding game of chess requires significant human intelligence. Yet computers have been regularly beating grandmasters for almost 30 years. By contrast, an infant can almost instantaneously recognize his or her mother when she enters a room. But programming computers to recognize specific objects in images and video — an application of AI called “computer vision” — remains a difficult problem. Despite the frenetic pace at which AI technologies have advanced in the past decade, AI is neither new nor novel. The term “artificial intelligence” was coined in 1956 at a summer research workshop at Dartmouth College, where a small group of researchers from a variety of disciplines gathered to explore the idea of writing programs that could teach computers to learn and reason. Even today’s popular applications of AI — self-driving cars like Teslas and chatbots like ChatGPT — are not novel. In the mid-1960s, Joseph Weizenbaum, a professor at MIT, developed ELIZA, which was a program that implemented rudimentary communication between a human and a computer using natural language. Weizenbaum also questioned the wisdom of aspiring to create “intelligence” in computers — a philosophical question as relevant today as it was 60

years ago. By contrast, questions about whether computers can think are “just as meaningful as the question whether submarines can swim,” as Edsger Dijkstra famously said during a discussion titled “Computers and Society.” We are often duped by the appearance of human behaviors in computer systems. Today’s chatbots, despite their use of large language models (LLMs), do not have a model of language. Rather, they possess sophisticated statistical models of correlations between words. An LLM generates a response to a user prompt by taking the sequence of words in the prompt and predicting the next word, then using that extended sequence to predict the following word, and so on. This iterative prediction process — akin to the auto-complete feature in email applications like Outlook — is called “generative AI” and creates the illusion that we are having a natural dialogue with ChatGPT. This deception is reinforced by the words used to describe these computer processes — words such as training, learning and understanding, which refer to human activities. The “deep” in deep learning does not refer to depth of understanding — the system has no understanding of anything. Rather, it is a technical term referring to the structure of the neural network, which contains many (or “deep”) layers. “Artificial intelligence,” however, is an apt term to describe the field because AI is not natural intelligence; it is a simulation of natural intelligence.

(Continues on pg. 9)



"Artificial" Intelligence: From Hype to Humility

(Continued from pg. 8)

In the words of Joseph MacRae Mellichamp [emeritus professor of management at the University of Alabama] "the 'artificial' in artificial intelligence is real," but the intelligence is not. (The word artificial comes from Latin roots meaning "skill" and "to make.")

AI is also not magical software that will one day spring to life, as in the fictional creation of Mary Shelley's Victor Frankenstein. Nor will AI replace human beings in some recurring doomsday Kafkaesque nightmare. Mathematician Hannah Fry has observed that worrying about such catastrophes is like worrying about overpopulation on Mars.

The scientific term for humans, *homo sapiens* ("wise man"), highlights the truth that intelligence is fundamental to man and inseparably woven into what it means to be human. Human beings are created in the image and likeness of God, and no advances in science or technology are ever going to change that metaphysical reality. Human intelligence involves consciousness and free will. AI systems are not sentient; they are created and controlled by humans. What the field of AI has achieved — and this is no small scientific feat — are simulations of isolated facets of natural intelligence, targeted to a specific set of tasks within particular application domains.

This is known as narrow AI. Narrow AI excels at straightforward, tedious and highly repeatable tasks, especially where the consequences of failure are low.

In stark contrast to narrow AI stands the amorphous concept of artificial general intelligence

(AGI), which refers to "a single system capable of operating across all cognitive domains and performing any task within the scope of human intelligence" (*Antiqua et Nova*). At present, AGI remains a fantasy.

AI is part of a long continuum of technological advances that shape human history and, like those before it, will likely bring short-term disruptions. At this point, the magnitude of any long-term effect of AI on culture and society remains unclear. As in all matters, we should look to Holy Mother Church for eternal truth and wisdom.

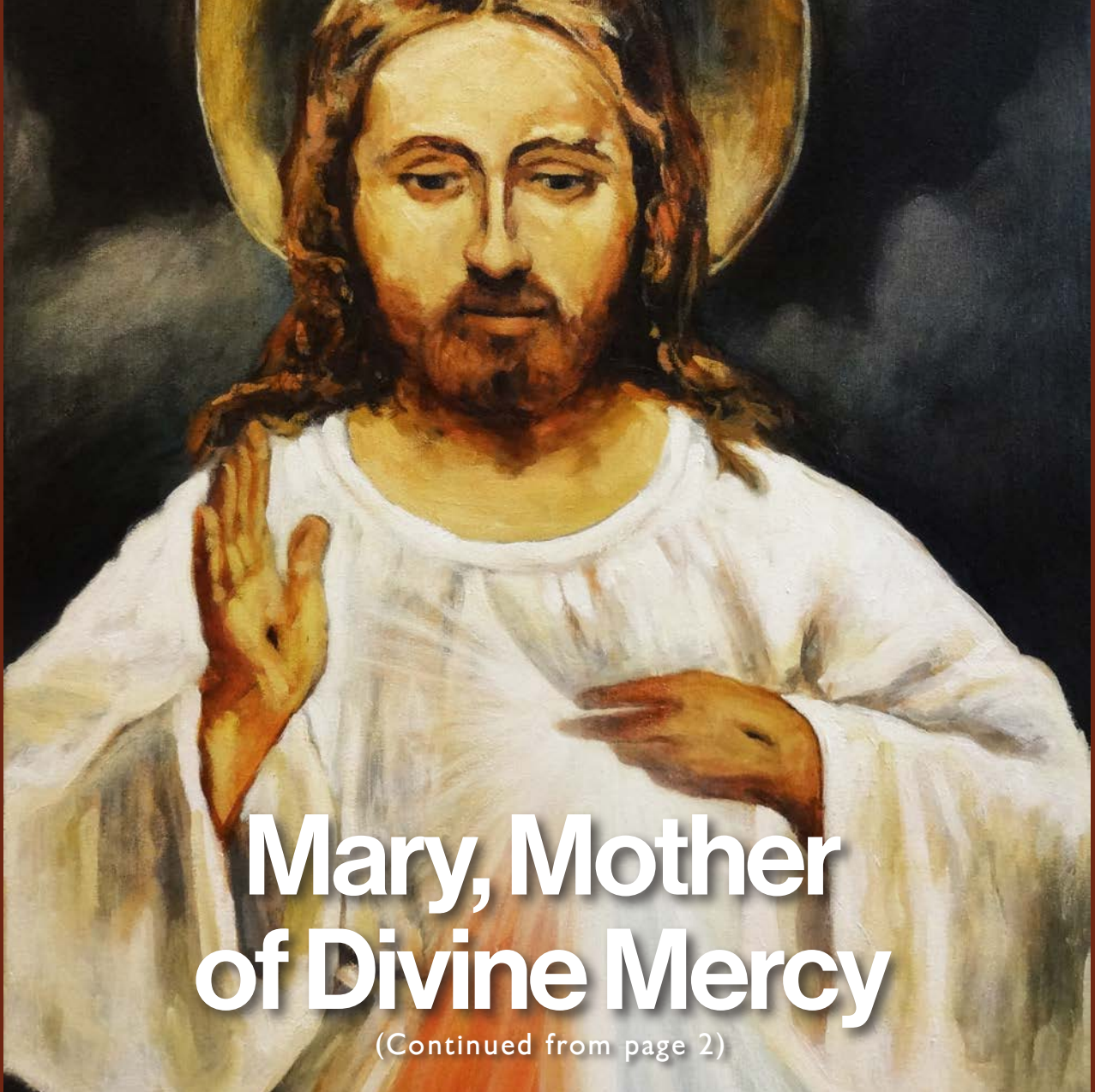
As we continue to grapple with the complex issues surrounding AI, I pray: "Lord, the Earth is filled with the fruit of Thy works. May we cling to hope and joy as we face the unknown. Everything is Yours — do with it what You will."

**Saverio Perugini, Ph.D., is a professor of Mathematics and Computer Science at Ave Maria University, where he directs the computer science program. He has been teaching computer science at the undergraduate and graduate levels for more than 20 years, and he regularly teaches courses in artificial intelligence and machine learning at Ave Maria University.*

(Reprinted with permission from *The Wisdom Papers*, a publication of Ave Maria University.)

For more information on the artificial intelligence concepts introduced in this article, Perugini has a short course titled *Demystifying Artificial Intelligence from a Catholic Perspective*, which is freely available in the Ave Maria University Pursuit of Wisdom short course series at www.thepursuitofwisdom.org.





Mary, Mother of Divine Mercy

(Continued from page 2)

Therefore, the closer we draw to her through our total consecration, the more we will become her instruments of Divine Mercy in our broken and wounded world. As St. Maximilian writes, "Let yourself be led by the Divine Mercy, by the Immaculata, in recollection, in serenity, with humble love" (KW 987d).

Elsewhere Kolbe reminds us, "[The Knight of the Immaculata] clearly understands that conversion, sanctification and perseverance in good are the work of divine grace. Divine grace is a gift of divine mercy. In the words of St. Bernard, God entrusted the whole economy of grace to His Blessed Mother, the Immaculata" (KW 1088).

Let us be mindful of St. Maximilian Kolbe's exhortation: "My dearest children, God is most merciful but He is also infinitely just. However, He created the Immaculata in order to offer her alone the kingdom of mercy. On the other hand, we consecrated ourselves to the Immaculata to become instruments in her hands not to punish according to justice, but to save poor souls: therefore, we are instruments of divine mercy" (KW 380).

Let us then not squander the tremendous graces associated with the Divine Mercy Novena and Feast and share in the Mother of Divine Mercy's mission to save souls by our heartfelt prayers, as well as by our spiritual and corporal works of mercy. Invite others to join you and do the same. Only in eternity will we come to know the souls we have assisted by collaborating with the Mother of Divine Mercy and by allowing ourselves to become her instruments in the conversion and sanctification of those in need of God's merciful love.

Michael D. Wick

MI National Vice President

For more information on the Divine Mercy devotion, please visit TheDivineMercy.org.



St. Maximilian Teaches...

Inspiring reflections on Divine Mercy and Our Lady to illumine our journey and mission.

Humanly speaking, the Divine Heart is like the heart of a good father. If a child is guilty of something, the father must punish him. Justice, or rather the father's love for the child, calls for that, lest the child underestimate his own mistake. Nevertheless, the father would not really want to cause pain to his child, even though the child deserves it, and would like to find any legitimate reason not to inflict punishment. Forgiveness without an adequate reason would be tantamount to encouraging impudence in his guilty child. Yet the father would want someone to intercede in favor of his child and thereby mete out justice as well as affectionate love.

The Divine Heart of Jesus, burning with love for us, who are guilty, has found to this end a means most worthy of divine wisdom. He gives to us his own dear and beloved Mother as mother and protectress, the holiest

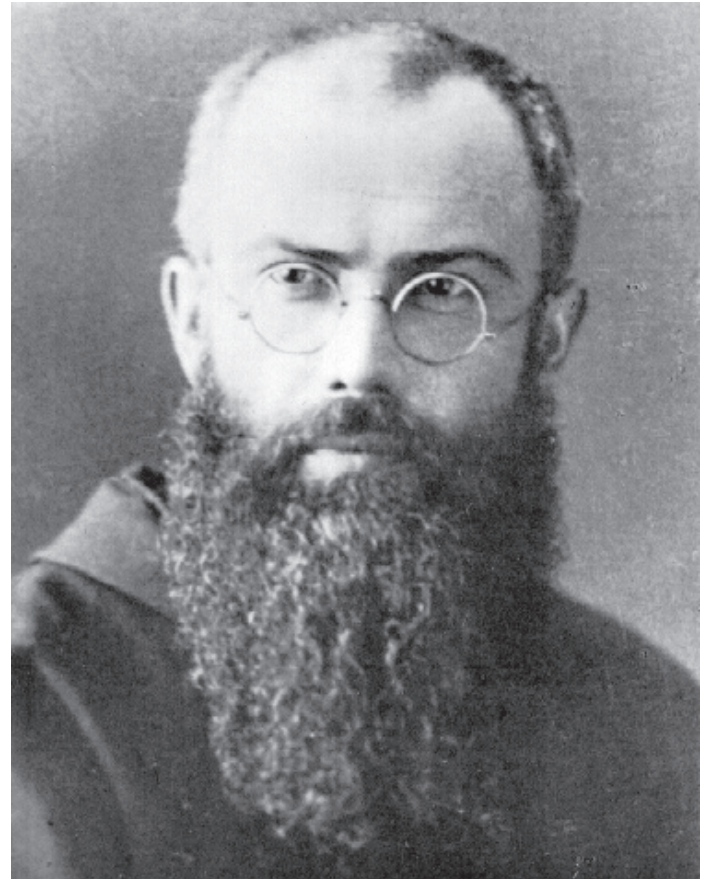
creature among saints and angels, to whom nothing can be denied, because she is the worthiest and the most beloved of all mothers. In addition, He has given her a most magnanimous heart, so much so that she could never fail to spot even the smallest teardrop on earth or neglect to worry about the salvation and sanctification of every man.

There lies a bridge to the Most Sacred Heart of Jesus. What about the one who falls into sin, sinks into vice, scorns divine graces, disregards the good example of others, slights healthy inspirations, and makes himself unworthy to receive more graces? Should he perhaps despair? Never! For he has a Mother given to him by God, a mother who watches his every action, every word, and every thought with a benevolent heart. She is not concerned with whether or not he is worthy of the grace of mercy. She just is the Mother of mercy, so

“

Just as she is the most perfect instrument in the hand of God, in the hand of divine mercy, the Most Sacred Heart of Jesus, so we are instruments in her hand. Thus through her we are the instrument of the Most Sacred Heart of Jesus, that is, of God’s mercy.” (KW 339)

she rushes to aid, even if she is not invoked, wherever misery of souls is most severe. Indeed, the more a soul is disfigured by sin, the more divine mercy—which the Immaculata in fact embodies—manifests itself. We therefore strive to give the Immaculata complete sway over every soul. For if she only manages to enter a soul—even though that soul is still wretched or debased into sin and vice—she cannot possibly allow it to be lost. Rather, she swiftly obtains the grace of enlightenment for its intelligence, and the grace of strength for its will, so that the soul may repent and rise up again. “Through Mary Immaculate to Jesus”: that is our watchword, highlighted by Archbishop Msgr. Sapieha in the pastoral blessing he granted to the Militia, also published in the enrollment card: “With all our hearts we bless the members of the Militia of the Immaculata. Fighting under *the banner of the Mother of God*, may it help the Church *bring the whole world to the feet of Jesus.*” (KW 1094)



A Militiamiano M. Wilber

Invite Friends to Be
Consecrated to Our Lady!



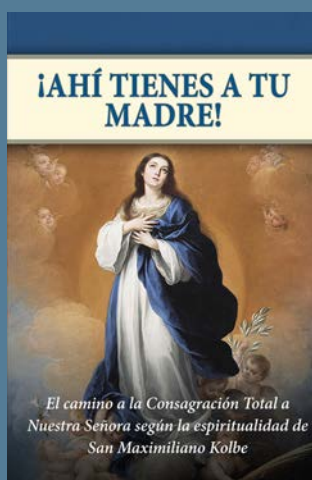
Behold Your Mother! The Path to Total Consecration to Our Lady in the Spirit of St. Maximilian Kolbe

This beautiful 56-page booklet and its *No-venas* companion may be used individually or as a group activity (in a home or parish setting, for example), or as a series of classes led by a facilitator, or during a day of preparation for MI consecration to Our Lady. If you can offer a series of meetings, you can read each chapter with the group and invite the participants to reflect and comment on it. Alternatively, you can invite them to read each chapter beforehand and come together for discussion. While St. Maximilian Kolbe did not indicate a specific format, if you wish to use a 9-day plan or a 33-day format to prepare for consecration to Our Lady, click here.

The suggested donation for the two booklets is \$ 8.00, shipping included

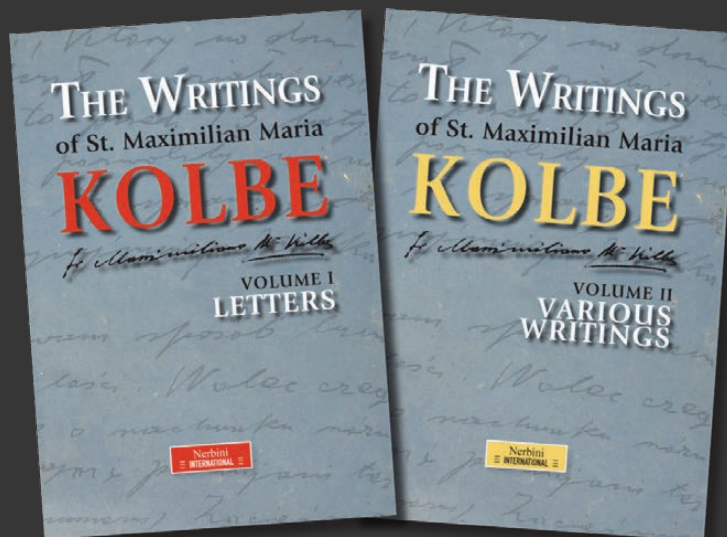
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The Definitive English Edition!

The Martyr of Charity, St. Maximilian Maria Kolbe (1894-1941), before his death in the Auschwitz concentration camp, had spent the previous twenty-three years as a priest, evangelizer, media mogul, social commentator, missionary and religious reformer. His life's work cut short at age 47, St. Kolbe nonetheless left behind an impressive body of writings. In the 1950s the English-speaking world first began reading bits and pieces of those writings translated from the original Polish, Italian and Latin. The publication of the first English critical edition, *The Writings of St. Maximilian Maria Kolbe*, constitutes a historic event for the English-speaking readership. The sublime inspiration of the Saint's Marian thought and spirituality transpires from every page of his writings, whether it be a treatise on the relationship between the Holy Spirit and the Immaculate Conception, an evangelization plan, a message of counsel to religious and laity, or a filial letter to his mother. His deep personal relationship with the Immaculate Virgin Mary colors and enflames nearly every page. His leitmotif is love for God, the Church, the world and all its peoples. His goal is the conversion and sanctification of that world.



I heartily welcome this first English critical edition of The Writings of St. Maximilian Maria Kolbe. Its pages are suffused with Christian hope. Under the general editorship of Antonella Di Piazza, FKMI, the text has meticulous footnotes, comprehensive indices, and a brilliant introduction by the Fr. Giuseppe Simbula, OFM Conv. Because the frenetic pace of St. Kolbe's active ministry afforded him no time to compose a theological Summa, this edition assembles together the wide scope of his extant writings into a unified synthesis. It represents a virtual magnum opus of Kolbean thought – at one and the same time pastoral, anthropological, philosophical, spiritual, ascetical and mystical. — Fr. James McCurry, OFM Conv.

The hardcover edition may be ordered from
MarytownGiftShop.com - Click Here

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Amazon.com or BarnesandNoble.com

Watch the online series "Dive in Search of Pearls:
Introduction to The Writings of St. Maximilian Kolbe"
Subscribe to the MI YouTube channel.

The Children's Consecration Book is

the perfect gift for your children,
grandchildren, Godchildren!



Follow the Star! is designed to help children grow in their relationship with Our Lady and prepare for Marian consecration, in the company of St. Maximilian Kolbe and other saints, our heavenly friends. The book provides lessons and activities created specifically for their young souls. Parents and teachers are invited to accompany and assist their children on this consecration journey, working through the book at their own pace, and pondering the message of each saint. The book is great for the whole family. It allows adults and children to journey together.

Reading age: 6-11 years
Grade Level: Kindergarten - 5
96 pages
Dimensions: 8.5 x 11 inches

***Follow the Star!* is available for a free-will donation (\$6.50 each plus shipping & handling).**

**Order the book, by writing to:
MINational@MissionImmaculata.com**

Please, include your mailing address. Thank you.

MI GROUPS IN THE US



CHECK
 Want to connect and pray
 deepening or preparing
 consecration with others
 several Online MI Village

For more information about
 National Office: MINation



OUT THE MAP FOR NEW MI VILLAGES.

Want to live out your MI life with other MI members? Looking for support in your journey for your consecration? Join an MI Village and live out your MI life. In addition to MI Villages that meet in person, we have Online Villages (see page 18).

Want to add an MI group on the map, please contact the MI Villages Coordinator at MI_Villages@MissionImmaculata.com



April MI Intention

The monthly reflections are provided by Fr. Thomas Czeck, OFM Conv., the MI-USA National Spiritual Assistant.

**O Immaculata,
please intercede...**

*That we may learn
to witness to the joy and
hope of the Risen Lord
in the daily gift of ourselves
to our neighbor.*

Reflection - On Easter we celebrate with great joy the Resurrection of Our Lord and Savior, Jesus Christ. Jesus tells his disciples and us: "Peace be with You!". The Resurrection of Jesus changes everything! Sin and death have been conquered by Love and the gift of Eternal Life! This is Easter Joy! We can join in that Joy of encountering the Resurrected Lord through the Sacramental life of the Church where we can encounter the Risen Lord daily! "In baptism, we are reborn because it washes sins away. Repeatedly, we are reborn in the Sacrament of Reconciliation. The most Holy Eucharist makes us one with Christ. That is, it gives us more than just Grace; it gives us the giver of graces who transforms us into Himself. The degree of this transformation depends upon the soul's disposition". (Kolbe Conference 77)

According to tradition, Mary, the Mother of God

was the first to encounter the Risen Lord. "A fifth century author, Sedulius, maintains that in the splendor of the risen life Christ first showed himself to his mother. In fact, she, who at the Annunciation was the way he entered the world, was called to spread the marvelous news of the resurrection in order to become the herald of his glorious coming" (St. John Paul II, General Audience May, 21, 1997).

May we join in the Joy of our Blessed Mother as we join in the the great Marian Prayer, the *Regina Caeli*.

V. Queen of Heaven,
rejoice, alleluia.

R. For He whom you did
merit to bear, alleluia.

V. Has risen, as he said,
alleluia.

R. Pray for us to God,
alleluia.

V. Rejoice and be glad,
O Virgin Mary, alleluia.

R. For the Lord has truly
risen, alleluia.

Let us pray. O God, who gave joy to the world through the resurrection of Thy Son, our Lord Jesus Christ, grant we beseech Thee, that through the intercession of the Virgin Mary, His Mother, we may obtain the joys of everlasting life. Through the same Christ our Lord. Amen.

The Lord Has Risen Indeed!

Prayer - Act of Total Consecration to the Immaculata.

Act of Total Consecration to the Immaculata

(Prayer composed by St. Maximilian Kolbe)

O Immaculata, Queen of Heaven and earth, refuge of sinners and our most loving Mother, God has willed to entrust the entire order of mercy to you. I, (name), a repentant sinner, cast myself at your feet humbly imploring you to take me with all that I am and have, wholly to yourself as your possession and property. Please make of me, of all my powers of soul and body, of my whole life, death and eternity, whatever most pleases you.

If it pleases you, use all that I am and have without reserve, wholly to accomplish what was said of you: "She will crush your head," and, "You alone have destroyed all heresies in the world."

Let me be a fit instrument in your immaculate and merciful hands for introducing and increasing your glory to the maximum in all the many strayed and indifferent souls, and thus help extend as far as possible the blessed Kingdom of the most Sacred Heart of Jesus. For wherever you enter, you obtain the grace of conversion and growth in holiness, since it is through your hands that all graces come to us from the most Sacred Heart of Jesus.

V. Allow me to praise you, O sacred Virgin.

R. Give me strength against your enemies.



Online MI Villages

For information about an MI Village in your area, email the MI National Center. For *online MI Villages*, email the Moderators listed below.

****Moderator: Joseph Willis**

Email: mi.la.adm@outlook.com

Mtg Day: Friday

(Last Friday of each month)

Mtg Time: 8:00pm CST

Weekly Consecration Renewal & Virtual Village Rosary Tuesdays @ 8:30pm CST

****Moderator: Douglas Eschbach**

Email: MI.village.marytown@gmail.com

Mtg Day: Sunday

(3rd Sunday of each month)

Mtg Time: 5:00pm CST

****Moderator: Donna Masek**

Knights at the Foot of the Cross (KFC)

Village of the Immaculata

E-mail: miutah.stmary@gmail.com

Mtg Day: Every Friday evening

Mtg Time: 8:00pm-9:00pm MST

****Moderator: Bill Bielawski**

Email: william.bielawski@gmail.com

Mtg Day: Sunday

(3rd Sunday of each month)

Mtg Time: 7:00pm CST

****Moderator: Lisa Fulgenzi**

Email: drlisafmi@gmail.com

Write to request Google Meet join info

Mtg Day: Monday

Mtg Time: 12:00 – 1:00 pm EST

****Moderator: Patti Schwartz**

Email: cljm100@gmail.com

Mtg Day: Wednesday

Mtg Time: 8:00 pm EST

© MILITIA OF THE IMMACULATA

MI Resources

Available from the MI National Center



Disseminate the Miraculous Medal and introduce Our Lady and the MI to others!

Miraculous Medals and various MI resources can be requested from the MI National Office via email: MINational@MissionImmaculata.com



MILITIA OF THE IMMACULATA

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"Through Mary Immaculate to Jesus: that is our watchword. The more you spread veneration and love for the Immaculata the more souls you win over to her, and, through her, to the Most Sacred Heart of Jesus, who loved us unto death on the Cross."

– St. Maximilian Kolbe