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Issue
112

THE KNIGHT OF THE *Immaculata*

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Feasting before Fasting

by Ronald L. Rodrigues, MI National President

Maria! Dear Knights of the Immaculata, As we brace for the bitter cold of February in some parts of the country, feasting days will soon be behind us. Lent is rapidly approaching and Shrove Tuesday will be upon us. Also known as Fat Tuesday, it is the last chance to use up our rich foods like eggs, milk and sugar, preparing king's cakes or pancakes for the last feasting day before we begin the somber penitential season of Lent on Ash Wednesday. Traditionally those sweets and dairy items were forbidden during the Lenten fast. In some countries, many will attend Mardi Gras or carnival. In the United Kingdom, Ireland and Canada, people celebrate Pancake Day.

Shrove Tuesday, marking the end of the carnival season, comes from "shrive," meaning to confess and receive absolution for our sins. Therefore, Shrove Day is meant to be a day to go to confession and prepare our hearts and minds for the next 40 days, a time to get spiritually prepared for Easter, a time of repentance remembering the passion of our Lord, the Gift that was truly given to us.

Lent begins with Ash Wednesday. The priest marks our foreheads with ashes to remind us that our lives are temporary on this earth. We are pilgrims on a journey to a better place. The ashes remind us that we are dust and to dust we

shall return. A symbol of a cross is placed on our foreheads as a sign of repentance and mourning for sins, and a sign we are followers of Christ who died for our sins. Lent is therefore a season of repentance and a time for us to do penance. We spend 40 days honoring Jesus' 40 days in the desert where he fasted and was tempted by earthly desires. We begin our journey with fasting and abstinence from meat, a small act of self-denial and penance. Most of us choose to give up something during the season of Lent, as a form of penance to prepare us for Easter. Whatever we choose, it should remind us of God and help us deepen our relationship with Him. We should try to move away from our earthly pleasures and focus on our dependence on God. Lent is a special time for prayer, fasting and almsgiving; it is a time to atone for our sins and purify our hearts. Lent is a time for us to renew our prayer life and what a great example is Mary, our spiritual Mother, the first and perfect disciple, from whom we can all learn. "As members of the Militia of the Immaculata, we should observe this holy fasting with greater fervor, as much as we can, since mortification is a power, which, together with prayer, obtains divine graces, purifies souls, inflames them with love for God and one's neighbor and lovingly submits them to God through the Immaculata." (KW 1028) Being a part of the MI

should give us greater appreciation for our Blessed Mother and the pain and suffering she went through during the Passion of her Son. We have an opportunity to remember the gift Jesus gave us, the gift of His Mother, while on the cross. During Lent we can remember her sorrows and her promise to intercede and bring us closer to her Son, Jesus Christ. As at the wedding at Cana Mary said, "Do whatever he tells you" (Jn 2:5), she tells us to be faithful to Jesus. If we wish to come closer to Jesus this Lenten season the best way is to entrust and consecrate ourselves completely to Mary, our spiritual Mother. Mary will protect and guide us and lead us closer to Jesus. Lent is a perfect opportunity for us to renew our love and devotion to our Blessed Mother!

Mary is that perfect companion for our Lenten journey. During the Annunciation, she entrusted herself completely to God. We should trust Mary and pray to follow her guidance, recognizing that her will aligns with Jesus Christ's. This Lent, let us accept the path she offers as we strive to grow closer to Jesus and pursue holiness.

Mary, pray for us!

Ronald L. Rodrigues
MI National President

"Our purpose is to fulfill God's will, the will of the Immaculata. Other goals are a waste of time." St. Maximilian Kolbe



A Mother at the Dawn of a New Year

Excerpts from the homily of Pope Leo XIV on the Solemnity of the Mother of God.

At the dawn of the new year, the Liturgy reminds us that for each of us, every day can be the beginning of a new life, thanks to God's generous love, his mercy and the response of our freedom. It is beautiful to view the coming year in this way: as an open journey to be discovered. Indeed, through grace, we can venture forth on this journey with confidence — free and bearers of freedom, forgiven and bringers of forgiveness, trusting in the closeness and goodness of the Lord who accompanies us always. We recall this truth as we celebrate the mystery of Mary's divine motherhood. By her "yes," she helped give a human face to the source of all mercy and benevolence: the face of Jesus. Through his eyes — first as a child, then as a young man and as an adult — the Father's love reaches us and transforms us. Therefore, as we set out toward the new and unique days that await us, let us ask the Lord to help us experience at every moment, around us and upon us, the warmth of his fatherly embrace and the light of his benevolent gaze. In this way, we may better understand and keep constantly in mind who we are and towards what marvelous destiny we are heading (cf. Second Vatican Ecumenical Council, Pastoral Constitution *Gaudium et Spes*, 41). At the same time, let us also give God glory through prayer, holiness of life, and by becoming mirrors of his goodness for one another. Saint Augustine taught that, in Mary, "the Creator of man became man: so that, though he orders the stars, he might suckle at a woman's breast; though he is the Bread (cf. Jn 6:35), he might hunger (cf. Mt 4:2) ... in order to free us, even though we were unworthy" (Sermon 191, 1.1). In this way, Augustine recalled one of the fundamental features of God's face: the complete gratuity of his love. As I emphasized in the Message for this World Day of Peace, God presents himself to us "unarmed and disarming," as naked and defenseless as a newborn in a cradle. He does this to teach us that the world is not saved by sharpening swords, nor by judging, oppressing or eliminating our brothers and sisters. Rather, it is saved by tirelessly striving to understand, forgive, liberate and welcome everyone, without calculation and without fear. This is the face of God that Mary allowed to take shape and grow within her womb, completely transforming her life. It is the

face she proclaimed through the joyful yet delicate light of her eyes while bearing him in her womb; the face whose beauty she contemplated daily in her home as Jesus grew as a child, boy and young man; and the face she followed with the heart of a humble disciple, as he walked the paths of his mission, all the way to the cross and the resurrection. To do so, she too laid aside every defense, renouncing expectations, claims and comforts — as mothers so often do — consecrating her life without reserve to the Son she had received by grace, so that she might, in turn, give him back to the world. In Mary's divine motherhood, then, we see the meeting of two immense, "unarmed" realities: that of God, who renounces every privilege of his divinity to be born in the flesh (cf. Phil 2:6-11), and that of a human person who, trustingly and fully, embraces God's will. In a perfect act of love, she offers him the greatest power she possesses: her freedom. Reflecting upon this mystery, Saint John Paul II invited us to contemplate what the shepherds found in Bethlehem: "the disarming tenderness of the Child, the surprising poverty in which he is found and the humble simplicity of Mary and Joseph." These realities transformed their lives, making them "messengers of salvation" (Homily at Mass on the Solemnity of Mary, the Holy Mother of God, XXXIV World Day of Peace, 1 January 2001)..... Like the humble witnesses at the grotto, let us set out once more, "glorifying and praising God" (Lk 2:20) for all that we have seen and heard. May this be our commitment and our resolve for the months ahead, and, indeed, for the whole of our Christian lives.

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By her "yes," she helped give a human face to the source of all mercy and benevolence: the face of Jesus. ”

Special Jubilee Year on the 800th Anniversary of St. Francis' Death (October 3, 1226)

Excerpts from the Decree of the Apostolic Penitentiary on the
Special Jubilee and Indulgences.

"Keep the memory of our father and brother Francis, to the praise and glory of Him who made him great amongst men and glorified him amongst angels. Pray for him, as he himself asked us before he died, and pray to him, so that God may also share with him in his holy grace."

– Encyclical Letter of Friar Elia, to all the Provinces of the Order, on the death of St. Francis, 7 (FS 311)

Whilst the fruits of grace of the Ordinary Jubilee of the year 2025 that has just ended, in which we have all been spurred to become pilgrims of this hope that does not disappoint, are still timely and effective (cf. Rom 5:5), here is added to it as an ideal continuation a new occasion for jubilation and sanctification: the Eighth Centenary of the happy passage of St. Francis of Assisi from earthly life to his heavenly homeland (3 October 1226).

In recent years, other important jubilees have concerned the figure and works of the Saint of Assisi: the eighth centenary of the creation of the first Nativity scene in Greccio, of the composition of the Canticle of the Creatures, a hymn to the holy beauty of creation, and that of the impression of the Sacred Stigmata, which took place on Monte della Verna, almost a new Calvary, two years before his death. 2026 will mark the culmination and fulfillment of all previous celebrations: it will in fact be the Year of St. Francis and we will all be called to become saints in the contemporary world following the example of the Seraphic Patriarch.... Our time is not very different from that in which Francis lived, and precisely in the light of this his teaching is perhaps even more valid and understandable today. When Christian charity languishes, ignorance spreads like immorality, and those who exalt concord among peoples do so more out of selfishness than out of a sincere Christian spirit; when the virtual takes over the real, disagreements and social violence are part of everyday life and peace becomes more insecure and distant every day, this Year of St. Francis spurs all of us, each according to our possibilities, to imitate the poor man of Assisi, to form ourselves as far as possible on the model of Christ, not to frustrate the purposes of the Holy Year that has just ended:

may the hope that has seen us as pilgrims now be transformed into zeal and fervor of active charity.

"And in this I want to know if you love the Lord and love me as his servant and yours, if you will do this, namely, that there may never be a brother in the world who has sinned as much as he could sin, who, after seeing your eyes, goes away without your merciful forgiveness, if he asks for it."

– Letter of St. Francis to a Minister, 7-8 (FS 235)

With these extraordinary words, reported in the well-known Epistle ad quendam ministrum, St. Francis at the same time not only dispenses consolation and advice to an anonymous confrere, but above all outlines and emphasizes the fundamental concept of mercy, to which that of forgiveness and indulgence is inextricably linked. And it is precisely a pardon, the well-known "Pardon of Assisi" or "Indulgence of the Portiuncula," that Pope Honorius



III granted by exceptional privilege directly to Francis for those who, having confessed and received communion, visited on the 2nd August an ancient church near Assisi, erected 800 years earlier on a "small portion of land" (hence the name Porziuncola).

With the same generous enthusiasm and joy that the Saint, in seeing his prayer answered by the Vicar of Christ, radiated on the crowd present at the consecration of the Portiuncula in announcing the grace granted, His Holiness Pope Leo XIV, Minister of our faith and our joy, establishes that, from January 10, 2026, to coincide with the closing of the Ordinary Jubilee, until 10 January 2027, a special Year of St. Francis may be proclaimed, in which every Christian faithful, following the example of the Saint of Assisi, may himself become a model of holiness of life and a constant witness of peace.

For a more perfect attainment of its intended purposes, the Apostolic Penitentiary, through the present Decree issued in conformity with the will of the Supreme Pontiff, on the occasion of the Year of St. Francis, grants the Plenary Indulgence under the usual conditions (sacramental confession, Eucharistic communion and prayer for the intentions of the Holy Father), which can also be applied in the form of suffrage for the souls in Purgatory:

1) Members:

- of the Franciscan Families of the First, Second and Third Regular and Secular Orders;
- Institutes of Consecrated Life, Societies of Apostolic Life and Public or Private Associations of the Faithful, male and female, which observe the Rule of St. Francis or are inspired by his spirituality or in any form they perpetuate his charism;

2) to all the faithful without distinction who, with a spirit detached from sin, will participate in the Year of St. Francis by visiting in the form of a pilgrimage any Franciscan conventional church, or place of worship in any part of the world named after St. Francis or connected to him for any reason, and there they will devoutly follow the Jubilee rites or spend at least a suitable period of time in pious meditation and will raise prayers to God so that, following the example of Saint Francis, may sentiments of Christian charity towards one's neighbor and authentic wishes for harmony and peace among peoples spring up in hearts, concluding with the Our Father, the Creed and invocations to the Blessed Virgin Mary, St Francis of Assisi, St Clare and all the saints of the Franciscan Family.

The elderly, the sick and those who take care of them and all those who for serious reasons are unable to leave their homes, will also be able to obtain the Plenary Indulgence, provided that they are detached from any sin and intend to fulfill the three usual conditions as soon as possible, if they join spiritually in the Jubilee celebrations of the Year of St. Francis, offering their prayers to the Merciful God, the pains or sufferings of one's life....

This decree is valid for the Year of St. Francis. Notwithstanding any provision to the contrary.

Given in Rome, from the See of the Apostolic Penitentiary, on the 10th January 2026, the Vigil of the Feast of the Baptism of the Lord.

Angelo Card. De Donatis
Major Penitentiary
+ Krzysztof Jozef Nykiel
Regent



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THE KNIGHT OF THE IMMACULATA - ISSUE 112

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St. Maximilian Kolbe wrote: 'the more we belong to the Immaculata, the more perfectly we will love and understand the Heart of Jesus, God the Father, and the whole Most Holy Trinity.' As we consider the love Jesus demonstrated for us in His Holy Passion, as graphically shown in the Shroud of Turin, may we return that love through the Immaculata, to the entire Holy Trinity."

Contemplating the Shroud of Turin

by Richard C. O'Donnell

On May 24, 1998, Pope St. John Paul II visited the Cathedral of Turin, Italy. In front of the Shroud of Turin, located in that church, he said that, "according to tradition, (the Shroud of Turin) wrapped the body of our Redeemer after He had been taken down from the cross." Many wonderful books and articles have been written about the Shroud of Turin from scientific, artistic and historic points of view. St. Maximilian Kolbe wrote a short article (KW 1192) about the Shroud of Turin, noting that, "Divine Providence has reserved for modern times the great discovery and clear demonstration of how Jesus was horrendously tortured and crucified and died for the salvation of the world." Let us consider the Shroud of Turin from a scriptural point of view. In their passion and resurrection narratives (Matthew 27:59, Mark 15:46, Luke 23:53, John 19:40 and John 20:6-8), all four evangelists report that Jesus' dead body was wrapped in a linen shroud. St. John carefully mentions that Jesus' linen death cloths remained in the empty tomb. These scripture passages are the primary references demonstrating the possible connection between Jesus of Nazareth and the Shroud of Turin, and their importance has been discussed in many articles and books. But these are not the only scripture passages which possibly refer to Jesus' linen cloths. On Easter Sunday, as Jesus walked to Emmaus (Luke 24:13-32), He taught the disciples regarding all the scripture references to Himself. Since none of the New Testament had yet been written on that day, Jesus was explaining Old Testament passages to His disciples. There are many scriptural titles which refer to Jesus, such as Lamb of God, Son of Man, etc. Chapter 9 of the Book of Hebrews describes Jesus' role as High Priest of the New Covenant. The following passage (Hebrews 9:1-3,6-7,11-12) demonstrates what the sacred author of Hebrews has to say about Jesus as High Priest: "Now even the first covenant had regulations for worship and an earthly sanctuary. For a tent was prepared, the outer one, in which were the lampstand and the table and the bread of the Presence; it is called the Holy Place. Behind the second curtain stood a tent called the Holy of Holies ... preparations having thus been made, the priests go continually into the outer tent, performing their ritual duties; but into the second only the high priest goes, and he but once a year, and not without taking blood which he offers for

himself and for the errors of the people ...But when Christ appeared as a high priest of the good things that have come, then through the greater and more perfect tent (not made with hands, that is, not of this creation) he entered once for all into the Holy Place, taking not the blood of goats and calves but his own blood, thus securing an eternal redemption." As Jesus journeyed to Emmaus, describing Old Testament references to Himself, it is likely that He described His role as Heavenly High Priest. There are many Old Testament passages which detail the role and duties of the earthly high priest. Perhaps the most solemn feast for the earthly high priest was the Day of Atonement. Only the Passover could compete with the Day of Atonement as an important feast for the earthly high priest. As mentioned in the Book of Hebrews above, the Day of Atonement was the only day of the year when anyone was permitted to enter the Holy of Holies in the temple in Jerusalem, and only the earthly high priest dared to do so on that one day of the year. The Book of Leviticus (Leviticus 16:2-5, 15-16, 23, 32-34) describes the earthly high priest's roles and responsibilities for the Day of Atonement as follows "and the LORD said to Moses, 'Tell Aaron your brother not to come at all times into the holy place within the veil, before the mercy seat which is upon the ark, lest he die; for I will appear in the cloud upon the mercy seat. But thus shall Aaron come into the holy place: with a young bull for a sin offering and a ram for a burnt offering. He shall put on the holy linen coat, and shall have the linen breeches on his body, be girded with the linen girdle, and wear the linen turban; these are the holy garments. ... And he shall take from the congregation of the people of Israel two male goats for a sin offering, and one ram for a burnt offering...Then he shall kill the goat of the sin offering which is for the people, and bring its blood within the veil, and do with its blood as he did with the blood of the bull, sprinkling it upon the mercy seat and before the mercy seat; thus he shall make atonement for the holy place, because of the uncleannesses of the people of Israel, and because of their transgressions, all their sins; ...Then Aaron shall come into the tent of meeting, and shall put off the linen garments which he put on when he went into the holy place, and shall leave them there; ...And the priest who is anointed and consecrated as

priest in his father's place shall make atonement, wearing the holy linen garments; ... he shall make atonement for the priests and for all the people of the assembly. And this shall be an everlasting statute for you, that atonement may be made for the people of Israel once in the year because of all their sins.' And Moses did as the LORD commanded him." The Book of Hebrews offers great guidance regarding the infinite importance of Jesus' sacrifice as the Heavenly High Priest. For the tiny purposes of this article it is merely interesting to note that the high priest is admonished to wear linen garments during his sacrificial duties. Further, the high priest is required to leave his linen garments in the holy place after his sacrifice is completed. Scholars have studied a famous linen cloth, the Shroud of Turin, extensively for many years. There is compelling evidence that this linen cloth covered Jesus' dead body in the Holy Sepulcher in Jerusalem, at the time of His burial and resurrection. As we ponder the significance of the scripture passages from Hebrews and Leviticus, perhaps it will be helpful for us to consider the linen Shroud of Turin as the High Priest's linen garment which was taken off in the holy place of the tomb, after Jesus, the True High Priest, had completed his sacrifice. This might explain why all four Evangelists mention Jesus' linen shroud and why St. John mentions that the linen cloths remained in the tomb after the resurrection.

Jesus Himself said in Luke 22:37 that the scriptures must be fulfilled in Him. Given this insight, the linen Shroud of Turin could be seen as a sign that Jesus faithfully fulfilled His duties as High Priest by leaving the linen cloth in the Holy Place of the tomb, in accordance with the scriptures.

As St. Maximilian Kolbe wrote: "the more we belong to the Immaculata, the more perfectly we will love and understand the Heart of Jesus, God the Father, and the whole Most Holy Trinity." [KW 605] As we consider the love Jesus demonstrated for us in His Holy Passion, as graphically shown in the Shroud of Turin, may we return that love through the Immaculata, to the entire Holy Trinity.

The Compassion of the Samaritan: Loving by Bearing Another's Pain

From the Message for the 34th World Day of the Sick

In the double commandment, "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), we recognize the primacy of love for God and its direct consequences for every dimension of human love and relationship. "Love for our neighbor is tangible proof of the authenticity of our love for God, as the Apostle John attests: 'No one has ever seen God; if we love one another, God lives in us, and his love is perfected in us... God is love, and those who abide in love abide in God, and God abides in them' (1 Jn 4:12, 16)." Although the object of this love differs – God, neighbor and oneself – and can be understood as distinct expressions of love, they remain fundamentally inseparable. The primacy of divine love implies that human action is carried out not for self-interest or reward, but as a manifestation of a love that transcends ritual norms and find expression in authentic worship. To serve one's neighbor is to love God through deeds. This perspective also allows us to grasp the true meaning of loving ourselves. It means setting aside any attempt to base our self-esteem or sense of dignity on worldly stereotypes – such as success, career, status or family background – and recovering our proper place before God and neighbor. Benedict XVI observed, "as a spiritual being, the human creature is defined through interpersonal relations. The more authentically he or she lives these relations, the more his or her own personal identity matures. It is not by isolation that man establishes his worth, but by placing himself in relation with others and with God."

Dear brothers and sisters, the true remedy for humanity's wounds is a style of life based on fraternal love, which has its root in love of God.



I genuinely hope that our Christian lifestyle will always reflect this fraternal, "Samaritan" spirit – one that is welcoming, courageous, committed and supportive, rooted in our union with God and our faith in Jesus Christ. Enkindled by this divine love, we will surely be able to give of ourselves for the good of all who suffer, especially our brothers and sisters who are sick, elderly or afflicted.

Let us raise our prayers to the Blessed Virgin Mary, Health of the Sick, asking her to assist all who suffer and are in need of compassion, consolation and a listening ear. Let us seek her intercession with this ancient prayer, that has been invoked in families for those living with illness and pain:

Sweet Mother, do not part from me.
Turn not your eyes away from me.
Walk with me at every moment
and never leave me alone.
You who always protect me
as a true Mother,
obtain for me the blessing of the Father,
Son and Holy Spirit.

I cordially impart my Apostolic Blessing to all who are sick, to their families and to those who care for them – healthcare workers and pastoral workers alike – and in a special way to all participating in this World Day of the Sick.

From the Vatican, 13 January 2026

LEO PP. XIV



A Testimony from One of the Many MI Members Who Participated in the March for Life 2026



On Friday, January 23, 2026, many thousands of brave pro-life witnesses gathered once again in Washington, D.C., for the National March for Life. As a member of the MI, I am proud to share that my presence at the March was profoundly an MI witness, rooted in our mission to win the whole world for the Immaculata. Given the heroic sacrifice of our founder, St. Maximilian Maria Kolbe, the "Patron Saint of the Pro-Life Movement," it was deeply fitting to stand for those who cannot speak for themselves. I carried my consecration to the Immaculata with me in every step.

Spiritual Highlights of the Witness

***Centered on the Eucharist:** We began our day in the most powerful way possible, with the **Holy Mass** celebrated by our parochial vicar, Fr. John Lado. Starting our pilgrimage with the Eucharist set the tone for our entire mission.

***Led by a Marian Priest:** We were blessed to be led throughout the day by Fr. John. He was a tremendous blessing to journey with; as he is a very Marian priest whose own upbringing was deeply rooted in the Marian family, his leadership provided a profound spiritual covering for our group.

***A Journey of Prayer:** Our witness continued on the bus, where Fr. John led us in communal prayer as we traveled to the Capital. Upon arriving, just as the March commenced, he led us in a powerful Rosary, uniting our intentions with the Heart of the Immaculata.

***The Image of Our Lady of Guadalupe:** A tremen-

dous witness and gift to the Immaculata was the presence of a large image of Our Lady of Guadalupe. It was a moving sight to witness the men in our group including Fr. John took turns carrying her image throughout the entire route; it anchored our march in prayer and served as a visible sign of her maternal protection.

***My Personal Witness & Faith Journey:** For me, the grace of this March is rooted in the truth that Jesus is Life itself. This conviction is at the core of a new project I am developing regarding the **Eucharist** and how the center of the Blessed Sacrament is the Most Sacred Heart of Jesus. I march because the innocent lives being taken are, in a sense, being ripped from the **Sacred Heart of Jesus**. This grave injustice mirrors the suffering the Immaculata witnessed as she stood at the foot of the Cross. In my own journey, She has taught me the value of suffering and the beauty of total surrender and trust in her Immaculate Heart. Walking those miles in the cold was a small way to live out that surrender, offering my exhaustion and prayers for the unborn as a fruit of my spiritual growth and devotion to her. I marched alongside 46 pilgrims and thousand others, bringing the light of the Immaculata to the heart of our Nation. It was a profound blessing to offer this witness for the protection of all life. I share this with you to testify that the MI spirit is alive and active in the public square. **Vivat Maria!**
Ad Iesum per Mariam,
Michelle Ordone



St. Maximilian Teaches...

As we approach the Lenten Season, we may draw inspiration from the notes that young Friar Maximilian took during his Spiritual Exercises in 1913.

You are a creature, therefore what you have, what you are, and what you can do, you have it all from God. God is the Lord of all things and the cause of all events. Of good events He only is the origin, while the bad ones He allows in view of a greater good, to the advantage of the one for whom He allows them. Compared to God, men are owners of things only by way of analogy. Therefore, all things and all events help one to know, love and serve God and achieve happiness after death and live well on this earth (if all men were convinced of that and remembered it in their daily life, the whole world would be a paradise—Leo XIII).

Some things [help one to know, love, and serve God] through use: food, clothing, etc.; others through reflection, like the stars, the mysteries of nature; others through abstinence, mortification. A daily, particular *examination of conscience* is most useful, for by means of it we vanquish one after the other all the vices, which would be hard to vanquish all together; each day. In the morning, a resolution; at noon and in the evening, the examination of conscience.

The manner: thanksgiving to God for the graces (or for a specific one recently obtained), prayer for self-enlightenment, examination of conscience,

sorrow, and resolution. Once a day, the general examination of conscience.

Always conduct yourself as though you were in the presence of God, for He is always at your side. Not only inwardly, but also outwardly (not as it is more convenient to you). And that anywhere you are: in church, in your cell, in the street, etc.; in any position: while kneeling, sitting, standing, or walking.

Confession and Holy Communion

Conditions for Holy Confession:

1. Examination of conscience;
2. Sorrow for one's sins;
3. Firm resolve to amend oneself;
4. Sincere confession;
5. Reparation to God and to one's neighbor.

The examination of conscience must not be lengthy.

The most important thing is sorrow for one's sins. It depends exclusively on one's will. Even if sorrow is not perceived through the senses, the sorrow of the will is sufficient and can even erase deadly sins. If one wants to feel it, it is already proper sorrow. In the same way, even the other practices of piety, meditation, etc., all depend solely on one's will (although feelings may of course be helpful); when experiencing aridity, therefore, one should never

“We have a Mother in Heaven, the embodiment of Divine Mercy, the Immaculata. So, if the thought of life and of past sins torments you, offer yourself to her completely, without limits. Entrust the whole matter of your salvation, your whole life, death and eternity to her. Go to Confession with sincerity and fully trust in her, and you shall know what peace and happiness are, a foretaste of heaven and you shall long for it.” (KW 1103)

lose peace, because *joy is of great help for growth. All one needs is to want to carry out God's Will sincerely.*

During Confession talk only about your sins (Satan, in fact, wants the very opposite). Perfect sorrow, which comes from love, erases even mortal sins. Arouse it often, during your visits to the Most Blessed Sacrament, before Holy Communion. By arousing it frequently, you will acquire ease in awakening it within yourself. *Make a firm resolution to amend.*

A good thing is confession covering a given period of time, with the aim to strengthen one's resolve to reform.

Holy Communion: to receive Holy Communion often, all that is needed is good intention, some preparation, and some giving of thanks. One of the best *intentions* is *the burning desire to regain strengths*, to recover energies with the aim to carry out the Will of God with greater ease.

Jesus lived among us to give us an example. Therefore, by imitating Him, and by imitation only, we can reach heaven.

The first thing God brings with Himself is peace. (KW 963)

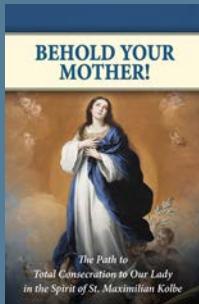
Daily Holy Mass

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

**Invite Friends to Be
Consecrated to Our Lady!**



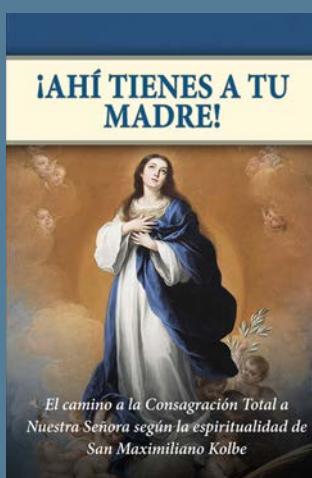
**Behold Your Mother!
The Path to Total Consecration
to Our Lady in the Spirit of
St. Maximilian Kolbe**

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

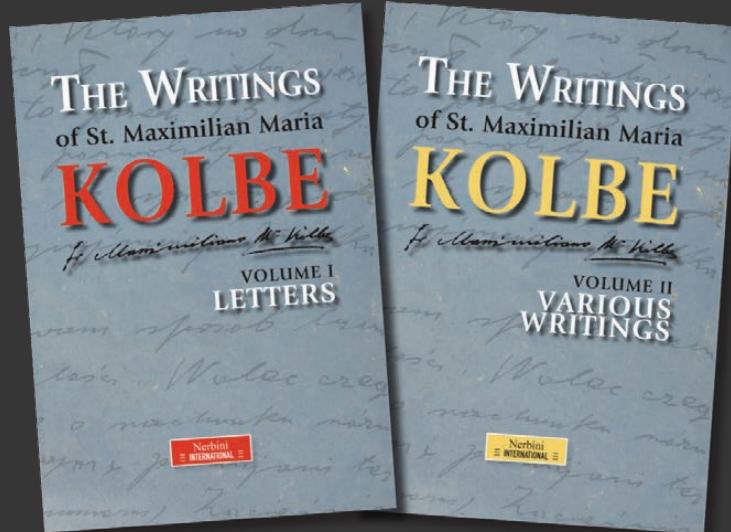
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The Definitive English Edition!

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.



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. In the person of St. Maximilian Maria Kolbe, the first half of the twentieth century found a fresh voice fearlessly defending timeless values in the contemporary context. These two volumes give vigorous new life to this prophetic voice of truth.

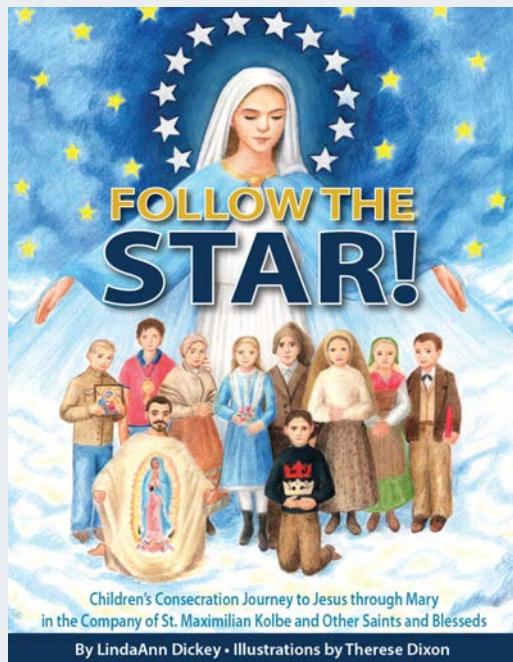
— Fr. James McCurry, OFM Conv.

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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 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: MNational@MissionImmaculata.com
Please include your mailing address. Thank you.

The MI at SEEK 2026



With Joshua Mazrin (center), MI member and author of *Led by the Immaculata*, Ave Maria Press.



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OUT THE MAP FOR NEW MI VILLAGES.

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

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February MI Intention

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

O Immaculata, please intercede...

That the commitment of daily conversion may make us witnesses of the Gospel to those who are indifferent or remain distant.

Reflection - When we pray our daily renewal of Total Consecration, we offer ourselves, especially our will, over to the Immaculata. This is a daily call to conversion that moves us from self will to following the will of Our Mother Mary. This daily conversion opens our hearts to be formed and nurtured to encounter the Kingdom of the Sacred Heart of Jesus. It is thanks to this connection to the Sacred Heart of Jesus that we can begin to pray especially for those who are indifferent or remain distant from the love of Jesus. It is only when we are connected to the Sacred Heart of Jesus that we can understand His teaching on love when He says in the Gospel of Matthew (5:43-44): "You have heard that it was said, 'Love your neighbor and hate your enemy.' But I tell you, love your enemies and pray for those who persecute you, that you may be children of your Father in heaven. He causes his sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous." Maximilian Kolbe sought to live this as he made it his mission to pray for those who hated the Church.

In the book *Kolbe and the Kommodant* by Ladislaus Kluz, O.C.D., the biographies of Rudolf Hoess, who was the Commandant at Auschwitz, and of Maximilian Kolbe, a prisoner, are compared. Maximilian saw no one as an enemy, even in a death camp. After returning from his first imprisonment, in 1940 he wrote to German Officials: "Let me emphasize that I do not feel hatred to anyone on this earth." (KW 884) He was seeking permission for a final printing of *Rycerz Niepokalanej* (The Knight of the Immaculata). Maximilian Kolbe prayed for his persecutors and pleaded with his fellow prisoners to forgive their persecutors and to overcome evil with good. "Maximilian had prayed and had offered his life as a priest and victim for all those he shared the horrors of Auschwitz, including its Commandant, Rudolph Hoess. Kolbe had once spoken of the special recompense given to those who 'burn with the desire to save souls' - namely the 'the possibility and the facility of 'catching' souls in the most effective way possible even after death.' Rudolph Hoess' repentance and his reconciliation with God seem a signal from heaven that Maximilian Kolbe eternally enjoys that God-given reward." (p.204) That is the power of the daily renewal of consecration prayer to open oneself to continual conversion that can touch the indifferent or those who are distant from God.

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.

MI Resources

Available from the MI National Center



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: wiliam.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

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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



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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