

THE KNIGHT OF THE
Immaculata
E-PUBLICATION OF THE MILITIA OF THE IMMACULATA, USA

OUR DAY OF
FREEDOM

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Our Day of
Freedom

by Ronald L. Rodrigues, MI National President

Maria!
Dear Knights of the Immaculata,
This is a very special year for the United States of America. This July we celebrate the 250th anniversary of our Independence and we have an opportunity to honor two great saints, St. Elizabeth of Portugal and St. Pier Giorgio Frassati. On the 4th of July the United States of America celebrates its independence and the beginning of our religious freedoms. The Continental Congress officially declared its freedom from Great Britain on July 2nd, 1776 and adopted the Declaration of Independence on July 4th, 1776, when it voted to approve a resolution submitted by delegate Richard Henry Lee of Virginia, declaring "That these United Colonies are, and of right ought to be, free and Independent States, that they are absolved from all allegiance to the British Crown, and that all political connection between them and the State of Great Britain is, and ought to be, totally dissolved."

This day gave all Americans Freedom of Religion. The declaration not only announced the separation from Great Britain but asserted that our human rights (Life, Liberty and the Pursuit of Happiness) come from the creator rather than the government. The United States Government went on to further protect our freedom of religion, when James

Madison wrote the first amendment and it was proposed by the first congress on September 25th, 1789. It officially became law on December 15th, 1791.

As we celebrate our 250th birthday I hope you are proud of our country and what we have accomplished. There are so many that take our freedoms for granted and have no patriotism for this country or our religious freedoms. Let's remember that the U.S. is consecrated to the Blessed Virgin Mary. Bishop John Carroll, the first Catholic Bishop in the U.S., consecrated our young nation and placed the U.S. under the protection of Mary, under the title of the Immaculate Conception. Then in May 1846, at the Provincial Council of Baltimore,

23 U.S. Bishops unanimously choose the Blessed Virgin Mary, under the title of the Immaculate Conception, as the Patroness of the United States.

We live in a country dedicated to our Blessed Mother, let's show her our gratitude as we celebrate the birth of our nation.

We also have an opportunity to honor two great saints on this day. Whether you choose to honor St. Elizabeth or St. Pier Giorgio on this day remember they are both advocates and champions of the freedoms given to us from the Declaration of Independence. Isabella of Aragon, Queen of Portugal went from royalty to Franciscan poverty. She was born in Zaragoza, Spain in 1271 and given in marriage at the age of 12 to Denis, king of Portugal. She is known for her dedication to promoting peace among rulers and her generosity towards the poor. She was very compassionate and embodied the Franciscan spirituality. She acted as an advisor to the King and helped mediate political tensions between Portugal, Aragon and Castile and within her own family, when her son rebelled out of fear of being disinherited. This conflict escalated into a civil war, with the armies poised for battle near Lisbon. Elizabeth placed herself between the two sides. With the help of prayer she was able to convince her husband to back down and he eventually converted. (Continues on pg. 10)

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:
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Be Wise Architects of the Civilization of Love

Excerpts from Pope Leo XIV's Address at Saint Anne's Cathedral (Las Palmas de Gran Canaria) on June 11, 2026.

Dear brothers and sisters in Christ Jesus! I would like us to reflect together on two attitudes in our Christian life that we must keep in mind in order to be "wise architects" in building the civilization of love (cf. MH 236). You, whether native Canarians or those who have made the Canary Islands your home, People of God on a pilgrimage through lands surrounded by the Atlantic, have the privilege of enjoying the majestic presence of the sea every day. They say that in the eyes of an islander, the image of the sea — which evokes the taste of home and homeland — remains etched in one's pupils forever, and that it is sorely missed when one is far away from it, when one is "inland." This feeling corresponds to a healthy nostalgia for immensity, for the open sky and sea stretching to the horizon, without limits or borders. It is found also in a sensitive heart ready to bid farewell with a tear to those who leave and to welcome with open arms those who arrive. In this sense, the sea can sometimes also be synonymous with distance and separation, with challenge and the journey ahead. In this regard, St. Augustine tells us: "If someone were to glimpse his homeland from afar, but a sea stood between them: he sees where to go, but does not know the way. So it is with us: we long to reach our final destination, [...] but the sea of this world stands in our way [...] to show us the way, the One to whom we longed to go came himself. And what did he do? He appointed a tree by which we may cross the sea. No one is able to cross the sea of this world unless they carry the cross of Christ" (*Commentary on the Gospel of St. John*, 2, 2). Embracing the cross of Christ: this is the first attitude that guides us to navigate the waters of life and reach our destination, the heavenly homeland. Dear brothers and sisters, the saints longed for God, and as they faced the storms of life, they knew how to take Jesus into their boats; they trusted in him, embraced the cross and thus calmed the waves of uncertainty and fear (cf. Mt

8:23-27). An example of this in these blessed lands, among so many others, is the Venerable Antonio Vicente González, a diocesan priest, also known as "the Good Shepherd of the Canary Islands." His life, transfigured by divine grace, encourages us to take up the cross of Christ and follow him (cf. Mt 16:24), being faithful witnesses to the Gospel in this new chapter of history, not without turbulence and conflict, so that we may thus reach the promised destination (cf. Jn 12:32). **The first "guiding principle," therefore, is to take up the cross** of Christ. You do this every day, for example, as Good Samaritans, accompanying and helping to carry the burdens of so many brothers and sisters who are crucified by life's trials. I thank you for this generous work of charity and mercy. I would also like to highlight another practice: **cultivating a Eucharistic spirituality**. This is connected to the ancient tradition preserved in this beautiful cathedral: the showering of flower petals before the Blessed Sacrament on the Solemnity of the Ascension, as a sign of the spiritual and heavenly gifts that the Lord pours out as he ascends into heaven. (Continues on pg. 5)

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Embracing the cross of Christ... is the first attitude that guides us to navigate the waters of life and reach our destination, the heavenly homeland."

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On our pilgrimage, the goal is the encounter with Christ... May the Blessed Virgin Mary, *Stella Maris*, guide us on our journey, help us to 'put out into the deep' (cf. Lk 5:1-11) and thus lead us to the safe harbor of our final encounter with her Son, Jesus Christ.”

Be Wise Architects of the Civilization of Love

(Continued from pg. 4)

This gesture of devotion, practiced by so many generations over time, has a profound meaning: on our pilgrimage, the goal is the encounter with Christ; he is the center of Christian life, before whom we bow our knees in adoration, around whom we gather to form one body and with whom we offer ourselves as a “living sacrifice, holy and acceptable to God” (Rom 12:1). The Council tells us: the faithful, “taking part in the Eucharistic sacrifice, the source and summit of the Christian life, ... offer the divine victim to God and themselves along with him. And so it is that, ... they manifest in a concrete way that unity of the people of God” (*Lumen Gentium*, 11). Therefore, cultivating a Eucharistic spirituality means delving deeper into “a spirituality of ecclesial unity in love” (*Magnifica Humanitas*, 234). Let us make our lives a response to Jesus’ desire: “that they may all be one ... so that the world may believe” (Jn 17:21). One concrete way to express this spirituality of communion is Christian solidarity, because “union with Christ is also union with all those to whom he gives himself” (*Deus Caritas Est*, 14). For this reason, I encourage you to continue offering to everyone the love that you, in turn, have received from the Lord (cf. 1 Jn 4:19) — a love that becomes nourishment through hospitality, listening, closeness and care for the most vulnerable: “For I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me” (Mt 25:35–36). Dear pilgrim Church in the Canary Islands, following in the footsteps of holiness of so many men and women who have gone before you — who offered their lives in communion with Christ’s sacrifice on the cross and at the altar — I encourage you to press on, firmly rooted in him, so that you may continue to navigate with courage through this new era of history. When you encounter difficulties, lift up your gaze and ask the Holy Spirit for the grace to live united in faith, hope and charity — virtues that “are like three stars that

rise in the sky of our spiritual life to guide us to God” (Saint John Paul II, Catechesis, 22 November 2000). May the Blessed Virgin Mary, *Stella Maris*, guide us on our journey, help us to “put out into the deep” (cf. Lk 5:1–11) and thus lead us to the safe harbor of our final encounter with her Son, Jesus Christ. Thank you!

PRAYER TO OUR LADY Convinced as we are that the Lord walks with his holy people, listens to their fears and lovingly accepts all their efforts to do good, I exhort you not to falter in your witness of faith, so you can contemplate the Father’s plan of love; in your witness of charity, so you can come together as one family of brothers and sisters; and in your witness of hope, so that you can be sustained in your work in the world. With the example and intercession of Our Lady of Almudena,

the Virgin of the Magnificat, who continues to proclaim the greatness of the Lord and to exult in God her Savior, may you be sustained and strengthened in your love for Jesus and for the Church, so that you can form bonds and restore the universal language of communion, fraternal love and harmony. Making my own some words from the hymn dedicated to her, I entrust you to the powerful help of her maternal love: Holy Mary of Almudena, Virgin and Mother of the Redeemer, Queen of Heaven, Mother of Love, under your mantle, simple Virgin, your children seek protection; loving Mother, Temple of God, protect us, Lady, and help us to be builders of peace and reconciliation. Amen. (From the Pope’s Address at the Cathedral of Holy Mary of Almudena, Madrid, June 8, 2026)



The Marian Heart of *Magnifica Humanitas*

By Joseph Pronechen

The Blessed Mother has always been present within the encyclicals and documents of recent popes. Pope Leo XIV also draws us to Marian devotion with his first encyclical, *Magnifica Humanitas*. In sections devoted to Mary, placing the emphasis on the Annunciation and particularly the Magnificat, he gives the answer and the antidote to society's rush toward artificial intelligence. Mary is the model of the true human being and shows how humanity fulfills what it is meant to be by choosing God and his will and humility, instead of trying to again build a modern Tower of Babel. Pope Leo entrusts "our desire to the Mother of Christ, to the Woman of the *Magnificat*, that she may guide our steps through this time of change and preserve in each of us true faith in the Gospel, so that we may bear witness to the grandeur of humanity, in which God has made his dwelling." To explore the Holy Father's reflections on the Mother of God early in his pontificate, the Register spoke with Mark Miravalle, who holds the St. John Paul II Chair of Mariology at Franciscan University of Steubenville in Ohio. Miravalle also is a professor at Ave Maria University in Florida; author, founder of *Ecce Mater Tua*, an international journal of Mariology research; and president of the International Marian Association that promotes Marian devotion and doctrine.

Dr. Miravalle, what is Pope Leo emphasizing in his Marian reflections in his encyclical *Magnifica Humanitas*? First of all, he's focusing on Our Lady in the Incarnation because he's trying to establish what is physical and spiritual and real versus what is artificial and digital. And to do that, he's trying to get us back to reality. Mary's "Yes" is confirming the reality of God becoming man, but it's also confirming the reality of persons over things.

Why would you say the "things" Pope Leo mentions are primarily related to AI — artificial intelligence? I think the greatest threat of AI is precisely that we delegate what makes us human. The two things that define us as humans, beyond the animal realm, are our ability to think and our ability to choose. That is our spiritual component,

our spiritual dimension — our souls. When we delegate that to algorithms, there's a real threat that we lose what makes us different as human beings in this universe.

Who exemplifies this the best? It is Mary. It's her exercise of her intellect and will in saying "Yes" — and this is brought up even more in *Quo Vadis, Humanitas?* [on Christian anthropology in light of the future of humanity from the International Theological Commission] — that protects the integrity of the human person rather than just displaced, separated, at times chaotic, bits of information. So, I don't think it's just a devotional, pious idea when the Holy Father is trying to get us to focus on Mary's "Yes"

at the Incarnation and her "Yes" to her vocation — because that's how she's fulfilled: by doing God's will — and that's how we're fulfilled — rather than this almost-endless pursuit of individual facts or elements of information, which do not necessarily confirm our person or our humanity or our vocations or our call to holiness. In fact, in many ways, it can be countered. *How does this connect to Our Lady?* While the Holy Father is clear that there's nothing intrinsically evil with AI, I think he's really trying to point out that it runs the risk of taking away our personhood and our humanity. And no one manifests human personhood and humanity better than Our Lady. She does so perfectly. She's the immaculate human person, and she keeps the proper order of things integrated.

Please explain the "proper order." It means we are physical, and we are spiritual. You can't reduce human beings simply to a bunch of facts artificially put forward in algorithms. So, ultimately, I think Leo is pointing to Mary because Mary protects personhood and she exercises her intellect and her will in perfect obedience to God rather than a modern temptation to have disjointed facts put together that do not necessarily come up with a

human person [and human dignity] and do not necessarily serve a call to holiness. ... I think that the great danger of AI is precisely this disembodiment; as he talks about, this putting into pieces rather than the whole of the person, both the person, the human person, the person of God — and, of course, the perfect human example of that with Our Lady....

How does John 2:5 work into Marian spirituality and AI? Notice how these are real acts of the will. And only humans make acts of the will. Here again, the *Magnificat* is another act of the will to praise God, rather than to praise man. And you can use that analogy he [Pope Leo] uses in *Magnifica Humanitas* — praising God versus a Tower of Babel, something that we do alone, something we don't need God for. And that's the great danger with AI: We can delegate our free will — anywhere from personal decisions and vocations to going to war, all based on algorithms. That's a rejection of human freedom. And with the *Magnificat*, Our Lady is saying, No, God is the only omnipotent being worthy of praise, not the fruits of man, but the works of God. (Continues on pg. 9)



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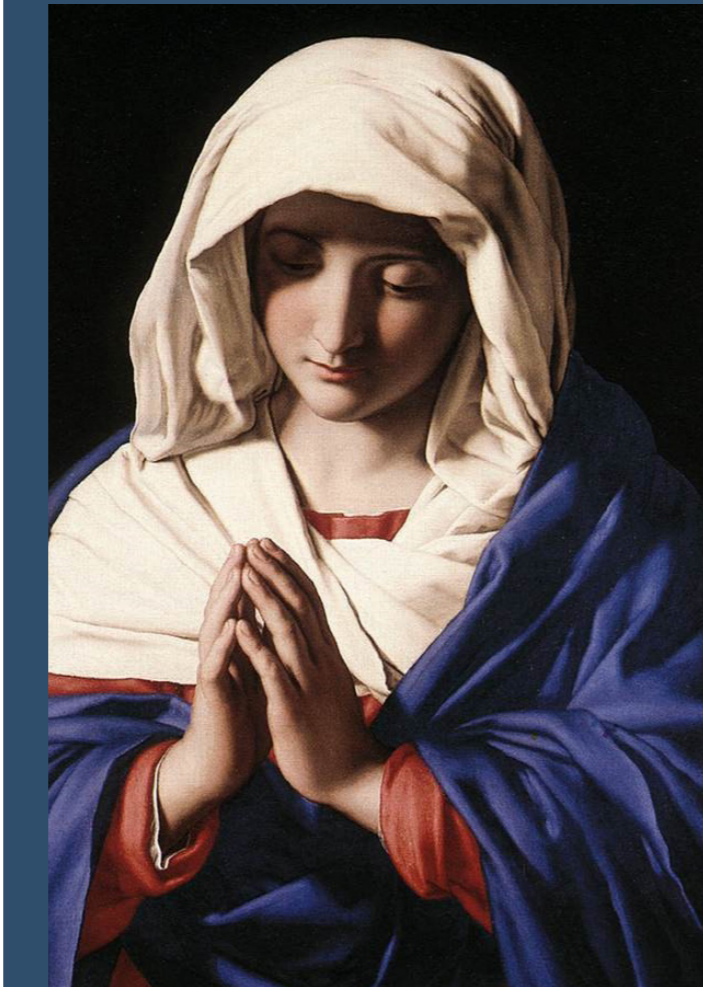
With the *Magnificat*, Our Lady is saying, No, God is the only omnipotent being worthy of praise, not the fruits of man, but the works of God.”

The Marian Heart of Magnifica Humanitas

(Continued from pg. 8)

Now, the human works can reflect that in a beautiful way. But there's also the danger of Towers of Babel, where the efforts of humanity do not incorporate divine Providence, but only, again, mathematical theories and systems. Then we risk grave danger of really relegating human choices to machines. Then the machines now have the upper hand, rather than serving humanity. That's the great danger of AI. And the *Magnificat* shows it's a vertical direction. We are called to ultimately use our free will with our mind and raise to God, not to our own products. **It seems that this emphasis is becoming an important theme that repeats in his Marian references and reflections, again, like a refrain.** I think that's true. And he drops it subtly. But isn't it interesting that oftentimes when he refers to AI, sooner or later, there's a reference to Our Lady as the corrective. In the *Magnificat*, he talks about Our Lady [saying] that Jesus, with the strength of his arm, scatters the proud and casts down the mighty and lifts up the lowly. It is easy to get proud when we have decided that we no longer need to have our minds and wills focused on God, but on the effects of our own artificial intelligence. ...

Was there a Marian reason for choosing the name Leo? On May 8, 2026, when he was at Pompei, he said the reason he chose Leo was of the great Marian love that Leo XIII had. And the second was his social emphasis and how he believed that AI was a critical part of what he had to deal with. So again, you have this coupling of Our Lady and AI — the ultimate humility and "Yes" to God's will versus the possibility — not the intrinsic evil of — again, a Tower of Babel,

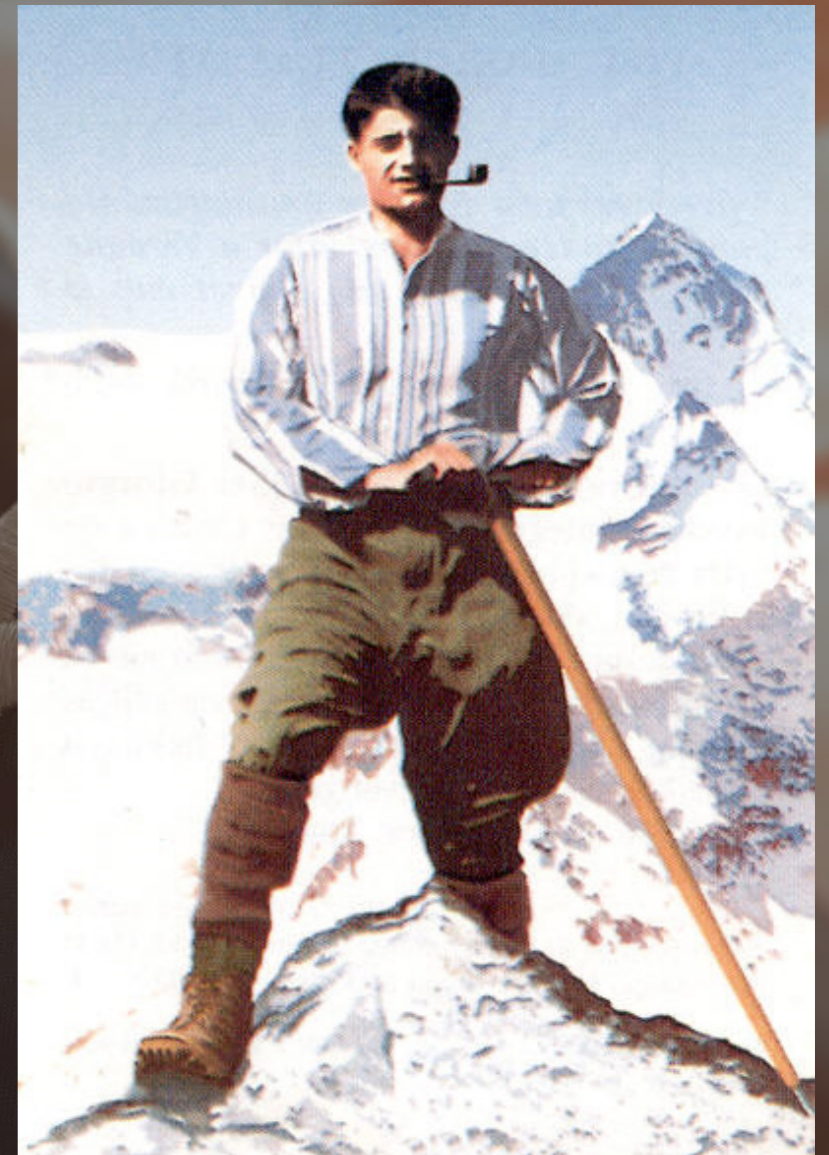


of something where we are relinquishing our minds and our wills to machines. And now we have that real possibility — that instead of thinking and choosing for ourselves, we're letting machines do it. We're letting computers do it. That can never be an acceptable way of saying "Yes" to our vocations and "Yes" to Providence. It can be a part of it. I think we must be careful of the potential to underestimate the ability of AI to begin thinking and choosing for us by our choice, that we allow AI to think and choose for us. And Our Lady is an incarnational rejection of that. She does it herself, in perfect obedience to God, in the fulfillment of what a human person is supposed to be. It's fascinating how much the Holy Father seems to connect Mary and AI. That would have to be documented, but there's certainly a case to be made.

Joseph Pronochen: (c) 2026 EWTN News, Inc. Reprinted with permission from the National Catholic Register - <https://www.ncregister.com/interview/mary-s-yes-in-the-age-of-ai>

Our Day of Freedom

(CONTINUED FROM PG. 2)



During her reign, she oversaw the construction of hospitals, monasteries, and churches and cared for many orphans. She instructed her almoner to never let a single poor person go without help or support. After her husband died, she gave her wealth to the poor and became a Franciscan tertiary. She then made a pilgrimage to Santiago de Compostela where she symbolically laid down her crown and went to live in the Poor Clare monastery in Coimbra, which she had founded. She died in 1336 and during her canonization process her body was found to be incorrupt.

Pier Giorgio born and raised in Turin, Italy was an example for all of us. His profound faith and charitable heart can be admired and an example for all of us. He was able to balance his life with his love for the outdoors, his family, his religious commitments, and his service to the poor.

Pier Giorgio enjoyed going on mountain treks and spending time in the mountains where he could think about God and the beautiful world he created. His motto was "to the heights" ("verso l'alto"). He always attended mass and spent hours in Eucharistic adoration. He always spent an equal

amount of time with the poor. When his friends asked him about it, he would say "Jesus comes to me every morning in communion, and I return the visit by going to serve the poor."

He also marched and worked for justice; he took to heart an encyclical that Pope Leo XIII wrote *Rerum Novarum*. He would frequently say "Charity is not enough; we need social reform". He stood up for religious freedom, human dignity, and workers rights.

His work for the poor and marginalized finally caught up to him. He contracted polio from one of the people he was supporting and died on 4 July 1925 at the young age of 24. To the surprise of his family, his funeral was attended by thousands of homeless, sick and poor people, which lined the streets of Turin. May this 4th of July be a remembrance of our freedoms and the great country we have consecrated to Mary. And also, these saints that mirror these freedoms.

Immaculate Mary, pray for us!
Ronald L. Rodrigues
MI National President



St. Maximilian Teaches...

In this catechetical article (KW 1203), published in the Japanese magazine, he explains how, after our first parents' original sin, God's Mercy restored our dignity as His children. Our Lady is the pristine blueprint of redeemed humanity.

The Church identifies what is in conformity with God's will as "good," and what is contrary to it as "evil." Unfortunately, our experience of everyday life shows us that men commit sins.

Original sin is the first sin committed on earth. All human beings are descended from the same first parents, and so, though they are different as regards their race, skin color or nationality, according to the teaching of the Catholic Church they are related to each other and are brethren. The Church also teaches that the first parents of mankind committed the first sin on earth and, consequently, the tender love that God the Creator had given to mankind—the same love that had rendered mankind God's masterpiece on earth—was lost. Besides, the Church is aware that sin, considered from a certain angle, is an infinite

evil. Evidently, man is limited, and so it is not in relation to him that we consider sin an infinite evil. When, however, we consider it from the side of God, against Whom man rebelled for the first time in the earthly paradise, we become aware that sin is an infinite evil. Let me offer an example: The gravity of a common person's sin depends on the dignity of him who is offended, that is, it has to be considered whether the one who receives the offense is of the same rank as the one who committed it or considerably higher in dignity. The higher the dignity of the person offended, the more serious will be the sin. Were the offended person's dignity infinite, as in God's case, the sin would assume the character of an infinite evil. To amend such an infinite sin, a limited expiation would not be enough. Justice demands that the expiation be proportionate to the sin. This means that in this case it demands an



Mary is the Mother of God. This is the reason behind veneration toward her. Besides, she is an incomparable mirror of any virtue. The divine messenger greeted her with the words 'full of grace,' thus revealing that the Most Holy Virgin Mary was totally perfect, holy."

infinite expiation for sin. It derives from this that, being limited, neither the holiest man nor even all men together are capable of doing reparation for a sin committed against the most high God. The Church believes that God decided to have mercy on fallen humanity and, to offer satisfaction to the demands of divine justice aggrieved by men's sins, He sent His only Son into the world. The Son of God, therefore, in descending into this world, did not choose the ordinary way of humans, but was made flesh in the womb of a Virgin, Mary, and became man. Mary gave birth to the Son of God without losing the glory of virginity. On becoming man, Jesus Christ chose a poor lifestyle and, finally, dying on the cross, He more than satisfied divine justice. He, then, arose from the dead, proclaimed restitution for sin, and commanded His disciples to baptize in the name of the Father, and of the Son and of the Holy Spirit. The Church believes that, through Baptism, instituted by Christ, the restitution He achieved is communicated to each soul. The Blood of Christ, shed upon the cross, washes the soul from sin and gives back to the soul the dignity of a child of God. The Catholic Church believes that, in spite of universal law according to which all men are born contaminated by original sin, Mary, the Mother of

God, alone, through a special divine grace, avoided original sin from the first moment of her existence, and thus she became a suitable Mother for the Man-God, who is immeasurable purity and infinite holiness. This is why the Catholic Church calls Mary "Immaculata, holy Mother," or "Virgin conceived without stain of sin." (KW 1300-1301)



fr. Maximiliano M. Kolbe

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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

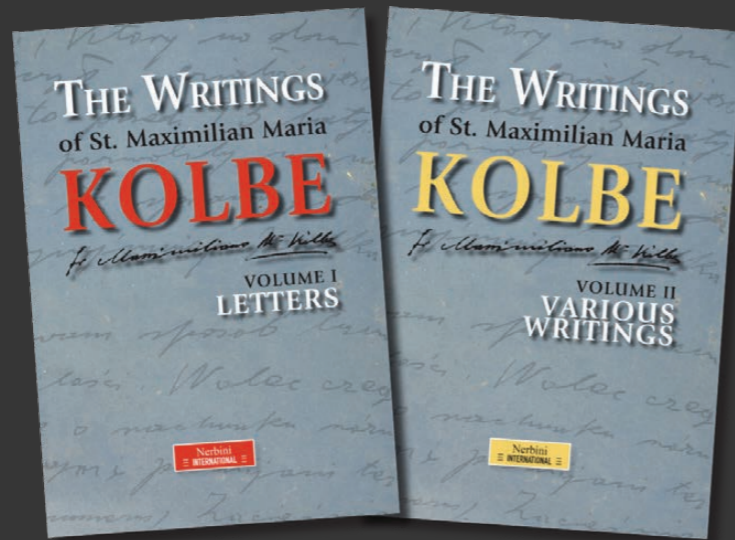
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The Definitive English Edition!

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.

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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 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

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MI GROUPS IN THE US



CHECK OUT THE MAP FOR NEW MI VILLAGES.

Want to connect and pray with other MI members? Looking for support in deepening or preparing for your consecration? Join an MI Village and live out your consecration with others. In addition to MI Villages that meet in person, we have several Online MI Villages (see page 18).

For more information about an MI group on the map, please contact the MI National Office: MINational@MissionImmaculata.com

July MI Intention

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

O Immaculata, please intercede...

That adults may learn to pass on to our youth the values of the interior life and the love for Christ and His Gospel....

Reflection - The Militia of the Immaculata, from its earliest beginnings, had a focus on sharing consecration to the Immaculata with youth. We continue this mission by providing materials for Family Consecration, as well as, Raymond's Two Crowns, a coloring PDF for young children, our recent publication of Follow the Star! for Grade School children, and the downloadable God's Mother is Our Mother Too! for Middle School and High School School students. The Militia of the Immaculata introduces youth to a relationship with the Immaculata so she may form them to love Christ and know the Gospel. Maximilian Kolbe began the Militia of the Immaculata with 6 other friars on October 16, 1917. In October 1918, Friars Antonio Mansi and Antoni Glowinski died from the Spanish Flu and Maximilian was ill with tuberculosis. While recovering, Maximilian asked for the blessing of the Minister General of the Conventual Franciscans for the Militia of the Immaculata. "Having been excused from school, I took the opportunity to copy out the Program of MI and gave it to the Most Rev. Fr. General (or rather the Vicar General, Fr. Domenico Tavani), in order to obtain his blessing in writing. 'If there were at least 12 of

you...,' said the Most Rev. Fr. General. He wrote his blessing and voiced his desire (I believe on that very occasion) that the MI should be propagated among our youth." (KW 1277)

"The purpose of *The Knight of the Immaculata Magazine* [Rycerz Niepokalanej] is not only to deepen and strengthen faith, to point out the true path of asceticism, and to acquaint the faithful with Christian mysticism. In keeping with the principles of the Militia of the Immaculata, we also wish to undertake the task of converting non-Catholics. The tone of the magazine will always be friendly toward everyone, regardless of differences in faith or nationality. It's distinctive feature will be love, as taught by Christ. And with the love of souls that are lost, yet still in search of happiness, the magazine will do its best to denounce falsehood, unveil the truth, and show the true way to happiness." (KW 994)

In a conference to the friars Fr. Kolbe said: "Example, given by others can make us or break us. Therefore, it is necessary at the present time to begin a new life and to renew it daily. We need reasons to motivate us to do spiritual work. We are blessed if we have a goodly number of them. Is setting a good example our duty? Yes. Everyone in the community has the right to demand and look for good examples. ... Let us renew ourselves continually." (Conference 43). May we renew ourselves with our daily consecration prayer so we can be an example for our youth that they may come to know Mary and Jesus.

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

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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



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Check the MI website MilitiaoftheImmaculata.com often for updates and follow us on



Support Our Lady's Work by Helping the MI **DONATE HERE**

"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