

JUNE 2026

Issue
116

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

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Align Your Heart with Jesus and Mary

by Ronald L. Rodrigues, MI National President

Maria! Dear Knights of the Immaculata, It's June already; summer will be officially here. It seems the saying time flies when you are having fun must be true as half the year has passed and we are closing in on and making preparations for our grand event, the U.S. MI National Assembly. I hope your year in the Immaculate hands of Mary is off to a great start. The Church this month gives us a great opportunity to honor our Savior and His Mother. This month we celebrate the Most Sacred Heart of Jesus. What a perfect month for this celebration! The warmth of summer is coming and beginning to be felt, and we have the opportunity to celebrate the warmth and love of the Sacred Heart of Jesus. The Solemnity helps us realize God's love for all of us. Then we will be able to open up our hearts to our Blessed Mother.

Following the Solemnity of the Sacred Heart of Jesus we have the pleasure of celebrating the memorial of the Immaculate Heart of the Blessed Virgin Mary. The memorial of the Immaculate Heart reminds us of Mary's perfect human love and complete devotion to her Son, Jesus Christ. This day gives us the chance to honor Mary's interior life, her joys and sorrows, her virtues and her profound love for God and all

of humanity. We will celebrate Mary's pure and motherly love for all of us. Our Mother's Yes! changed the world. Mary was part of God's plan to save mankind, and we see this firsthand in her compassion throughout Jesus' life.

The Church gives us yet another opportunity to celebrate our love for the Virgin Mary. Nothing could be truer that what our favorite saint told us: "Never be afraid of loving the Blessed Virgin too much. You can never love her more than Jesus did." (Saint Maximilian Kolbe)

At Fatima, Jesus Himself told Sister Lucia that He wanted us

to have a love and devotion to the Immaculate Heart of Mary alongside His Sacred Heart. Jesus Himself, while on the cross, gave us Mary as a gift to be our Mother. We should accept this gift from Jesus with open arms. These two special celebrations give us the perfect time to say thank you and welcome this gift and to honor both Jesus and His Mother.

The two devotions are closely linked as the two hearts are united showing us the infinite love and mercy of Jesus and Mary's pure maternal love and sorrow. When Christ's side was pierced with a lance, Mary's heart was also pierced spiritually with sorrow, fulfilling the prophecy told by Simeon, "and you yourself a sword shall pierce, that the thoughts of many hearts may be revealed" (Luke 2:35). Simeon prophesies that Mary will share in the salvific sufferings of her Son. I believe the two hearts are inseparable in the work of our redemption. St. Lucia said: "The work of our redemption began at the moment when the Word descended from Heaven in order to assume a human body in the womb of Mary. From that moment, and for the next nine months, the Blood of Christ was the Blood of Mary, taken from her Immaculate Heart; the Heart of Christ was beating in unison with the Heart of Mary."

(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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Under Our Lady's Protection

Pope Leo XIV's Homily at the Shrine of the Blessed Virgin Mary of the Holy Rosary of Pompei, May 8, 2026.

Dear brothers and sisters! "My soul magnifies the Lord." These words, with which we responded to the First Reading, spring from the heart of the Virgin Mary as she presents to Elizabeth the fruit of her womb, Jesus, the Saviour. After her, Zechariah, the father of John the Baptist, and the elderly Simeon will sing in praise of Christ. These three canticles mark the Church's daily praise in the Liturgy of the Hours. They are the gaze of ancient Israel, which sees its promises fulfilled; they are the gaze of the Church, the Bride, reaching out to her divine Bridegroom; they are, implicitly, the gaze of all humanity, which finds an answer to its longing for salvation. One hundred and fifty years ago, by laying the foundation stone of this Shrine, on the site where the eruption of Vesuvius in 79 AD had buried the signs of a great civilization under ash, preserving them for centuries, Saint Bartolo Longo, together with his wife Countess Marianna Farnararo De Fusco, laid the foundations not only of a temple, but of an entire Marian city. Thus he expressed his awareness of God's plan, which Saint John Paul II, speaking in this place of grace on 7 October 2003, at the conclusion of the Year of the Rosary, relaunched for the Third Millennium, in the context of the new evangelization: "Today," he said, "as in the times of ancient Pompeii, it is vital to proclaim Christ to a society that is drifting away from Christian values and even forgetting about them." Exactly one year ago, when I was entrusted with the ministry of the Successor of Peter, it was precisely the day of the Supplication to the Virgin, this beautiful day of the Supplication to Our Lady of the Rosary of Pompeii! So, I had to come here, to place my service under the protection of the Holy Virgin. My choice of the name Leo places me in the footsteps of Leo XIII, who, among his other merits, also developed an extensive Magisterium on the Holy Rosary. Added to all this is the recent canonization of Saint Bartolo Longo, apostle of the Rosary. This context provides us with a key to reflecting on the Word of God we have just heard. The Gospel of the Annunciation introduces us to the moment at which the Word of God is incarnated in Mary's womb. From this womb radiates the Light that gives full meaning to history

and to the world. The greeting that the angel Gabriel addresses to the Virgin is an invitation to rejoice: "Hail, full of grace" (Lk 1:28; cf. Zeph 3:14). Yes, the Hail Mary is an invitation to joy: it tells Mary, and through her all of us, that upon the ruins of our humanity, tested by sin and therefore ever prone to oppression, abuse and war, the caress of God has come, the caress of mercy, which takes on a human face in Jesus. Mary thus becomes the Mother of Mercy. A disciple of the Word and an instrument of His Incarnation, she truly reveals herself to be "full of grace." Everything in her is grace! By offering her own flesh to the Word, she too becomes, as the Second Vatican Council teaches, following Saint Augustine, "the mother of the members of Christ ... having cooperated by charity that faithful might be born into the Church, who are members of that Head" (Dogmatic Constitution *Lumen gentium*, 53; cf. Saint Augustine, *De S. Virginitate*, 6). In Mary's "Let it be to me", not only Jesus is born, but also the Church, and Mary becomes both the Mother of God – Theotòkos – and Mother of the Church.



The Hail Mary is an invitation to joy. It tells Mary, and through her to all of us, that upon the ruins of our humanity... the caress of God has come, the caress of mercy, which takes a human face in Jesus. Mary thus becomes the Mother of Mercy."

Under Our Lady's Protection

(Continued from pg. 4)

What a great mystery! Everything happens in the power of the Holy Spirit, who overshadows Mary and makes her virginal womb fruitful. This moment in history possesses a tenderness and a power that draw the heart and lift it to that contemplative height where the prayer of the Holy Rosary takes root. A prayer which, having arisen and developed progressively during the second millennium, has its roots in the history of salvation, and finds its prelude precisely in the Angel's greeting to the Virgin. "Hail Mary"! The repetition of this prayer in the Rosary is like an echo of Gabriel's greeting, an echo that spans the centuries and guides the believer's gaze to Jesus, seen through the eyes and heart of His Mother. Jesus adored, contemplated, and assimilated in each of His mysteries, so that with Saint Paul we may say: "It is no longer I who live, but Christ who lives in me" (Gal 2:19). Preceded by the proclamation of the Word of God, nestled between the Our Father and the Glory Be, the Hail Mary repeated in the Holy Rosary is an act of love. Is it not characteristic of love to repeat, without tiring: "I love you"? An act of love which, through the beads of the rosary, as is clearly seen in the Marian painting in this Shrine, leads us back to Jesus and brings us to the Eucharist, "the fount and apex of the whole Christian life" (*Lumen gentium*, 11). Saint Bartolo Longo was convinced of this when he wrote: "The Eucharist is the living Rosary, and all the mysteries are found in the Holy Sacrament in an active and vital form" (*The Rosary and New Pompeii*, 1914, p. 86). He was right. In the Eucharist, the mysteries of Christ's life are all found, so to speak, concentrated in the memorial of His sacrifice and in His real presence. The Rosary has a Marian character, but a Christological and Eucharistic heart (cf. Apostolic Letter *Rosarium Virginis Mariae*, 1). If the Liturgy of the Hours marks the rhythm of the Church's praise, the Rosary marks the rhythm of our life, continually bringing it back to Jesus and the Eucharist. Generations of believers have been shaped and sustained by this prayer, which is simple and popular, yet at the same time capable of reaching mystical heights and serving

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“By repeating Jesus' Holy Name in every Hail Mary, we in some way experience the home of Nazareth, almost hearing once more the voices of Mary and Joseph during the long years when Jesus lived with them.”

-Pope Leo XIV

as a treasure-trove of the most essential Christian theology. For what could be more essential than the mysteries of Christ, than His holy Name, spoken with the tenderness of the Virgin Mary? It is in this Name, and in no other, that we can be saved (cf. Acts 4:12). By repeating it in every Hail Mary, we in some way experience the home of Nazareth, almost hearing once more the voices of Mary and Joseph during the long years when Jesus lived with them. We also experience the Upper Room, where the Apostles, together with Mary, awaited the outpouring of the Holy Spirit. This is what the first reading pointed out to us. How can we fail to imagine that, in that time between the Ascension and Pentecost, Mary and the Apostles vied with one another in recalling the various moments of Jesus' life? Not a single detail was to be overlooked! Everything was to be remembered, assimilated, imitated. Thus was born the Church's contemplative journey, of which, in the likeness of the Liturgical Year, the Rosary offers a synthesis in the daily meditation on the holy Mysteries. The Rosary has rightly been considered a compendium of the Gospel, which Saint John Paul II wished to integrate with the Luminous Mysteries. This dimension was also very much alive in Saint Bartolo Longo, who offered pilgrims profound meditations to save the Holy Rosary from the temptation of mechanical recitation and to ensure it retained the biblical, Christological and contemplative spirit that must characterize it. Sisters and brothers, if the Rosary is "prayed" and, I dare say, "celebrated" in this way, it is also, as a natural consequence, a wellspring of charity. Charity towards God, charity towards neighbour: two sides of the same coin, as the second reading reminded us, taken from the First Letter of Saint John, concluding with the exhortation: 'Let us not love in word or speech, but in deed and in truth' (1 Jn 3:18). For this reason, Saint Bartolo Longo was an apostle of the Rosary and, at the same time, an apostle of charity. In this Marian city, he took in orphans and the children of prisoners, showing the regenerative strength of love. Here even the smallest and the weakest are welcomed and cared for in the Works of the Sanctuary. The Rosary directs our eyes towards the needs of the world, as the Apostolic Letter *Rosarium Virginis Mariae* emphasized, proposing in particular two intentions that remain of pressing relevance: the family, which is suffering from the weakening of the marital bond, and peace, threatened by international tensions and by an economy that prioritizes the arms trade over respect for human life. When Saint John Paul II proclaimed the Year of the Rosary – next year will mark a quarter of a century since then – he wished

to place it in a special way under the gaze of Our Lady of Pompeii. Times have not improved since then. The wars still being fought in so many regions of the world call for a renewed commitment, not only economic and political, but also spiritual and religious. Peace is born in the heart. The same Pope, in October 1986, gathered the leaders of the major religions in Assisi, inviting everyone to pray for peace. On several occasions, including recently, both Pope Francis and I have asked the faithful throughout the world to pray for this intention. We cannot resign ourselves to the images of death that the news presents to us every day. From this Shrine, whose façade Saint Bartolo Longo conceived as a monument to peace, we faithfully raise our supplication today. Jesus told us that prayer offered in faith can obtain anything (cf. Mt 21:22). And Saint Bartolo Longo, reflecting on Mary's faith, describes it as "almighty by grace". Through her intercession, may the God of peace pour out an overflowing abundance of mercy, touching hearts, soothing grudges and fratricidal hatred, and enlightening those who bear the special responsibilities of governance. Brothers and sisters, no earthly power will save the world, but only the divine power of love, this divine power of love that Jesus, the Lord, has revealed to us and given us. Let us believe in Him, let us hope in Him, let us follow Him!



Centesimus Annus at 35

By George Weigel*

Thirty-five years ago, Pope John Paul II issued his most developed social encyclical, *Centesimus Annus*; its title signaled the author's intention to honor the centenary of Leo XIII's 1891 encyclical, *Rerum Novarum*, which launched the modern papal social magisterium. Yet *Centesimus Annus*, while paying due homage to Leo XIII's enduring insights, was far more than a papal traipse down nostalgia lane. Rather, John Paul II used *Rerum Novarum* and the papal social encyclical tradition it inspired as the intellectual baseline from which to look into the future, as the Polish pope proposed certain moral and cultural prerequisites for the free and virtuous society of the 21st century. *Centesimus Annus* was a call to think about free politics and free economics — democracy and the market — as more than mechanisms. Democracy and the market, the pope insisted, are not machines that can run by themselves. Absent a virtuous citizenry, he cautioned, political and economic freedom would decompose into various forms of self-indulgent license, thereby throwing sand into the gears of democratic self-governance and the free market. John Paul thus understood the free society of the future to involve three, not just two, interlocking parts. A vibrant public moral culture, inculcating and supporting the virtues that make it possible to live freedom well, was essential to guide the workings of free politics and free economics. And it was the task of the Church to shape that public moral culture through its teaching and witness. In 1991, it seemed that the century-long tradition of papal social teaching would continue beyond *Centesimus Annus* by developing John Paul II's insights in light of unfolding 21st-century circumstances. A bit of that happened: Benedict XVI usefully added the notion of "human ecology" — a public environment conducive to personal flourishing and social solidarity — to the Catholic social doctrine vocabulary. In doing so, he fleshed out John Paul II's teaching about the priority of culture in shaping political communities and economic systems in which freedom could be lived nobly rather than crassly. In the main, however, the social teachings of Benedict XVI and Francis were

more *ad hoc*; they did not build out from what we might think of as the "intellectual scaffolding" that had been erected, layer by layer, from *Rerum Novarum* through Pius XI's *Quadragesimo Anno* (written for the fortieth anniversary of Leo XIII's encyclical) to *Centesimus Annus*. So in the retrospect of thirty-five years, *Centesimus Annus* looks less like the opening of the next chapter in an evolving papal social magisterium constructed using the same architecture of principles, and more like the concluding chapter of Catholic social doctrine in its



classical form. However the papal social doctrine tradition develops in the future, though, that evolution would do well to take seriously one of the enduring truths in *Centesimus Annus*: John Paul II's trenchant analysis of why the communist project crumbled in the Revolution of 1989. Communism failed for many reasons, of course. Communism was based on idiotic economics. Communism created cruel — lethally cruel — forms of politics. Communist culture was ugly when it wasn't simply banal. Above all, however, communism got the human person wrong: Marx, Engels, Lenin, and the rest of that sorry lot misconstrued who we are, where we came from, how we build authentic communities of solidarity, and what our ultimate destiny is. All four of those mistakes grew out of communism's godlessness. As John Paul II put it in paragraph 22 of *Centesimus Annus*: "...the true cause of [the communist crack-up] was the spiritual void brought about by atheism, which [could not satisfy]... the desire in every human heart for goodness, truth, and life... Marxism had promised

to uproot the need for God from the human heart, but the results have shown that it is not possible to succeed in this without throwing the heart itself into turmoil." The attempt to create utopia without God ended up in the desecration of man and an unprecedented slaughter of human beings. Which means that there can be no authentic "human ecology" capable of sustaining societies of freedom absent a recognition of what St. Augustine wrote when he summed up his own search for the truth of things, seventeen hundred years ago: "Thou hast made us for Thyself, and our hearts are restless until they rest in Thee." That yearning for an encounter with the divine is hard-wired into the human condition. It was boldly proclaimed by *Centesimus Annus*, as John Paul II analyzed the late-20th-century signs of the times. It must be just as boldly proclaimed today. *George Weigel's column 'The Catholic Difference' is syndicated by the Denver Catholic, the official publication of the Archdiocese of Denver.

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The Polish Pope proposed certain moral and cultural prerequisites for the free and virtuous society of the 21st century. Democracy and the market are not machines that can run by themselves. Absent a virtuous citizenry, he cautioned, political and economic freedom would decompose into various forms of self-indulgent license.”

Testimonies from MI Members

Dear Friends of the MI,

I arranged to get in the Procession in the Marian Festival today in Delray Beach, Florida. I spoke to numerous attendees about the MI and St. Maximilian and the two crowns. So many people heard these stories for the first time. I also spoke about the miracles associated to the Miraculous Medal and handed out numerous medals. I believe there were over 400 people in attendance and this Marian Festival was for the whole diocese of Palm Beach.

The Bishop presided over the event and with an extra blessing the Holy Sacrifice of the Mass was offered for my late brother Frank Campo. I just wanted to share this special day with you and to let you know I have been handing out Miraculous Medals throughout my time as a member of the MI.

God bless you all!

May Our Lady assist you and may St Maximilian intercede on your behalf.

Dorothy L.

Words cannot describe my relationship with Mary right now... It's like I want my momma! Before and after work today, I felt drawn to pray in front of a statue of Our Lady inside the adoration chapel in my parish. Where did that come from? I mean, that statue seemed like a nice thing before, but it was a side benefit of the chapel. But tonight, especially when the Blessed Sacrament was in repose, it was the primary draw. I can't explain it. I grabbed a copy of True Devotion to Mary by St Louis De Montfort from our parish library and I'm praying a novena to Our Lady, Undoer of Knots. I am discovering deep Marian devotion and focus for the first time.

Robert S.,

Newly consecrated MI member



One of the many groups of people visiting the MI National Office at Ave Maria, Florida.



Align Your Heart with Jesus and Mary

(CONTINUED FROM PG. 2)

I found a saying from St. John Eudes and thought what a perfect way of helping us understand why we should celebrate the Sacred Heart of Jesus and the Immaculate Heart of Mary. St. John Eudes said: "You must never separate what God has so perfectly united, so closely are Jesus and Mary bound up with each other that whoever beholds Jesus sees Mary; whoever loves Jesus, loves Mary; whoever has devotion to Jesus, has devotion to Mary."

Each day, Satan and the world compete for our devotion—calling to us, deceiving us, and enticing us to place our treasure in what is temporary. Yet Jesus and Mary reveal the true way. Devotion to them helps us recognize that God is seeking us and loves us beyond what anyone else could. Let us embrace these two devotions the Church offers, so we may be reminded again and again of this great love.

I hope all Knights of the Immaculata have the opportunity to praise and honor Jesus and Mary this month and the warmth of their love penetrates your hearts. Please pray for the MI and each other as there is a lot of work to do in order to win the world for the Immaculate Heart of Mary and through her for the Sacred Heart of Jesus. The fields are ripe for picking. Ask your fellow Catholics to consider consecrating themselves to Mary and joining the MI. Our membership could double if we all just asked one person to join Mary's Knights.

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



St. Maximilian Teaches...

Let us prepare to renew our consecration as we approach the Solemnity of the Most Sacred Heart and the feast of the Immaculate Heart.

How to Give Oneself to Her as Her Property:

1. By an act of will issued once and never retracted. One may also use words, a short formula, such as the one printed on our enrollment card.
2. It is good to renew in person that act of self-donation to her, that it may become more authentic.
3. And even though we already belong to her, whenever matters that are more momentous arise, it is advisable to offer them up for her to own (even though we already belong to her). That may be done simply through the invocation: "Maria" (300 days of indulgence). Whenever we are confronted with troubles, let us offer them up for the Immaculata to own as well, through the invocation "Maria." Let her clear them away, leave them as they are, cut them down, or add them up as she sees fit. Once a given matter has passed, if we use the invocation "Maria" again, she will purify it, repair whatever is wrong with it, and give it up to the Most Sacred Heart of Jesus as

her personal offering. Jesus, in turn, through the infinite merits of His Most Precious Blood, will raise that action up to infinite value. He will offer it to the Eternal Father as a gift worthy of infinite Majesty. That way, our action becomes such a voluntary offering of our hearts, of Jesus and the Immaculata, presented to the One and Triune God.

4. It is good also to seal an agreement with her, to the effect that, even if we were to forget to offer anything to her, our own commitment in carrying it out well may already be in itself a sign that we are doing it for her.
5. Whenever distraction diverts our attention, let a swift, but peaceful resumption of what we are doing be a sign that our action is for her.
6. Whenever pride whispers, "People are praising you," endeavor to do even better and let it be a sign that what you are doing is for her.

The Fruits:

1. If we are of the Immaculata, then all that is ours belongs to her, and Jesus accepts every-



A soul consecrated to the Immaculata must freely follow its heart's inspiration and approach the tabernacle, the Cross, and the Most Holy Trinity with greater resolve, for it will not be approaching them alone, but together with the heavenly Mother, the Immaculata. Thus, we need to pray freely, wherever the wings of God's love lead us, wherever the Holy Spirit blows, shattering all barriers."

thing that comes from us as if it came from her, as if it belonged to her. Therefore, she cannot allow for those actions to remain imperfect, but will make them worthy of herself, that is, spotless, without the slightest stain. As a result, a soul that is consecrated to her, even if it does not explicitly address its thoughts to the Immaculata and directly offer to the Most Sacred Heart of Jesus prayer, work, suffering, or any other matter, that soul will bring to the Most Sacred Heart of Jesus a pleasure incomparably greater than that it would if it were not consecrated to the Immaculata.

2. Since she is the property of Jesus in the most perfect way, while Jesus is God and the property of the eternal Father, all of our offerings, even if addressed directly to the eternal Father will be, by the nature of things, made pure in the Immaculata. They will be raised up to infinite perfection in Jesus; and they will become the object of delight to the Holy Trinity.

3. That is why Satan anxiously strives to make sure that souls are diverted from union with the Immaculata, the heavenly Mother. For Satan knows that a soul that excludes the mediation of the Immaculata ends up giving up to Jesus offerings that are so rife with flaws that they deserve more punishment than reward. What is worse, these gifts are polluted with pride, since we believe we have no need for the Mother of God. I should underline that this does not apply to offerings given to

Jesus directly, even if we forget about the Immaculata, as long as we do not exclude her, for we often neglect to mention what is already taken for granted. That is why a soul consecrated to the Immaculata must freely follow its heart's inspiration and approach the tabernacle, the Cross, and the Most Holy Trinity with greater resolve, for it will not be approaching them alone, but together with the heavenly Mother, the Immaculata. Thus, we need to pray freely, both with ejaculatory prayers and with other prayers, wherever the wings of God's love lead us, wherever the Holy Spirit blows, shattering all barriers. Lucifer refused to pay tribute to the Man-God, but his resistance was even stronger at the idea of venerating a mere human creature, albeit the purest of all, the Immaculata. An echo of Satan's attitude is found in heretics, who refuse to venerate the Immaculata, and in free thinkers who in their pride hurl poison at her. To bend down the world's proud head before the feet of the Immaculata: that is the purpose of the MI; to win the whole world and every single soul over to her, as soon as possible, as soon as possible, as soon as possible. And the Kingdom of the Most Sacred Heart of Jesus will rule the world through her. It is absolutely necessary to win over the whole world to her, that the dominion of sin may end. (KW 1300-1301)

Invite Friends to Be
Consecrated to Our Lady!



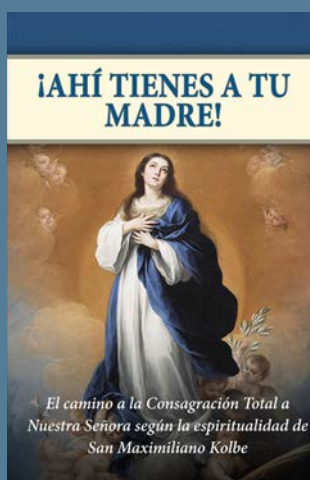
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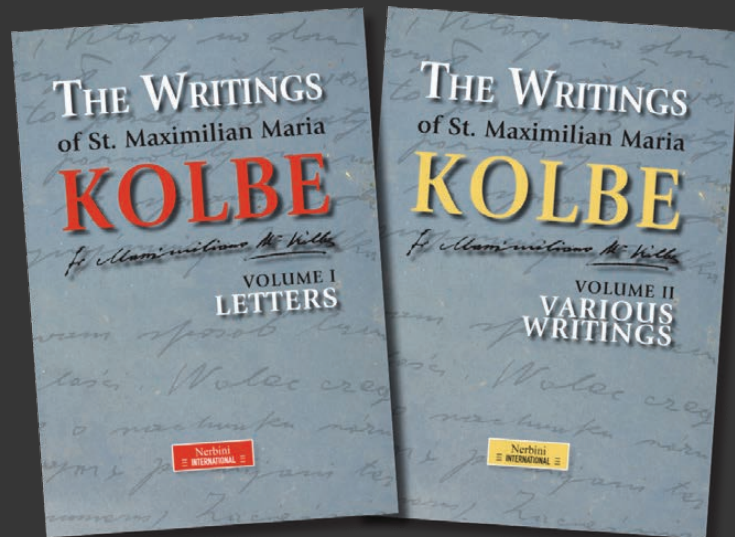
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The Definitive English Edition!

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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For more information about our National Office: MINational.org



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 start an MI group on the map, please contact the MI Director at MI@MissionImmaculata.com



June MI Intention

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

O Immaculata, please intercede...

That families may experience the support of the Christian community in living their vocation.

Reflection - St. Maximilian Kolbe is a patron for families because of his heroic act in the summer of 1941. When Francis Gajowniczek was picked to go in the starvation bunker, he pleaded to be spared because he had a family who needed him. St. Maximilian Kolbe heard the plea of Francis Gajowniczek and presented himself to take the place of him in the starvation bunker. This act of charity for Francis and his family was a witness of heroic charity, which inspired faith and gave hope, allowing some to survive in Auschwitz until liberation. In 1991, I was privileged to meet Francis Gajowniczek when he came to Granby, Massachusetts, to testify to what St. Maximilian Kolbe had done for him and how he survived being spared many times from death until liberation.

The family was sanctified as a vocation by Jesus who became flesh being born of the Virgin Mary and protected by St. Joseph, forming the Holy Family. Jesus elevated marriage from a contract to a sacred union planned by God in Matthew 19:6. St. Maximilian describes the relationship of those who are consecrated in familial terms, with God

our Father, the Immaculata our Mother, and Jesus our Brother. "God the Father is the Father, the Immaculata is the Mother and Mistress of the house, Jesus in the Blessed Sacrament on the altar is the firstborn Son and our Brother. All younger brothers and sisters, for their part, strive to imitate their elder Brother and loving and honoring God and the Immaculata, our common parents. From the Immaculata, they learned to love their divine elder Brother, the prototype, the ideal of holiness, who deemed to descend from Heaven to become flesh in her and take up residence among us in the tabernacle." (KW 1284) We ask the intercession St. Maximilian Kolbe for families, protecting them from political ideologies seeking to destroy Christian marriage and family life. We pray that heroic charity may be lived in the Church and in families, giving witness to the love of God in our midst. We pray through the intercession of the Immaculata that families may be protected in our nation and flourish in our Church under our patroness, the Immaculate Conception. On June 11, may we join with our Bishops in the Consecration of our Nation to the Sacred Heart of Jesus. Through the Immaculata, may we extend as far as possible the Kingdom of the Most Sacred Heart of Jesus, especially in our nation as we celebrate our 250th anniversary.

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



MILITIA OF THE IMMACULATA

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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