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DO WE REALLY BELIEVE?

by **Ronald L. Rodrigues, MI National President**



Dear Knights of the Immaculata, Maria! April is commonly associated with spring. It is the month to give thanks to God for bringing us from the cold and harsh winter into the beauty of spring with longer days and warmer weather. We just celebrated the Lord's Resurrection on Easter Sunday, giving all hope that someday we will be resurrected with God. Now we are in the Octave of Easter, the Easter Season. It's a joyous time when we give thanks to God for all He has done and His love for us. I don't think that we often give Him enough thanks for what He has given to us: our lives but also our free will, our intellect, and the most important gift He gave us -- His Son, who gave His life for our sins, so that we may have eternal life with Him in Heaven. His love for us is so great that all we have to do is love and believe in Him. He forgives us no matter what we do. He only asks that we confess our sins and be truly sorrowful for what we have done. As a Father, He loves us unconditionally. As we celebrate this Easter Season and think about the Resurrection, let's think about the life of Jesus that was sacrificed for us, the gift of His body and blood that we receive in the Eucharist when we celebrate Holy Mass. Soon we will have a great opportunity to honor the Eucharist. The Church is honoring a three-year initiative by the U.S. Bishops leading up to the National Eucharistic Congress that will be held next July in Indianap-

olis, Indiana. The Eucharist is the heart of Christian worship. The Eucharist is the Real Presence of Jesus. But why do so many Catholics not believe in the Real Presence? Polls were taken and showed that less than 30% of all Catholics believe in the Real Presence of Jesus in the Eucharist. I find this to be a much larger problem. The Bible mentions food over one thousand times and drink, mainly wine, over four hundred fifty times. Food is mentioned throughout the Old and New Testaments, from the bread and wine offered by the priest Melchizedek, the eating of the unblemished lamb and the manna in the desert in the book of Exodus, to Abraham

feeding the angels a meal. In the New Testament, Jesus was born in Bethlehem, the "house of bread," and was placed in a manger, a food trough for the animals; the wedding feast and the wedding of Cana, the multiplication of the loaves, and the institution of the Eucharist at the Last Supper. There are many more examples of food and drink throughout the Bible. Everyone knows you must eat and drink to survive. Jesus provides us with what we need spiritually. I get asked quite often why I am Catholic, mainly by Protestants, atheists, or others but now and then by a Catholic, maybe out of curiosity. But how I answer their question is similar but slightly different. If it's a Catholic, who should know what the Eucharist is, my answer is "Because of the Eucharist." If it's a Protestant, atheist, or a "none," my answer is John 6. Since Protestants like to quote Scripture, John 6 will lead them in the right direction, as with others I don't know what part of John 6 can be misinterpreted. Jesus makes it pretty clear. Jesus said to them, "I am the bread of life; whoever comes to me will never hunger and whoever believes in me will never thirst" (John 6:35). The Jews murmured about Him because He said, "I am the bread that came down from heaven" (John 6:41), "I am the bread of life" (John 6:48), and in John 6:51, "I am the living bread that came down from heaven; whoever eats this bread will live forever; and the bread that I will give is my flesh for the life of the world."

(Continues on pg. 12)

Daily Holy Mass

will be offered throughout 2024 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

MARY'S YES TO GOD'S PLAN

THE FATHERS AND DOCTORS OF THE CHURCH ON THE BLESSED VIRGIN MARY

The angel awaits your reply, for it is time that he should return to God, Who sent him. We, too, are waiting, O Lady, for a word of mercy—we, who are groaning under the sentence of condemnation. See, the price of our salvation is offered to you; if you consent, we shall at once be delivered. By the Eternal Word of God we were all created, and behold we die. By your short answer we shall be refreshed and recalled to life. Adam, with all his race—Adam, a weeping exile from Paradise, implores it of you. Abraham entreats you, David beseeches you. This is the object of the burning desires of the holy fathers, of your fathers, who are still dwelling in the region of the shades of death. Behold the entire human race prostrate at your feet in expectation. And rightly, for on your word depend the consolation of the wretched, the redemption of the captive, the freedom of the condemned, the salvation of your entire race, of all the children of Adam. Hasten, then, O Lady, to give your answer; hasten to speak the word so longed for by all on earth, in limbo, and in heaven. Yea, the King and Lord of all things, Who has greatly desired your beauty, desires as eagerly your word of consent, by which He has purposed to save the world. He whom you have pleased by your silence will now be more gratified by your reply. Hark! He calls to you from heaven: “O most beautiful among women, give me to hear your voice.” If you let Him

hear your voice, He will enable you to see our salvation. And is not this what you have sought for, what you have prayed for night and day with sighs and tears? Why, then, delay? Are you the happy one to whom it has been promised, or “look we for another”? Yes, you indeed are that most fortunate one. You are the promised virgin, the expected virgin, the much-longed-for virgin, through whom your holy father Jacob, when about to die, rested his hope of eternal life, saying: “I will look for thy salvation, O Lord” (Genesis 49:18). You, O Mary, are that virgin in whom and by whom God Himself, our King before all ages, determined to operate our salvation in the midst of the earth. Why do you humbly expect from another what is offered to you, and will soon be manifested through yourself if you will but yield your consent and speak the word? Answer, then, quickly to the angel—yes, through the angel give your consent to your God. Answer the word, receive the Word. Utter yours, conceive the Divine. Speak the word that is transitory, and embrace the Word that is everlasting. Why do you delay? Why are you fearful? Believe—confess—receive. Let humility put on courage, and timidity confidence. It is certainly by no means fitting that virginal simplicity should forget prudence. Yet in this one case only the prudent virgin need not fear presumption, because, though modesty shone forth in her silence, it is now more necessary that her devotion and obedience should be revealed by her speech. Open,





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You, O Mary, are the virgin in whom and by whom God Himself determined to operate our salvation in the midst of the earth.”

O Blessed Virgin, your heart to faith, your lips to compliance, your bosom to your Creator. Behold, the desired of all nations stands at the gate and knocks. Oh, suppose He were to pass by while you delay! How would you begin again with sorrow to seek Him whom your soul loveth! Arise—run—open! Arise by faith, run by devotion, open by acceptance. *Mary speaks.* "Behold the handmaid of the Lord, may it be done unto me according to thy word." Humility is ever the close companion of Divine grace, for "God resisteth the proud, and giveth grace to the humble." She answers humbly, therefore, that the throne of grace may be prepared. "Behold the handmaid of the Lord." She is the chosen Mother of God, and she calls herself His handmaid. Truly, it is no small sign of humility to preserve even the remembrance of the virtue in presence of so great glory. It is no great perfection to be humble when we are despised; but it is a great and rare virtue to preserve humility in the midst of honors.... Let us listen to the words of her who, though chosen to be the Mother of God, yet laid not aside her humility. "Behold," she says, "the handmaid of the Lord, may it be done unto me according to thy word." *Fiat mihi* (Be it done to me). *Fiat* is a mark of desire, not of doubt. In saying, "Be it done unto me according to thy word," she expresses the disposition of one who longs to see the effect, not of one who doubts its possibility. *Fiat* may also be understood as a word of petition, for no one prays unless he believes, and hope to obtain. God wishes to be asked for what He has promised, and perhaps promises many things which He had predetermined to bestow, in order that the promise may arouse our devotion, and that what He intends to give gratis we may merit by devout prayer. Thus, our gracious God, Who desires the salvation of all, as it were, extorts meritorious works from us, and while He strengthens our will by His grace, He wishes that what He gives freely we shall labor to obtain.

REJOICE, MOTHER OF THE SON OF GOD!

"Gabriel stood in your presence, O hand-maiden, and revealed the eternal plan to you. He greeted you and announced: 'Rejoice, O unseeded earth. Rejoice, O unburnt bush, O unfathomable abyss. Rejoice, O bride which leads to heaven, O high ladder which Jacob saw. Rejoice, O vessel of divine manna. Rejoice, O Deliverer from the curse. Rejoice, O salvation of Adam. The Lord is with you!'"
(From the Ukrainian Catholic Liturgy)

QUEEN OF HEAVEN, REJOICE!

Queen of Heaven, rejoice, alleluia,
- *The Son Whom you were privileged to bear, alleluia,*
Has risen as He said, alleluia.
- *Pray to God for us, alleluia.*
Rejoice and be glad, Virgin Mary, alleluia,
- *For the Lord has truly risen, alleluia.*
Let us pray:
O God, by the Resurrection of Your Son, Our Lord Jesus Christ, You brought joy to the world. Grant that through the intercession of the Virgin Mary, His Mother, we may attain the joy of eternal life.
Amen.



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What was the reason for the Incarnation? It has to be this: the flesh that had sinned had to be redeemed by the same flesh.”

– St. Ambrose, De Incarnationis Dominical Sacramento


This prudent Virgin understood when to the prevenient grace of a gratuitous promise she joined the merit of her own prayer, saying: “Be it done unto me according to thy word.”

Be it done unto me concerning the Divine Word according to Thy word. May the Word which was in the beginning with God be made flesh of my flesh according to Thy word. May He, I entreat, be made to me, not a spoken word, to pass unheeded, but a word conceived—that is, clothed in flesh—which may remain. May He be to me not only audible to my ears, but visible to my eyes, felt by my hands, borne in my arms. Let Him be to me not a mute and written word traced with dumb signs on lifeless parchments, but an Incarnate, living Word vividly impressed in human form in my chaste womb by the operation of the Holy Ghost.

Be it done unto me as it has never hitherto been done to mortal, and never shall be done to any after my time. “God diversely and in many ways spoke in times past to the fathers by the prophets” (Hebrews 1:1)—to some in the hearing of the ears, while to others the word of the Lord was made known in signs and figures. Now in this solemn hour I pray that in my own being it may be done unto me according to Thy word.

Be it done unto me—not preached to me in the feeble strains of human eloquence, not shown forth to me in the figures of earthly rhetoric, not painted in the poetic dreams of a fervid imagination, but breathed upon me in silence, in person Incarnate, in a human form veritably reposing within me. In His own nature the Word needed not change, was incapable of change. Yet now graciously in me “may it be done according to thy word.” Be it done universally for all mankind, but most especially for me—“Be it done unto me according to thy word.”

* St. Bernard of Clairvaux, An Advent Homily.



DEEPENING OUR SPIRITUAL LIFE THROUGH THE HOLY MASS - PART III

BY MSGR. PHILIP D. HALFACRE, VICAR GENERAL, DIOCESE OF PEORIA

Even many Catholics who attend Mass weekly can be unaware that there is more to Mass than hearing a homily and receiving Holy Communion. The very heart of the Mass is the sacrifice – Jesus’ self-offering – that takes place on the altar. When the priest says the words of consecration, “This is my body; This is the chalice of my blood,” it is as though we are present at the foot of the Cross and Jesus’ offering of Himself is presented to the Father. For this reason, we speak of the *sacrifice of the Mass*. Around the year 600, Pope St. Gregory the Great stated, “the very hour of the sacrifice, at the words of the Priest, the heavens are opened, and the choirs of Angels are present in that

mystery of Jesus Christ.” (*Dialogue IV*, Ch. 58) The highest form of Christian worship is the Mass. The principal worshiper is Jesus Himself and we, through our participation in the Mass, enter into His worship of the Father. We come to Mass not as mere spectators, but as participants. As adopted sons and daughters of God, we come into the presence of God aware of the fact that we are members of the divine family of the Father, Son, and Holy Spirit. And we acknowledge this every time we make the sign of the Cross. After the priest formally greets the congregation, he invites those present to acknowledge the fact that we are sinners and to beg God for mercy. The congregation then sings God’s

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It is not by introducing novelties into the Mass that we are renewed, but by deepening our appreciation and by opening our hearts to God’s saving work here and now.”



NATIONAL Eucharistic Revival



praises: "*Gloria in excelsis Deo* – Glory to God in the highest..." After singing the glory of God, the priest as it were gathers or "collects" the prayers and intentions of those present and prays the Collect (formally called the Opening Prayer). Now having entered into the Mass, we listen attentively as the Scriptures are read. The fact that we stand for the Gospel and that it is always proclaimed by a priest or deacon manifests the supreme importance we give to Jesus' words and deeds. Numerous resources are available to assist the faithful to enter more attentively into the Liturgy of the Word. Many find it fruitful to look over the readings beforehand and reflect on their meaning and significance. God

does indeed speak to us through the Holy Scriptures. After the homily, we profess our Catholic faith using the formula that is of ancient origin: "*Credo in unum Deum* – I believe in one God..." As the Mass moves into the Liturgy of the Eucharist, we approach the most central element of our worship and the "source and summit" of our life as Christian believers. The Mass itself can be thought of as a "holy exchange of gifts" – we come to the Mass as one who gives, and as one who receives. We come with something to offer: all the work, effort, struggle, sorrows, joys, prayers, etc. that have been part of our life since the last time we attended Mass. The offertory procession, where the gifts of bread and wine are brought down the aisle and given to the priest, symbolizes the handing over to the priest the lives of the faithful who are present so that it may be offered to the Father. We can imagine ourselves placing everything we have done on the altar – specifically, on the paten (or plate used by the priest) – so that at the moment when the priest says the words of consecration we are offered to the Father along with Jesus' self-offering. Jesus, as it were, takes our gift and unites it with His self-gift and presents it to the Father. These are "spiritual sacrifices" spoken of by St. Peter that are "acceptable and pleasing to God." (1 Pt 2:5) Compared with Jesus' gift of Himself, our offering is miniscule. Nevertheless, Our Father God is very pleased with it. Think of the image of a little boy walking home from school and picking dandelions as he goes. He makes a little bouquet and gives them to his mom who is as happy with them as she would be with a dozen roses because it is a gift given by her boy with a great deal of love. Pope St. Gregory the Great wrote to the faithful about offering ourselves to God in the Mass saying that we should, "sacrifice ourselves unto almighty God. For when we celebrate the mystery

of our Lord's Passion, we ought to imitate what we then do – for then shall it truly be a sacrifice for us unto God, if we offer ourselves also to Him in sacrifice." (*Dialogue IV*, Ch. 59)



Eucharistic Revival Prayer

Heavenly Father, we thank You for the gift of Your Son, our Lord Jesus Christ, who promised to stay with us always, until the end of the age.

Reawaken our wonder at His presence in the Most Holy Eucharist.

May our hearts burn within us as He opens the Scriptures and breaks the Bread.

Give us the eyes of faith to recognize His presence in our brothers and sisters, especially in the face of the poor and the suffering.

Nourished by the Eucharist, send us forth to walk faithfully as missionary disciples, proclaiming the Gospel to every heart and extending Your kingdom to every land.

We ask this through Christ our Lord.
Amen.

by Most Reverend José H. Gomez
Archbishop of Los Angeles



In the Mass, we not only give the gift of ourselves – we also receive. We give to God the Father all that we have; and He reciprocates the gift: He gives us Jesus in the Holy Eucharist as food for our souls. The Eucharist is the Body, Blood, Soul, and Divinity of Jesus. We receive it as a gift – and what a gift it is! The Eucharist is not merely a symbol of Jesus' body and blood – it's the real thing. The Scriptures are explicit on this point and this has been the constant belief of the Church since the very beginning. Jesus said, "My flesh is real food and my blood is real drink." (Jn 6:55) And the Fathers of the Church – the Bishops and saintly theologians of the first eight centuries – speak with one voice on this. St. Irenaeus, for example, wrote in the year 189: "He has declared the cup, a part

of creation, to be His own blood, from which He causes our blood to flow; and the bread, a part of creation, He has established as His own body, from which He gives increase unto our bodies." (*Against Heresies* 5:2) And several centuries later St. Augustine said, "What you see is the bread and the chalice; that is what your own eyes report to you. But what your faith obliges you to accept is that the bread is the Body of Christ and the chalice is the Blood of Christ." (*Sermon* 272) During those moments after we have received Our Lord in Holy Communion, we have our own personal audience with Jesus Himself. No greater intimacy is possible in this life than when we have Our Lord physically within us. We want to use that time very well, opening our heart and our

mind to Jesus – allowing Him to shoulder our burdens and share in our joys. It is an intensely personal moment. St. Augustine observed that unlike the ordinary food that we eat that becomes part of us, when we consume the Holy Eucharist Jesus transforms us to be more like Himself. As a recently converted college student – some forty years ago now – I was deeply moved by a homily preached by a young priest where he spoke of Jesus' presence in the Holy Eucharist. He pointed out that the very same Jesus who was born of Mary in Bethlehem, the same Jesus who walked along the Sea of Galilee, the same Jesus who performed miracles, who suffered on the Cross, and who rose from the dead – the same Jesus is truly physically present in the tabernacle. This is



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The very same Jesus who was born of Mary,... who suffered on the Cross, and who rose from the dead is truly physically present in the tabernacle.”

the gift of the Mass and the Holy Eucharist, and the second half of the day is lived in anticipation of Mass the following morning – gifts are already being collected in their mind that they wish to place on the altar to offer to God. Because the Mass is the highest form of Christian worship and because of the infinite value of the Mass, devout believers have the custom of requesting of a priest (simply through the parish office) that he offer Mass for their specific intentions and most especially for their loved ones who have died. Masses are never “sold,” though it is customary to offer a donation – a Mass stipend – for having a Mass said for your intentions. (Presently, the customary offering is ten dollars.) Having a Mass offered is not like dedicating a song or making a donation in memory of someone. It is in an altogether different category. When Mass is offered, the infinite merits of Jesus’ sacrificial death on the cross are offered and directed toward some specific “intention.” Every prayer we say, every good work we do, every suffering we endure – all of these things have value in the eyes of God. The precise value is known only to God but is related to both what is done as well as the disposition of the one doing it. When we say a

prayer for someone, some benefit is bestowed upon them by God. We should always have an intention in mind when we pray, attend Mass, fulfill the duties of work, etc. Years ago, it was common to hear a devout Catholic say something like, “I heard Mass for my wife today.” That means that the spiritual benefit he merited by attending Mass was as it were “given away” to his wife. Whenever a priest offers Mass, he has an intention in mind and those intentions are usually printed in the parish bulletin. It is an exceptionally worthy custom to arrange to have a Mass offered for the happy repose of the soul of someone who has recently died. It is not merely a comfort to the bereaved, it directly benefits the departed. The Holy Mass is a gift that God has given to us and it is of inestimable value. Archbishop Fulton Sheen, in his book, *Calvary and the Mass*, wrote: “If then Death was the supreme moment for which Christ lived, it was therefore the one thing He wished to have remembered. He did not ask that men should write down His words into a Scripture; He did not ask that His kindness to the poor should be recorded in history; but He did ask that men remember His death. And in order that its memory might not be any haphazard narrative on the part of men, He Himself instituted the precise way it should be recalled.” And this memorial of His death is of course the Holy Mass, where Jesus offered Himself as the Victim to be immolated. Archbishop Sheen continues, “... and that men might never forget that ‘greater love than this no man hath, that a man lay down his life for his friends,’ He gave the divine command to the Church: ‘Do this for a commemoration of me.’ May our love for the Holy Mass grow day-by-day until the moment when, please God, we enter into the Kingdom of Heaven and behold the face of God and the Lamb seated upon His throne.



the Jesus whom we receive when we receive Holy Communion. What greater gift could one imagine? After Holy Communion, the priest prays the post-Communion prayer and bestows his blessing. We are sent forth to be Christ’s presence in the world. We have just completed the most important thing we will accomplish that day – we have worshipped God, offering ourselves to Him and receiving Him as food for our souls. Though it is not a realistic possibility for everyone, many could attend Mass on weekdays by doing a bit of rearranging of the morning schedule and making a few sacrifices. Some of those who attend Mass each morning have the custom of dividing their day so that the first half of the day is something of an extended thanksgiving for

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



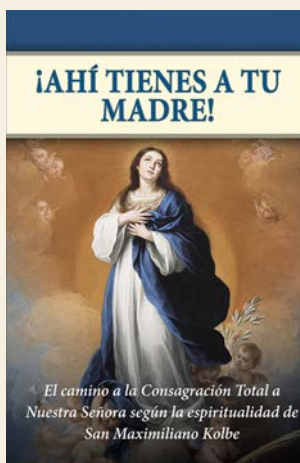
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St. Maximilian Kolbe***

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](#).

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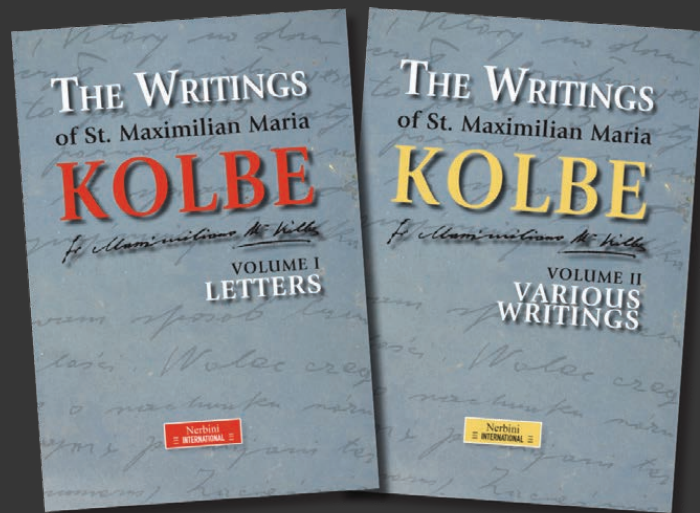
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VOLUME I: *LETTERS* • VOLUME II: *VARIOUS WRITINGS*

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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DO WE REALLY BELIEVE?

(CONTINUED FROM PAGE 2)



Jesus goes even further and in John 6:53-56 says "Amen, amen, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you do not have life within you. Whoever eats my flesh and drinks my blood has eternal life, and I will raise him on the last day. For my flesh is true food, and my blood is true drink. Whoever eats my flesh and drinks my blood remains in me and I in him."

If you read it, you will see that many of his followers left him because they thought it was too hard a saying to agree with. Jesus didn't back down and say, "I was just trying to make a point," or "I meant it symbolically," or "It was just a metaphor." No, He meant it, and as some would say He doubled down saying "You must drink my blood and eat my body to have life in you." Not sure about you but my goal is to get to Heaven and Jesus didn't give us an option. He said we have to eat His Body and drink His Blood to have life in us and He would raise us on the last day.

Where else can I get the Body and Blood of Jesus Christ as He told me I have to but the Catholic Church during Mass? The Eucharist is the Body and Blood of our Lord Jesus Christ. He is truly present in the Eucharist as He said and implemented at the Last Supper. Think about what is written in John 6. Only 30% believe what is written and that is the reason we have a larger problem: the lack of faith. You can try to explain it away, but it is clear and it has been taught for a couple of thousand years as the Truth. Do Catholics who don't believe in the Real Presence of Jesus in the Eucharist believe in the Resurrection? Do they believe that Jesus rose from the dead? If He didn't, we are all wasting our time as Christianity would be a joke. Do they believe that Jesus could raise other people from the dead? Do they believe He could heal the deaf, dumb, and blind, who have been that way since birth? Do they believe that God created the world and more importantly that He created us with all our working parts? How could you believe this and not believe that

a God that can do all this, can't make Himself present in the consecrated Bread and Wine on the altar at Mass? I believe there is a larger problem with doubt and lack of faith in our Lord Jesus Christ.

If we truly believe that Jesus is present in the Eucharist, wouldn't we want to spend more time with Him?

He is always there during adoration waiting for us. He wants each of us to spend time with Him. Even if you don't have a lot to say, He knows your heart. He will touch your heart if you spend time with Him. He comes to us; we just have to make the effort to stop by and say hello. St. Maximilian Kolbe went to adoration each day and sometimes multiple times each day. He knew that we all need spiritual nourishment that only Jesus can provide. After his first release from imprisonment, St. Maximilian encouraged his brothers to spend more time with Jesus and set up a schedule where they could rotate with some in adoration and some at work. He knew they needed to be strengthened for what was yet to come. St. Maximilian Kolbe had a great love for the Eucharist. It was his source of strength and Mary was his guide. He loved Holy Communion knowing that, for a few minutes, he was a living tabernacle carrying Jesus within.

If we really want to live the legacy of St. Maximilian Kolbe, we must begin to have a Eucharistic life, we must learn to have a love for the Eucharist as St. Maximilian did, together with a love and devotion to our Blessed Mother. He was truly a saint who loved Jesus and wanted to spend as much time as he could with Him. As Knights of the Immaculata may we love Jesus in the Eucharist as he did. Let us ask Mary to show us the way. She will always lead us to her Son Jesus Christ.

Ronald 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 WRITES...

DURING THIS 170TH ANNIVERSARY OF THE DOGMA OF THE IMMACULATE CONCEPTION, WE REFLECT ON HIS INSIGHTS. THIS MONTH, ENJOY EXCERPTS FROM A LETTER TO BR. SALEZY MIKOŁAJCZYK WRITTEN FROM NAGASAKI IN 1935 (KW 634).

Dear Brother Salezy and other Brothers, I finally decided to tackle the backlog of "foreign" correspondence.... As I wrote some time ago, the essence of the MI lies in the unlimited consecration to the Immaculata. We are to be her servants, children, slaves, etc., etc., etc. In a word, we must belong to her in every respect, must be hers as closely and as perfectly as possible, be somehow the same as herself.

But he who loves the Immaculata selflessly, who loves her not for himself, but for her only, cannot be content merely to love her. Rather, he will make sure that others love her as well, that they also may belong to her in every respect, become her own just as he is hers, or even more fully. That way he becomes a Knight of the Immaculata, who wins over hearts to her. He becomes MI. And the more he himself becomes her property, the more souls he wins over to

her, and becomes her knight. That is why the essence of the MI is to belong to her in every respect.... Studying Mariology is certainly excellent, but always remember that we come to know the Immaculata more in humble prayer and the loving experience of daily life than in scholarly definitions, distinctions and argumentations (though we are not supposed to neglect them). She is such a sublime person, so close to the Most Holy Trinity, that one of the holy Fathers did not

fr. Maximilian M. Kolbe



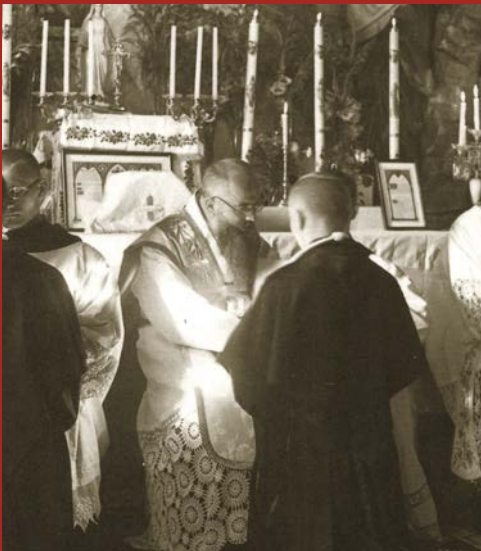
The Immaculata is the Mediatrix of all the graces of the Holy Spirit. By venerating the Immaculata, we venerate in a special way the Holy Spirit."

hesitate to call her "*complementum Sanctissimae Trinitati*," namely, "the complement to the Most Holy Trinity." Do not be surprised, therefore, if the limited intelligence of man is lost when it ventures to delve into her mystery and a presumptuous brain becomes even more foolish. Let everyone learn these things at Niepokalanów... Let us deepen our belonging to the Immaculata more every day and, in her and through her, to Jesus and to God, but not *next* to her. We do not serve God the Father, Jesus, and the Immaculata separately, but God in and through Jesus, Jesus, in the Immaculata and through the Immaculata. That is, we serve the Immaculata in a direct, unlimited and exclusive manner. But with her, in her, and through her we serve Jesus, and with Him, in Him, and through Him God the Father. And the Holy Spirit? He is in the Immaculata, as the Second Person of the Most Holy Trinity, the Son of God, is in Jesus, but with this difference: that in Jesus there are two natures, the divine and the human, and a single person, the divine. The nature and person of the Immaculata, instead,

are set apart from the nature and person of the Holy Spirit. This union, however, is so ineffable and so perfect that the Holy Spirit only works through the Immaculata, His Bride. Accordingly, she is the Mediatrix of all graces of the Holy Spirit. Given that each grace is a gift from God the Father through the Son and the Holy Spirit, there is no grace that does not belong to the Immaculata, given to her for her to dispose of freely. Therefore, by venerating the Immaculata, we venerate in a very special way the Holy Spirit, and just as grace comes to us from the Father through the Son and the Holy Spirit, so rightly the fruits of this grace ascend to the Father in reverse order, that through the Holy Spirit and the Son, that is to say through the Immaculata and Jesus. That is the wondrous prototype of the principle of action and reaction, equal and opposite, as stated in the natural sciences. I had better end here, because I have much to do. Your comrade-in-arms in the Immaculata,

Br. Maximilian M. Kolbe

KOLBE DATES



April 28, 1918

Friar Maximilian is ordained a priest in the church of Sant'Andrea della Valle, Rome.

April 29, 1918

Fr. Maximilian celebrates his First Mass in the church of Sant'Andrea delle Fratte, at the altar where the Virgin Mary appeared to Alfons Ratisbonne in 1842.

Our National Emmaus Moment

Junipero Serra Route

STARTING LOCATION: SAN FRANCISCO, CA

From our Pacific coast, the western arm of the Pilgrimage will cross the Rocky Mountains and Great Plains on foot. Named after the "Apostle of California," this will be the longest and most challenging route—covering over 2,200 miles!

SOME STOPS ALONG THE WAY

- Diocese of Salt Lake City
- Archdiocese of Denver
- Archdiocese of Omaha
- Archdiocese of Kansas City-KS
- Diocese of Kansas City-St. Joseph
- Archdiocese of St. Louis

Juan Diego Route

STARTING LOCATION: BROWNSVILLE, TX

The southern arm of the Pilgrimage will depart from the tip of Texas, wind around the Gulf of Mexico, and pass through the southeastern region of the United States on its way to Indianapolis. This route is named for St. Juan Diego, whose vision of Our Lady had a massive impact on the spiritual character of North America. Our Lady of Guadalupe is the official Patroness of the Eucharistic Revival.

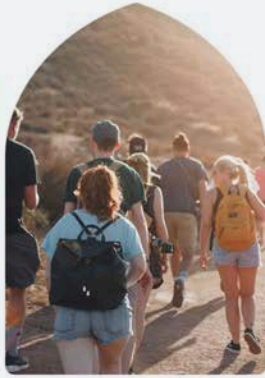
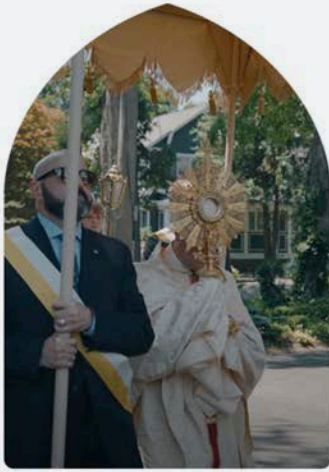
SOME STOPS ALONG THE WAY

- Diocese of Corpus Christi
- Archdiocese of Galveston-Houston
- Archdiocese of New Orleans
- Archdiocese of Mobile
- Archdiocese of Atlanta
- Diocese of Nashville

10th National Eucharistic Congress

LOCATION: INDIANAPOLIS, IN

The four branches of the National Eucharistic Pilgrimage will converge at the venue in a powerful prayer of unity as one Church—we will present ourselves to the triune God who loves us. Just as Our Lord will listen to our troubles and our joys in the breaking of the bread.



Jesus Is Coming to YOU

Shortly after his Resurrection, Jesus accompanied two disciples on their journey from Jerusalem to Emmaus—walking with them in their grief, offering hope, and finally revealing himself through the breaking of the bread. Jesus wants to do the same for YOU!

This will be one of the largest Eucharistic pilgrimages in history. Just as throngs followed Christ throughout his earthly ministry, our nation will process with our Eucharistic Lord through cities, along highways, and past rural towns on his way to the 10th National Eucharistic Congress.

Marian Route

STARTING LOCATION: MISSISSIPPI HEADWATERS, LAKE ITASCA, MN

Departing from the headwaters of the Mississippi, the northern arm of the Pilgrimage will descend through the midwestern United States, pass through Wisconsin and Illinois, and meet up with the other three pilgrimage routes at the Congress in Indianapolis. The route is named for its visit to the National Shrine of Our Lady of Good Help, the first and only approved Marian Apparition site in the United States.

SOME STOPS ALONG THE WAY

- Archdiocese of Saint Paul and Minneapolis
- The National Shrine of Our Lady of Good Help
- Archdiocese of Milwaukee
- Archdiocese of Chicago
- Diocese of Fort Wayne-South Bend

Pilgrimage Information

Come meet Jesus as he comes close to you!

please visit: <https://www.eucharisticcongress.org/pilgrimage> for updates and information on the Pilgrimage and other initiatives associated with the National Eucharistic Congress.

Eucharistic

The Eucharistic Pilgrimage will be a powerful symbol of unity. Then—gathered together, our wounded and imperfect hearts to reveal Jesus as he did on the road to Emmaus, and finally revealing himself once more in the breaking of the bread.

Elizabeth Ann Seton Route

STARTING LOCATION: NEW HAVEN, CT

The eastern arm of the Pilgrimage will begin near the Atlantic coast, journey through our nation's oldest diocese, and cross the Appalachian Mountains. The route is named after St. Elizabeth Ann Seton, the first American-born saint to be canonized by the Catholic Church.

SOME STOPS ALONG THE WAY

- Archdiocese of New York
- Archdiocese of Philadelphia
- Archdiocese of Baltimore
- Archdiocese of Washington
- Diocese of Steubenville
- Archdiocese of Cincinnati

July 17-21, 2024

Indianapolis, IN

Please visit: <https://www.eucharisticcongress.org> for updates and special offers for families with children.



NATIONAL
**Eucharistic
Congress**

The Militia of the Immaculata will be present at the National Eucharistic Congress! Stay tuned for more information about the location of the MI booth. Plan to stop by!



APRIL MI INTENTION

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

April

*O Immaculata,
please intercede...*

*That your "Yes"
at the Annunciation
may become the inspiration
for every Christian and
MI Knight.*

Reflection - The solemnity of the Annunciation this year has been transferred to April 8th since March 25th occurred during Holy Week. The Annunciation celebrates the conception of Jesus. This encounter of the Angel Gabriel and Mary would forever change the destiny

of humanity. Mary's response to the Angel's invitation: "I am the handmaid of the Lord, may it be done unto me according to your word" opens the way for the conception of our Savior.

It was on the Solemnity of the Annunciation that Mary revealed her identity to Bernadette declaring, "I AM THE IMMACULATE CONCEPTION."

May our "yes" to the Immaculata allow her to lead us to the Heart of Jesus.

May we celebrate this Easter Season with the Immaculata by remembering the beginning of Jesus' life from His conception, to His passion, death and Resurrection. "The Resurrection of Jesus is the most important proof of the truthfulness of His religion." (KW 1195)

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 Villages

Want to connect and pray with other MI members? Looking for support in deepening your consecration? Join an MI Village and live out your consecration with others. 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**

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: drisafmi@gmail.com

Write to request Google Meet join info

Mtg Day: Monday

Mtg Time: 12:00 – 1:00 pm EST



TM

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

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