

THE KNIGHT OF THE Immaculata

E-PUBLICATION OF THE MILITIA OF THE IMMACULATA, USA



**Our Greatest Treasure:
The Most Holy Eucharist - PAGE 3**

Go St. Agnes MI Knights! - PAGE 5

Thank You for Having Faith ... - PAGE 7

100th Anniversary of the First MI Magazine



On Return to Normalcy

By John W. Galten, MI National President



Dear Knights of the Immaculata,

Maria! After a month of great feast days in June, we enter the calmer waters of July. My thoughts turn to the faster pace of return to normalcy after all the isolation of the Covid pandemic. It has had a life-changing effect on all of us. How can we overcome the lethargy of the confinement and return to normal social life? How can we approach each other without thinking of the threat of contagion? How can we emerge from our social and emotional cocoons?

We must remind ourselves of who we are, as Catholics, as social beings and in light of our MI vocation. My recommended remedy is our daily Total Consecration renewal!

I hope each of you take the precious opportunity each morning to recite either the long or short renewal of your gift of self to the Immaculata. Also, I hope that each of you takes advantage of our prayer intention leaflet and the short form of the daily consecration.

What can this personal gift of self recited daily do for you?

First, it reminds you of your commitment in love and service to her.

Second, it reminds you of Him who has gifted Himself to you and to every other human person who will ever live.

Third, it reminds you that you are an evangelist, a proclaimer of the Gospel in word and deed.

Fourth, it reminds you and me about to whom we belong.

We are our brothers' keepers. How are they to hear about the Kingdom of the Most Holy Sacred Heart of Jesus if not through us!? The answer is simple: live your Baptismal vows and your Total Consecration.

(Continues on pg. 2)



“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

Editorial

(Continued from pg. 1)

This is a reminder to us all.

Let us get back to the work of the spread of the Kingdom. But the first step is—renew daily your Total Consecration and mean it!

Then, you are fully alive again as apostles.

Until next month, “Arise and let us be on our way.”

John W. Galten
MI National President



Daily Holy Mass

will be offered throughout 2022 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



Online MI Villages

Want to connect and pray with other MI members? Looking for support in deepening or preparing for your consecration? Join a virtual MI Village and live out your consecration with others. Email Moderators for information.

****Moderator: Scott Richard**

Email: Virtual.MI.Village@gmail.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: drlisafmi@gmail.com

Write to request Google Meet join info

Mtg Day: Wednesdays

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

Invite Friends to Be Consecrated to Our Lady!



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

This beautiful 56-page booklet 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.

Many people have expressed the desire to promote total consecration to Mary in their parish and local area. **Behold Your Mother!** offers you an effective tool for making that possible!

Available also in audio book form.

Listen anytime, anywhere!

The suggested donation for multiple copies of the booklet is \$1.00/ea. plus shipping; for a single copy, the suggested donation is \$4.00 shipping included.

Now available in Spanish



Order copies today from the MI National Office: MINational@MissionImmaculata.com Or call: 331-223-5564

This is Part Seven of the document The Mystery of the Eucharist in the Life of the Church published by the U.S. Conference of Catholic Bishops. May it lead us to an ever-greater appreciation of this unfathomable Gift.

C) Conversion

Christ began his public ministry by calling people to repentance and conversion: Repent, and believe in the Gospel (Mk 1:15; cf. Mt 4:17). It is thus fitting that, at the beginning of every Mass, we are invited to acknowledge our sins in order to prepare ourselves to celebrate the sacred mysteries. We confess that we have sinned, and we implore the Lord's mercy. This is necessary since we are all sinners and sometimes fail to live up to our vocation as disciples of Jesus and to the promises of our Baptism. We need continually to heed Christ's call to conversion. We trust in his mercy, the mercy that we behold in his body broken for us and his blood poured out for us for the forgiveness of our sins. We are to approach the Lord with humble and contrite hearts and to say with sincerity: "Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed."

While all our failures to do what is right damage our communion with God and with each other, they fall into different categories, reflecting different degrees of severity. This brings us to the distinction between venial and mortal sins. Venial sins are those sins and everyday faults that, although they reflect a degree of selfishness, do not break the covenant with God. They do not deprive the sinner of friendship with God or of sanctifying grace.

Venial sins are not to be taken lightly, but they do not destroy communion because they do not destroy the principle of divine life in us. Indeed, reception of the Eucharist strengthens our charity and wipes away venial sins, while also helping us to avoid more serious sins. Pope Francis brought attention to this medicinal character of the Eucharist when he pointed out that it "is not a prize for the perfect but a powerful medicine and nourishment



Our Greatest Treasure: The Most Holy Eucharist - Part VII

for the weak." He also warns us against the Pelagian error of forgetting our constant need for grace and thinking that living a holy life depends on our own force of will. There are some sins, however, that do rupture the communion we share with God and the Church, and that cause grave offense to human dignity. These are referred to as grave, or mortal, sins (see 1 Jn 5:16-17). One commits a mortal sin by freely, knowingly, and willingly choosing to do something that involves grave matter and that is opposed to charity, opposed to love of God and neighbor.

One is not to celebrate Mass or receive Holy Communion in the state of mortal sin without having sought the Sacrament of Reconciliation and received absolution. As the Church has consistently taught, a person who receives Holy Communion while in a state of mortal sin not only does not receive the grace that the sacrament conveys; he or she commits the sin of sacrilege by failing to show the reverence due to the sacred Body and Blood of Christ. St. Paul warns us that whoever eats the bread or drinks the cup of the Lord unworthily wil and blood of the Lord. A person should examine himself, and so eat the bread and drink the cup. For anyone who

eats and drinks without discerning the body, eats and drinks judgment on himself (1 Cor 11:27-29). To receive the Body and Blood of Christ while in a state of mortal sin represents a contradiction. The person who, by his or her own action, has broken communion with Christ and his Church but receives the Blessed Sacrament, acts incoherently, both claiming and rejecting communion at the same time. It is thus a counter sign, a lie—it expresses a communion that in fact has been broken.

We also need to keep in mind that "the celebration of the Eucharist presupposes that communion already exists, a communion which it seeks to consolidate and bring to perfection." The Eucharist is the sacrament of ecclesial communion, as it both signifies and effects most fully the communion with Christ that began in Baptism. This includes communion in its "visible dimension, which entails communion in the teaching of the Apostles, in the sacraments and in the Church's hierarchical order." Likewise, the reception of Holy Communion entails one's communion with the Church in this visible dimension. We repeat what the U.S. bishops stated in 2006: *If a Catholic in his or her personal or*

(Continues on pg. 4)



Our Greatest Treasure: The Most Holy Eucharist - Part VII

Act of Total Consecration to the Immaculata

(Prayer composed by St. Maximilian Kolbe)

(Continued from pg. 3)

professional life were knowingly and obstinately to reject the defined doctrines of the Church, or knowingly and obstinately to repudiate her definitive teaching on moral issues, however, he or she would seriously diminish his or her communion with the Church. Reception of Holy Communion in such a situation would not accord with the nature of the Eucharistic celebration, so that he or she should refrain.

Reception of Holy Communion in such a situation is also likely to cause scandal for others, weakening their resolve to be faithful to the demands of the Gospel.

One's communion with Christ and his Church, therefore, involves both one's "invisible communion" (being in the state of grace) and one's "visible communion." St. John Paul II explained: *The judgment of one's state of grace obviously belongs only to the person involved, since it is a question of examining one's conscience. However, in cases of outward conduct which is seriously, clearly and steadfastly contrary to the moral norm, the Church, in her pastoral concern for the good order of the community and out of respect for the sacrament, cannot fail to feel directly involved. The Code of Canon Law refers to this situation of a manifest lack of proper moral disposition when it states that those who 'obstinately persist in manifest grave sin' are not to be admitted to Eucharistic communion.*

It is the special responsibility of the diocesan bishop to work to remedy situations that involve public actions at variance with the visible communion of the Church and the moral law. Indeed, he must guard the integrity of the sacrament, the

visible communion of the Church, and the salvation of souls. Before we receive Holy Communion, we should make a good examination of conscience to ensure that we are properly disposed to receive the Body and Blood of the Lord. If we find that we have broken communion with Christ and his Church, we are not properly disposed to receive the Eucharist. However, we should not despair since the Lord in his mercy has given us a remedy. He loves us and deeply desires to forgive us and to restore our communion with him. On the first Easter night, the Risen Jesus gave to the Apostles and their successors the power to forgive sins and to reconcile sinners with the Church. He gave the Church the Sacrament of Penance and Reconciliation when he breathed on the Apostles and said to them: *Receive the holy Spirit. Whose sins you forgive are forgiven them, and whose sins you retain are retained* (Jn 20:22-23). Whenever we sin, we have this beautiful opportunity to be renewed and strengthened by God's grace. If we have sinned gravely, the sacrament provides us with the opportunity to recover the gift of sanctifying grace and to be restored to full communion with God and the Church.

All the sacrament requires of us as penitents is that we have contrition for our sins, resolve not to sin again, confess our sins, receive sacramental absolution, and do the assigned penance. We encourage all Catholics to a renewed appreciation for this wonderful sacrament in which we receive the Lord's pardon and peace. In the words of Pope Francis, we say to all Catholics in our country: "Don't be afraid to go to the Sacrament of Confession, where you will meet Jesus who forgives you."

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.

Go St. Agnes MI Knights!



It is quite noteworthy how it is often the young (whether in age or at heart) that our Lady appeals to bring others to Christ. One needs to look no further than St. Bernadette, the children of Fatima, or certainly of our own St. Maximilian Kolbe's choosing of the two crowns as a young boy.

Even in an age of secularism, noise, and seemingly inescapable temptations, the young continue to respond to the call to purity of heart and greatness of soul. When the Dominican Sisters of Mary, Mother of the Eucharist arrived to teach at Saint Agnes School in Saint Paul, Minnesota in 2018, they were impressed by a school that lived and breathed the Faith and its traditions. Since Marian consecration is a critical part of their Community's charism, the Sisters' encouragement of

this among their students was welcomed by the school. It was even something that COVID-19 could not stop with 50 high schoolers making their consecration, after a 33-day preparation, on the Solemnity of the Immaculate Conception 2020.

As with every Militia of the Immaculata village, Our Lady wanted it and so it happened! A sophomore boy wanted to find a way for him and his friends to further live out their Marian consecration and, inspired by his devotion to St. Maximilian Kolbe, found the Militia of the Immaculata to be the answer. Soon, the newly consecrated students at Saint Agnes School founded a Militia of the Immaculata village to have a spiritual home and to encourage more students to make the consecration: the following year, 25 more students made their consecration on the

Solemnity of the Immaculate Conception. Soon, an MI village for the K-6 students emerged as well.

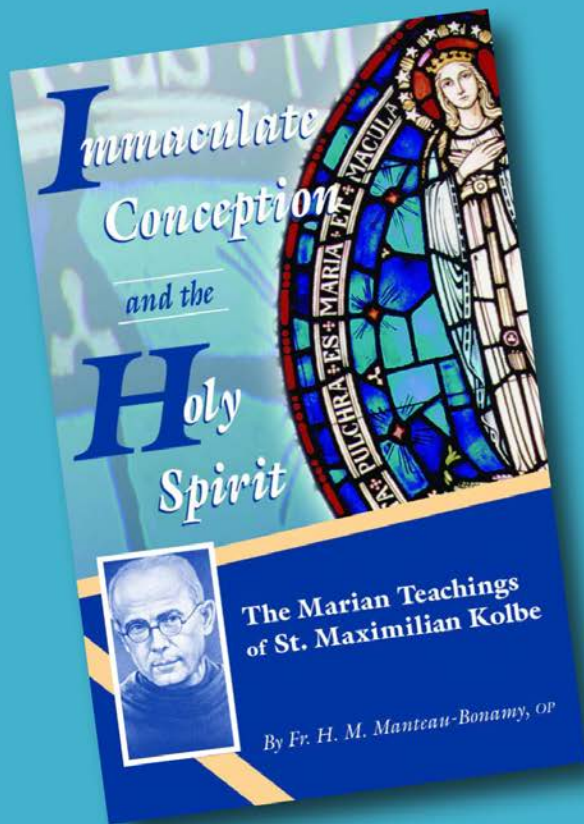
Many of the students in Saint Agnes' Militia of the Immaculata are leaders in the school: ranging from Student Council to members on every sports team to choir and band to altar serving and the school's award-winning Mock Trial and Math Teams. It probably isn't too surprising that nearly all of the MI members are also members of the Pro-Life Club!

Just as St. Maximilian Kolbe envisioned, the students imbue their everyday lives and activities with their Marian Consecration to be a light to their peers. Our Lady wanted these students to become a part of her army and clearly she is preparing them for spiritual battle!

Sr. Teresa Christi, O.P. - MI member



New Kolbe Book Study



Immaculate Conception and the Holy Spirit

The Marian Teachings of St. Maximilian Kolbe

By Fr. H. M. Manteau-Bonamy, OP

Dear Knights,

We continue our reading/study of Fr. Manteau-Bonamy's book on the Immaculate Conception and the Holy Spirit.

Please read Chapter 3, *The Immaculate Conception of Mary*, pp. 33-66.

Questions for thought and discussion:

1. Pages 33-40.

Why do the author and St. Kolbe see it as important to view Mary as creature?

Does the way that the Saint puts her in the perspective of the Trinity and Salvation History help you to explain her "place" in the Church?

2. Pages 40-44.

St. Maximilian is most careful to define how Mary as creature is related to God's nature.

How does he describe this and does it help you to understand Mary in a better fashion?

3. Pages 44-54.

Fr. Manteau-Bonamy describes St. Kolbe's teaching on

Mary's unique relationship to the Holy Spirit.

What touched you most in this passage?

Why?

4. Pages 57-66. St. Maximilian sees a special collaboration between the the mission of the Holy Spirit and the Immaculata. What is this mission?

How does it involve the Immaculata?

How does it involve you?

John W. Galten



Thank You for Having Faith in Me... **A testimony from a newly enrolled MI member.**

I'm a general contractor in the year of Our Lord 2002. I had recently moved from Albuquerque, New Mexico, and I was looking to rent a house while I would be working in San Antonio. I found a home in the area that was too good to be true. A large yard and 3 bedrooms and the price was very low compared to the rest of the real estate market.

As I was touring the house, I noticed that all the picture frames of the previous tenants were still on the walls. Their furniture and plates had been left behind, as if they had been in a rush to leave.

The only positive, as I toured the house, was a painting of the Virgin of Guadalupe on the wall in one of the bedrooms. Even though it wasn't the master bedroom, I took it as a sign, and decided to take that specific room for myself, though I was not a devout follower of the Blessed Mother. I had been raised Catholic and knew how to recite her venerated prayer, though I seldom prayed to her, or at least not since I was a child.

Three months of living in the house

went by fast, and I was all alone. One evening the men had all gone back home to New Mexico to visit their families and I was awakened by a loud crashing sound coming from the window blinds being ripped from their hinges due to the strong winds blowing in from the outside. It was in the early morning hours. The loud noise made me leap up from bed. I'd been in a deep sleep, but now I was wide awake as the howling wind blew the drapes in all directions.

I had left the windows open to air out the musty old house. It was a very hot humid autumn night and the swamp cooler was on its last leg. As I got up from bed, I looked around and noticed it was 3:15 am so I decided to get up, and shuffled about closing the windows.

Walking back from the kitchen, I felt a chilling cold air coming from the master bedroom. Knowing the swamp cooler never puts out such cold air, I was stumped by the experience. As I peered into the room, my own breath created a cold vapor as if I was puffing on a cigar. The light switch was a string

that hung from a light bulb in the center of the room, and I knew there was no way I was walking into that room to turn off the light.

I had been in my share of bar fights and never backed down from any man, even when I should have. But that feeling I got was real. Though I did not see anyone in the room I felt something or someone was in there. I immediately walked back to my room and shut the door, knowing that it wasn't going to do a bit of good. I looked at my shotgun and came to the same conclusion. So, instead, I looked up at the painting and into the eyes of the Blessed Mother.

As I stared at the image of the Virgin of Guadalupe, I realized for the first time how beautiful the painting was, especially the details of her eyes. Her garment, the stars above, all the small details. At that very moment I was really happy I had left the painting on the wall, not just out of respect for her. And I remembered how I had felt that morning, three months earlier: she seemed to have spoken to me, as I was deciding what room I was going to occupy. But I hadn't paid much attention to that emotion and brushed it off as just my Catholic obligation to take that room instead of the master bedroom. I did not realize until right then and there that it was not I who was doing the choosing. The room chose me.

As I sat there on the edge of the bed, wondering, I could not shake that feeling that something was there in the house. Whatever it was, this invisible presence, suddenly, seemed like it came right through the door and was in the room with me. Though, I couldn't see anything standing before me, I FELT A PRESENCE, I turned toward the painting and spoke with the Blessed Mother and said the following words:

(Continues on pg. 8)



Thank You for Having Faith in Me...

(Continued from pg. 7)

I have not prayed to you in a long time, Mother, and I'm not sure if I have the right to ask you for your help, since I have not been an obedient son. I ask you, if you could find it in your heart to please come to my aid, calm my fears and remove whatever presence I'm feeling in this room. As I recited the Hail Mary prayer, I fell fast asleep.

The morning sun blazed through the windows and I rushed out of the house, running late for work. It was not until later that afternoon that I found myself thinking about the events of the previous night. As I was in thought, a train passed on its way north. Someone had painted a graffiti of the image of the Virgin of Guadalupe on the side of the boxcar. I laughed to myself at the coincidences since I was just thinking of her and how frightened I had allowed myself to feel. Again, I chalked it off as just my Catholic upbringing and so I went about my duties. When the day came to an end, I hurried back home and was making my bed, and as I flung the bed sheet over the bed a small object flew over my head and fell to the floor and slid under the dresser. I reached down and placed my hand underneath the dresser and felt a small figure, a statue in the exact shape and likeness of the Virgin of Guadalupe, about two inches in height by one inch in diameter, made from washed white bone. I never had seen that small statue in the room, EVER! I would have certainly felt it or at least seen it the three months I'd been in

that room. And I had told no one of what I had experienced that prior night, just in case someone was playing a joke with me. Bewildered, I sat there on the edge of the bed wondering what to make of it, staring at the small figure. I slowly looked up at the painting and spoke to the Blessed Mother and asked, *Are you trying to tell me something? If so, I want to know.*

And through my thoughts I heard these words, *Thank you for having faith in me. Though you haven't spoken to me since you were a child, I've always been by your side.*

I immediately teared up, knowing I might have hurt her feelings all those years gone by with not a single word from me, and I felt like a small child from long ago and I let the tears flow. I remembered a letter my own mother had written to me: "I hope you never know what it feels like, when you love someone and that someone doesn't love you in return." And as I remembered, I recited the following words, *Hail Mary full of grace, The Lord is with thee, blessed art thou amongst women and blessed is thy fruit of thy womb Jesus, Holy Mary, Mother of God, pray for us sinners now and at the hour of our death. Amen.* And I haven't stopped praying to her since. and I share that event with anybody who will listen to me and they are always in amazement with the story and come to the same conclusion, that the Blessed Mother was thanking me for having faith in her.

That was 22 years ago.

I now have a beautiful family and my daughter attends Providence Catholic

School here in San Antonio, where the Divine Mercy of Providence and the Blessed Mother are venerated. And with the Lord's blessing and the Blessed Mother's desire, my daughter will be attending Our Lady of the Lake, a Catholic university. All because one night I placed all my faith and fervor in her and the Holy Trinity. And they all came to my aid. The little statue stands on my daughter's dresser in her room, always keeping vigil, In the name of the Father, and the Son and the Holy Spirit. Amen!

I came across the story of St. Maximilian Kolbe and I felt that the Blessed Mother again was speaking to me, to look into the Militia of the Immaculata. So here I am. A grown man with the thoughts of a child looking for his mother to guide him and teach him what he needs to know to help others.

Joseph G. De Anda III
Texan



Icon of St. Maximilian Kolbe Holy Card and Print

This beautiful icon of St. Maximilian Kolbe painted by an MI member is now available as a holy card and framable 8x10 print.

Order copies today from the
MI National Office: MINational@MissionImmaculata.com
Or call: 331-223-5564



MI Intentions - July

This year, the monthly reflections provided by the MI International Office on the 2022 MI Intentions include:

- *A Scripture reading.
 - *A text from St. Maximilian Kolbe's Writings.
 - *A quote from the Pope's teachings.
 - *A brief commentary.
- The goal is to offer MI leaders the possibility to adapt the material to the need of the group and/or the current reality.

July: O Immaculata, please intercede that we may live and die not for ourselves but to give life to others, as St. Maximilian Kolbe did, leaving us an example of the faith and charity of a true MI knight.

Mt 12:46-50 – While he was still speaking to the crowds, his mother and his brothers appeared outside, wishing to speak with him. Someone told him, “Your mother and your brothers are standing outside, asking to speak with you.” But he said in reply to the one who told him, “Who is my mother? Who are my brothers?” And stretching out his hand toward his disciples, he said, “Here are my mother and my brothers. For whoever does the will of my heavenly Father is my brother, and sister, and mother.”

From a Conference given by St. Maximilian to the Brothers at Niepokalanow on January 17, 1937 – To reach our goal, we must be united more closely than Brothers elsewhere. When we

lack mutual love, discord ensues and can ruin everything. It is most important that we be joined closely and that love of the Immaculata be the source of our union. The difference between Heaven and hell is that there is love in Heaven but hatred in hell. Where true love of the Immaculata flourishes there is a vestibule of Heaven.

From Pope Francis' Apostolic Exhortation *Evangelii Gaudium*

On the cross, when Jesus endured in His own flesh the dramatic encounter of the sin of the world and God's mercy, He could feel at His feet the consoling presence of His mother and his friend. At that crucial moment, before fully accomplishing the work which His Father had entrusted to Him, Jesus said to Mary: “Woman, here is your son.” Then He said to His beloved friend: “Here is your mother” (Jn 19:26-27). These words of the dying Jesus are not chiefly the expression of His devotion and concern for His mother; rather, they are a revelatory formula which manifests the mystery of a special saving mission. Jesus left us His mother to be our mother. Only after doing so did Jesus know that “all was now finished” (Jn 19:28). At the foot of the cross, at the supreme hour of the new creation, Christ led us to Mary. He brought us to her because He did not want us to journey without a mother, and our people read in this maternal image all

the mysteries of the Gospel. The Lord did not want to leave the Church without this icon of womanhood. Mary, who brought Him into the world with great faith, also accompanies “the rest of her offspring, those who keep the commandments of God and bear testimony to Jesus” (Rev 12:17). The close connection between Mary, the Church and each member of the faithful, based on the fact that each in his or her own way brings forth Christ, has been beautifully expressed by Blessed Isaac of Stella: “In the inspired Scriptures, what is said in a universal sense of the virgin mother, the Church, is understood in an individual sense of the Virgin Mary... In a way, every Christian is also believed to be a bride of God's word, a mother of Christ, his daughter and sister, at once virginal and fruitful... Christ dwelt for nine months in the tabernacle of Mary's womb. He dwells until the end of the ages in the tabernacle of the Church's faith. He will dwell forever in the knowledge and love of each faithful soul.”

Commentary

May St. Maximilian help us to have a magnanimous love toward others, so as to become authentic instruments of Our Lady by treasuring the Word of God and acting upon it.

Prayer: Act of Total Consecration to the Immaculata



St. Maximilian Writes...

A most timely message. Our winning strategy (KW 1160).

The actual original title of this article was Our War. St. Maximilian wrote it in 1932. It reveals the maturity of his spiritual and apostolic approach to ministry and offers a critical strategy in the spiritual warfare we experience in our time.

In looking around us and in seeing so much evil all over the place, we would sincerely like, especially as members of the Militia of the Immaculata, to put an end to this evil by leading humanity, through the Immaculata, to the Most Sacred Heart of Jesus. In so doing, we make eternally happy, from this life onward, our brothers who live in this world. War against evil, therefore: relentless and incessant and victorious war.

But what is this war made of? Where is its most important, most worthwhile center? Where is the best place to strike?

Sometimes we feel that God governs the world “with too little vigor.” Yet with a single gesture of His omnipotent will He could crush and grind... all the atheists of the Soviet Union, all the Spaniards who have burned churches, all immoral poisoners of youth, and all those like them. This is how our limited, restricted minds reason things out. While eternal Wisdom, on His part, judges otherwise. Persecutions purify souls as fire purifies gold, the executioners’ hands create the ranks of martyrs, and more than once, at the end of it all, the persecutors experience the grace of conversion. Inscrutable, but always most wise are God’s ways. This does not mean that we have to sit back and leave the enemies of souls to amuse themselves without restraint. Not at all. However...

However... We do not pretend to correct infinite Wisdom, direct the

Holy Spirit, but let ourselves be led by Him.

Let us imagine we are a brush in the hands of an infinitely perfect painter. How must the brush behave so that the painting comes out the most beautiful one possible? It must allow itself to be directed in the most perfect way.

A brush might claim to make improvements at the hands of an earthly painter, limited, fallible—but when God, the Eternal Wisdom, uses us as instruments, then we will do our best, most perfectly, when we let ourselves be guided in a most perfect and total way.

With the act of consecration to the Immaculata we offer ourselves to her as her absolute property. There is no doubt that she is the most perfect instrument in God’s hands, while we, on our part, must be instruments in her immaculate hands.

When, therefore, will we overcome evil in the most rapid and perfect way throughout the whole world? When we are going to let ourselves be guided by her in the most perfect manner. This is the most important and only issue.

I have said “only.” In fact, each and every one of us has to be concerned only with this: to harmonize, conform, merge our will completely with the will of the Immaculata, as much as her will is completely united with God’s, and her heart with the Heart of her Son Jesus.

(Continues on pg. 11)



St. Maximilian Writes...

(Continued from pg. 10)

It is the only thing to do. Whatever we do, whether it be an act that is more than heroic, one capable of upsetting the foundation of all the evil that exists on earth, it has value only if, in this act, our will is in harmony with the will of the Immaculata and, through her, with the Will of God. Therefore, there is only one thing that has value, indeed, absolute value: the merging of our will with that of God. This is the essence of love (not the sentiment, notwithstanding that it is also beautiful), which has to transform us into God through the Immaculata. This is the essence of love that has to be kindled in us, and through us, inflame the world, and destroy, consume all evil in it. It is that fire of which the Savior said: "I have come to set the earth on fire, and how I wish it were already blazing!" (Lk 12:49).

After being inflamed ourselves with this divine love (I repeat that it

has nothing to do with sweet tears and sentiments, but is a question of the will, even in the midst of aversion and reluctance), we will set the whole world on fire.

However, it is we who have to be inflamed, who should not be lukewarm, but be always ablaze. We have to be merged, to be one with God, through the Immaculata. We have therefore to concentrate all our attention in this, and solely in this: to become one, merged solely with the hand of our Teacher and Guide, so that she can do whatever she likes with us. This is the essential condition of being part of the MI: "To be entirely consecrated to the Immaculata as instruments in her immaculate hands."

It is only then that we win all over to the Immaculata and, through her, unite and merge the whole world and every soul with the Most Sacred Heart of Jesus, through the fire of love.

M.K.



This important short film beautifully and eloquently captures the essence of the MI: total consecration to the Immaculata in the evangelical spirit of St. Maximilian Kolbe.

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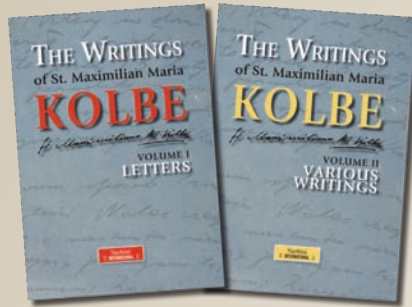
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MILITIA OF THE IMMACULATA
MI NATIONAL CENTER - USA

P.O. Box 5547, Peoria, IL 61601
331-223-5564
MilitiaoftheImmaculata.com

MINational@MissionImmaculata.com

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St. Maximilian Kolbe