

THE KNIGHT OF THE  
*Immaculata*  
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**JESUS WORKS  
A MIRACLE AT  
MARY'S REQUEST**

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Monstrance at the Perpetual Eucharistic adoration chapel, Niepokalanow, Poland

# MARY'S FORGIVENESS...

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



**D**ear Knights of the Immaculata, Maria! Do you have someone whom you need to forgive? Our enemy doesn't want us to forgive anyone. One of Satan's favorite tactics is unforgiveness. St. Paul writes in 2 Corinthians 2:10-11, "If you forgive anyone, I also forgive him. And what I have forgiven - if there was anything to forgive - I have forgiven in the sight of Christ for your sake, in order that Satan might not outwit us. For we are not unaware of his schemes." How many families have been destroyed, and marital relations have been torn apart, because someone said, "I cannot forgive that person"? Someone got offended, someone didn't get their way, someone didn't feel appreciated, and they refused to forgive. Satan is lurking and waiting for this opportunity. Our tongue can't be bound, and it will end up hurting somebody. When we are hurt, we talk about it and many times it will hurt somebody else. The bitterness and anger will rear its ugly head. Unforgiveness is a contagious disease. Mary is the Mother of forgiveness because, at the foot of the cross, she forgives as Jesus does. She forgives me for my part in killing her Son. She becomes for all people the Mother of forgiveness. Jesus said, "Forgive them, for they know not what they do." Jesus asked the Father to forgive those who were killing Him.

A person unable to forgive doesn't know the true meaning of love. Only one who truly loves can forgive. Mary teaches us what it is to forgive. She teaches the Church that there are no limits to forgiveness. The church's forgiveness must be as great as that offered by Jesus on the cross and by Mary at His feet. The solution for sadness caused by resentment, hate, and vengeance is forgiveness. It will free your heart. Allow Mary to lead you to Jesus and open your heart to the joy of forgiveness. When we forgive, we have peace and joy, gifts of the Holy Spirit of peace. St. Maximilian Kolbe knew forgiveness and lived it to the fullest. He forgave his enemies and prayed for them. Even in the worst situations and at the hour of his death he forgave them. He put all his hope and love in the hands of our Blessed Mother, Mary. He said he



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was willing to suffer even more for Jesus and Mary. Jesus told us: "Behold your Mother." A mother wants what is best for her children. She doesn't want us holding onto the pain caused by others, nor to hate or vengeance. She wants us to forgive and feel the joy of forgiveness. When someone hurts us, we sometimes hold on to that feeling, but we can choose to forgive. Forgiveness isn't easy, but we can ask our Blessed Mother to help us. Through her intercession, forgiveness is possible. Pope Francis said, "Mary is an icon of how the Church must offer forgiveness to those who seek it." Mary, Mother of forgiveness, help me to recognize my sins, to know better the effects of my sins, and realize that I had a part in Jesus' crucifixion and death. Mary, Mother of forgiveness, pray for me. St. Maria Goretti, a virgin and martyr, one of the youngest Roman Catholic Saints, is the perfect example of forgiveness. Her feast day is July 6th and she is the patron saint of purity, rape victims, young women, and youth. Pope St. John Paul II said she is an exemplary witness of what it means to be "pure of heart." He stated: "Maria reminds the youth that true happiness demands courage and a spirit of sacrifice, refusing every compromise with evil and having the disposition to pay personally, even with death, faithful to God and His commandments."

(Continues on pg. 12)



# JESUS WORKS A MIRACLE AT MARY'S REQUEST

FROM THE MARIAN CATECHESSES OF POPE ST. JOHN PAUL II

In the episode of the wedding at Cana, St. John presents Mary's first intervention in the public life of Jesus and highlights her co-operation in her Son's mission.

At the beginning of the account the Evangelist tells us that "the Mother of Jesus was there" (Jn 2: 1), and, as if to suggest that her presence was the reason for the couple's invitation to Jesus and His disciples (cf. *Redemptoris Mater*, n. 21), he adds: "Jesus also was invited to the marriage, with his disciples" (Jn 2:2). With these remarks, John seems to indicate that at Cana, as in the fundamental event of the Incarnation, it is Mary who introduces the Savior. The meaning and role of the Blessed Virgin's presence become evident when the wine runs out. As a skilled and wise housewife, she immediately notices and intervenes so that no one's joy is marred and, above all, to help the newly married couple in difficulty. Turning to Jesus with the words: "they have no wine" (Jn 2:3), Mary expresses her concern to Him about this situation, expecting Him to

solve it. More precisely, according to some exegetes, His Mother is expecting an extraordinary sign, since Jesus had no wine at His disposal.

## MARY STRENGTHENS THE DISCIPLES' FAITH

The choice made by Mary, who could perhaps have obtained the necessary wine elsewhere, shows the courage of her faith, since until that moment Jesus had worked no miracles, either in Nazareth or in His public life. At Cana, the Blessed Virgin once again showed her total availability to God. At the Annunciation she had contributed to the miracle of the virginal conception by believing in Jesus before seeing Him; here, her trust in Jesus' as yet unrevealed power causes Him to perform His "first sign," the miraculous transformation of water into wine. In that way she precedes in faith the disciples who, as John says, would believe after the miracle: Jesus "manifested his glory; and his disciples

believed in him" (Jn 2:11). Thus, Mary strengthened their faith by obtaining this miraculous sign. Jesus' answer to Mary's words, "O woman, what have you to do with me? My hour has not yet come" (Jn 2:4), appears to express a refusal, as if putting His Mother's faith to the test.

According to one interpretation, from the moment His mission begins Jesus seems to call into question the natural relationship of son to which His mother refers. The sentence, in the local parlance, is meant to stress a distance between the persons, by excluding a communion of life. This distance does not preclude respect and esteem; the term "woman" by which He addresses His Mother is used with a nuance that will recur in the conversations with the Canaanite woman (cf. Mt 15:28), the Samaritan woman (cf. Jn 4:21), the adulteress (cf. Jn 8:10) and Mary Magdalene (cf. Jn 20:13), in contexts that show Jesus' positive relationship with His female interlocutors. With the expression: "O woman, what have you to do with me?," Jesus intends to put



“  
The Blessed Virgin  
Mary precedes in  
faith the disciples  
who would believe  
after the miracle.”



Mary's co-operation on the level of salvation which, by involving her faith and hope, requires her to go beyond her natural role of mother. Of much greater import is the reason Jesus gives: "My hour has not yet come" (Jn 2:4). Some scholars who have studied this sacred text, following St. Augustine's interpretation, identify this "hour" with the Passion event. For others, instead, it refers to the first miracle in which the prophet of Nazareth's messianic power would be revealed. Yet others hold that the sentence is interrogative and an extension of the question that precedes it: "What have you to do with me? Has my hour not yet come?" Jesus gives Mary to understand that henceforth He no longer depends on her, but must take the initiative for doing His Father's work. Then Mary docilely refrains from insisting with Him and instead turns to the servants, telling them to obey Him.

## MIRACLE CONFIRMS THE POWER OF MARY'S PRAYER

In any case her trust in her Son is rewarded. Jesus, whom she has left totally free to act, works the miracle, recognizing His Mother's courage and docility: "Jesus said to them, 'Fill the jars with water.' And they filled them up to the brim" (Jn 2:7). Thus their obedience also helps to procure wine in abundance. Mary's request: "Do whatever he tells you," keeps its ever timely value for Christians of every age and is destined to renew its marvelous effect in everyone's life. It is an exhortation to trust without hesitation, especially when one does not understand the meaning or benefit of what Christ asks. As in the account of the Canaanite woman (Mt 15:24-26), Jesus' apparent refusal exalts the woman's faith, so that her Son's words,

"My hour has not yet come," together with the working of the first miracle, demonstrate the Mother's great faith and the power of her prayer. The episode of the wedding at Cana urges us to be courageous in faith and to experience in our lives the truth of the Gospel words: "Ask, and it will be given you" (Mt 7:7; Lk 11:9).

## MARY SHOWS WHAT A MOTHER'S LOVE CAN DO

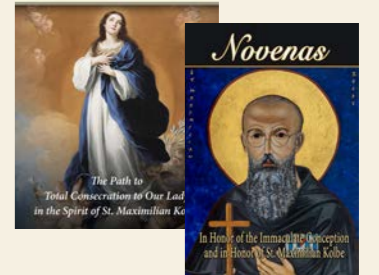
Although her influence is discreet and maternal, her presence proves decisive. The Blessed Virgin's initiative is all the more surprising if one considers the inferior status of women in Jewish society. At Cana, in fact, Jesus does not only recognize the dignity and role of the feminine genius, but by welcoming His Mother's intervention, He gives her the opportunity to participate in His messianic work. The epithet "Woman," with which Jesus addresses Mary (cf. Jn 2:4), is not in contrast with His intention. Indeed it has no negative connotations, and Jesus will use it again when He addresses His Mother at the foot of the Cross (cf. Jn 19:26).... Mary was prompted by her merciful heart. Having sensed the eventual disappointment of the newly married couple and guests because of the lack of wine, the Blessed Virgin compassionately suggests to Jesus that He intervene with His messianic power.... By emphasizing Mary's initiative in the first miracle and then recalling her presence on Calvary at the foot of the Cross, the Evangelist helps us understand how Mary's co-operation is extended to the whole of Christ's work. The Blessed Virgin's request is placed within the divine plan of salvation. Pope St. John Paul II Excerpts from General Audiences of February 26 and March 5, 1997.



“At Cana, Mary was prompted by her merciful heart. She compassionately suggests to Jesus that He intervene with His messianic power.”

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# REDEEMPTIVE SUFFERING

BY DIANA RUZICKA, MSN, MA, MA, RN

In his letter to the Colossians, St. Paul states, “Now I rejoice in my sufferings for your sake and in my flesh, I complete what is lacking in Christ’s afflictions for the sake of His body, that is the Church” (Col 1:24). Ponder this. How could St. Paul rejoice in suffering? What was lacking in Christ’s affliction? How could suffering be undergone for the Church, the body of Christ, for others? After extensive research for my theology master’s thesis, I concluded, “Suffering, when offered up by an act of the will with love united with the suffering of Jesus Christ in His passion and death on the cross, has both natural and supernatural effects that serve to redeem ourselves and others and build up the Body of Christ.”<sup>1</sup> Similarly, to the fact that when we pray for someone, prayer is efficacious; by an act of the will, we can

also offer our suffering for others. The following article will briefly describe redemptive suffering from the words of the Magisterium of the Catholic Church and conclude with one saint describing how she practiced redemptive suffering. The Congregation for the Doctrine of the Faith *Declaration on Euthanasia* states that: “Suffering, especially suffering during the last moments of life, has a special place in God’s saving plan; It is in fact a sharing in Christ’s passion and a union with the redeeming sacrifice which He offered in obedience to the Father’s will.”<sup>2</sup> Suffering unites us most closely to Christ. Blessed Jutta of Thuringia in the 1200s shared, “There are three things that can bring one near God: painful sickness, exile from home, and poverty voluntarily accepted for God.”<sup>3</sup>



**Ponder this. How could St. Paul rejoice in suffering? How could suffering be undergone for the Church, the body of Christ, for others?”**



## JESUS REDEEMED SUFFERING AND RAISED OUR SUFFERING TO THE LEVEL OF REDEMPTION

In his 1984 Apostolic Letter, *Salvifici Doloris* (On the Christian Meaning of Human Suffering), Pope St. John Paul II tells us that: “A source of joy is found in the overcoming of the sense of uselessness of suffering. The discovery of the salvific meaning of suffering in union with Christ transforms the depressed feeling. Faith and sharing in the suffering of Christ brings with it the interior certainty that the suffering person “completes what is lacking in Christ’s affliction”; the certainty that in the spiritual dimension of the work of Redemption, *he is serving*, like Christ, the salvation of his brothers and sisters.” (SD 27) All suffering can be Redemptive if it is united to Christ’s passion and offered up by an act of the will. Pope St. John Paul describes this in the 1981 encyclical *Laborem Exercens* (On Human Work): “By enduring the toil of work in union with Christ crucified for us, man in a way collaborates with the Son of God for the redemption of humanity. He shows himself a true disciple of Christ by carrying the cross in his turn every day in the activity that he is called upon to perform.” Pope St. John Paul describes the interior encounter with Christ that occurs, “Gradually, *as the individual takes up his cross*, spiritually uniting himself to the Cross of Christ, the salvific meaning of suffering is revealed before him. He does not discover this meaning at his own human level, but at the level of the suffering of Christ. At the same time, however, from this level of Christ, the salvific meaning of suffering *descends to man’s level* and becomes, in a sense, the individual’s personal response. It is then that man finds in his suffering, interior peace and even spiritual joy.” (SD 26)

(Continues on pg. 9)



**A**s I struggled to understand what the Holy Father was saying, I brought my thesis to Eucharistic Adoration and asked Jesus, what was this interior experience? Subsequently two women shared their story and Ven. Archbishop Fulton Sheen described another. Here is one. Following a presentation, a nurse approached me describing her excruciating back pain. She found herself lying on the floor and she told Jesus that she could not take it anymore. Interiorly she heard a still small voice which she identified as Jesus'. Peace and warmth flooded her body.

daughter, meditate frequently on the sufferings which I have undergone for your sake, and then nothing of what you suffer for Me will seem great to you. You please me most when you meditate on My Sorrowful Passion. Join your little sufferings to My Sorrowful Passion, so that they may have infinite value before My Majesty" (1512). St. Faustina described how she practices redemptive suffering, "I unite my sufferings with the sufferings of Jesus and offer them for myself and for the conversion of souls who do not trust in the

goodness of God" (323). "I unite my sufferings, my bitterness, and my last agony itself to Your Sacred Passion; and I offer myself for the world to implore an abundance of God's mercy for souls" (1574). I conclude as I began, with words from St. Paul, "The message of the cross is complete absurdity to those who are headed for ruin but to us who are experiencing salvation, it is the power of God" (1 Cor 1:18-19). May you offer up your daily sufferings and cooperate with Christ in redeeming the world.

\*Diana Ruzicka is a wife, mother and

grandmother and a retired Army Colonel who served in the Army Nurse Corps for over 25 years. Following retirement, she obtained a Master's in Theology from Catholic Distance University. She currently serves as the Secretary-General for the International Catholic Committee of Nurses and Medico-Social Assistants (CICIAMS).



## MI in Action

On June 16-18, the MI National Council gathered at the Marytown Retreat House for an extended time of prayer and discussion on how to further the MI mission in the USA. Plans were made for upcoming retreats and pilgrimages, as well as for MI promotional resources. On Saturday morning, they met also with Fr. Paul J. Langevin, OFM Conv., Provincial Minister of St. Bonaventure Province, for a fraternal exchange. Keep the National Council in your prayer as they do keep all MI Knights in theirs.

**“There used to be a form of devotion that included the idea of ‘offering up’ the minor daily hardships that continually strike at us like irritating ‘jabs,’ thereby giving them a meaning.”**

### OFFER IT UP

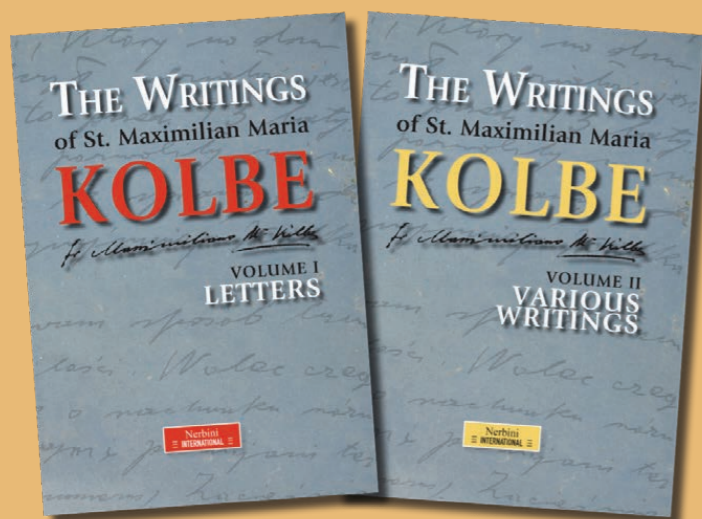
Some of you may remember the phrase, "offer it up." Pope Emeritus Benedict XVI elaborates on this in *Salve Spe* (On Christian Hope). "There used to be a form of devotion -- perhaps less practice today but quite widespread not long ago -- that included the idea of 'offering up' the minor daily hardships that continually strike at us like irritating 'jabs,' thereby giving them a meaning. Of course, there were some exaggerations and perhaps unhealthy applications of this devotion, but we need to ask ourselves whether there may not after all have been something essential and helpful contained within it. What does it mean to offer something up? Those who did so were convinced that they could insert these little annoyances into Christ's great 'com-compassion' so that they somehow became part of the treasury of compassion so greatly needed by the human race. In this way, even the small inconveniences of daily life could acquire meaning and contribute to the economy of good and of human love. Maybe we should consider whether it might be judicious to revive this practice ourselves." (SS 40) Jesus told St. Faustina, "My





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as many people  
as possible  
to win the world for Christ through  
the Immaculata!



## ...AND ST. MARIA GORETTI'S EXAMPLE

(Continued from pg. 2)

The courageous defense of her faith and purity made her willing to die rather than participate in a sin against God. She is a perfect example of forgiveness as she willingly forgave her attacker as she lay on her deathbed.

Maria was born into poverty, in Corinaldo, Italy, on October 16, 1890. Her father was a farmer and died of malaria when she was nine years old. Her mother had to work to support their six children. Maria stayed home and took care of the five younger children while her mother worked. She also had to cook and clean for the two next-door neighbors, Giovanni Serenelli and his son Alessandro, who assisted her mother with the farm tasks. She prayed the Rosary each night and grew in her faith.

On July 5th, 1902, the neighboring farm hand, Alessandro Serenelli, now 20 years old, tried to rape her. He had harassed her many times in the past with impure advances and demanded her virginity, threatening her with violence. She had rejected him each time. This time he locked her in a room and tried to force himself on her. She fought

him saying, "No! It is a sin. God does not want it." She warned him that it was a path to hell. Maria told him she would rather die than submit to this sin. Alessandro in anger grabbed her and stabbed her 11 times and as she tried to get away stabbed her another 3 times in the back.

Maria was found bleeding to death and rushed to the hospital. On her deathbed she forgave Alessandro saying, "For the love of Jesus I forgive him, and I want him to be with me in Heaven." She died two days later at the age of eleven years old.

Alessandro was sentenced to 30 years in prison. He remained unrepentant until one night when Maria appeared to him, dressed in white, gathering lilies in a garden. She smiled and offered him the flowers. Each one of the lilies turned into a flame and burned in his hand. She then disappeared. Afterward Alessandro converted and found peace. He confessed his crime and changed his life. He was released from prison after 27 years and went to beg forgiveness from Maria's mother. She said, "How

could I hold back forgiveness if my daughter on her deathbed forgave him?"

Alessandro joined a Capuchin monastery as a Franciscan lay brother, working as a receptionist and gardener for the remainder of his life. He showed up and testified to Maria's holiness during her cause for beatification, telling of his crime and his vision while in prison. He died in 1970 at the age of 87.

Many miracles have been attributed to Maria Goretti after her death. She was canonized by Pope Pius XII in 1950, becoming the youngest Roman Catholic Saint officially recognized by name. The attendance at her canonization exceeded 500,000 people. The crowd was so large that, for the first time, St. Peter's Basilica could not be used for the canonization. It was moved to St. Peter's Square, the first open-air canonization.

May we always learn from our Mother to forgive as Jesus did and as she did that day at the foot of the cross. May we follow the example and live the legacy of St. Maximilian Kolbe as he forgave his captors and prayed for them. Remember the prayer our Lord taught us: "Father forgive us our trespasses as we forgive those who trespass against us." "If you forgive others their transgressions, your heavenly Father will forgive you. But if you do not forgive others, neither will your Father forgive your transgressions." (Matthew 6:14-15)

We need faith because we cannot forgive on our own. We need the grace of Jesus. The grace Jesus gives us through the intercession of His Mother. We need to ask Mary to give us that desire to forgive, to not hold onto resentment. The hardest person to forgive is ourselves. Mary, Mother of God, pray for us.

Ronald Rodrigues  
MI National President

"I see Mary everywhere and difficulties nowhere."  
St. Maximilian Kolbe





# ST. MAXIMILIAN WRITES...

IN THIS ARTICLE, HE EXPLAINS MASTERFULLY ONE OF THE CORE PRINCIPLES OF OUR MARIAN CONSECRATION (KW 1232).

**W**e must have surely come across this expression more than once by now: “God’s Will”; or possibly even the other expression, “Will of the Immaculata,” or again: “Fulfillment of the Will of the Immaculata is the shortest and surest route to salvation.” At first, the doubt may have crept into one’s mind that this statement does not conform to the truth. For our Supreme Lawgiver is God, and our salvation depends upon fulfillment of His Will. The Immaculata is admittedly the Mother of God, but in comparison with the perfection of God she is infinitely inferior to Him. She is but a work of His Will. Yes, it is true, the Immaculata is only a work of God’s, and like every work, incomparably inferior to her

Creator and she depends on Him in all. At the same time, though, she is the most perfect and holiest work, since God—as St. Bonaventure says—can create a greater and more perfect world, but cannot elevate any other creature to a dignity higher than the one to which He elevated Mary.<sup>1</sup> The Immaculata is the ultimate limit between God and creation. She is a faithful image of God’s perfection, of His sanctity. One’s degree of perfection depends on the union of one’s will to the Will of God. The greater the perfection, the closer the union. As the Blessed Mother, with her perfection, surpassed all the angels and saints, so also her will is united and identified most closely with the Will of God. She lives and works solely in God and through God. Therefore, by ful-

“**The Immaculata is a faithful image of God’s perfection, of His sanctity. The will of the Blessed Mother is united and identified most closely with the Will of God.**”

filling the Will of the Immaculata we fulfill by that very reason the Will of God. When we claim that we wish only to fulfill the Will of the Immaculata, we do not at all diminish the glory of God by that statement, but rather increase it, because this way we recognize and revere the omnipotence of God, who gave existence to such a sublime and perfect creature. Similarly, when we are enchanted by a beautiful sculpture, by that very fact we praise and admire the genius of the artist. We can assert without any fear, therefore, that our sole and highest desire is to fulfill the will of the Immaculata in the strictest manner possible. To become every day more her property. To allow the Immaculata to take possession of our whole being. Then we shall become her

worthy knights. And it will not be us, but she who acts in and through us and exerts an influence on the surrounding environment. Under the loving breath of grace, the icy barriers placed in front of the hearts of our neighbors will melt away. Whole multitudes shall follow the voice of the Immaculata and become instruments in her hand. Through them the Immaculata shall influence other souls, and so more and more forward, until the conquest of the whole world, of all souls and of each individually. In order to hasten that time, we must first begin with ourselves. Let us turn our gaze to Jesus, our most perfect model. He, God, holiness itself, gave Himself to the Immaculata with no reserva-

tion. He became her son, wanted her to lead Him as she liked for a good thirty years of His earthly life. Could we possibly need better encouragement? Let us follow the example of Jesus and from this moment renew the promise made to the Immaculata. Let us endeavor to live in such a way as to become every day, every moment increasingly the property of the Immaculata; let us fulfill, that is, the will of the Immaculata ever more perfectly.

M. K.

<sup>1</sup>The quotation is taken from *Speculum Beatæ Mariæ Virginis* (Quaracchi 1904, vol. II, pg. 10), by Conrad of Saxony. For many centuries, the *Speculum* was attributed to St. Bonaventure.

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DAILY QUOTATIONS FROM ST. MAXIMILIAN KOLBE

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“With patience I can do all things in Him who strengthens me [Phil 4:13] through the dear hands of the Immaculata... I can even become a saint. Courage, then, and go forward in patience and loving faith.” (KW 987)

“As a convert to Catholicism, I haven’t understood Mary’s role in my life as a Catholic. Through the daily emails I receive from the MI, I have come to know and love our Mother. I pray I will continue to grow and understand how she helps us on our journey and how to truly honor her in a way that pleases Jesus.” - A Subscriber

*Maximilian Kolbe*



**“HE SEES YOU!  
HE IS LOOKING AT YOU!”**

**FR. WILLIAM T. MILLER**

“He sees you! He is looking at you!” I heard these words from a Missionary of Charity Sister spoken to small children that she had brought before the tabernacle. That made quite an impact on me and brought home to me a deeper sense of what it means that Jesus is really and truly present, Body and Blood, Soul and Divinity in the Most Blessed Sacrament. The Eucharistic presence of Jesus is real and He is truly present to us in a living way, engaging us with His humanity and divinity, seeing us and looking at us, communicating with us, and waiting on us. This is a presence that fulfills the deepest desires of the human heart—to be seen and heard, known and loved, present to Someone who matters to us and we to Him. Like any relationship that is true and real, it must be reciprocal. We are being drawn to the Blessed Sacrament to look at Jesus, to speak to Him, to listen to Him, and to be present to Him. Recently I encountered someone who has given me a further appreciation of the dynamic encounter that we are meant to have with Our Lord in the tabernacle. St. Manuel Gonzalez Garcia was unknown to me until his relics were brought to different churches in our diocese. This Spanish priest and bishop of the early 20th century was captivated by the Eucharistic presence of Jesus. His story and his insights are wonderfully

“  
**The Eucharistic presence of Jesus fulfills the deepest desires of the human heart—to be seen and heard, known and loved.”**

captured in a little book titled, *The Bishop of the Abandoned Tabernacle*. In the book we learn about his formative experience on his first assignment as a priest to a much-neglected chapel. To his dismay, he found cobwebs on the tabernacle and a dirty, tattered altar cloth. The realization that Our Lord had been abandoned there and in many other tabernacles gave him a burning life-long zeal to wake people up to what they were missing, whom they were missing. St. Manuel teaches us that visits to the Lord present in the tabernacle and making time for Eucharistic adoration will make going to Communion more fruitful, more holy. This contact during these visits with Our Lord deepens our relationship with Him, heightens our awareness of His presence, and develops our interaction with Him. All of which will make our experience of Holy Com-

munion more true, more real, more effective in uniting us to Christ and being transformed by Him. Entering the real and vital presence of Jesus in the Blessed Sacrament opens the door to a special relationship with Jesus in which we console Him and make reparation for all the abandoned tabernacles near and far away. The Sacred and Eucharistic Heart of Jesus longs for this! Imagine—we can be a consolation to the One who suffered and died for each one of us. We can make up a little for the indifference, forgetfulness, coldness, and indeed abandonment of so many. Our little offering of loving attention means so much to our dear Savior. He receives our little acts of tenderness the way parents receive comfort in their heavy burdens from their little children. A child cannot understand let alone fix the problems of the big people in their lives, but they can love them and that kind of love conquers, rescues, and restores hearts, including the Heart of Jesus “who became like us in all things but sin.” We all know the saying: “Out of sight, out of mind.” Alas, this can be all too true in our relationships including our ultimate relationship with God. Here is the good news! We are never out of the Lord’s sight! We are always on His mind. He sees you. He is looking at you. Won’t you see Him with the eyes of faith? Won’t you look back at Him with eyes of love and gratitude? St. Manuel, help us to take to heart what you discovered and shared with us: “The Heart of Jesus in the tabernacle looks at me. He looks at me always. He looks at me everywhere. He looks at me as if He doesn’t have anyone else to look at but me. Why? Because he loves me.”

\* Fr. William T. Miller, MI member, serves as the Rector of the Cathedral of St. Mary of the Immaculate Conception in Peoria, Illinois, and the Pastor of the Heart of Peoria parishes.

  
**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





This year, the monthly reflections provided by the MI International Office on the 2023 MI Intentions include:

- \*A Scripture reading.
- \*A text from St. Maximilian Kolbe's Writings.
- \*A brief commentary by Fr. Sidifredo De La Cruz, OFM Conv., Colombia.

## July

*O Immaculata, please intercede...*

*That families may be places of communion and acceptance, schools of life and of daily and fruitful love.*

**1Jn 4:20** - If anyone says, "I love God," but hates his brother, he is a liar; for whoever does not love a brother whom he has seen cannot love God whom he has not seen.

**KW 1326** - The purpose of creation, the purpose of man is the love of God, Creator and Father; an ever greater love, divinization, return to God from whom he came, union with God, a fruitful love.... An effect is similar to the cause. Consequently, each creature carries in itself a likeness to God; and the more perfect a creature is, the more such likeness is evident. God is love, Most Holy

Trinity. So also the mutual love of people who come together to form a family is a true echo of divine love. The mutual love between a father, a mother, and a son.

**Reflection** - The family is a sacred institution, the primary school of authentic love, the domestic Church. As Knights of the Immaculata, we are to make of our families effective strongholds where our Catholic faith, sincere charity, mutual respect, ongoing formation in virtues, and love for human life from conception to natural death are cherished and nourished. Each of us ought to strive for personal conversion and for evangelizing our own families, for bringing them to the Immaculata, so that no one may be lost. The family is indeed the first field of missionary action for each MI member. We are to sow little seeds of faith, hope and love with great confidence that they will blossom in God's perfect time. May our homes be little gardens of the Immaculata! Water your "garden" daily with mutual self-giving and forgiveness, family prayer, and tender love for Our Lady. She will make it a fitting home for the Sacred Heart of Jesus, her Son!

**Prayer** - Act of Total Consecration to the Immaculata.

## Act of Total Consecration to the Immaculata

(Prayer composed by St. Maximilian Kolbe)

O Immaculata, Queen of Heaven and earth, refuge of sinners and our most loving Mother, God has willed to entrust the entire order of mercy to you. I, (name), a repentant sinner, cast myself at your feet humbly imploring you to take me with all that I am and have, wholly to yourself as your possession and property. Please make of me, of all my powers of soul and body, of my whole life, death and eternity, whatever most pleases you.

If it pleases you, use all that I am and have without reserve, wholly to accomplish what was said of you: "She will crush your head," and, "You alone have destroyed all heresies in the world."

Let me be a fit instrument in your immaculate and merciful hands for introducing and increasing your glory to the maximum in all the many strayed and indifferent souls, and thus help extend as far as possible the blessed Kingdom of the most Sacred Heart of Jesus. For wherever you enter, you obtain the grace of conversion and growth in holiness, since it is through your hands that all graces come to us from the most Sacred Heart of Jesus.

V. Allow me to praise you, O sacred Virgin.  
R. Give me strength against your enemies.

# MI Resources

Available from the MI National Center



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](mailto:MINational@MissionImmaculata.com)



Check the MI website [MilitiaoftheImmaculata.com](http://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 Villages

Want to connect and pray with other MI members? Looking for support in deepening or preparing for your consecration? Join an MI Village and live out your consecration with others. For information about an MI Village in your area, email the MI National Center. For *online MI Villages*, email the Moderators listed below.

**\*\*Moderator: Scott Richard**

Email: [Virtual.MI.Village@gmail.com](mailto: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](mailto: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](mailto:miutah.stmary@gmail.com)

Mtg Day: Every Friday evening

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

**\*\*Moderator: Bill Bielawski**

Email: [william.bielawski@gmail.com](mailto:william.bielawski@gmail.com)

Mtg Day: Sunday (3rd Sunday of each month)

Mtg Time: 7:00pm CST

**\*\* Moderator: Lisa Fulgenzi**

Email: [drlisafmi@gmail.com](mailto:drlisafmi@gmail.com)

Write to request Google Meet join info

Mtg Day: Wednesdays

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