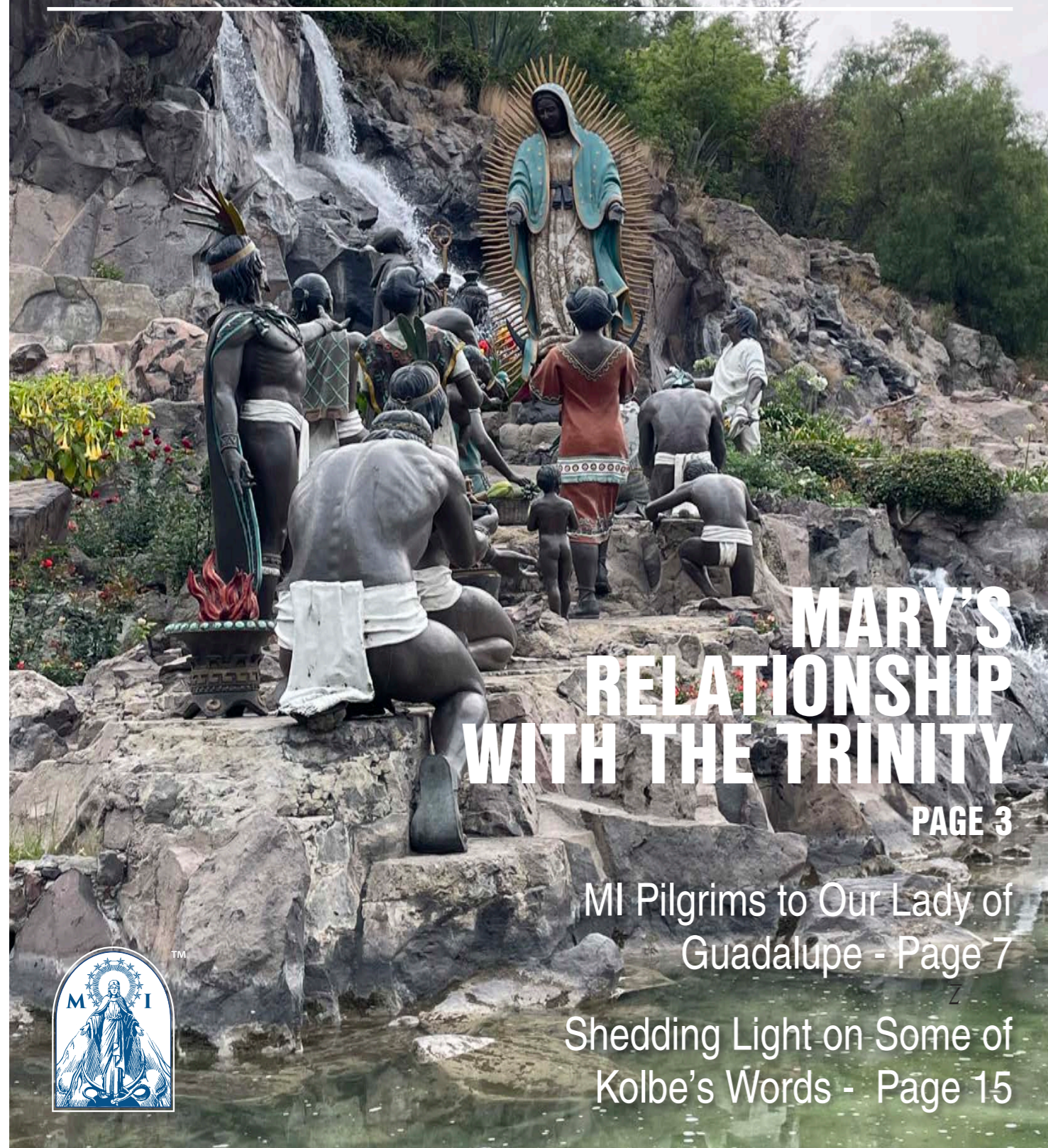


THE KNIGHT OF THE
Immaculata
E-PUBLICATION OF THE MILITIA OF THE IMMACULATA, USA



**MARY'S
RELATIONSHIP
WITH THE TRINITY**

PAGE 3

MI Pilgrims to Our Lady of
Guadalupe - Page 7

Shedding Light on Some of
Kolbe's Words - Page 15



TO JESUS THROUGH MARY

by Ronald L. Rodrigues, MI National President



Dear Knights of the Immaculata, Maria! June is that special month for me when summer begins. The days are warm but not extremely hot and it's a time to enjoy the ocean, walk in the sand, and watch the waves crash on the beach. As I sit and watch the sun rise on the horizon over the waters, I smell the salt air and listen to the waves crashing on shore. In the stillness and quiet around me I can hear God's voice in all that He has made. I try to block out the craziness of this world and listen to God, I can see His love in all that surrounds me.

On Friday, June 16, I will go to Mass and prepare myself to celebrate the Sacred Heart of Jesus, a Heart that represents Christ's burning love for us, His human, yet divine Heart which is filled with compassion and suffering for us. It is a Heart full of love but also a Heart of sorrow, a Heart we tried to kill and a love we tried to extinguish. It is a Heart encircled with thorns, pierced by our sins, and filled with the indifference of humanity towards Him.

Jesus' Heart is on fire with his love for us. He points to His Heart to show us His eternal love for each one of us. Jesus Christ took on our weak and fragile human body to give us eternal salvation and reveal His infinite love for us. As if that isn't enough, the next day, Saturday, June 17, we will go and celebrate the Immaculate Heart of Mary, Our blessed Mother, whom

we hold so dear in our hearts. Devotion to her Immaculate Heart focuses on her burning love for God, her maternal love for her Son, Jesus, and her great desire to bring all of us to her Son. Hers is a heart hurt by the indifference and offenses of mankind committed against her Son and her love for us. Roses surround Mary's Heart showing her purity and sinlessness. Mary's redemptive suffering and her spiritual crucifixion is shown with a sword piercing her heart. Simeon told Mary that "a sword would pierce through your soul" (Luke 2:35). The sword represents the sorrows that Mary would experience.

These two days our very special in my life. One to worship the Son of God, Jesus Christ who gave Himself to us out of love as we venerate the Heart of Jesus which, out of love for us, He allowed to be pierced by our sins (CCC 2669). St.



Daily Holy Mass
will be offered throughout 2023 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.

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John Paul II said, "The Sacred Heart has given us everything: redemption, salvation, and sanctification." The very next day we honor our Mother, who loves us and leads us to her Son, Jesus. She brought Jesus into this world, so He could save us from ourselves and give us the path to eternal life.

The Hearts of Mary and Jesus are united as one. Jesus received His humanity from the flesh and blood of His Blessed Mother. At Calvary, the hearts of Jesus and Mary were united for the salvation of mankind. In the Gospel of St. Luke, we hear that Mary pondered all things in her heart. Mary pondered the truth of Jesus' work on earth. In Luke 12:34, Jesus said, "For where your treasure is, there will your heart be also." Mary's treasure was Jesus and there her heart was also. "The heart that resembles that of Christ more than any other is without a doubt the Heart of Mary, His Immaculate Mother, and for this reason the liturgy holds them together for our veneration." (Pope Benedict XVI) and because of this St. Louis de Montfort said, "Prayers to Mary are immediately transferred to Jesus."

At the Annunciation Mary gave her consent, her will, to the divine plan of redemption (Luke 1:38). Sister Lucia dos Santos, one of the children of Fatima, said: "While Jesus was in Mary's womb, the Heart of Jesus was beating in unison with the Heart of Mary."

(Continues on pg. 12)

MARY'S RELATIONSHIP WITH THE TRINITY

FROM THE MARIAN CATECHESSES OF POPE ST. JOHN PAUL II

The eighth chapter of the Constitution *Lumen gentium* shows in the *mystery of Christ* the absolutely necessary reference to Marian doctrine. In this regard, the first words of the Introduction are significant: "Wishing in his supreme goodness and wisdom to effect the redemption of the world, 'when the fullness of time came, God sent His Son, born of a woman ... that we might receive the adoption of sons' (Gal 4:4-5)" (*Lumen gentium*, n. 52). This Son is the Messiah awaited by the people of the Old Covenant, sent by the Father at a decisive moment of history, the "fullness of time" (Gal 4:4), which coincides with His birth in our world from a woman. She who brought the eternal Son of God to humanity can never be separated from Him who is found at the center of the divine plan carried out in history. The primacy of Christ is shown forth in the Church, His Mystical Body: in her "the faithful are joined to Christ the Head and are in communion with all His saints" (cf. *Lumen gentium*, n.52). It is Christ who draws all men to Himself. Since in her maternal role she

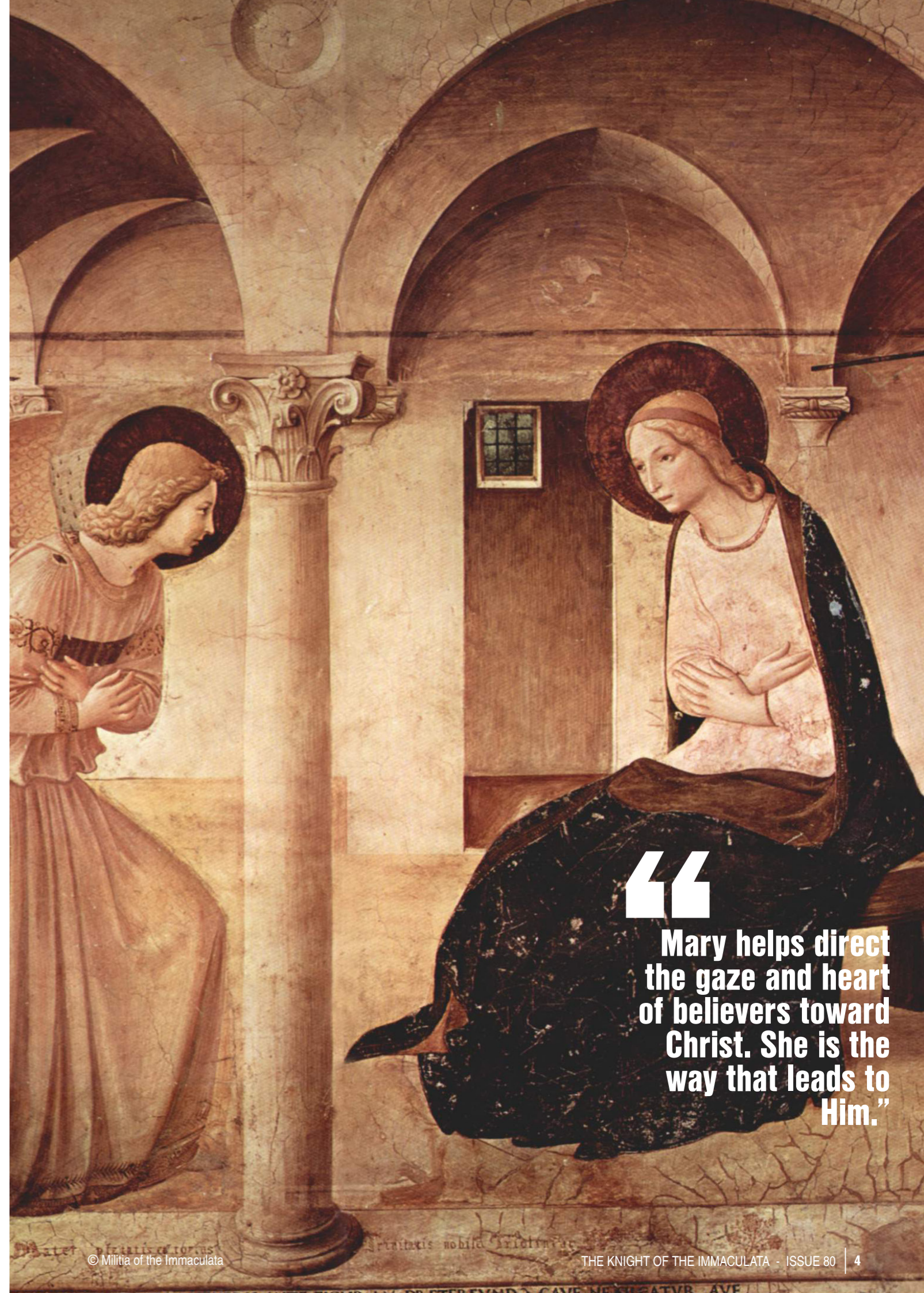
is closely united with her Son, Mary helps direct the gaze and heart of believers toward Him. She is the way that leads to Christ: indeed, she who "at the message of the angel received the Word of God in her heart and in her body" (*Lumen gentium*, n. 53) shows us how to receive into our lives the Son come down from heaven, teaching us to make Jesus the center and the supreme "law" of our existence.

A UNIQUE BOND BETWEEN MARY AND THE HOLY SPIRIT

Mary also helps us discover, at the origin of the whole work of salvation, the sovereign action of the *Father* who calls men to become sons in the one Son. Recalling the very beautiful expressions of the Letter to the Ephesians: "God, who is rich in mercy, out of the great love with which he loved us, even when we were dead through our trespasses, made us alive together with Christ" (Eph 2:4), the Council gives God the title "most merciful": the

Son "born of a woman" is thus seen as the fruit of the Father's mercy and enables us to understand better how this Woman is the "Mother of mercy." In the same context, the Council also calls God "most wise," suggesting a particular attention to the close link between Mary and the divine wisdom, which in its mysterious plan willed the Virgin's motherhood.

The Council's text also reminds us of the unique bond uniting Mary with the *Holy Spirit*, using the words of the Nicene-Constantinopolitan Creed which we recite in the Eucharistic liturgy: "For us men and for our salvation He came down from heaven: by the power of the Holy Spirit, He was born of the Virgin Mary, and became man." In expressing the unchanging faith of the Church, the Council reminds us that the marvelous incarnation of the Son took place in the Virgin Mary's womb without man's co-operation, by the power of the Holy Spirit. The Introduction to the eighth chapter of *Lumen gentium* thus shows in a Trinitarian perspective an essential dimension of Marian doctrine. Everything in fact comes from the will of the Father,



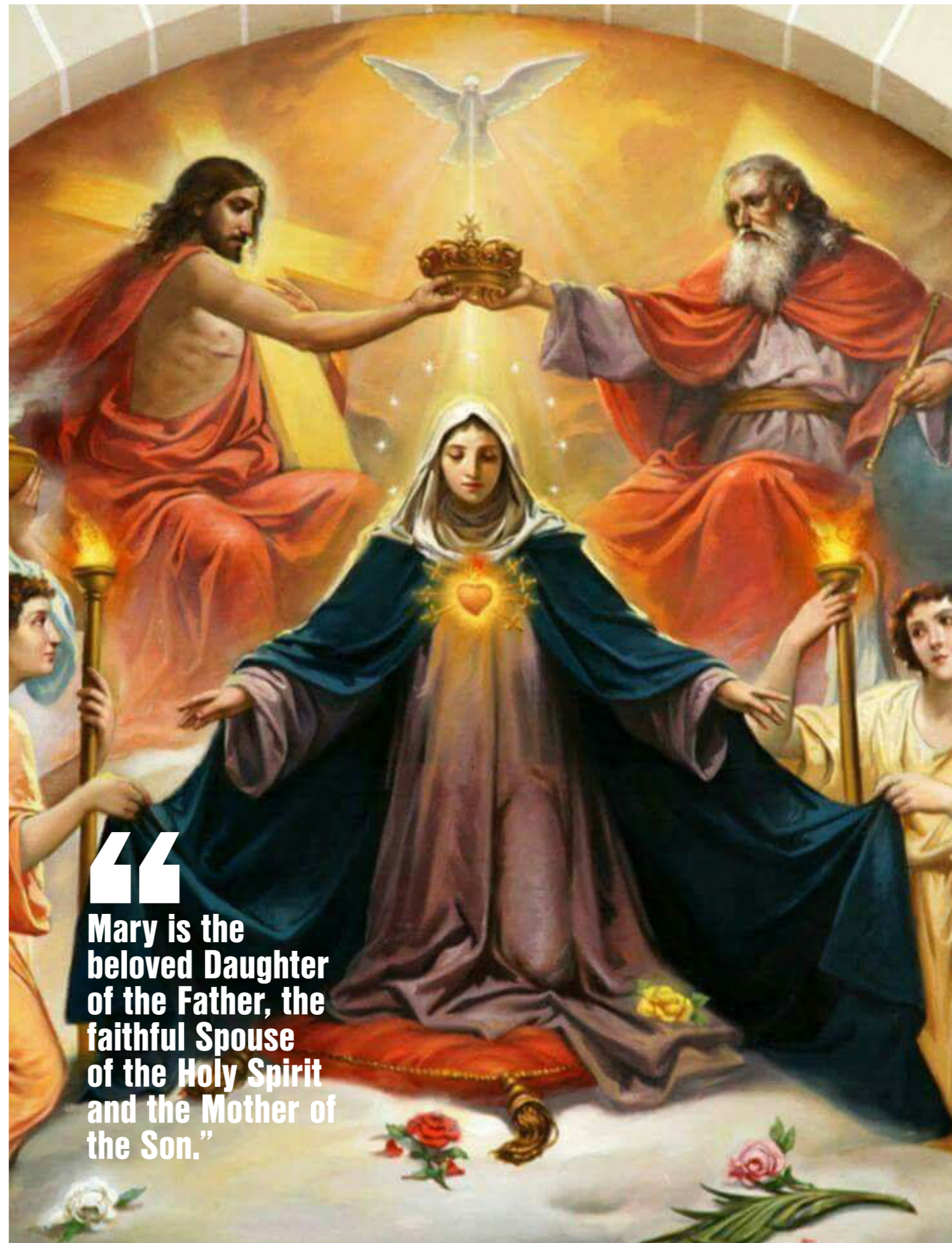
“
Mary helps direct
the gaze and heart
of believers toward
Christ. She is the
way that leads to
Him.”

who has sent His Son into the world, revealing Him to men and establishing Him as the Head of the Church and the center of history. This is a plan that was fulfilled by the Incarnation, the work of the Holy Spirit, but with the essential co-operation of a woman, the Virgin Mary, who thus became an integral part in the economy of communicating the Trinity to mankind. Mary's threefold relationship with the divine Persons is confirmed in precise words and with a description of the characteristic relationship which links the Mother of the Lord to the Church: "She is endowed with the high office and dignity of the Mother of the Son of God, and therefore she is also the beloved daughter of the Father and the temple of the Holy Spirit" (*Lumen gentium*, n. 53). Mary's fundamental dignity is that of being "Mother of the Son," which is expressed in Christian doctrine and devotion with the title "Mother of God." This is a surprising term, which shows the humility of God's only-begotten Son in His Incarnation and, in connection with it, the most high privilege granted a creature who was called to give Him birth in the flesh. Mother of the Son, Mary is the "beloved daughter of the Father" in a unique way. She has been granted an utterly special likeness between her motherhood and the divine fatherhood. And again: every Christian is a "temple of the Holy Spirit," according to the Apostle Paul's expression (1 Cor 6:19). But this assertion takes on an extraordinary meaning in Mary: in her the relationship with the Holy Spirit is enriched with a spousal dimension. I recalled this in the Encyclical *Re-*

demptoris Mater: "The Holy Spirit had already come down upon her, and she became His faithful spouse at the Annunciation, welcoming the Word of the true God..." (n. 26).

MARY'S DIGNITY SURPASSES THAT OF EVERY CREATURE

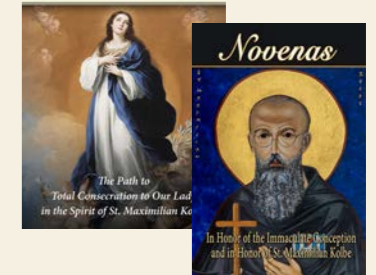
Mary's privileged relationship with the Trinity therefore confers on her a dignity which far surpasses that of every other creature. The Council recalls this explicitly: because of this "gift of sublime grace" Mary "far surpasses all creatures" (*Lumen gentium*, n. 53). However, this most high dignity does not hinder Mary's solidarity with each of us. The Constitution *Lumen gentium* goes on to say: "But, being of the race of Adam, she is at the same time also united to all those who are to be saved" and she has been "redeemed, in a more exalted fashion, by reason of the merits of her Son" (ibid.). Here we see the authentic meaning of Mary's privileges and of her extraordinary relationship with the Trinity: their purpose is to enable her to co-operate in the salvation of the human race. The immeasurable greatness of the Lord's Mother therefore remains a gift of God's love for all men. By proclaiming her "blessed" (Lk 1:48), generations praise the "great things" (Lk 1:49) the Almighty has done in her for humanity, "in remembrance of His mercy" (Lk 1:54). Pope St. John Paul II General Audience of January 10, 1996.



“
Mary is the beloved Daughter of the Father, the faithful Spouse of the Holy Spirit and the Mother of the Son.”

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MI PILGRIMS TO OUR LADY OF GUADALUPE

MEMORIES OF THE MAY 8-13 PILGRIMAGE

“

My heart melted in the presence of such a celestial site. I could feel the closeness and the love of my Mother.”

We began our journey with our hearts ready to experience the full love of our Blessed Mother and to see the miracle of the Tilma she left for all of us to view. We left full of excitement, with great expectations, and we were rewarded with more than we could have imagined. As the joys of flying would have it, we were delayed because the Popocatepetl Volcano was erupting, and ashes were in the air over the airport in Mexico City. We were finally given permission to depart and taxied out, only to return to the terminal because of thunderstorms. It seemed “something” didn’t want us to go visit our Mother. After a short time in prayer, we were once again given the clearance to depart. We arrived in Mexico City and made our way to the Casa Blanca Hotel, a quaint Hotel in downtown Mexico City. It was nice with a very pleasant staff. We had dinner and retired for the night. The next morning, we were off for the church where Juan Diego presented the Castilian roses, that do not grow in Mexico, let alone in the middle of December, the roses Mary asked him to pick and deliver to the Bishop of Mexico, Franciscan friar Juan de Zumarraga. This was a small old church, a place you can’t miss in your pilgrimage journey, where St. Juan Diego was baptized and eventually presented the roses to the Bishop. Our next stop was what we had all been



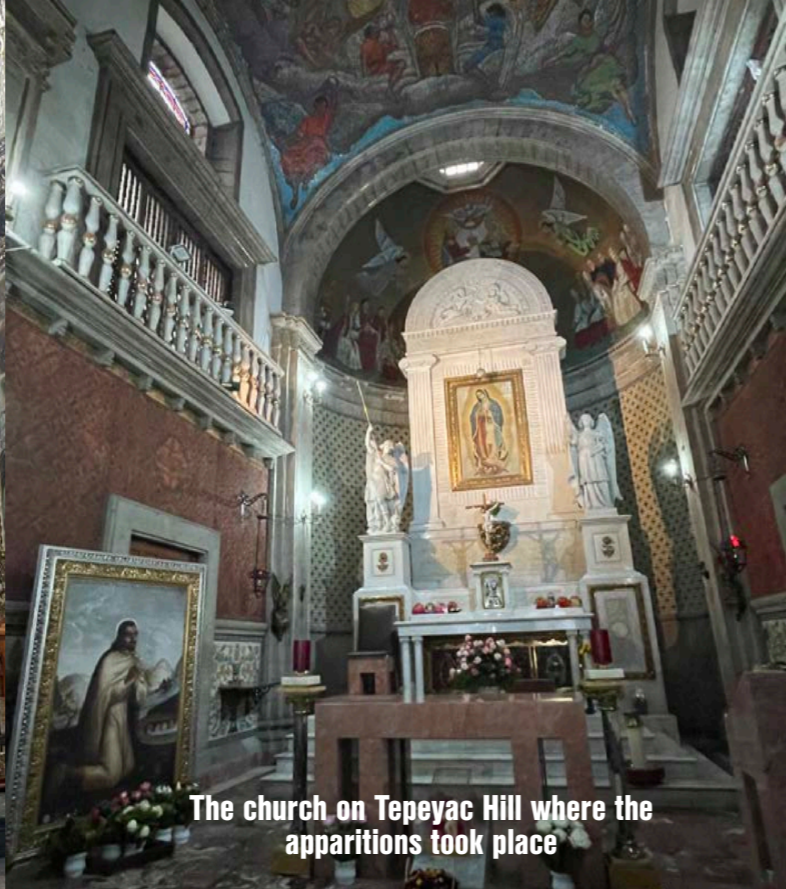
waiting for: the Basilica of our Lady of Guadalupe. The excitement was growing, and I felt the warmth and love of my Mother in my heart. This was what we have all come to see. I had been waiting for many years for an opportunity to visit the only site where Mary has left something from heaven: the tilma and the place where she brought so many people to the love of her Son, Jesus Christ. I was rewarded with a beautiful Mass, which Fr. Thomas Czeck, OFM Conv., our MI National Assistant, concelebrated, and an opportunity to view the Tilma. For me, it was an experience that I will cherish and hold in my heart forever. After Mass we were able to view the Tilma, going behind and below the altar on a moving walkway to contemplate that heavenly object, given to us from our Blessed Mother. My heart melted in the presence of such a celestial site. I could feel the closeness and love of my Mother. This one moment was worth everything we went through to get here! If I hadn’t seen anything else on this trip, I would have been satisfied. But I experienced much more. The beauty of what was to come was unimaginable. After our magnificent visit to Our Lady of Guadalupe, we proceeded on to the city of San Juan Teotihuacan, an archaeological site of Teotihuacan where the Pyramids and ruins of the Teotihuacanos people were approximately 100 to 200 years before Christ. There we viewed

the ruins, the so-called avenue of the dead, and the pyramids of the moon and sun. It was a spectacular site and historic marvel. The next day we were on our way to view the church and museum of Blessed Jose Ramon Miguel Agustin Pro, a Mexican Jesuit priest, executed under the presidency of Plutarco Elias Calles on the false charges of bombing and attempted assassination of former Mexican President Alvaro Obregon. There we were able to receive a third-class relic and touch our Miraculous Medals or other religious objects to the first-class relic of Bl. Miguel Pro. We attended a lovely Mass celebrated by our Fr. Thomas Czeck at a very beautiful church in honor of Bl. Miguel Pro. We then proceeded on our way to the beautiful church Santo Domingo, which was once one of the first monasteries established in New Spain, a beautiful church, which like many of the older churches is leaning or sinking after many years. It is in a beautiful plaza close to the Mexico City Metropolitan Cathedral. Afterward, we stopped for a great-tasting meal at a local restaurant before visiting the Metropolitan Cathedral of Mexico City. It was Mexican Mother’s Day, which is always on the 10th of May, a holiday, so we had a bit of trouble getting everyone into the cathedral. Some of us had to wait until Friday to revisit this beautiful spectacle, where there is a wonderful Crucifix called the Christ of the Poison.





Holy Mass at the Chapel of the Rosary



The church on Tepeyac Hill where the apparitions took place



The new Basilica of Our Lady of Guadalupe



Bl. Miguel Pro, SJ

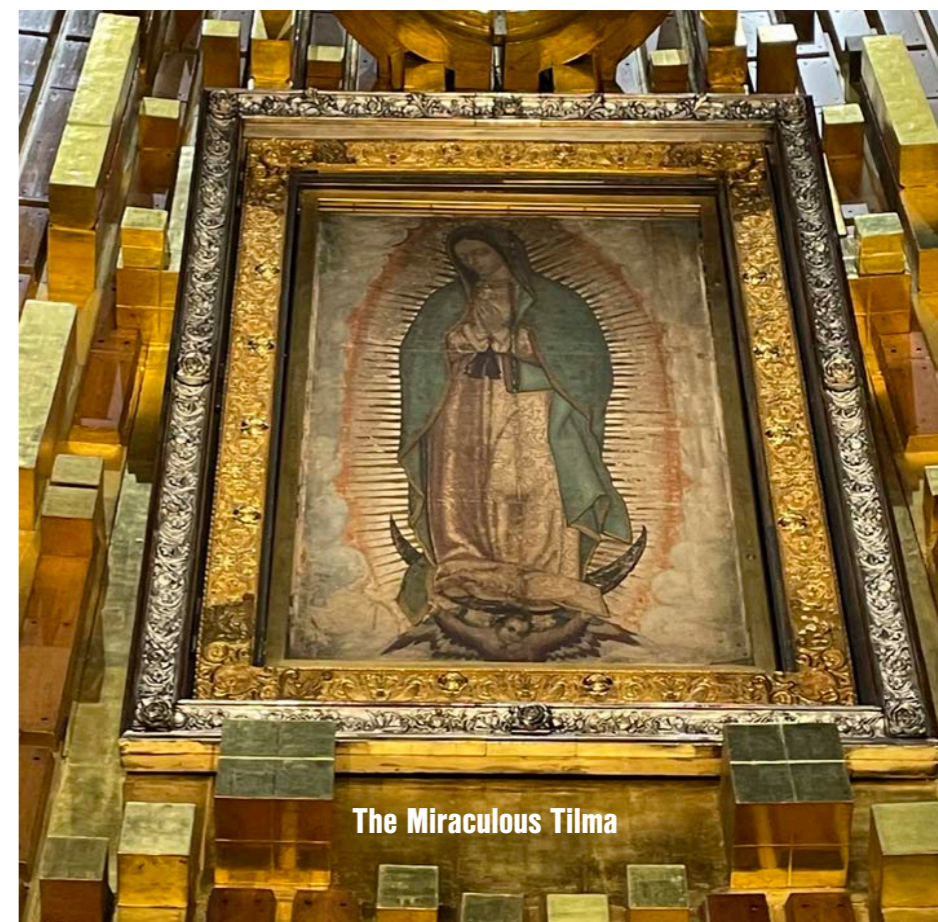
The following day we drove to the city of Puebla, Mexico, where we first visited the church, San Francisco Acatepec, where the incorrupt body of Blessed Sabastian de Aparicio y del Pardo lay. He was a Spanish colonist who later entered the order of Friars Minor. The church, like most of them, is a sight to see. Next, we went to the church of Santo Domingo where we saw the Chapel of the Rosary. It is a spectacular site. There is a beautiful chapel dedicated to Marian apparitions and the Rosary made entirely of gold. It was breathtaking. The church itself is beautiful but the Chapel of the Rosary is beyond anything I have seen or could imagine. After our visit we enjoyed a delicious meal at a local restaurant. Then we visited the Cathedral of Puebla, a beautiful church located in the center of town before returning to Mexico City. On Friday we set out again for the Metropolitan Cathedral of Mexico City to let those of us who had not seen it earlier to enjoy its

splendor. Our next stop was to the location of the fifth apparition of Our Lady, the small church of Santa Maria Tulpetlac, constructed over the ruins of the home of Juan Bernardino, commonly known as the Church of the Fifth Apparition. There is a healing well located under the altar within the church. We all wanted a small sample to take with us! When we arrived, Mass was just getting ready to begin. The Bishop was there to celebrate a Mass of Ordination. What a blessing to arrive in time to participate. From there we continued to the Basilica of Our Lady of Guadalupe, to visit the older shrine, which is now a church, then back to the new one for Mass. Fr. Thomas Czeck concelebrated with a pilgrimage group from Monterrey, Mexico. They were dressed in festive customs and sang songs honoring Our Lady. It was a very special moment and a great honor to be able to join them in praising Our Lady of Guadalupe. My heart was once again inflamed with love for our blessed Mother. The feel-

ing of being at this holy site was indescribable. I will always hold this moment close to my heart. Then we were off to Tepeyac Hill, where St. Juan Diego saw our Blessed Mother and picked the roses that Mary touched causing the image on his tilma. There is a small church on the top of the hill honoring the site. On the way up the hill there were two churches worth noting. The first, a small church, where the ruins of an adobe house where Juan Diego lived after the experience are visible. The other is a small church built over a well that honored pilgrims on their way to see the site of the apparitions. This was one last beautiful experience and a day I will always remember. I would like to express my gratitude and appreciation to Fr. Thomas Czeck and all who helped plan this great pilgrimage. It will be forever in my memories. I look forward to our next adventure wherever our Blessed Mother leads us.

Ronald Rodrigues

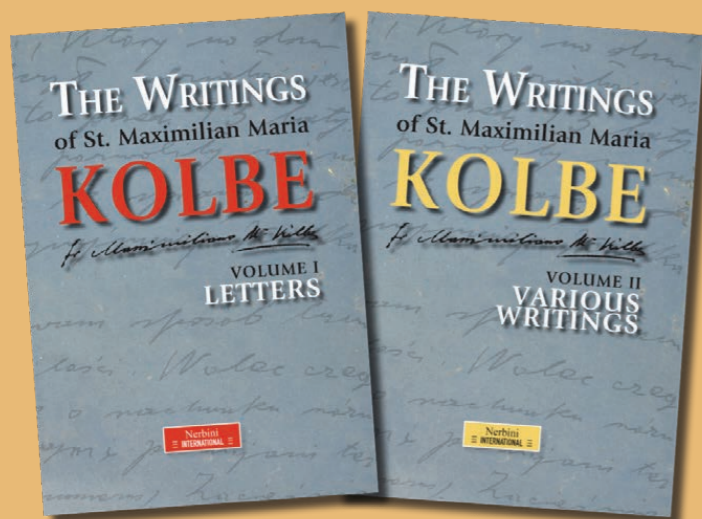
“The prayer intentions shared by MI members and friends were presented to Our Lady every day of our pilgrimage.”



The Miraculous Tilma

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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.



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— Fr. James McCurry, OFM Conv.

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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



TO JESUS THROUGH MARY

(Continued from pg. 2)

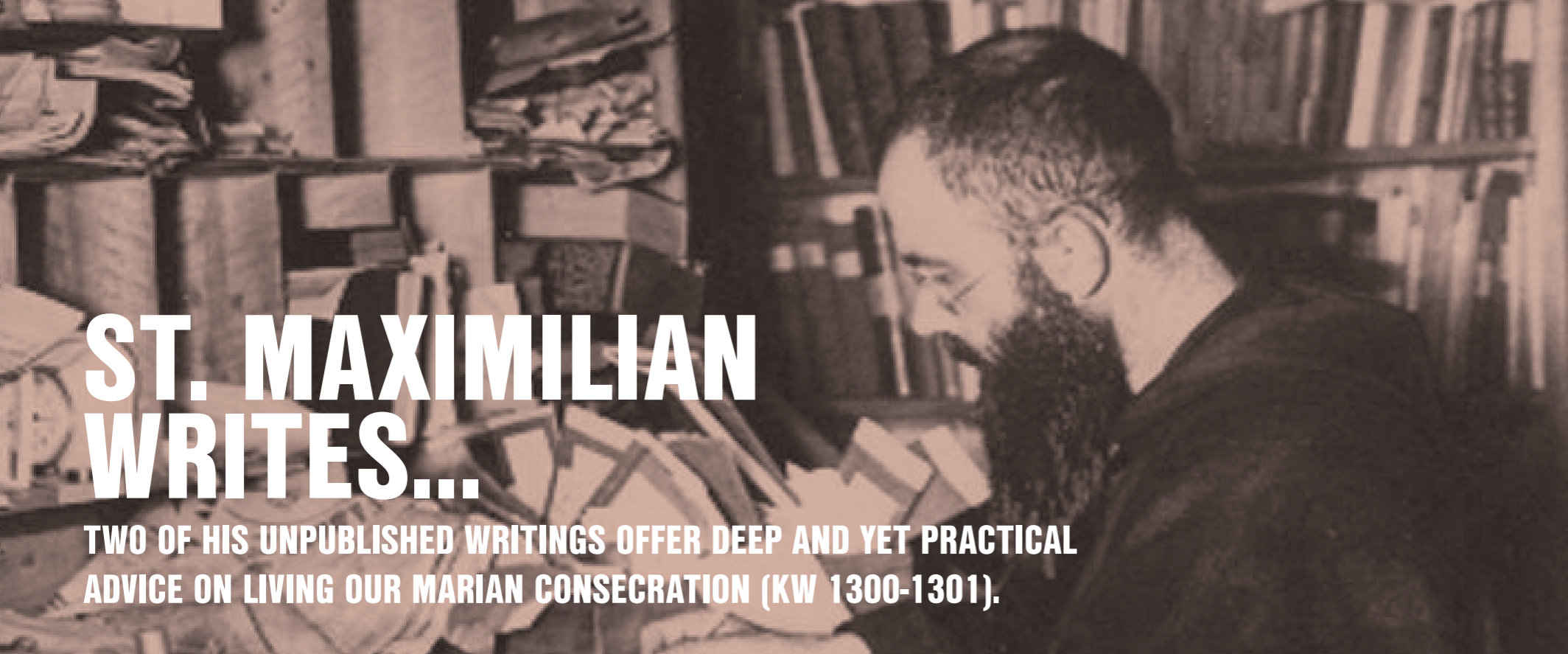
Their Hearts cannot be separated. For nine months the blood of Christ was the blood of Mary, taken from her Immaculate Heart, beating in unison. Jesus told Sister Lucia that He wanted us to have a devotion to the Immaculate Heart of Mary along with the devotion to His Sacred Heart. During the Visitation, St. Elizabeth praised Mary calling her blessed because she believed. Mary responded with her canticle, the Magnificat. What

Mary did that day she does every day. When we praise, love and honor her or give her our worries and requests, she then gives God praise, honor and love and presents our requests to Him. We go to the Father through the Heart of Jesus and to Jesus through the Heart of Mary. The Heart of Mary is intimately united with the Heart of Jesus, such that they cannot be separated from each other. If we desire to come closer to the love of God, then we should go first to Mary, and she

will lead us along the shortest path to the Heart of Jesus. St. Maximilian Kolbe said: "Never be afraid of loving the Blessed Virgin too much. You can never love her more than Jesus did." When we honor the Immaculate Heart of Mary, we truly give honor to Jesus. She is our Mother (Jn 19:25-27; cf. Rev 12:17). "If you put the love of all the mothers into one heart, it still would not equal the love of the Heart of Mary for her children." (St. Louis de Montfort) St. John Eudes, in turn, emphasized that "You must never separate what God has so perfectly united. So closely are Jesus and Mary bound up with each other that whoever beholds Jesus sees Mary; whoever loves Jesus, loves Mary; whoever has devotion to Jesus, has devotion to Mary." As I listen to the ocean waves crashing on the shore and wonder at the beauty God created, I grow in my devotion to the Hearts of Jesus and Mary. Jesus' Heart is full of love for mankind but that love that is ignored and rejected by many. Our Lady shared in His sorrow during His life and passion. Mary's Heart is a heart filled with love for Jesus, for God. She shows us the way we should love God. We honor Mary as the woman chosen to be the Mother of God and we imitate the love she has for Jesus.

On this summer morning, as I contemplate our devotion to the Hearts of Jesus and Mary, I realize that the important goal of our devotion is to unite mankind to God through Mary's Heart. I begin to understand the significance of our consecration to Mary as our way of being completely devoted to God. Our consecration to Mary's Immaculate Heart is linked to the consecration to the Sacred Heart of Jesus. Our consecration is ultimately to God through the Heart of our Blessed Mother, Mary. May the love of Jesus and Mary always be burning in your hearts.

Ronald Rodrigues
MI National President
"I see Mary everywhere and difficulties nowhere."
St. Maximilian Kolbe



ST. MAXIMILIAN WRITES...

TWO OF HIS UNPUBLISHED WRITINGS OFFER DEEP AND YET PRACTICAL ADVICE ON LIVING OUR MARIAN CONSECRATION (KW 1300-1301).

How to Give Oneself to Her as Her Property

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

whatever is wrong with it, and give it up to the Most Sacred Heart of Jesus as her personal offering. Jesus, in turn, through the infinite merits of His Most Precious Blood, will raise that action up to infinite value. He will offer it to the Eternal Father as a gift worthy of infinite Majesty. That way, our action becomes such a voluntary offering of our hearts, of Jesus and the Immaculata, presented to the One and Triune God.
4. It is good also to seal an agreement with her, to the effect that, even if we were to forget to offer anything to her, our own commitment in carrying it out well may already be in itself a sign that we are doing it for her.
5. Whenever distraction diverts our attention, let a swift, but peaceful resumption of what we are doing be a sign that our action is for her.
6. Whenever pride whispers, "People are praising you," endeavor to do even better and let it be a sign that what you are doing is for her.

“
In Mary’s womb
our soul must be
reborn after the
form of Jesus
Christ.... At her
knee the soul
must learn to
know and love
Jesus.”

The Fruits

1. If we are of the Immaculata, then all that is ours belongs to her, and Jesus accepts everything that comes from us as if it came from her, as if it belonged to her. Therefore, she cannot allow for those actions to remain imperfect, but will make them worthy of herself, that is, spotless, without the slightest stain. As a result, a soul that is consecrated to her, even if it does not explicitly address its thoughts to the Immaculata and directly offer to the Most Sacred Heart of Jesus prayer, work, suffering, or any other matter, that soul will bring to the Most Sacred Heart of Jesus a pleasure incomparably greater than that it would if it were not consecrated to the Immaculata.
2. Since she is the property of Jesus in the most perfect way, while Jesus is God and the property of the eternal Father, all of our offerings, even if addressed directly to the eternal Father will be, by the nature of things, made pure in the Immaculata. They will

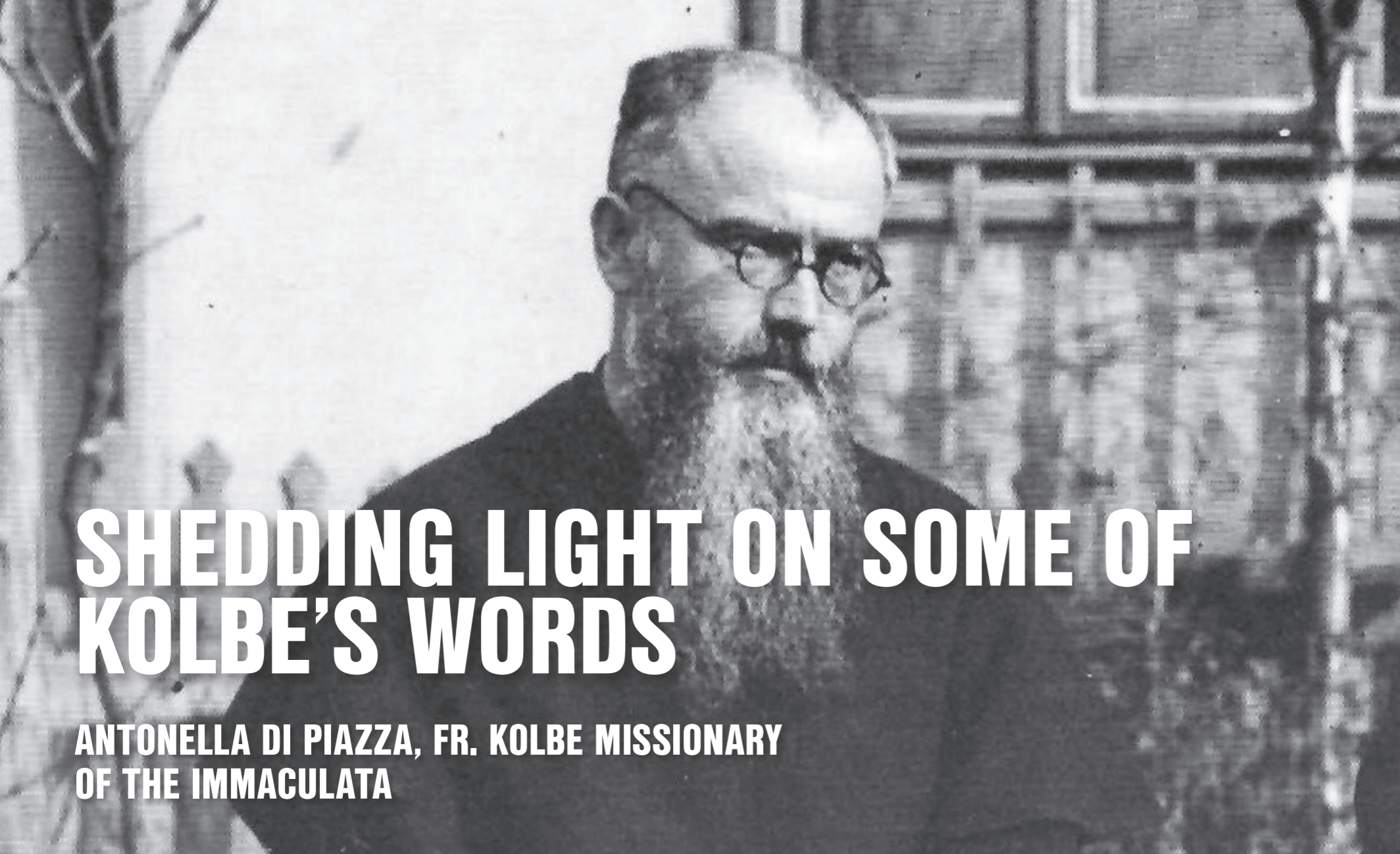
be raised up to infinite perfection in Jesus; and they will become the object of delight to the Holy Trinity.
3. That is why Satan anxiously strives to make sure that souls are diverted from union with the Immaculata, the heavenly Mother. For Satan knows that a soul that excludes the mediation of the Immaculata ends up giving up to Jesus offerings that are so rife with flaws that they deserve more punishment than reward. What is worse, these gifts are polluted with pride, since we believe we have no need for the Mother of God. I should underline that this does not apply to offerings given to Jesus directly, even if we forget about the Immaculata, as long as we do not exclude her, for we often neglect to mention what is already taken for granted. That is why a soul consecrated to the Immaculata must freely follow its heart’s inspiration and approach the tabernacle, the Cross, and the Most Holy Trinity with greater resolve, for it will not be approaching them alone, but to-

gether with the heavenly Mother, the Immaculata. Thus, we need to pray freely, both with ejaculatory prayers and with other prayers, wherever the wings of God’s love lead us, wherever the Holy Spirit blows, shattering all barriers. Lucifer refused to pay tribute to the Man-God, but his resistance was even stronger at the idea of venerating a mere human creature, albeit the purest of all, the Immaculata. An echo of Satan’s attitude is found in heretics, who refuse to venerate the Immaculata, and in free thinkers who in their pride hurl poison at her. To bend down the world’s proud head before the feet of the Immaculata: that is the purpose of the MI; to win the whole world and every single soul over to her, as soon as possible, as soon as possible, as soon as possible. And the Kingdom of the Most Sacred Heart of Jesus will rule the world through her. It is absolutely necessary to win over the whole world to her, that the dominion of sin may end.

“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



SHEDDING LIGHT ON SOME OF KOLBE'S WORDS

ANTONELLA DI PIAZZA, FR. KOLBE MISSIONARY OF THE IMMACULATA

When we read St. Maximilian's *Writings*, like the "Act of Consecration to the Immaculata" that he composed, as well as other texts, we may come across words difficult to grasp for our modern mind or contemporary cultural sensitivity. In the consecration prayer, for instance, he writes: "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*. [emphasis added] Please make of me, of all my powers of soul and body, of my whole life, death and eternity, whatever most pleases you." We ask Our Lady to make of us her own "possession and property." How are we to understand these words? Some people have objected that human beings cannot be treated as objects, ever. Of course, we should acknowledge that, broken and sinful as we are, our relationships could be affected by possessiveness and manipulation and we should be vigilant so as not to fall into this trap. However, is there ever a chance that this be the case here, since we are dealing with the Immaculata - the ever-sinless and full

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of grace human being chosen to be God's Mother and ours? It's hard to imagine! In reference to Our Lady, the terms "possession and property" are meant to evoke a *mutual belonging in the context of a life-giving relationship of love*. Let us call to mind how, in the Old Testament, when the LORD God invited Israel into a covenant of love with Himself, we often hear Him speak this radical language of love: "Do not fear, for I have redeemed you; I have called you by name: *you are mine*" (Isaiah 43:1); "The LORD, your God, has chosen you from all the peoples on the face of the earth *to be a people specially His own*" (Deuteronomy 7:6); "If you obey me completely and keep my covenant, *you will be my treasured possession among all peoples, though all the earth is mine*" (Exodus 19:5).

In the Song of Songs, this language of love and mutual belonging vividly depicts the relationship between God and His people. This is how we are to interpret the words "possession and property." They are words that speak of a *relationship of genuine love, of mutual belonging, of total mutual self-giving*. St. Maximilian, echoing St. Louis de Montfort's Totus Tuus (I am totally yours), expresses often this idea saying that *the Immaculata is ours and we are hers* (cf. KW 1334). Another word that we find in the consecration prayer is *instrument*: "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* [emphasis added] 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." Again, we may ask ourselves: are we to be considered as mere lifeless tools...? What about our dignity as human beings endowed with intellect and free will?! Let us remember again how God spoke of Cyrus as His chosen instrument (cf. Isaiah 45) and how the Risen Lord told the fearful Ananias to go and meet Saul: "Go, for this man is a *chosen instrument* of mine to carry my name before Gentiles, kings, and Israelites, and I will show him what he will have to suffer for my name" (Acts 9:15-16). What a privilege to be God's instrument, to be one whom He chooses as a willing partner in carrying out His salvific plan! Our Lady, who has been uniquely chosen to be God's instrument, invites us to be participants in her mission by becoming "fitting instruments in her immaculate and merciful hands." What a privilege indeed!



MI in Action

MI National President, Ronald Rodrigues, and wife Inmaculada along with MI members Joseph and Gina Cascone represented the Militia of the Immaculata at the 24th Annual St. Louis Marian Conference, held in St. Louis, Missouri, on the weekend of May 19-21. It was a three-day event of inspiration, faith and fellowship honoring our Blessed Mother. The theme was Our Lady of Guadalupe's message to St. Juan Diego: "Be not afraid: Am I not here, I who am your Mother?" Talks offered by guest speakers Fr. Bill Casey, Fr. Mitch Pacwa, Msgr. Eugene Morris, Dr. Ray Guarendi, Jesse Romero, and Patty Schneier, highlighted the reason we need Jesus and Mary today more than ever. MI representatives had the opportunity to continue the mission of St. Maximilian Kolbe, speaking to hundreds of people and passing out brochures about the Militia of the Immaculata. Their goal that weekend was "to win the world for the Immaculate Heart of Mary and through her for the Sacred Heart of Jesus."

Finally, another word that might cause us to pause is the word *consecration* itself. We have likely heard that, strictly speaking, the term “consecration” pertains exclusively to our relationship with God and that, in regard to our relationship to the Blessed Virgin, we can talk about consecration, but only analogically. Some suggest that it might be more appropriate to use the word “entrustment” [or surrender]. I would argue that St. Maximilian was very aware of all this, as can be attested by a careful reading of his *Writings*. And yet, he, who spoke and wrote fluently in Polish, Italian and Latin, chose to use the two Polish words *poświęcenie* and *oddanie* interchangeably, just as he employed the Italian words *consacrazione/oblazione* and the Latin *consecratio/oblatio*. In English, the first Polish word (*poświęcenie*) is translated with self-sacrifice, devotion, consecration, immolation; the second (*oddanie*), closer to the idea of entrustment, is translated with allegiance, dedication, surrender, loyalty, as I pointed out in an editorial note in *The Writings of St. Maximilian Maria Kolbe*, pg. 259. In his Introduction to *The Writings*, Fr. Giuseppe Simbula, OFM Conv., states that “The Italian translator of the writings of the Saint, Cristoforo Zambelli, also noted that, when talking about consecration to the Immaculata, Fr. Kolbe never employed the Polish term *konssekrować*, which is used specifically to indicate the making something sacred to God [i.e., to consecrate a bishop or a church] or to refer to the specific action of the Sacraments. Our Saint was therefore fully aware of the fact



that consecration/entrustment of oneself to the Immaculata and consecration to God are on fairly different planes.” However, he never relented from using words that would express more the *total unconditional dedication and self-giving* to Our Lady that he lived and invited others to undertake. In a memorable letter to a young Franciscan, he explained how, *by our being totally consecrated to her, we are, in and through her, totally consecrated to the Most Holy Trinity* (cf. KW 643). In another letter (KW 603), addressing some reservations about how far our devotion to Our Lady should go, St. Maximilian exclaims: “I will answer by saying that the more one belongs to the Immaculata, the more open-

“**The more one belongs to the Immaculata, the more openly and freely one can approach the wounds of the Savior, the Eucharist, the Most Sacred Heart of Jesus, and God the Father....”**

ly and freely one can approach the wounds of the Savior, the Eucharist, the Most Sacred Heart of Jesus, and God the Father.... How little is still known about the Immaculata in theory and even less in practice! How many pre-conceptions, misunderstandings, difficulties agitate minds!” Then he prays that the Immaculata may enable us, her Knights, “to shed light on such darkness, to dispel these cold fogs and revive, rekindle love toward herself *without limitation* with full freedom, without those vain fears that hamper and chill hearts! So that we may start looking for the King not *near* this palace, but *within* it, inside, in its inner rooms.” May it be so! Antonella Di Piazza, FKMI



NATIONAL
**Eucharistic
Revival**

THE FIRST EUCHARISTIC PROCESSION

Dear friends, Our Lady accompanies us every day in our prayers. Mary helps us above all to discover ever better the great sacrament of the Eucharist. In his last Encyclical, *Ecclesia de Eucharistia*, our beloved Pope John Paul II presented her to us as “Woman of the Eucharist” throughout her life (cf. n. 53). “Woman of the Eucharist” through and through, beginning with her inner disposition: from the Annunciation, when she offered herself for the Incarnation of the Word of God, to the Cross and to the Resurrection; “Woman of the Eucharist” in the period subsequent to Pentecost, when she received in the Sacrament that Body which she had conceived and carried in her womb. [Let us] pause to meditate on the mystery of the Visitation of the Virgin to St. Elizabeth. Mary went to see her elderly cousin Elizabeth, whom everyone said was sterile but who instead had reached the sixth month of a pregnancy given to her by God (cf. Lk 1: 36), carrying in her womb the recently conceived Jesus. She was a young girl but she was not afraid, for God was with her, within her. In a certain way, we can say that her journey was - we like to emphasize

in this Year of the Eucharist - the first “Eucharistic procession” in history. Mary, living Tabernacle of God made flesh, is the Ark of the Covenant in whom the Lord visited and redeemed His people. Jesus’ presence filled her with the Holy Spirit. When she entered Elizabeth’s house, her greeting was overflowing with grace: John leapt in his mother’s womb, as if he were aware of the coming of the One whom he would one day proclaim to Israel. The children exulted; the mothers exulted. This meeting, imbued with the joy of the Holy Spirit, is expressed in the Cantic of the Magnificat. Is this not also the joy of the Church, which ceaselessly welcomes Christ in the holy Eucharist and brings Him into the world with the testimony of active charity, steeped in faith and hope? Yes, welcoming Jesus and bringing Him to others is the true joy of Christians! Dear Brothers and Sisters, let us follow and imitate Mary, a deeply Eucharistic soul, and our whole life can become a Magnificat (cf. *Ecclesia de Eucharistia*, n. 58), praise of God. My Blessing to you all.

Pope Benedict XVI at the Grotto of Our Lady of Lourdes in the Vatican Gardens, May 31, 2005



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.

June

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



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



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"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
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