

# THE KNIGHT OF THE *Immaculata*

E-PUBLICATION OF THE MILITIA OF THE IMMACULATA, USA

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

**Let the Children Come! - PAGE 6**

**St. Maximilian Writes... - PAGE 10**

## 100<sup>th</sup> Anniversary of the First MI Magazine

### Divine Plea of Love

By John W. Galten, MI National President

Dear Knights of the Immaculata,

Maria! As the month of June begins, the Church calls us to consider, honor and take note of the Most Sacred Heart of Jesus. We, especially as Knights, joyfully do this as our very own, personal consecration establishes Jesus' Heart as the beginning and end of our knightly gift of self through the Immaculata.

In our lovely electronic magazine, *The Knight of the Immaculata*, we have been meditating on the USCCB statement on the Holy Eucharist. This document is a call from the descendants of the Apostles to renew and rekindle our understanding, love for, and joyous zeal for this most holy of Sacraments.

This call for us, as Knights and Catholics, is not a foreign or strange call for it is at the heart of our Faith and our life of consecration. The sum of this commitment and style of life is contained in the end of the daily consecration, to "help extend as far as possible the blessed Kingdom of the Most Sacred Heart of Jesus." We must always keep in mind this evangelical end because it is our reason for being as Knights and Catholics.

What can we learn about what the Sacred Heart Himself thinks of His Reign, the Holy Eucharist, and our own call to the Marian consecration apostolate? Let us consider His conversation with St. Margaret Mary Alacoque (1647-1690) and the mission given to her to reveal the mystery of His Sacred Heart.

Jesus, with His Heart visible, appeared to her visibly and always in the context of the Eucharist. He revealed to her the infinite Love of His Heart for mankind in a most splendrous manner, flaming with Divine ardor. He revealed to her a Divine complaint and plea from His Heart as He disclosed that very Heart—"This It is, that Heart so deeply in love with men, It spared no means of proof—wear-

(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)

ing Itself out until It was utterly spent! This meets with scant appreciation from most of them; all I get back is ingratitude—witness their irreverence, their sacrileges, their coldness and contempt for Me in the Sacrament of Love.” There you have the motive for our evangelization, for the renewal of love and appreciation for the Eucharist—Jesus Himself present to us!

If you keep this plea from the Heart of Christ in mind when you read the U.S. Bishop’s statement on the Eucharist, you will read with different eyes. You will see the true nature of the gift of the Eucharist—the Whole Incarnate Person of Christ and the vast reservoir of Divine Love and Mercy contained therein! This is the motivation for the New Evangelization of the Eucharist. Who can remain still and motionless in the face of such a Divine plea of love? Why do we stand idle in the marketplace? Let us step into the vineyard, for the harvest is ready, but the laborers are few. Just do it!

As always, until next month, “Arise, let up be on our way!”  
John W. Galten  
MI National President

P.S. Please pray for the spiritual success of our National Assembly in August.



## Please join in prayer for the MI National Assembly, August 5-7, 2022 Peoria, IL

Let us hear from you to make our MI Family grow and be a more effective evangelical tool in Our Lady’s Hands!

Please take time to respond prayerfully to the following questions by letter or email to [MINational@MissionImmaculata.com](mailto:MINational@MissionImmaculata.com)

- What should the MI seek to provide in terms of support and ongoing formation for individual members?
- The mission of the MI is “to win all hearts for Christ through the Immaculata.” What are your suggestions to make progress in achieving this goal?

Feel free to add any additional comments, ideas or questions you may have. Thank you taking the time to reply and make your voice heard!



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

For additional information email Scott Richard at [Virtual.MI.Village@gmail.com](mailto:Virtual.MI.Village@gmail.com) or Douglas Eschbach at [MI.village.marytown@gmail.com](mailto:MI.village.marytown@gmail.com) or Donna Masek at [miutah.stmary@gmail.com](mailto:miutah.stmary@gmail.com) or William Bielawski at [william.bielawski@gmail.com](mailto:william.bielawski@gmail.com) MI Prayer Village from National Shrine of the Little Flower Basilica, Royal Oak, MI Wednesdays · 8:00 – 9:00pm EST Video call link: <https://meet.google.com/uss-zhpn-wbh>

### MI Village Moderators

Dear MI Village Moderators,

Hello and greetings to everyone! I would like to welcome you to join our *monthly moderators meetings* held via Zoom on the now 4th Saturday of the month. We come together and discuss news about the MI and apostolic initiatives our villages may be involved in. This means of sharing has proved beneficial for those moderators who Zoom in.

If you have not joined us yet, please consider taking part. We would welcome your participation. If you have not received the email announcements, please confirm your contact information with the National MI Center via email: [MINational@MissionImmaculata.com](mailto:MINational@MissionImmaculata.com).

Julie Elkinton  
MI Liaison for MI Villages

### 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](mailto:MINational@MissionImmaculata.com) Or call: 331-223-5564





*This is Part Six 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. We reprint it here for the ongoing formation of all MI members.*

### **B) Transformation in Christ**

The person who shares worthily in the Eucharist is enabled more and more to live the new law of love given by Christ precisely because Christ communicates Himself in the Sacrament of the altar. The foundation of our personal and moral transformation is the communion with Himself that Christ establishes in Baptism and deepens in the Eucharist. In the celebration of the Mass, we are shown what love truly is, and we receive grace that enables us to imitate the love that Christ shows us. St. John Paul II noted that the moral life of the Christian flows from and is nourished by “that inexhaustible source of holiness and glorification of God” that is found in the sacraments, especially the Eucharist: “by sharing in the sacrifice of the Cross, the Christian partakes of Christ’s self-giving love and is equipped and committed to live this same charity in all his thoughts and deeds.”

The personal and moral transformation that is sustained by the Eucharist reaches out to every sphere of human life. The love of Christ can permeate all of our relationships: with our families, our friends, and our neighbors. It can also reshape the life of our society as a whole. Our relationship with Christ is not restricted to the private sphere; it is not for ourselves alone. The very solidarity or communion in Christ’s self-giving love that makes the Church and makes us members of the Church orders us beyond the visible community of faith to all human beings, whom we are to love with that very same love that forms our communion with the Lord. Otherwise, if we do not love all human beings in this way, our communion with the Lord is impaired or even contradicted. This love extends particularly and “preferentially” to the poor and the most vulnerable. We all need to be consistent in bringing the love of Christ not only to our personal lives, but also to every dimension of our public lives.

It is the role of the laity in particular to transform social relations in accord with the love of Christ, which is carried out concrete-



# Our Greatest Treasure: The Most Holy Eucharist - Part VI

ly in actions that work for the objective common good. Lay people, “conscious of their call to holiness by virtue of their baptismal vocation, have to act as leaven in the dough to build up a temporal city in keeping with God’s project. [Consistency] between faith and life in the political, economic, and social realm[s] requires formation of conscience, which translates into knowing the Church’s social doctrine.” Lay people who exercise some form of public authority have a special responsibility to form their consciences in accord with the Church’s faith and the moral law, and to serve the human family by upholding human life and dignity.

*The Catechism of the Catholic Church* reminds us that the “Eucharist commits us to the poor. To receive in truth the Body and Blood of Christ given up for us, we must recognize Christ in the poorest, His brethren.” Preaching on Matthew 25, St. John Chrysostom observed: “Do you wish to honor the body of Christ? Do not ignore Him when He is naked. Do not pay Him homage in the temple clad in silk only then to neglect Him outside where He suffers cold and nakedness. He who said: ‘This is My body’ is the same One who said: ‘You saw Me hungry and you gave Me no food.’”

St. Teresa of Calcutta is an outstanding example in more recent times of someone who learned to recognize Christ in the poor. It was her deep faith in the Eucharist and her reception of Holy Communion that mo-

tivated her loving care of the poorest of the poor and commitment to the sanctity of all human life. In beholding the face of Christ in the Eucharist, she learned to recognize His face in the poor and suffering. Mother Teresa is said to have asserted: “We must pray to Jesus to give us that tenderness of the Eucharist. Unless we believe and see Jesus in the appearance of bread on the altar, we will not be able to see Him in the distressing disguise of the poor.”

Pope Francis has warned us that in our “throwaway culture” we need to fight the tendency to view people as “disposable”:

Some parts of our human family, it appears, can be readily sacrificed for the sake of others considered worthy of a carefree existence. Ultimately, “persons are no longer seen as a paramount value to be cared for and respected, especially when they are poor and disabled, ‘not yet useful’—like the unborn, or ‘no longer needed’—like the elderly.”

As Christians, we bear the responsibility to promote the life and dignity of the human person, and to love and to protect the most vulnerable in our midst: the unborn, migrants and refugees, victims of racial injustice, the sick and the elderly.

The Council goes on to say that whatever is opposed to life itself, such as any type of murder, genocide, abortion, euthanasia or willful self-destruction,

(Continues on pg. 4)



# Our Greatest Treasure: The Most Holy Eucharist - Part VI

## Act of Total Consecration to the Immaculata

(Prayer composed by St. Maximilian Kolbe)

(Continued from pg. 3)

tion, whatever violates the integrity of the human person, such as mutilation, torments inflicted on body or mind, attempts to coerce the will itself; whatever insults human dignity, such as subhuman living conditions, arbitrary imprisonment, deportation, slavery, prostitution, the selling of women and children; as well as disgraceful working conditions, where men are treated as mere tools for profit, rather than as free and responsible persons; all these things and others of their like are infamies indeed. They poison human society, but they do more harm to those who practice them than those who suffer from the injury.

Just as we are impelled by the Eucharist to hear the cry of the poor, and respond in love, we are also called to hear the cry of the earth and, likewise, respond with loving care. Pope Francis, like Pope Benedict XVI before him, has eloquently drawn the connection between the celebration of the Eucharist and care for the environment. All creation gives glory to God, and journeys toward divinization, toward union with the Creator.

We look forward to the day when all such evils will be eliminated, when the Kingdom of God is established in its fullness. Then, there will be a new heaven and a new earth, and the human community will dwell in a new Jerusalem, in which God himself will dwell with his people (Rev 21:1-3). No one will suffer from poverty or injustice or violence. We will be able to see each other as God sees us, without any of the distortions caused by sin or by structures of sin such as racism or the various manifestations of the throwaway culture. No one will be seen as “disposable.” We will be able to love each

other in a way that reflects the way God loves us.

While it is all too obvious that in our current world the Kingdom has not been fully established, our communion with the Lord shows that the Kingdom of God is not simply something we await at the end of time. The Kingdom is already present, if not in its fullness: “The Kingdom has come in the person of Christ and grows mysteriously in the hearts of those incorporated into Him,” until its fulfillment when He comes again in glory. The mystery of the Kingdom remains present in the Church because she is joined to Christ as the members of a Body are to their Head. In the communion which is the Church, “the Kingdom of heaven, the Reign of God, already exists and will be fulfilled at the end of time.”

God has not only called us out of sinful indifference to do whatever we can to contribute to the coming of the Kingdom; through Christ He has given us the grace we need to do this. *The Compendium of the Social Doctrine of the Church* explains:

Men and women who are made “new” by the love of God are able to change the rules and the quality of relationships, transforming even social structures. They are people capable of bringing peace where there is conflict, of building and nurturing fraternal relationships where there is hatred, of seeking justice where there prevails the exploitation of man by man. Only love is capable of radically transforming the relationships that men maintain among themselves.

(to be continued)

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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.





# Eucharistic Revival Begins

## **Attention, MI Members!**

The Bishops of the United States are calling for a three-year grassroots revival of devotion and belief in the Real Presence of Jesus in the Eucharist. They believe that God wants to see a movement of Catholics across the United States, healed, converted, formed, and unified by an encounter with Jesus in the Eucharist—and sent out in mission “for the life of the world.”

These three years will culminate in the first National Eucharistic Congress in the United States in almost fifty years. Almost a hundred thousand Catholics will join together in Indianapolis for a once-in-a-lifetime pilgrimage toward the “source and summit” of our Catholic faith.

*Let us do all we can to participate and get involved in this vital initiative, with the Eucharistic-Marian ardor of St. Maximilian Kolbe!*

## Timeline

June 19, 2022  
Feast of Corpus Christi  
Launch of the Eucharistic Revival

June 19, 2022 – June 11, 2023  
Diocesan Year of Eucharistic Revival

June 11, 2023 – July 17, 2024  
Parish Year of Eucharistic Revival

July 17 – 21, 2024  
National Eucharistic Congress  
Indianapolis, Indiana

July 17, 2024 – Pentecost 2025  
Year of Going Out on Mission

## See and Share the MI Film!



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.

***"Simply excellent!"***  
***"Inspirational!"***

Share the link  
<http://militiaoftheimmaculata.com/mi-movie/>  
with your family and friends and promote the new film by posting on your favorite social media platform!

*Let's reach as many people as possible to win the world for Christ through the Immaculata!*





# Let the Children Come!

Fourth, Fifth and Sixth Graders from St. Agnes School in Saint Paul, MN, made their MI consecration on the Feast of Our Lady of Fatima, along with their leaders, Sr. Mary Consolata, O.P., Joseph Hermerding and Gwyn Walter. And First Graders honored her with their May Crowning!



Reverend Mark Moriarty, Pastor of St. Agnes parish, presides over the Consecration Ceremony



The newly consecrated 4th through 6th Graders receive the Miraculous Medal and the MI certificate



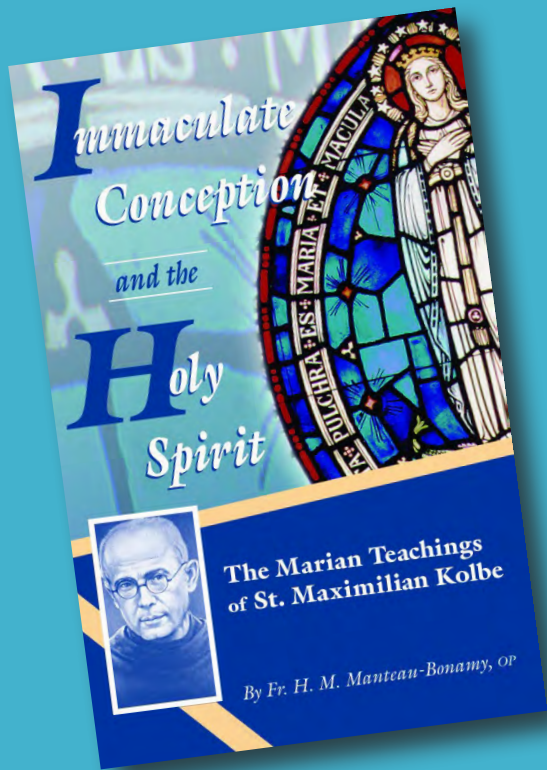
Antonella Di Piazza, FKMI, MI national coordinator, congratulates the children after the MI consecration



First Graders sing around Our Lady after their joyful May Crowning



# 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,

Maria! We now move beyond the Introduction and other initial pieces into the main analysis of Fr. Manteau-Bonamy's book on St. Maximilian's Marian Teachings.

Please read:

Pages 1-31. I am assuming that you are familiar with St. Maximilian's background (pp. xxv-xxx). We will take this study in short bursts of approximately 34-40 pages at a time with plenty of time to think it through.

Some questions for your thoughts:

1. Pages 1-11. St. Maximilian is captivated by Our Lady's self

revelation at Lourdes, "I am the Immaculate Conception." He realizes that this is not just a title but describes her, her very being. He delves into the identification and relates it to the Trinitarian Persons. What did he discover? What moves you about this analysis? Does this unlock the true nature of Mary and her relationship to the Trinity?

2. Pages 13-21. The Saint continues to examine in detail Mary's relationship to the Father, the Son and the Holy Spirit. What did you learn about these relationships to each other and how it relates to the Immaculata? What did you think of the term "The Holy Spirit: A Divine Maternity of Love"?

3. Pages 23-31. At the heart of St. Maximilian's Marian teachings is Mary's relationship to the Holy Spirit. He examines in these pages the Holy Spirit as a "Divine Conception of Love." Carefully he analyzes the various conceptions. What do you see from his deliberations about the Immaculate Conception herself related to the Holy Spirit, the Uncreated Immaculate Conception? Does this shed light for you about the Holy Spirit? And how is she related to the Spirit?

4. Page 30. How do you understand the phrase, "I am the manifestation, the epiphany, of the Holy Spirit?"

John W. Galten



## Take Action for a Culture of Life

# The Contraception Mentality

Contraception and abortion are the poisonous fruits of the same tree.  
The battle for the sacredness of life starts here.

In order to facilitate the spread of abortion, enormous sums of money have been invested and continue to be invested in the production of pharmaceutical products which make it possible to kill the fetus in the mother's womb without recourse to medical assistance. On this point, scientific research itself seems to be almost exclusively preoccupied with developing products which are ever more simple and effective in suppressing life and which at the same time are capable of removing abortion from any kind of control or social responsibility.

It is frequently asserted that contraception, if made safe and available to all, is the most effective remedy against abortion. The Catholic Church is then accused of actually promoting abortion, because she obstinately continues to teach the *moral unlawfulness of contraception*. When looked at carefully, this objection is clearly unfounded. It may be that many people use contraception with a view to excluding the subsequent temptation of abortion. But the negative values inherent in the *"contraceptive mentality"*—which is very different from responsible parenthood, lived in respect for the full truth of the conjugal act—are such that they in fact strengthen this temptation when an unwanted life is conceived. Indeed, the pro-abortion culture is especially strong precisely where the Church's teaching on contraception is rejected. Certainly, from the moral point of view contraception and abortion are specifically different evils: the former contradicts the full truth of the sexual act as the

proper expression of conjugal love, while the latter destroys the life of a human being; the former is opposed to the virtue of chastity in marriage, the latter is opposed to the virtue of justice and directly violates the divine commandment "You shall not kill."

But despite their differences of nature and moral gravity, *contraception and abortion are often closely connected, as fruits of the same tree*. It is true that in many cases contraception and even abortion are practiced under the pressure of real-life difficulties, which nonetheless can never exonerate from striving to observe God's law fully. Still, in very many other instances such practices are rooted in a hedonistic mentality unwilling to accept responsibility in matters of sexuality, and they imply a self-centered concept of freedom, which regards procreation as an obstacle to personal fulfillment. The life which could result from a sexual encounter thus becomes an enemy to be avoided at all costs, and abortion becomes the only possible decisive response to failed contraception.

The close connection which exists, in mentality, between the practice of contraception and that of abortion is becoming increasingly obvious. It is being demonstrated in an alarming way by the development of chemical products, intrauterine devices and vaccines which, distributed with the same ease as contraceptives, really act as abortifacients in the very early stages of the development of the life of the new human being.

The various techniques of artificial reproduction, which would seem to be at the service of life and which are frequently used with this intention, actually open the door to new threats against life. Apart from the fact that they are morally unacceptable, since they separate procreation from the fully human context of the conjugal act, these techniques have a high rate of failure: not just failure in relation to fertilization but with regard to the subsequent development of the embryo, which is exposed to the risk of death, generally within a very short space of time. Furthermore, the number of embryos produced is often greater than that needed for implantation in the woman's womb, and these so-called "spare embryos" are then destroyed or used for research which, under the pretext of scientific or medical progress, in fact reduces human life to the level of simple "biological material" to be freely disposed of.

St. John Paul II

Excerpts from Encyclical *Evangelium Vitae*

## Prayer for the Unborn

Virgin of Guadalupe, Patroness of unborn children, we implore your intercession for every child at risk of abortion.

Help expectant parents  
to welcome from God  
the priceless gift  
of their child's life.

Console parents who have lost that gift through abortion, and lead them to forgiveness and healing through the Divine Mercy of your Son.

Teach us to cherish  
and to care for family  
and friends  
until God calls them home.  
Help us never to see others  
as burdens.

Guide our public officials to defend each and every human life through just laws. Inspire us all to bring our faith into public life, to speak for those who have no voice.

We ask this in the name  
of your Son, Jesus Christ,  
who is Love and Mercy itself. Amen.

(By USCCB)





## MI Intentions - June

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.

*June: O Immaculata, please intercede that under your protection, we may foster adoration to the Most Blessed Sacrament all over the world, asking for the gift of peace and well-being for all nations.*

**Lk 22:19-20** – Then He took the bread, said the blessing, broke it, and gave it to them, saying, “This is My body, which will be given for you; do this in memory of me.” And likewise the cup after they had eaten, saying, “This cup is the new covenant in My blood, which will be shed for you.”

**KW 643** – The person who is fully and without limits consecrated to the Immaculata, although he knows he belongs to her, when going to visit Jesus in the Most Blessed Sacrament, will expressly offer up to the Immaculata the entire visit, perhaps with the sole invocation “Mary,” because he knows that such offering will give Jesus the greatest possible pleasure, and he also knows that in such a case it is she who is paying the

visit in him and through him, and he is doing it in her and through her.

### From Pope Francis' *Evangelii Gaudium* Apostolic Exhortation

Spirit-filled evangelizers means evangelizers fearlessly open to the working of the Holy Spirit. At Pentecost, the Spirit made the apostles go forth from themselves and turned them into heralds of God's wondrous deeds, capable of speaking to each person in his or her own language. The Holy Spirit also grants the courage to proclaim the newness of the Gospel with boldness (*parrhesía*) in every time and place, even when it meets with opposition. Let us call upon Him today, firmly rooted in prayer, for without prayer all our activity risks being fruitless and our message empty. Jesus wants evangelizers who proclaim the good news not only with words, but above all by a life transfigured by God's presence.

Spirit-filled evangelizers are evangelizers who pray and work. Mystical notions without a solid social and missionary outreach are of no help to evangelization, nor are dissertations or social or pastoral practices which lack a spirituality which can change hearts. These unilateral and incomplete proposals only reach a few groups and prove incapable of radiating beyond them because they curtail the Gospel. What is needed is the ability to cultivate an interior space which can give a Christian mean-

ing to commitment and activity. Without prolonged moments of adoration, of prayerful encounter with the word, of sincere conversation with the Lord, our work easily becomes meaningless; we lose energy as a result of weariness and difficulties, and our fervor dies out. The Church urgently needs the deep breath of prayer, and to my great joy groups devoted to prayer and intercession, the prayerful reading of God's word and the perpetual adoration of the Eucharist are growing at every level of ecclesial life.

In union with Jesus, we seek what He seeks and we love what He loves. In the end, what we are seeking is the glory of the Father; we live and act “for the praise of His glorious grace” (Eph 1:6). If we wish to commit ourselves fully and perseveringly, we need to leave behind every other motivation. This is our definitive, deepest and greatest motivation, the ultimate reason and meaning behind all we do: the glory of the Father which Jesus sought at every moment of His life.

### Commentary

During this month, aware of the importance and fruitfulness of prayer, we will recommit ourselves to being faithful to Eucharistic Adoration and inviting others to experience the encounter with the Eucharistic Lord. May we allow Him to transform and make fruitful our lives as we encounter Him in prayer.

**Prayer:** Act of Total Consecration to the Immaculata



## St. Maximilian Writes...

On the feast of Corpus Christi (KW 1059).

On the 19th of this month, factories will be closed. Manual work will be shut down and crowds of believers and many drawn by curiosity, even if not Catholic, will take part in the magnificent annual procession of the Corpus Domini. There will be many beautiful songs, music, and possibly even gun salutes. However, a few drunken fops will be sitting it out, swearing in some dingy restaurant (as it happened in Grodno last year).

Why all that, and to what end?

To what end such pomp as offends Protestants? And why these blasphemies?

It happened in Capernaum, a town by the lake of Gennesaret. The crowds had gathered around Jesus and, among other things, he said to them: "I am the living bread that came down from heaven; whoever eats this bread will live forever; and the bread that I will give is my flesh for the life of the world."

When the Jews, who had understood the words of the Savior literally, asked: "How can this man give us his flesh to eat?" Christ solemnly underlined the literal meaning of his words:

"Amen, amen, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you do not have life within you. Whoever eats my flesh and drinks my blood has eternal life and I will raise him on the last day. For my flesh is true food and my blood is true drink. Whoever eats my flesh and drinks my blood remains in me and I in him. Just as the living Father sent me and I have life because of the Father, so also the one who feeds on me will have life because of me. This is the bread that came down from heaven. Unlike your ancestors who ate and still died, whoever eats this bread will live forever."

St. John the Apostle heard this promise of the Savior with his own ears and wrote it down in his Gospel (Jn 6:51-59).

Six months later, in the Upper Room at Jerusalem, the Apostles gathered around the Savior to eat the paschal lamb. That was the Last Supper, the time of separation, in which the Savior had decided to fulfill the promise made half a year before.

"While they were eating," St. Mat-

thew, who was present, recalls, "Jesus took bread, said the blessing, broke it, and giving it to his disciples said, 'Take and eat; this is my body.' Then he took a cup, gave thanks, and gave it to them, saying: 'Drink from it, all of you, for this is my blood of the new covenant, which will be shed on behalf of many for the forgiveness of sins'" (Mt 26:26-28). And he added, as attested by St. Luke (Lk 22:19) and St. Paul (1 Cor 11:24-25): "Do this in memory of me."

And from that moment the sacrifice of Holy Mass dwelt on the earth. More and more often, in ever more distant lands. Initially, in the crypts of catacombs, and then in an increasing number of churches.

And on June 19 the priest, the successor of the Apostles, in obedience to the command of the Man-God, will repeat in His memory the touching scene of the Last Supper.

The bread will become the living Body of Christ and the wine His most Holy Blood.

And He, the Creator of heaven and earth and the Redeemer of souls, will come out to the streets and the roads of His children, carried by the hands of the priest.

How could pomp be deemed excessive on such occasion? Would such pomp if anything be worthy at all of such a Lord??...

Old Simeon, holding the long-awaited Messiah in his arms, had prophesied: "Behold, this child is destined for the fall... of many in Israel, and to be a sign that will be contradicted" [Lk 2:34], and those men blaspheme... poor things... they are blind...

Let us warmly commend them to the Immaculata.

R.N.

*fr. Maximiliano M. Velles*



# MI RESOURCES

Available from the MI National Center



Disseminate the Miraculous Medal and introduce Our Lady and the MI to others!

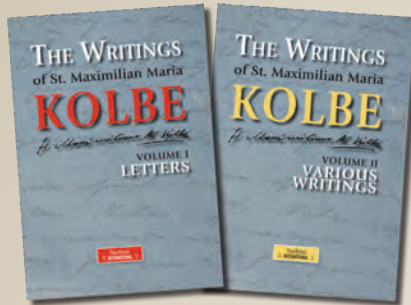
Miraculous medals and various MI brochures can be requested from the MI National Office at 331-223-5564 or via email: [MINational@MissionImmaculata.com](mailto:MINational@MissionImmaculata.com)

## The Writings of St. Maximilian Kolbe

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