

MARCH 2024

ISSUE 89

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

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THE VOICE OF MARY'S SUFFERING

by Ronald L. Rodrigues, MI National President



Dear Knights of the Immaculata, Maria! As we approach Holy Week and reflect on the passion of Jesus Christ, His suffering and death, have we thought about what Mary may have been thinking and her thoughts and reaction to the reality of what was about to unfold before her very eyes? Did she know the depth of God's plan? Mary knew Jesus was the Son of God, but did she know the pain and suffering that was going to come? Mary was given information about the birth of the Savior, but how much did she really know? "Behold, you will conceive in your womb and bear a son, and you shall name him Jesus. He will be great and will be called Son of the Most High, and the Lord God will give him the throne of David his father, and he will rule over the house of Jacob forever, and his kingdom there will be no end" (Lk 1:31-33). At the Annunciation, Mary was told that He would be "the Son of the Most High," "The Son of God" (Lk 1:35). In the Old Testament, Son of God meant many things but a couple of the meanings that were most understood were Messiah or Davidic King. Mary also heard from the shepherds (cf. Lk 2:17), that her Son had been acclaimed "Savior" as well as "Messiah and Lord" by a multitude of the heavenly hosts (cf. Lk 2:11-14). It was clear that Mary knew who her Son was to become but did she know all that this would entail? Mary knew the

Scriptures and knew what was told to her by the angel Gabriel. Did what Elizabeth say to Mary at the Visitation (cf. Lk 1:39-45) confirm what Mary already knew or did it give her more to contemplate? She also heard these words from Simeon: "Now, Master, you may let your servant go in peace, according to your word, for my eyes have seen your salvation, which you prepared in sight of all the peoples, a light for revelation to the Gentiles, and glory for your people Israel" (Lk 2:29-32). Simeon blessed them and said to Mary His mother, "Behold this child is destined for the fall and rise of many in Israel, and to be a sign that will be contradicted (and you yourself a sword will pierce, so the thoughts of many hearts may be

revealed" (Lk 2:34-35). Did Mary understand all that would come to pass in the 33 years after her Son's birth? I imagine that Mary's understanding deepened as the years passed, as she pondered all these things in her heart and recalled the Scriptures and the things that must come to be. While in the Garden of Gethsemane Jesus underwent His agony, did Mary sense the pain and suffering of Jesus? Saints and mystics of the Church would seem to answer that yes she did. Mary did state: "My soul magnifies the Lord, and my spirit rejoices in God my savior, for he has looked on the humble estate of his servant. For behold, from now on all generations will call me blessed" (Lk 1:46-48). Mary realized her Son was the Son of God and would affect all generations. Mary knew the prophecies. When she saw Jesus scourged by Roman soldiers and saw His blood flowing from His body, she realized that the prophecy of Isaiah was fulfilled: "by his wounds we were healed" (Is 53:5). At the presentation, Simeon told Mary, "You yourself a sword will pierce" (Lk 2:35). Jesus offered His blood to God; Mary's heart was pierced with sorrow out of love for Jesus and for us. Mary probably didn't see the Roman soldiers dress Him as a king, but she did see the crown of thorns. Mary knew the true kingship of Jesus. Gabriel had told her that He would "rule over the house of Jacob forever, and of his kingdom there will be no end" (Lk 1:33). (Continues on pg. 12)

Daily Holy Mass

will be offered throughout 2024 for the MI-USA and all MI Members, living and deceased, at the City of the Immaculata established by St. Maximilian Kolbe near Warsaw, in Poland.



Send your prayer intentions to be placed in the MI Book of Intentions at the feet of Our Lady and St. Maximilian Kolbe's first class relic:

PrayerRequest@MissionImmaculata.com

THE MARTYRDOM OF MARY

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

The martyrdom of the Virgin is set forth both in the prophecy of Simeon and in the actual story of our Lord's passion. The holy old man said of the infant Jesus: He has been established as a sign which will be contradicted. He went on to say to Mary: And your own heart will be pierced by a sword. Truly, O blessed Mother, a sword has pierced your heart. For only by passing through your heart could the sword enter the flesh of your Son. Indeed, after your Jesus – who belongs to everyone, but is especially yours – gave up His life, the cruel spear, which was not withheld from His lifeless body, tore open his side. Clearly it did not touch His soul and could not harm Him, but it did pierce your heart. For surely his soul was no longer there, but yours could not be torn away. Thus the violence of sorrow has cut through your heart, and we rightly call you more than martyr, since the effect of compassion in you has gone beyond the endurance of physical suffering. Or were those words, "Woman, behold

your son", not more than a word to you, truly piercing your heart, cutting through to the division between soul and spirit? What an exchange! John is given to you in place of Jesus, the servant in place of the Lord, the disciple in place of the Master; the son of Zebedee replaces the Son of God, a mere man replaces God Himself. How could these words not pierce your most loving heart, when the mere remembrance of them



**"Mary shines above the martyrs like the sun above the stars and she is Mediatrix between God and men."
St. J. H. Newman**

breaks ours, hearts of iron and stone though they are! Do not be surprised, brothers, that Mary is said to be a martyr in spirit. Let him be surprised who does not remember the words of Paul, that one of the greatest crimes of the Gentiles was that they were without love. That was far from the heart of Mary; let it be far from her servants. Perhaps someone will say: "Had she not known before that He would not die?" Undoubtedly. "Did she not expect Him to rise again at once?" Surely. "And still she grieved over her crucified Son?" Intensely. Who are you and what is the source of your wisdom that you are more surprised at the compassion of Mary than at the passion of Mary's Son? For if He could die in body, could she not die with Him in spirit? He died in body through a love greater than anyone had known. She died in spirit through a love unlike any other since His.

**Excerpts from St. Bernard, Abbot, *Sermo in dom. infra oct. Assumptionis*, 14-15: Opera omnia, Edit. Cisterc. [1968], 273-274*



“

O blessed Mother, a sword pierced your heart. For only by passing through your heart could the sword enter the flesh of your Son.”

PRAY THE STABAT MATER

At the Cross her station keeping,
stood the mournful Mother
weeping,
close to Jesus to the last:

Through her heart, His sorrow
sharing,
all His bitter anguish bearing,
now at length the sword has
pass'd.

Oh, how sad and sore distress'd
was that Mother highly blest of
the sole-begotten One!

Christ above in torment hangs;
she beneath beholds the pangs
of her dying glorious Son.

Is there one who would not
weep, whelm'd in miseries so
deep, Christ's dear Mother to
behold?

Can the human heart refrain from
partaking in her pain,
in that Mother's pain untold?

Bruis'd, derided, curs'd, defil'd, she
beheld her tender Child all with
bloody scourges rent;

For the sins of his own nation,
saw Him hang in desolation, till
His Spirit forth He sent.

O thou Mother! fount of love!
touch my spirit from above, make
my heart with thine accord:

Make me feel as thou hast felt;
make my soul to glow and melt
with the love of Christ my Lord.

Holy Mother! pierce me through;
in my heart each wound renew of
my Savior crucified:

Let me share with thee His pain,
Who for all my sins was slain,
Who for me in torments died.

Let me mingle tears with thee,
mourning Him who mourn'd for
me,
all the days that I may live:

By the Cross with thee to stay;
there with thee to weep and
pray;
is all I ask of thee to give.

Virgin of all virgins blest!,
listen to my fond request:
let me share thy grief divine;

Let me, to my latest breath,
in my body bear the death
of that dying Son of thine.

Wounded with His every wound,
steep my soul till it hath swoon'd,
in His very blood away;

Be to me, O Virgin, nigh,
lest in flames I burn and die,
in His awful Judgment day.

Christ, when Thou shalt call me
hence,
be Thy Mother my defence,
be Thy Cross my victory;

While my body here decays,
may my soul Thy goodness
praise,
safe in Paradise with Thee.

— Translation by Edward Caswall

QUEEN OF HEAVEN, REJOICE!

Queen of Heaven, rejoice, alleluia,

- *The Son Whom you were privileged to bear, alleluia,*
Has risen as He said, alleluia.

- *Pray to God for us, alleluia.*

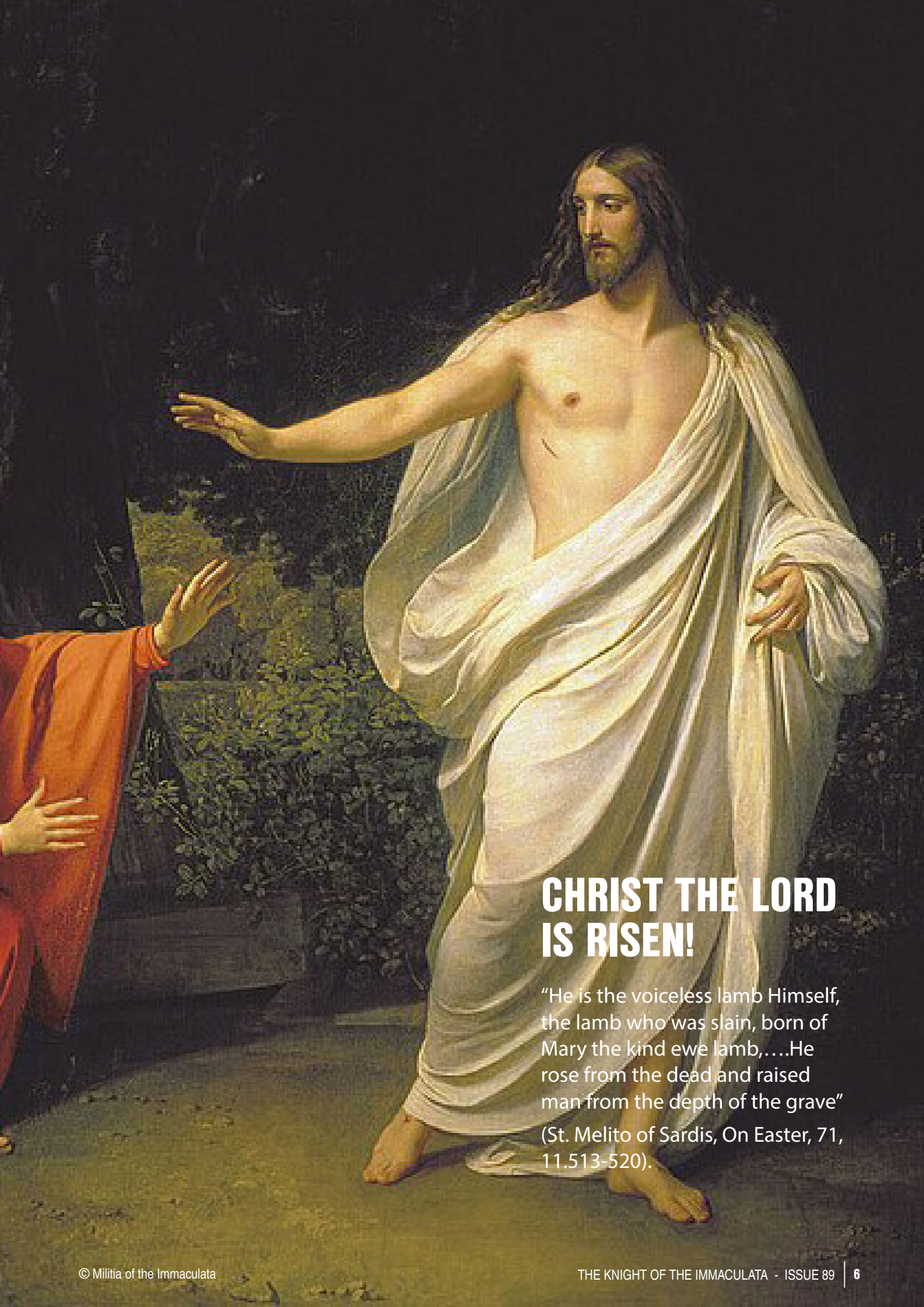
Rejoice and be glad, Virgin Mary, alleluia,

- *For the Lord has truly risen, alleluia.*

Let us pray:

O God, by the Resurrection of Your Son, Our Lord
Jesus Christ, You brought joy to the world. Grant
that through the intercession of the Virgin Mary,
His Mother, we may attain the joy of eternal life.
Amen.





CHRIST THE LORD IS RISEN!

“He is the voiceless lamb Himself,
the lamb who was slain, born of
Mary the kind ewe lamb,....He
rose from the dead and raised
man from the depth of the grave”
(St. Melito of Sardis, On Easter, 71,
11.513-520).

DEEPENING OUR SPIRITUAL LIFE THROUGH THE HOLY MASS - PART II

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

In a way similar to a musical overture that introduces themes that will recur later in the work, much of the Old Testament is a preparation and introduction to what will occur in the fullness of time. Jesus is the Suffering Servant foretold by Isaiah the Prophet. He was “pierced of our offenses and bruised for our sins. Though harshly treated, he opened not his mouth; like a lamb led to

the slaughter or a sheep silent before its shearers, he opened not his mouth.” (Is 53:5-7) The key elements that comprise the original Passover prefigured and pointed to what would one day take place when the Messiah arrived. **Jesus is the Lamb** – the Lamb of God who takes away the sins of the world. He was killed. We eat the Lamb in the Holy Eucharist and we do so in the form of unleavened bread.

We don’t put His blood on our doors, but we are still saved by the Lamb’s blood. And because of the Lamb, we escape spiritual death and we set out on our journey to the promised land of Heaven. The backdrop of Jesus’ salvific sacrifice is provided in the Christological hymn found in the Letter to the Philippians (2: 5-11). As we reflect on Jesus’ salvific work, the question will naturally occur to us as to



NATIONAL
**Eucharistic
Revival**

“

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



how Our Lord's death pleased the Father in such a way that our sins can be forgiven, and the gates of Heaven opened to us. What Father would want his son to die, especially one that is infinitely good? If we don't overcome this hurdle, we will either have a warped idea of God the Father or else our faith in the work of redemption won't resonate within us as something truly beautiful, even if we do see Jesus' Passion as something extraordinarily generous on His part. It was not precisely the death itself of Jesus that pleased the Father. He wasn't pleased by His death per se, but by Jesus' willingness to fulfill the mission entrusted to Him – even if He died doing so. The importance of this distinction cannot be overstated. When Jesus began His publicly manifested work as the Messiah, He Himself spelled out His mission. Saint Luke records in his Gospel



that after Jesus was baptized by John in the Jordan River and after His temptation in the desert, He went into the synagogue (cf. Lk 4: 16-21). In broad strokes, Jesus outlined His mission. More concretely, one could say that Jesus' mission would accomplish the goal of overcoming sin and establishing the new and everlasting covenant that would be sealed with His own blood. As Our Lord began His mission, it was clear from the very beginning that what He said and what He did provoked the Jewish leaders. Indeed, very early on in His public ministry the Pharisees began to plot with the Herodians on how they might put Jesus to death (cf. Mk 3:6). As time went by, the situation so to speak came to a head. When He entered Jerusalem for the last time, He did so to great public acclaim and joyous display on the part of the people – especially those who had come to Jerusalem from Galilee. We recall this moment every year on Palm Sunday, which is the beginning of Holy Week. As the people acknowledged Jesus as the Messiah – crying out, "Hosanna to the Son of David! Blessed is he who comes in the name of the Lord; Hosanna in the highest!" – and spread their coats and palm branches before the donkey upon which He was riding, the Chief Priests and Sanhedrin were planning to put Him to death. Jesus could see – as anyone could see – the tenor and tone of the environment he was entering. Realizing how things would unfold, Jesus essentially saw that He had three options: He could use his divine power to keep His enemies at bay and prevent them from harming Him; He could escape to a faraway place such as Egypt; or He could continue doing as He had done from the beginning of His public ministry, which would inevitably lead to His falling into the hands of His persecutors. The first two options would be a betrayal of the very reason why He, as God, became man. If He were

to use divine power to avoid His conflicts and difficulties, He cannot be an example and a model for us. And He certainly would no longer be an example for us if He were to run away when things began to heat up. As the Messiah, He had to enter Jerusalem during the Passover and not simply remain in outlying areas.



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

But humanly speaking, entering Jerusalem would spell doom for Him. The only legitimate option for Him if He were to remain faithful to the task incumbent upon Him as the Messiah was to continue doing as he had always done and allow things to unfold as they were going to unfold, even if that meant His death. Though Jesus sweat blood earnestly praying that this cup would pass without Him having to drink, He nevertheless accepted His Messianic role. This was what was so pleasing to the Father – His willingness to carry out His mission, His vocation, even if it meant that He would die carrying it out. And He did die. The resurrection three days later was the Father’s response to Jesus’ generosity and fidelity. ***At the Last Supper, Jesus turned His life into liturgy.*** On the day before Jesus would die on the Cross, He gathered with the Twelve to celebrate the Passover. The Synoptic Gospels (Matthew, Mark, and Luke) explicitly refer to the Passover: “Where do you wish us to prepare for you

to eat the Passover?” It was in this context that Jesus turned His life – and His willingness to submit to whatever would come – into a form of liturgy. Conspicuously absent from the account of the Last Supper is any mention of a lamb. By what He said and did, Jesus proclaimed to them, as it were, that He Himself is the lamb – as John the Baptizer had identified Him at the very beginning of His public ministry. The Jews ate the lamb as they celebrated their covenant with God. In turning bread into His body (“This is my body”) and wine into His blood (“This is the chalice of my blood”) and commanding the Apostles to continue doing this in the future (“Do this in memory of me”), Jesus instituted something new – a new form of celebration for a new covenant with God. The new covenant is sealed with Jesus’ own blood. He Himself is the Lamb that would be slain and that would be eaten. The following day, the original Good Friday, the events unfolded as Jesus predicted – and as He had accepted: the new Passover Lamb was slain. It

should be noted that the word “Lamb” appears 28 times in the Book of Revelation. The Lamb had been slain yet lives forever, and He receives the same worship that is given to God. The Gospels say that Jesus, “took bread, and when he had given thanks he broke it...” For what was He giving thanks? The entire Last Supper must be seen as taking place within the context of Jesus’ prayer, which as He Himself said, is always heard (Cf. Jn 11:42). He gave thanks that the Father “did not abandon him in death.” (Cf. Ps 16:10) The great Passion Psalm (Ps 22) that Jesus will quote as He hung upon the Cross that has the words, “My God, my God, why have you abandoned me?” is a psalm that ends with a promise. The psalm is full of hope in what is to come: God will not turn away from the one who was despised; God “heard me when I cried out.” And again in that psalm: “I will praise your name in the great assembly,” and “the poor will eat and have their fill.” The thanksgiving that Jesus offered at the Last Supper must be seen in this



context. Jesus gave thanks that His prayer was heard – He gives thanks, already at the Last Supper, for the resurrection. His self-offering, His death, and the Father’s response of the resurrection are all woven together and incorporated into His prayer and into the saving action that He commands His Apostles to repeat: “Do this in memory of me.” When we gather for the Holy Mass, we don’t merely remember what Jesus did nor do we simply celebrate it – we enter into the moment itself. This is not possible with any other historical event. We can remember and celebrate, for example, the signing of the Declaration of Independence as we do on the Fourth of July. But we can’t enter into the moment itself. But the historical event that brought about our redemption is different. We don’t enter into it by our own power, which in any case would be impossible, but by the power of God. Jesus has given us a way to enter into His “hour” and to be mystically present as He offers Himself to the Father. This vehicle that God has given to us is the

“**Jesus has given us a way to enter into His ‘hour’ and to be mystically present as He offers Himself to the Father. This vehicle that God has given to us is the Holy Mass.**”

Holy Mass. In the New Covenant, the principal worshipper of God the Father is Jesus Christ. And now that Jesus sits at the right hand of the Father in Heaven, He continues to worship the Father and will do so for all eternity. Our Lord does more than give us an example of how to worship – He also enables us to unite ourselves with Him,

joining our offering to His, and worship the Father “in spirit and in truth.” (cf. Jn 4:24) Nowhere does this happen more fully than in the Holy Mass. My principal purpose in writing this reflection was to help the reader to have a better understanding of the Mass and to thereby *participate more fully and enter more deeply* into this profound gift that Our Lord has left us. Saint John Vianney put it beautifully when he said: “All the good works in the world are not equal to the Holy Sacrifice of the Mass because they are the works of men; but the Mass is the work of God. Martyrdom is nothing in comparison for it is but the sacrifice of man to God; but the Mass is the sacrifice of God for man.” This quotation by the patron saint of priests sums up why the Mass is the highest and most perfect worship that can be offered – we are not the ones doing it; Jesus – through the words and actions of the priest – offers Himself to the Father for the redemption of the world.

(To be continued in April)





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.

MARCH MI INTENTION

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

March

*O Immaculata,
please intercede...*

*That, listening to Jesus
through our Lenten journey,
we may live more intensely the
mystery of His Passion, Death,
and Resurrection.*

Reflection - The Church invites us to live our Lenten Journey with prayer, fasting, and almsgiving. We are only obligated to fast on Ash Wednesday and Good Friday. Jesus fasted for 40 days in the desert before He began His ministry. A practice for many religious groups was to fast on Wednesdays and Fridays. May we observe the obligation to fast with fervor and,

for those who can, may we inflame our love of God through penitential acts like fasting. Our Lady at Lourdes gave the message to Bernadette: Penance, Penance, Penance.

"As members of the Militia of the Immaculata, we should observe this holy fasting with greater fervor, as much as we can, since mortification is a power, which, together with prayer, obtains divine graces, purifies souls, inflames them with love for God and one's neighbor and lovingly submits them to God through the Immaculata." (KW 1028)

Prayer - Act of Total Consecration to the Immaculata.

*** Sign up for the
MI Lenten Journey
with Our Lady.**



THE VOICE OF MARY'S SUFFERING

(CONTINUED FROM PAGE 2)

On the Via Dolorosa Mary watched as Jesus carried the cross. The sorrow in her eyes could be felt by the world when they met the eyes of Jesus. She knew why He carried the cross, but the sorrow would still have been overwhelming. The crucifixion and death must have been extremely painful for Mary. She knew why but she was human and His mother. Who can fathom a Mother's pain watching the suffering and death of her child? She held Jesus after He was taken down from the cross. The pain and grief of Mary must have been unimaginable. As He lay in her arms, He was also in her heart. By faith Mary knew He had accomplished His work, and she knew His resurrection would come. The blessed Virgin Mary revealed to St. Bridget that while on earth there was not an hour in which this

grief did not pierce her soul: "As often as I looked at my Son, my soul was absorbed in grief for I thought how He would be crucified." Mary revealed to St. Bridget that all Jesus would suffer during His life was made known to her, so she could suffer and be crucified with Him in spirit, to allow her to experience every bit of Jesus' pains, sorrows, and agonies as He was experiencing them.

St. Bernardine said, "That if all the sorrows of the world were united, they would not equal that of the glorious Virgin Mary." You suffer more when you see in advance what you or your loved ones will suffer, and the longer you are aware of it and have to wait, the more details you know about it, the worse your suffering will be. Mary willingly carried this burden and this suffering for 33 years.

When we view the suffering of Mary in this light, it helps us view our own suffering differently. Whenever we are suffering, no matter how bad it gets, we should never allow our sufferings to change our beliefs or diminish our love for God and others. God only gives us small doses and gives us the graces to carry our crosses. St. Bonaventure asks of Mary, "O Lady, where art thou? Near the cross? Nay, rather, thou art on the cross, crucified, sacrificing thyself with thy Son."

Mother Mary, pray for us.

Ronald Rodrigues
MI National President

"Our purpose is to fulfill God's will, the will of the Immaculata. Other goals are a waste of time."



ST. MAXIMILIAN WRITES...

DURING THIS 170TH ANNIVERSARY OF THE DOGMA OF THE IMMACULATE CONCEPTION, WE REFLECT ON HIS INSIGHTS. THIS MONTH, ENJOY EXCERPTS FROM A LETTER TO FR. ANTONIO VIVODA, EDITOR OF THE ITALIAN "CAVALIERE DELL'IMMACOLATA" MAGAZINE. (KW 508).

Dearest Father,
Here I am on the ship that is taking me to Italy, and from Italy I have to go to Poland for the Provincial Chapter. And then... then it will be what the Immaculata herself desires. I am writing from the ship. All practices that serve to deepen the knowledge of the Immaculata and unite us more to her are very desirable.... The essence [of total consecration] is to be hers without limits. My

dear friend, what beauty in these words: "To be of the Immaculata." What is the Immaculata? Who will ever understand it perfectly? Mary, Mother of God, the Immaculata, in fact the "Immaculate Conception" itself, as she chose to name herself in Lourdes. We know what "Mother" means, but we cannot understand "of God" with reason, with our finite heads. Only God Himself knows perfectly what "the Immaculata" means. We do understand the phrase "Immaculata Concepta"

somewhat, but "Immaculate Conception" is full of the most consoling mysteries. If the Immaculata wishes, we will organize a Marian Academy to study, teach and publish all over the world what the Immaculata is. Perhaps an academy with a doctorate in Mariology. Thus it is still a relatively unknown field and yet so necessary for practical life, for the conversion and sanctification of souls. She is God's. She is perfectly of God, even as to become almost a part of the

fr. Maximiliano M. Kolbe



The essence of total consecration is to be hers without limits. Through our hearts she loves her divine Son. We want to bring forth the Immaculata into all hearts, that she may there give birth to the sweet Jesus, God."

Most Holy Trinity, although she is a finite creature. Indeed, she is not only "ancilla," "daughter," "res," "proprietas" and so on of God, but also Mother of God!... Here, one's head starts spinning ... She is nearly above God, as a mother is above her children and they ought to revere her. In an ineffable way the Immaculate Spouse of the Holy Spirit... She has the same Son as the Father in Heaven. What an ineffable family?!... And then we are hers, of the Immaculata, hers without limits, most perfectly hers; we are almost *herself*. Through us, she loves the Good God. Through our poor hearts she loves her divine Son. We become the means whereby the Immaculata loves Jesus, and Jesus, seeing us as her property, almost a part of His most beloved Mother, loves her in us and through us. What wondrous mysteries!... We know of obsessed, possessed people, through whom the devil thought, spoke and acted. We want to be like that, and still more fully possessed by her,

that she herself may think, speak, act by means of us. We want to be of the Immaculata to the point that not only is there nothing left in us that is not hers, but that we become nearly annihilated in her, *changed* into her, transubstantiated into her, so that she herself remains. That we may be hers in the same way as she is God's. She is God's to the point of becoming His Mother, and we want to become the mother who brings forth the Immaculata into all hearts that are and will be. That is the MI: to let her into all hearts, to bring her into being within all hearts, that by entering those hearts and taking most perfect possession of them, she may there give birth to the sweet Jesus, God, and there raise Him to perfect age. What a beautiful mission!... Is that not true?... *Divinisatio hominis usque ad Deum-hominem per Dei-hominis Matrem* [The divinization of man until he becomes the God-Man, through the Mother of the God-Man].
Fr. Maximilian M. Kolbe

KOLBE DATES



March 28, 1919

Pope Benedict XV blessed the MI viva voce, that is, orally. On January 2, 1922, the MI was erected as a Pious Union.

October 16, 1997

With the approval of Pope St. John Paul II, the Pontifical Council for the Laity erected the MI as an International Public Association of the Faithful.



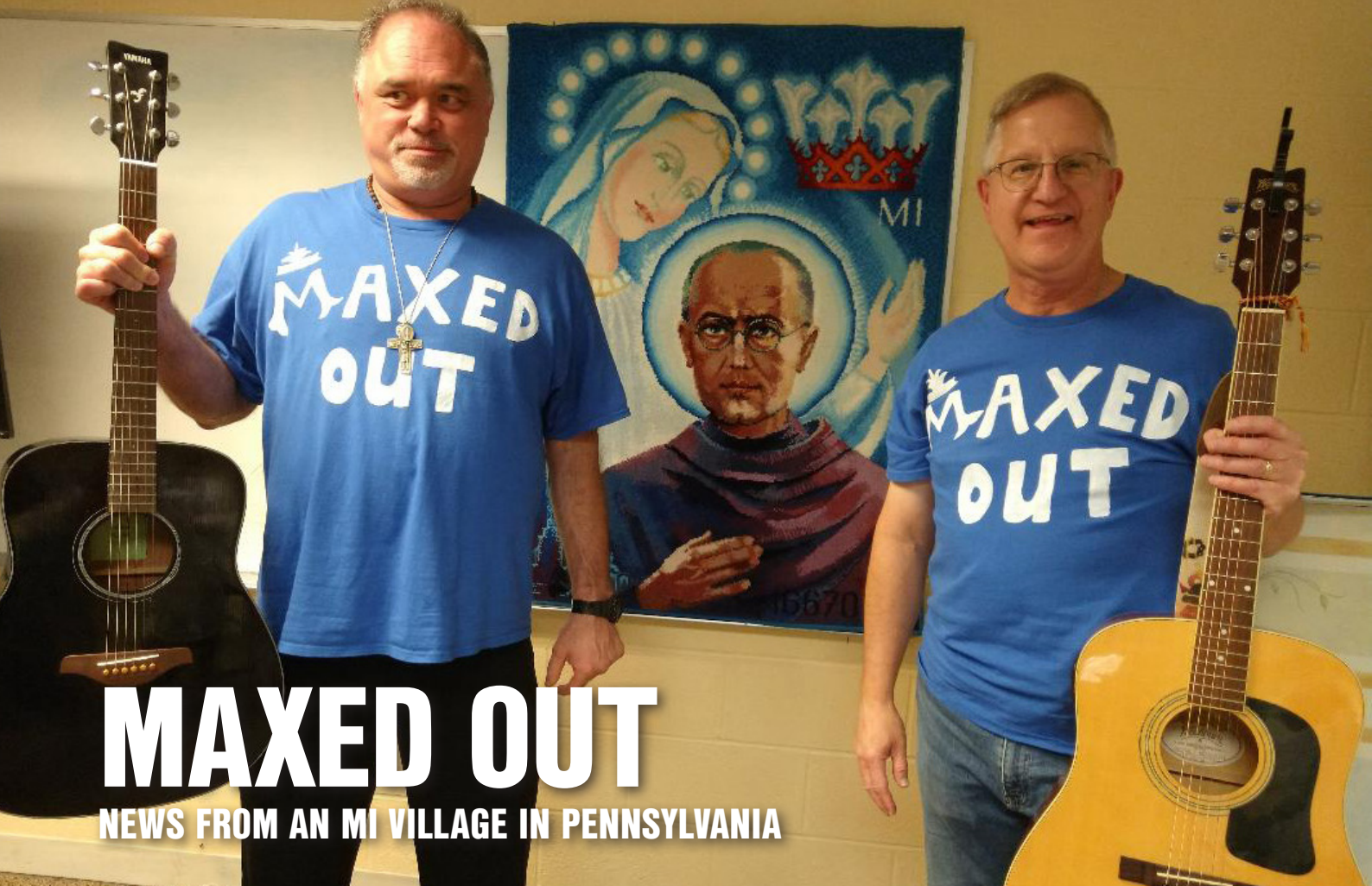
Want to connect and pray
deepening or preparing for
your consecration with others?
We have several Online MI Vi

For more information about
National Office: MINation



...y with other MI members? Looking for support in
for your consecration? Join an MI Village and live out
thers. In addition to MI Villages that meet in person, we
llages (see page 18).

out an MI group on the map, please contact the MI
nal@MissionImmaculata.com



MAXED OUT

NEWS FROM AN MI VILLAGE IN PENNSYLVANIA

Hello to all the Militia of the Immaculata Villages out there! We'd like to share with all of you some possibly unique attributes that our Village enjoys. Our North Hills, Pittsburgh Militia of the Immaculata Village has two musically talented members that begin each meeting with a Marian hymn! Bill Doverspike and Mike Kaib lead us in song with their guitars, while the rest of the Village members accompany them with their lovely voices. The name of our tiny band is "**Maxed Out.**" A group of us were saying we should name the "band" and one of our members, Marge Kocis, said "How about **Maxed Out**, after Maximilian Kolbe?" As you can see, the men even have home-made tee shirts depicting the band's name.

Two other fun additions to our group are visual. One is a large, colorful tapestry carpet depicting Our Lady and St. Maximilian Kolbe, that we hang on the wall for every meeting. The second visual is a banner designed by one of the Vil-

lage's co-moderators, Rich O'Donnell. This banner succinctly sums up the Militia of the Immaculata's mission and is on display every meeting.

Our Village meets the first Monday of every month. As mentioned earlier, we begin our meetings with a Marian hymn, followed by our opening prayer, *The Invocation of the Holy Spirit*. We continue with group recitation of the Rosary, using specific St. Maximilian Kolbe's Writings for each Mystery found in the MI National Brochure. Next, volunteers read passages from St. Maximilian Kolbe's Writings, followed by the given month



pre-selected excerpts from Papal Encyclicals, Audiences, or Angelus meditations that pertain to Our Lady. Discussion follows the readings, general information is shared, and the meeting adjourns with the *Daily Renewal of Consecration Prayer* and the *Miraculous Medial Prayer of St. Maximilian Kolbe*. Meetings are generally an hour in length.

During our December and June meetings we celebrate by having a Christmas party and a Pentecost party, respectively, after our meetings. We love that our Village Members truly love finding ways to venerate Our Lady, whether through their musical instruments, their voices, the home-made tee shirts, the rug tapestry or hanging banner. Our Militia of the Immaculata Village is a Blessing!! **God Bless MI Villages Everywhere!**

Submitted by Virginia O'Donnell Co-Moderator along with her husband, Richard O'Donnell North Hills, Pittsburgh, PA



MI Villages

Want to connect and pray with other MI members? Looking for support in deepening your consecration? Join an MI Village and live out your consecration with others. See the Map on pp. 15-16. For information about an MI Village in your area, email the MI National Center. For *online MI Villages*, email the Moderators listed below.

****Moderator: Joseph Willis**

Email: mi.la.adm@outlook.com

Mtg Day: Friday (Last Friday of each month)

Mtg Time: 8:00pm CST

Weekly Consecration Renewal & Virtual

Village Rosary Tuesdays @ 8:30pm CST

****Moderator: Douglas Eschbach**

Email: MI.village.marytown@gmail.com

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

Mtg Time: 5:00pm CST

****Moderator: Donna**

Knights at the Foot of the Cross (KFC)

Village of the Immaculata

E-mail: miutah.stmary@gmail.com

Mtg Day: Every Friday evening

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

****Moderator: Bill Bielawski**

Email: william.bielawski@gmail.com

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

Mtg Time: 7:00pm CST

**** Moderator: Lisa Fulgenzi**

Email: drlisafmi@gmail.com

Write to request Google Meet join info

Mtg Day: Monday

Mtg Time: 12:00 – 1:00 pm EST



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

TM

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



Support Our Lady's Work
by Helping the MI
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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 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