

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

**Our Lady in the Life and
Ministry of Priests** - PAGE 3

**There's Nothing Ordinary
about "Ordinary Time"** - PAGE 5

Among Her Children - PAGE 7

Going Deeper into the Heart-IV

By John W. Galten, MI National President

Dear Knights of the Immaculata,

Maria!

We continue our consideration of prayer as the path to union with the Sacred Heart. This is the desire that rises in the very heart of man so clearly called to union with God and made for love.

The *Catechism of the Catholic Church* gives us an analysis of the origins of so much of the current dissatisfaction with prayer. I quote: "We must also face the facts that certain attitudes deriving from the mentality of 'this present world' can penetrate our lives if we are not vigilant. For example, some would have it that only that is true which can be verified by reason and science; yet prayer is a mystery that overflows both our conscious and unconscious lives. Others overly prize production and profit; thus prayer, being unproductive, is useless. Still others exalt sensuality and comfort as the criteria of the true, the good, and the beautiful; whereas prayer, the 'love of beauty' (philokalia), is caught up in the glory of the living and true God. Finally, some see prayer as a flight from the world in reaction against activism; but in fact, Christian prayer is neither an escape from reality nor a divorce from life.

"Finally, our battle has to confront what we experience as failure in prayer: discouragement during periods of dryness; sadness that, because we have 'great possessions,' we have not given all to the Lord; disappointment over not being heard according to our own will; wounded pride, stiffened by the indignity that is ours as sinners; our resistance to the idea that prayer is a free and unmerited gift; and so forth. The conclusion is always the same: what good does it do pray?

(continues on pg. 2)



*"The goal of the MI (the abbreviation comes from the Latin Militia Immaculatae, or Militia of the Immaculata) is, in fact, to make sure that all become saints. In all this activity, what strikes the eye most of all is its Marian thrust. This is a consequence of a precise understanding of the mission of the Immaculata."
(KW 1220)*

Editorial

(cont. from pg. 1)

To overcome these obstacles we must battle to gain humility, trust and perseverance.” (CCC 2727-2728)

The Church, whose Mother is Mary, wisely counsels us to face distraction, “dryness” in prayer, and all the temptations offered by the enemy—Satan. She exhorts us to vigilance, sobriety of heart, and trust that God hears and answers every prayer according to His will.

St. Maximilian echoes these wise counsels on prayer: “With prayer, you will surely obtain *everything* that is truly useful. But you must pray with great insistence and perseverance, with ever increasing fervor” (*The Writings*, 965).

Lest we think that this is an isolated thought of the Saint, he goes on to say that the prayer of a Marian apostle is “more effective than words and good example” (*The Writings*, 968). I cannot think of a more powerful statement on the effect of prayer than this statement. Now, the problem for us is to remember and act on those words!

As Marian missionaries, so committed to the missionary action, we are tempted to forget the sequence of all our actions—prayer first, then action. We are doing an action in concert with the Immaculata and her Spouse the Holy Spirit to advance the Kingdom of the Most Sacred Heart of Jesus. It is not an action for the sake of action. It has its source in God and has as its object God.

No one can accuse St. Maximilian of being an action slouch! He always remembered this two-step process as a hedge against mere “activism.” He reflects on this in a thought on Catholic Action (a Catholic movement of the last century): “The fruitfulness of work does not depend on abilities, efforts or money even though these are gifts of God and useful for Catholic Action. It

only *exclusively* depends on our degree of union with God. If that fails, or if that bond is weakened, all other means avail nothing. If instead our bond with God is alive, all the rest will come without difficulty. Therefore, the venerable Bishop [Giovanni] Volpi adds, ‘I often need to restore my spirit in *solitude* and to resort to *prayer* in order to reap from any activity the fruits I ardently longed for.’ This advice applies to us as well, the members of the Militia of the Immaculata, because it shows us how we are supposed to set to work in our environment. Union with the Immaculata, being instruments in her immaculate hands: here lies the secret that ensures success” (*The Writings*, 1071). Could anything be more clear?!

The path for the MI is the path of Total Consecration to the Immaculata leading to union with and the spreading of the Kingdom of the Most Sacred Heart of Jesus. Nothing less than this union is acceptable or desired. That path of union is accomplished in word, prayer and Sacraments. If these things are done, all will be well and the mission accomplished.

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

John W. Galten
MI National President

Daily Holy Mass

will be offered throughout 2019 for the MI-USA and all MI Members 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

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

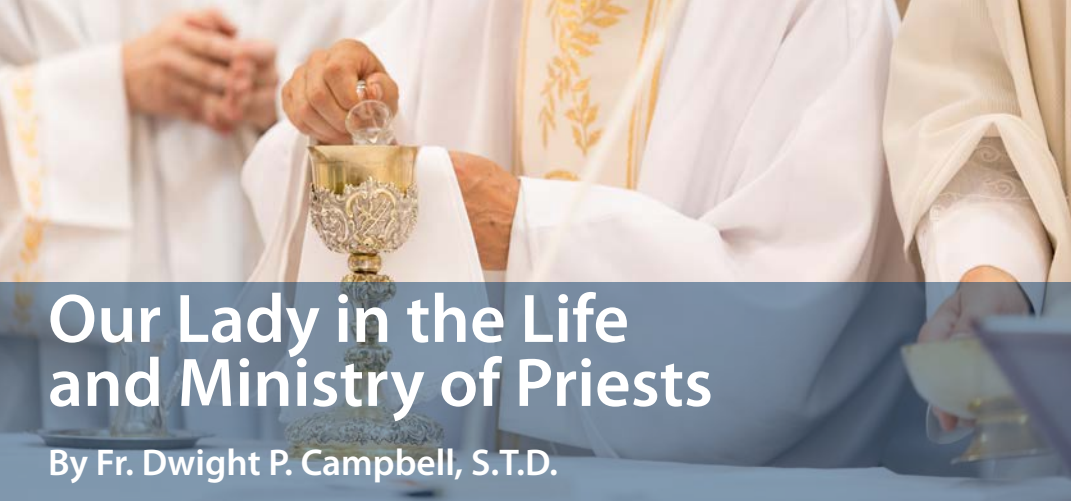
This beautiful 56-page booklet may be used individually or as a group activity (in a parish setting, for example), or as a series of classes led by a facilitator, or during a day of preparation for MI consecration to Our Lady. If you can offer a series of meetings, you can read each chapter with the group and invite the participants to reflect and comment on it.

Alternatively, you can invite them to read each chapter beforehand and come together for discussion.

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

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Our Lady in the Life and Ministry of Priests

By Fr. Dwight P. Campbell, S.T.D.

This article will focus on two areas: the special relationship of Our Lady with priests, and the obligations that are incumbent upon priests to invoke Mary and make her a part of their priestly ministry.

The *Catechism of the Catholic Church* teaches that the Blessed Virgin Mary is the spiritual Mother of all the faithful in the order of grace, the reason being that she is Mother of both Jesus, the Head of the Church, and of the members of Christ's Mystical Body: She is the "Mother of God and of the Redeemer," and she "by her charity joined in bringing about the birth of believers in the Church, who are members of its head" (CCC 963). Moreover, "In a wholly singular way she cooperated by her obedience, faith, hope, and burning charity in the Savior's work of restoring supernatural life to souls. For this reason she is a mother to us in the order of grace" (CCC 968). "This motherhood of Mary in the order of grace continues uninterrupted . . . until the eternal fulfillment of all the elect. Taken up into heaven she . . . continues to bring us the gifts of eternal salvation" (CCC 969).

In the above lines the *Catechism* teaches that Mary is spiritual Mother of *all* the faithful because: 1) she is the Mother of the God-man, Jesus Christ; 2) she cooperated with her Son in His redemptive sacrifice on Calvary (she is Co-redemptrix, understood in a secondary, subordinate sense) which brought about our spiritual birth; and 3) now in Heaven, she distributes to us the grace of Christ. Pope St. John Paul II, in his August 13, 1997, Wednesday audience address, commenting on the lines of the

Catechism quotes above, teaches: "The Church becomes a mother in preaching God's Word and administering the Sacraments—particularly Baptism, in celebrating the Eucharist, and in forgiving sins. *Mary's motherhood is expressed in all the areas where grace is distributed*" (emphasis added).

While Mary is spiritual Mother to all the faithful, she exercises her spiritual motherhood and maternal mediation of grace in a special, more intimate way with priests. In his September 23, 1950, Apostolic Exhortation *Menti Nostrae* ("On the Development of Holiness in Priestly Life"), Pope Ven. Pius XII teaches that "priests can be called by a very special title, sons of the Virgin Mary" (no. 49); and that Mary "is the Mother of the Eternal Priest and therefore the loving Mother of all Catholic priests" (no. 141).

In his splendid book, *Mary and the Priestly Ministry*,¹ published just two years after Pius XII's *Menti Nostrae*, Fr. Emile Neubert, S.M., whose words would find expression in the *Catechism* published 40 years later, says that Mary's spiritual maternity in regard to all the faithful "stems from her cooperation in the mysteries of the Incarnation, the Redemption, and the distribution of grace"; he then explains "how Mary, in these three functions, becomes Mother of priests in unique ways."²

First, with her "*Fiat*" or "Yes" to the Archangel Gabriel at the Annunciation, the Blessed Virgin (through the power of the Holy Spirit) gave the Eternal Son of God a human nature and she became Mother of the Christ-Priest, the Messiah-Priest, thus fulfilling the ancient prophecy, "You are a priest forever, according to

the order of Melchisedech" (Ps 110:4). And as St. Pius X teaches in his Dec. 8, 1904 encyclical *Ad Diem Illum* ("On the 50th Anniversary of the Immaculate Conception"), when Mary became the Mother of Christ, the Head, she became Mother of all the members as well "whose life was contained in the life of the Savior"; which means, says Fr. Neubert, that "Mary then carried all her Son's future priests in her womb along with Him."³

Following this line of theological reasoning, we can say: Mary is the Mother of Jesus Christ, the Son of God and Eternal High Priest. All ordained priests share in the one priesthood of Christ; and by reason of the indelible character they receive through the Sacrament of Holy Orders which configures them to Christ, they are able to act *in persona Christi*, in the Person of Christ the Head (cf. CCC 1573, 1581, 1597) in the sacramental realm. Therefore, the Blessed Virgin is the Mother of all priests and exercises her maternal mediation for priests in their ministry.

At Calvary, the Sorrowful Mother associated herself with her Son's sacrifice, "enduring with her only begotten Son the intensity of his suffering, joining herself with his sacrifice in her mother's heart" (CCC 964). Fr. Neubert stresses that the words spoken to Mary by the dying Christ, "Woman, behold, your son" (Jn. 19:26), not only confirm her spiritual maternity over all her children whom the Apostle John represents in a general way; these words confirm her maternity in a special way over priests—for while "there were other persons seemingly more likely to be chosen by Christ to care for His Mother" (e.g., the other Mary, wife of Clopas, or Mary Magdalen), "it was to John that Christ confided Mary. That is because John was a priest and it is to priests, above all, that Christ gives His Mother because He has a greater love for them and they have a greater need of her. John writes in his Gospel, 'And from that hour the disciple took her into his own home' (Jn 19:27). Would that all priests would . . . like John, take Mary into their lives."⁴

(Continues on pg. 4)

1. Fr. Emile Neubert, S.M., *Mary and the Priestly Ministry* (New Bedford, MA: Academy of the Immaculate, 2009; trans. from French, 1952).

2. *Ibid.*, 8-9.

3. *Ibid.*, 11-12.

4. *Ibid.*, 14.



Pope St. John Paul II echoes these words in his March 25, 1988, Holy Thursday Letter to Priests, *Behold your Mother*, when he says: “If John at the foot of the cross somehow represents every man and woman for whom the motherhood of the Mother of God is spiritually extended, how much more does this concern each of us [priests], who are sacramentally called to the priestly ministry of the Eucharist in the Church! . . . Let us strive to be close to that Mother whose heart is inscribed in a unique and incomparable way the mystery of the world’s redemption” (no. 3).

Finally, regarding Mary’s special role in the distribution of grace, it is priests who dispense the Sacraments, the chief source of the grace of Christ: Baptism (the grace of which brings us into God’s divine life), the Holy Eucharist (which nourishes that same divine life), and Penance (which restores one to a state of grace if it is lost through mortal sins committed after Baptism). Fr. Neubert says that Our Lady “needs priests. It is especially through them that she can carry out her mission of giving Jesus to the world, of sanctifying souls and transforming them into other Christs”; and for this reason, Our Lady “ceaselessly prays to the Father for their sanctification and for their success!”⁵

In *Menti Nostrae* Pius XII points out that “Our Lady loves everyone with a most tender love, but she has a particular predilection for priests who are the living image of Jesus Christ.” He then says: “Take comfort in the thought of the love of the Divine Mother for each of you and you will find the labors of your sanctification and priestly ministry much easier” (no. 142). Continuing, he says: “To the Beloved Mother of God, mediatrix of heavenly graces, We entrust the priests of the whole world in order that, through her intercession, God will vouchsafe a generous outpouring of His Spirit which will move all ministers of the altar to holiness and, through their ministry, will spiritually renew the face of the earth” (no. 143). In a *lectio divina* delivered to seminarians on

his visit to the Pontifical Roman Seminary on March 4, 2011, Pope Benedict XVI put forth the Blessed Virgin Mary and her “*Fiat*” at the Annunciation as the perfect model for men to respond to God’s call to the priesthood, and for priests to continually respond to the duties of their priestly vocation, given that Mary is “the Chosen One, the One Called *par excellence*.” “God, the Lord, has called me, is calling me, knows me, awaits my answer just as He awaited Mary’s answer and the answer of the Apostles. God calls me: this fact must make us attentive to God’s voice, attentive to His word, to His call for me, in order to respond, in order to realize this part of the history of salvation for which He has called me.”

Because the Blessed Virgin Mary is Mother of all priests, whose sons they are in a most intimate way after having been configured to Christ the Eternal High Priest through the Sacrament of Holy Orders, they must strive to imitate Our Lord in their deep love for His Mother. In *Menti Nostrae*, Ven. Pius XII says that because all priests are “special sons” of the Blessed Virgin, they should “never cease to love her with an ardent piety, invoke her with perfect confidence, and frequently implore her strong protection. So that every day, as the Church herself recommends, they will recite the holy Rosary, which, by proposing for our meditation the mysteries of the Redeemer, leads us ‘to Jesus through Mary’” (no. 49).

St. John Paul II, in his 1988 Holy Thursday Letter to Priests, says that the Church’s motherhood is founded on the example of Mary’s motherhood, in that the Church “brings forth to a new and immortal life children who are conceived of the Holy Spirit and born of God”—much in the manner described by St. Paul who speaks of “the children with whom I am again in travail” (Gal 4:9). St. John Paul then says that all priests, conscious of this truth, should strive to exercise a comparable “spiritual fatherhood” and, like Mary and the Church, cooperate in the spiritual process of “generation” and “regeneration” of our fellow man so that their priesthood “expresses precisely *apostolic maturity and spiritual ‘fruitfulness.’*” He says that to carry out this work, “each of us should allow Mary

to dwell ‘within the home’ of our sacramental priesthood, as mother and mediatrix of that ‘great mystery’ (cf. Eph 5:2) which we all wish to serve with our lives” (no. 4).

The apex of priestly ministry is found at Mass, where priests, acting in the Person of Christ, offer the sacrifice of His Body and Blood, re-presenting in an unbloody and sacramental manner the bloody, physical sacrifice that Jesus offered on Calvary—in the same manner that Our Lord offered it at the Last Supper, and fulfilling His command to His first priests, the Apostles, “Do this in memory of me.” Our Lady was present at the foot of the Cross, and she is present at every Mass.

St. John Paul II makes this clear in his *Angelus* address of Sunday February 12, 1984, speaking on the topic of Our Lady’s presence at the Mass: “Mary is present in the memorial—the liturgical action—because she was present at the saving event. . . . She is at every altar where the memorial of the passion and Resurrection is celebrated, because she was present, faithful with her whole being to the Father’s plan, at the historic salvific occasion of Christ’s death.” And in an address to the Plenary Session of the Congregation for the Clergy on 23 November 2001, John Paul urges priests to be cognizant of this beautiful truth: “When we celebrate Holy Mass, dear Brother priests, the Mother of the Redeemer is beside us. She introduces us into the mystery of the redemptive offering of her divine Son. ‘*Ad Jesum per Mariam*’: may this be our daily program of spiritual and pastoral life!” The prayer to Mary for priests before celebrating Mass, found in the *Roman Missal*, reflects this interior attitude:

O most blessed Virgin Mary,
 Mother of tenderness and mercy,
 I, a miserable and unworthy sinner,
 fly to you with all the affection of my heart
 and I beseech your motherly love,
 that, as you stood by your most dear Son,
 while He hung on the Cross,
 so, in your kindness,
 you may be pleased to stand by me, a poor sinner,
 and all Priests who today are offering the Sacrifice
 here and throughout the entire holy Church,
 so that with your gracious help
 we may offer a worthy and acceptable oblation
 in the sight of the most high and undivided Trinity.
 Amen.

(Continues on pg. 8)

⁵ *Ibid.*, 18.



There's Nothing Ordinary about "Ordinary Time" Some thoughts for reflection.

As we celebrated Pentecost Sunday, on June 9, we came to the end of the glorious Easter season 2019. The long Lenten journey led us to the climax of the liturgical year—the Easter Triduum of the Lord's Passion, Death and Resurrection—that overflowed into the next fifty days, designed to give us time to absorb the unfathomable reality of God's gratuitous love for us in Christ Jesus.

This year, some beautiful feasts have marked the month of June: Most Holy Trinity Sunday, Corpus Christi, and the Most Sacred Heart of Jesus. Still, when the Easter season ends and Ordinary Time resumes, many of us find ourselves wondering: What is "Ordinary Time" anyway?

As of last year, on the Monday following Pentecost Sunday the Catholic Church celebrates the *memorial of the Blessed Virgin Mary, Mother of the Church*. This title was first officially given to Our Lady by St. Paul VI, on November 21, 1964, but of course the reality of it traces back to Calvary, when Jesus pointed out John to His Mother and told her, "Behold your son" (Jn 19:25-27). Actually, saints and theologians have maintained for centuries that when Our Lady conceived the Son of God made man by the power of the Holy Spirit, at the Annunciation, she in fact became also the Mother of His Mystical Body, the Church. Others have seen Pentecost as the time Our Lady officially took on her role as Mother of the Church. The

truth is that Christians, from the very earliest days and throughout the centuries, have experienced consistently her maternal presence and guidance. However, the liturgical celebration of Our Lady Mother of the Church now added to the calendar of the universal Church is a special gift for us, precisely as we resume Ordinary Time.

Let us ponder the words of the feast's opening prayer, the *Collect*:

"O God, Father of mercies, whose Only begotten Son, as He hung upon the Cross, chose the Blessed Virgin Mary, His Mother, to be our Mother also, grant, we pray, that with her loving help your Church may be more fruitful day by day and, exulting in the holiness of her children, may draw to her embrace all the families of the peoples."

Even more poignantly, the *Prayer over the Offerings* says:

"Receive our offerings, O Lord, and transform them into the mystery of salvation, so that by its power we may be set aflame with the charity of the Virgin Mary, Mother of the Church, and with her may be united more closely to the work of redemption."

Finally, the *Prayer after Communion* is:

"Having received the pledge of redemption and of life, we humbly pray, O Lord, that, with the Blessed Virgin Mary's

motherly help, your Church may teach all nations by proclaiming the Gospel and, through the grace of the outpouring of the Spirit, fill the whole earth."

First, the Lord Jesus Himself has given His Church and each of us His Mother that by her loving presence and help we may become His true disciples, grow in holiness of life under the action of the Holy Spirit, and bear fruit by drawing into the embrace of Mother Church all our brothers and sisters, "*all families of peoples.*"

Second, as we journey through life and are nourished by the Sacraments, by their power we can "*be set aflame with the charity of the Virgin Mary,*" namely, the Holy Spirit, her Spouse, and "*with her may be united more closely to the work of redemption.*"

Finally, to wrap everything up, "*with the Blessed Virgin's motherly help*" we are commissioned to go out and proclaim the Gospel, by word and deeds, with the assurance that the Lord is with us always, through the outpouring of His Spirit.

The memorial of the Blessed Virgin Mary, Mother of the Church helps us see clearly that Ordinary Time is in fact the time during which *with her* we may embrace daily our baptismal call to discipleship and our Confirmation's mandate to be His witnesses. As we walk with Jesus day after day while He leads us homeward, Our Lady *accompanies us effectively*, by her intercession and her mother's love!

Truly, there is nothing "ordinary" about Ordinary Time! This is the time set for us to become who we are: children of God, His instruments on earth, and in hope... Citizens of Heaven! Our total consecration to the Immaculata *heightens all this*, for we freely give her permission to take possession of us and to lead us.

Let us enjoy the walk of Ordinary Time and discover the treasures hidden along the path! ADP

Reflection on July MI Intention

O Immaculata please intercede that the love of all believers may overcome every division and discord.

“What we have seen and heard we proclaim now to you, so that you too may have fellowship with us; for our fellowship is with the Father and with his Son, Jesus Christ.”

(1Jn 1:3)

God revealed Himself in a visible, audible and tangible way so as to become our Life. The Militia of the Immaculata, as a Catholic organization, is visible through the works of its members who are present in various milieus. The MI's message is audible and tangible through radio stations and programs and by means of publications in various languages and the distribution of Miraculous Medals to thousands of people.

St. John teaches that the proclamation of the Gospel is not propaganda, but an effective transmission of life, the real participation in the Divine life we have received from the Lord. To have fellowship with the Father and the Son, as St. John suggests, means to live in communion with God and with one another. In our world we are offered many virtual connections, but often we lack the experience of authentic communion, that is, fellowship with God and our brothers and sisters.

St. Maximilian Kolbe envisaged a universal fraternity for the simple reason that we are all created in the image and likeness of God and redeemed by His Sacrifice on the Cross. We are marked by this call to communion and unity with our Heavenly Father and our brethren, even if often hindered by sin. “Before God we are all equal because we are all the work of His hands, all redeemed by the Blood of the Man-God. We all have God as our ultimate goal; we all live only to give proof of our loyalty and so deserve to possess God forever after death” (KW 1026).

St. Maximilian, as a true son of St. Francis, manifested clearly his obedience and fidelity to the Church, thus acknowledging the supernatural value of commu-

nion. He maintained that consecration to the Immaculata was to be the unifying force among all who were carrying out the work of personal sanctification and evangelization both at the city of the Immaculata and in their own environments.

If we turn our gaze to Our Blessed Mother, we see that she lived in profound communion with the Most Holy Trinity and nurtured deep bonds of love with her Son and her spouse, St. Joseph. Together they fled to Egypt and many times journeyed together, until Jesus' last breath on Calvary, where she stood next to St. John and Mary Magdalene. For her persevering presence, she became a sign of hope and gave strength to the Apostles and the infant Church.

In his apostolic exhortation *Gaudete et Exultate*, the Pope reminds us that: “When we live apart from others, it is very difficult to fight against concupiscence, the snares and temptations of the devil and the selfishness of the world. Bombarded as we are by so many enticements, we can grow too isolated, lose our sense of reality and inner clarity, and easily succumb. Growth in holiness is a journey in community, side by side with others” (140-141).

As we continue our faith journey in the MI, under the banner of the Immaculata, let us beg her to keep us united, in communion. For the most part, our apostolate is carried out individually, often in a hidden, quiet way, or in small communities (MI Villages). St. Maximilian envisioned the MI structure (international, national, local) to be at the service of mutual interaction and communion, so as to avoid the danger of isolation and individualism.

Let us pray that both individually and as MI family we may be visible signs of communion and instruments of reconciliation in our world.

(From the MI International Office)

MI News National & International



The MI International Elective Assembly will be held in Rome, October 11-13, 2019. The National President, John Galten, the MI National Assistant, Fr. Thomas Czeck, and MI Council member, Michelle Ordone, will attend representing MI-USA. Please keep the International Assembly in your prayers.

As new MI Villages are being established and developed in various States, we would like encourage existing MI Villages to share their stories and testimonies as well as MI members to prayerfully consider starting an MI Village in their areas!

New MI Villages

Stella Maris MI Village

Where: St. Edward's Parish, Nashville, Tennessee

When: First Thursday of the month, at 6:30 pm

Contact: Christopher Fish at 334-655-1268 for schedule updates.

Our Lady of the Rosary - SOMD MI Village

Where: Leonardtown, Maryland

Contact for details about date and time:

Kevin Harms at 559-707-6604 or harms.kevin@rocketmail.com



Among Her Children

Two more pieces from St. Maximilian's draft *For a Book on Our Lady*: he wrote them in 1939 and offered beautiful insights.

The Immaculata descends on earth as a good Mother among her children, to help them save their souls. Thus, she desires the conversion and sanctification of all souls, without exception. In order to carry out that work, though, she uses the tools taken from among men... Most often, she urges the children who love her to cooperate with her in situations of normal everyday life. These same souls consecrated to her, live by her, often think of her, love her wholeheartedly, and endeavor to discern her desires—either voiced from her own lips, or offered to them in silent inner inspirations. They propagate thus her will, attracting an ever larger number of souls to ever more perfect knowledge and ever more ardent love toward her, and in her and through her, to ever deeper love toward the Divine Heart of Jesus.

At all times, the Immaculata inspires thousands of such souls devoted to herself. Many of them also come together more or less closely with one another to serve their Lady even better, in concerted effort. For this reason, the associations that work exclusively for her are many and varied. However, we can still regret with Blessed Grignon de Montfort: "Until today, Mary has not been known sufficiently and that is one of the reasons why Jesus Christ is not known as He should be." On earth there still exist souls who do not even know who Jesus and Mary are. ... Consequently, the scope for ever new efforts is very wide still. One of the youngest groups that aim to win souls over to the Immaculata and, through her, to the Most Sacred Heart of Jesus, is the *Militia of the Immaculata*. (KW 1323)

The Immaculata... The apex of the perfections of creation, the Mother of God, among the creatures the one who is most divinized. The purpose of creation, the purpose of man is to become more and more like the Creator: it is ever more perfect divinization. "God became man so that man might become God," St. Augustine says. We emulate good, righteous, holy people yet none of them is flawless; only she, without stain of sin from the first instant of her existence, knows no fall, even the slightest. To imitate her, therefore, to draw near to her, to offer oneself up as property to her, to become her: that is the pinnacle of human perfection. All those who have loved the Immaculata have desired to belong to her and expressed it with various formulas. Being a servant of her, being the son of her, being her slave, and so on, are the ideals which enlightened their lives. All, therefore, wished to belong to her in the most perfect way possible and no doubt would have liked to use all of the titles that any person had devised or that anyone's love could possibly devise in the future. In a word, to be hers, hers without limits: that is the sun that brightens the lives of many, many hearts.

When the fire of love is ablaze, it cannot be constrained within the heart, but blazes forth and burns, consumes and absorbs other hearts. It conquers more and more souls over to its ideal, to the Immaculata. The Militia of the Immaculata focuses on such love, which goes so far as to win the hearts of all those who live in the present and who will live in the future, and that as soon as possible, as soon as possible, as soon as possible.

The Knight of the Immaculata knows that, in the Immaculata and through the Immaculata, he shall soon and more easily become the property of Jesus, the property of God. He knows that, in him and through him, she will love Jesus in a way incomparably more perfect than he himself might strive to do with any other means. He knows that, just as any grace from God the Father through Jesus and the Immaculata descends into his soul, so by no other way is any response to such grace, any exchange of love for love, able to and allowed to rise up to the Father, except through her and Jesus. He knows that that is the only way to achieve the easiest and most sublime holiness, to render the greatest possible glory to God.

The love of God, therefore, does not allow him to miss this opportunity, but urges him to win his own heart every day more over to the Immaculata, so that she in him and through him, may penetrate also into the hearts of others and prepare in them a throne of love for her Divine Son. In a word, the Knight of the Immaculata is one who fights to win all the hearts over to her. (KW 1325)

Official Act of Total Consecration to the Immaculata

(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.



Thanks for your daily reflection and prayer. I am blessed every day. God bless... Ave Maria!

The daily meditations from St. Kolbe are a blessing and please continue them. God bless you.

Thank you! I need this! Love to you, Mary!

Great idea with daily Kolbe quotes. Really enjoying them.

I just wanted to express my thanks and let you know that I appreciate "hearing" from St. Maximilian each day and having a brief prayer to offer up as well. I assure you they are being read every day! I especially appreciate that it is an email I can read quickly. I just wanted to offer my feedback, as I am certain many other souls are being blessed by these emails as well!

It is really helpful to get this daily reminder...Thank you!

Love getting these! Thank you, God bless.

THANK YOU for sending these daily messages - they are a blessing!

I love these daily quotes. Thank you so much.

I am enjoying these daily meditations. Thank you!

THANK YOU for these daily emails from St. Maximilian! They have been a blessing to me!!

I just wanted to tell you that I love the Daily Kolbe emails. They are always to the point and great ways to start my day. Whoever is compiling these is doing a great job. Please continue.

I just wanted to reach out to say that I really love receiving your daily emails. The quotes are inspiring and the short prayer helps me remember to renew my consecration daily. Thanks for sending them.

Thank you very much for these daily e-mails. They are very inspiring to me and are part of my Morning prayer. God bless you in your ministry.

Your Daily Kolbe Quotes

In May we launched the *Daily Kolbe Emails* and here are some feedback from *you!* Invite friends to sign up on our website!

MissionImmaculata.com

The daily Kolbe meditations are wonderful. Keep them up.

Our Lady in the Life and Ministry of Priests

(Cont. from pg.4)

St. Louis de Montfort, in his classic *True Devotion to the Blessed Virgin*, says that the Holy Spirit formed Jesus in the womb of Mary, and that He continues to form Jesus in the souls of the faithful, through her (*T.D.*, nos. 20, 34)—a teaching found in the Catechism: “Jesus is Mary’s only Son, but her spiritual motherhood extends to all men whom indeed he came to save: ‘The Son whom she brought forth is He whom God placed as the first-born among many brethren, that is, the faithful in whose generation and formation she co-operates with a mother’s love’ (CCC 501, quoting *Lumen Gentium* no. 63).” In fact, St. Louis stresses that “the more He [the Holy Spirit] finds Mary, His dear and inseparable spouse, in a soul, the more powerful and effective He becomes in producing Jesus Christ in that soul and that

soul in Jesus Christ” (no. 20). St. Louis says that this should be a strong motive for every Catholic to be consecrated to Mary (or to Jesus through Mary).

St. Maximilian Kolbe says essentially the same thing. Writing in 1940 on the topic of the Immaculate Mother of God, he says that “the children of God must be shaped in the likeness of that first Son of God, the Man-God, who is infinite. By reproducing the features of the Man-God, and imitating Christ the Lord, souls will strive for holiness. . . . 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. From her Heart it must draw love toward Him, or even love Him with her Heart and become like Him through love.”⁶

If what these two great Marian saints say is true for all the faithful, it is all the

more true for every priest. By reason of his special calling to be another Christ and to act in His Person, the priest must turn to Mary so that she, in cooperation with the Holy Spirit, may form him into the likeness of her divine Son. The priest, consecrating himself to the Blessed Virgin, must strive to imitate and reproduce the virtues, sentiments and attitudes of Our Lady—who most perfectly imitated her Son, Jesus. He must cultivate a genuine, deep filial love for Mary and place his total trust and confidence in her motherly care and intercession, and thereby allow her to form his priestly heart like unto the Heart of Jesus, the Eternal High Priest, which she formed in her immaculate womb—so that in all his priestly duties he may be able to think, will, and act like Him.

Fr. Dwight P. Campbell, S.T.D.

⁶ *The Writings of St. Maximilian Marie Kolbe*, Vol. II, *Various Writings*, no. 1295, p. 2244.

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The Writings of St. Maximilian Kolbe

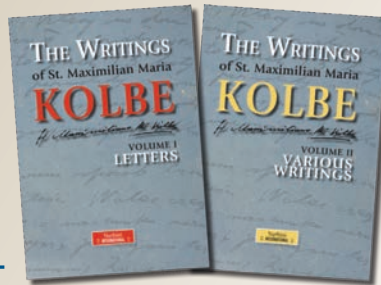
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St. Maximilian Kolbe

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MILITIA OF THE IMMACULATA

MI NATIONAL CENTER - USA

P.O. Box 5547, Peoria, IL 61601

331-223-5564

MissionImmaculata.com

MINational@MissionImmaculata.com