



## Editorial

(continued from pg. 1)

purifying the understanding of man in many Gods—a God who loved them and wished to bind them to Himself as His people. The Trinitarian nature of God had to wait for the coming of the Son who could demonstrate this Truth of Truths in majesty and power. However, we see, looking through the lens of the New Testament, that God was preparing for the understanding of the Triune nature of God with strong hints embedded in the Old.

Let us look, however briefly, as these Old Testament hints and we will gain an understanding of the person and work of the Spirit awaiting full revelation in Christ. We see “in the beginning” as the Creator brings all that is into being, the Spirit is present and acting. What is He doing? What does this tell us of His nature? In Genesis 1, we see “In the beginning God created the heavens and the earth. The earth was without form and void, and darkness was upon the face of the deep; and the Spirit of God was moving over the face of the waters.” Through the action of the Holy Spirit, God established order and life in the universe/creation—establishing light and separating it from darkness, land from sea, and creating life in all its forms. Lastly, God creates man and woman, in the image and likeness of God.

In the above, we see that the Spirit establishes a sacred order in all things, accomplishes in action what the Creator wills; creates life, particularly the spiritual soul/life in mankind; and on the seventh day “hallowed” (or sanctified) all that had been made. One can say that as God rested from the “work” of creation and hallowed it, He now like a farmer watches over in providential care the “growing” and maturing of creation.

We see in these first towering lines of Holy Scripture the work of the Creator God by the mysterious presence and action of the Holy Spirit that will be further manifested as Revelation unfolds.

Take a few moments to reflect on these first hints of the Holy Spirit who is present to you and is working with the Immaculata to bring into being those very same actions hinted at in Genesis. Their work goes on in us until the end of time. Praise God—Father, Son and Holy Spirit with the Queen of heaven and earth!

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

John W. Galten  
MI National President

**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](mailto:PrayerRequest@MissionImmaculata.com)**



**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.**

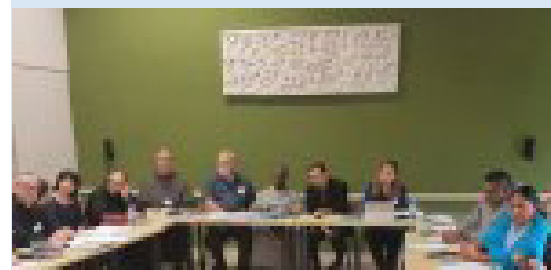


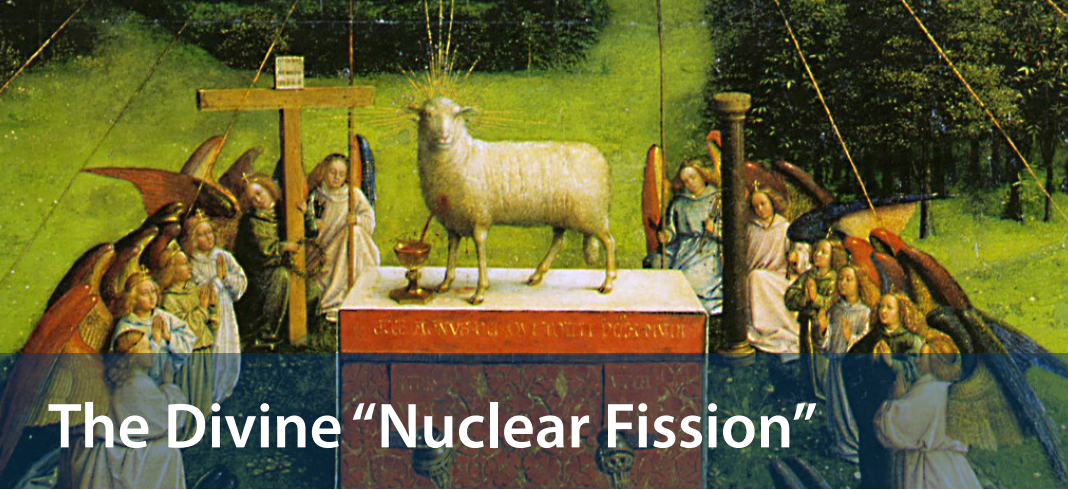
On October 11-13, John Galten, Michelle Ordone, and Fr. Thomas Czeck, OFM Conv., representing the MI in the United States, journeyed to Rome, Italy, for an International Assembly for the purpose of an international council election. Following MI reports from all the represented nations (Italy, Brazil, Mexico, Poland, Luxembourg, USA, Spain, Bolivia, and Czech Republic), a canonical election was conducted.

The following persons were elected:  
President: Angela Morais (Brazil)  
Vice-President: Miguel Bordas (Spain)  
Secretary: Margherita Perchinelli (Italy)  
Council Members: Fr. Tomasz Tegowski (Poland), Norma Magdalena Sanchez (Mexico), John W. Galten (USA).  
Auditors: Jitka Navratilova (Czech Republic), Rosella Lombardi (Luxembourg), Nelson Moreno (Bolivia).  
Fr. Raffaele Di Muro, OFM Conv., serves as International Assistant as the delegate of the Minister General.

One of the highlights of the meeting was the showing of two short films by Michelle Ordone who shared the work of Young Adults in the MI Capital Village. The showing produced warm applause and great admiration.

Let us pray for the International Council and their work for the Immaculata.





## The Divine “Nuclear Fission”

As we continue to reflect on the Most Holy Eucharist we ponder the words from the exhortation *Sacramentum Caritatis*.

The mission for which Jesus came among us was accomplished in the Paschal Mystery. On the Cross from which He draws all people to Himself (cf. Jn 12:32), just before “giving up the Spirit,” He utters the words: “it is finished” (Jn 19:30). In the mystery of Christ’s obedience unto death, even death on a Cross (cf. Phil 2:8), the new and eternal covenant was brought about. In His crucified flesh, God’s freedom and our human freedom met definitively in an inviolable, eternally valid pact. Human sin was also redeemed once for all by God’s Son (cf. Heb 7:27; 1 Jn 2:2; 4:10). . . .

In the Paschal Mystery, our deliverance from evil and death has taken place. In instituting the Eucharist, Jesus had spoken of the “new and eternal covenant” in the shedding of His blood (cf. Mt 26:28; Mk 14:24; Lk 22:20). This, the ultimate purpose of His mission, was clear from the very beginning of His public life. Indeed, when, on the banks of the Jordan, John the Baptist saw Jesus coming towards him, he cried out: “Behold, the Lamb of God, who takes away the sin of the world” (Jn 1:29). It is significant that these same words are repeated at every celebration of Holy Mass, when the priest invites us to approach the altar: “This is the Lamb of God who takes away the sins of the world. Happy are those who are called to His supper.” Jesus is the true paschal lamb who freely gave Himself in sacrifice for us, and thus brought about the new and eternal covenant. The Eucharist contains this radical newness, which is offered to us again at every celebration.

This leads us to reflect on the institution of the Eucharist at the Last Supper. It

took place within a ritual meal commemorating the foundational event of the people of Israel: their deliverance from slavery in Egypt. This ritual meal, which called for the sacrifice of lambs (cf. Ex 12:1-28, 43-51), was a remembrance of the past, but at the same time a prophetic remembrance, the proclamation of a deliverance yet to come. The people had come to realize that their earlier liberation was not definitive, for their history continued to be marked by slavery and sin. The remembrance of their ancient liberation thus expanded to



the invocation and expectation of a yet more profound, radical, universal and definitive salvation. This is the context in which Jesus introduces the newness of His gift. In the prayer of praise, the *Berakah*, He does not simply thank the Father for the great events of past history, but also for His own “exaltation.” In instituting the sacrament of the Eucharist, Jesus anticipates and makes present the sacrifice of the Cross and the victory of the resurrection. At the same time, He reveals that He Himself is the true sacrificial lamb, des-

tinued in the Father’s plan from the foundation of the world, as we read in The First Letter of Peter (cf. 1:18-20). By placing His gift in this context, Jesus shows the salvific meaning of his death and resurrection, a mystery which renews history and the whole cosmos. The institution of the Eucharist demonstrates how Jesus’ death, for all its violence and absurdity, became in Him a supreme act of love and mankind’s definitive deliverance from evil.

Jesus thus brings His own radical *novum* to the ancient Hebrew sacrificial meal. For us Christians, that meal no longer need be repeated. As the Church Fathers rightly say, *figura transit in veritatem*: the foreshadowing has given way to the truth itself. The ancient rite has been brought to fulfillment and definitively surpassed by the loving gift of the incarnate Son of God. The food of truth, Christ sacrificed for our sake, *dat figuris terminum*. By His command to “do this in remembrance of me” (Lk 22:19; 1 Cor 11:25), He asks us to respond to His gift and to make it sacramentally present. In these words the Lord expresses, as it were, His expectation that the Church, born of his sacrifice, will receive this gift, developing under the guidance of the Holy Spirit the liturgical form of the sacrament. The remembrance of His perfect gift consists not in the mere repetition of the Last Supper, but in the Eucharist itself, that is, in the radical newness of Christian worship. In this way, Jesus left us the task of entering into His “hour.” “The Eucharist draws us into Jesus’ act of self-oblation. More than just statically receiving the incarnate Logos, we enter into the very dynamic of his self-giving.” Jesus “draws us into Himself.”

The substantial conversion of bread and wine into His Body and Blood introduces within creation the principle of a radical change, a sort of “nuclear fission,” to use an image familiar to us today, which penetrates to the heart of all being, a change meant to set off a process which transforms reality, a process leading ultimately to the transfiguration of the entire world, to the point where God will be all in all (cf. 1 Cor 15:28).

Pope Benedict XVI



## The Spirit of MI Leadership

by Katie Martin, MI

St. Maximilian Kolbe, MI founder and hero, wrote, “Every conversion and every step on the way of holiness are the works of grace, while the dispenser of all the graces that flow from the most Sacred Heart of Jesus is none other than his Mother, the Immaculata; for this reason, the more one draws near to her, so much the more does one draw up these graces. Consequently our fundamental mission is that of drawing souls to her and to bring her to souls.”

To find Christ is to find meaning, purpose, connection, love and holiness. Our mission is to reach those souls searching for meaning and purpose, searching for a connection, searching for love and ultimately searching for holiness. We must take advantage of every opportunity to introduce them to Definitive Love Himself through the heart of our Blessed Mother. As Christians, and specifically as MI members, we belong to a family where no one is left behind. Our supreme goal is not only to get ourselves to heaven, but to bring as many souls with us as possible.

This life is a *spiritual battle for souls*. It is the same battle that was fought in the Garden of Eden and has continued with every passing generation. But someday when the battle is over, when Our Lady crushes the head of the serpent with her heel, when we as tired and weary soldiers follow her into heaven, unworthy though we are, we can humbly tell Our Lord that we did our best: We followed His Mother, we stood under her banner and her name was our battle cry. With her hands guiding ours, we rescued as many souls as we could.

“So until the end of the world,” St. Maximilian wrote, “the serpent will continue to tempt, obstruct, exert himself and fight but only as much as the Immaculata allows, in other words, as much as will be needed for us to grow in merit. We will always be sure of victory if we remain under her banner and work with her, through her, for her and in her.”

Truly, the battle is already won.

According to the General Statutes of the MI “MI members live their mission above all by witness in their ordinary activities and in the various sectors of social activity in which they are immersed, permeating with an evangelical spirit every human reality (cf. *KW* 92). In every environment in which they live and work, they are called to promote the protection of life from conception to natural death, to offer themselves in service to the integral dignity of the person, and to set forth the values of fraternity, justice and solidarity” (Art. 11).

For St. Maximilian, living as a servant completely dedicated to Our Lady meant that everything he did was *steeped in prayer*. “Prayer is the best way to reestablish peace in our souls, to reach happiness, since it serves to draw us closer to God’s love,” he said. Not only did he cultivate his interior life through constant prayer, daily renewing his consecration and frequenting the Sacraments, but his entire life, every moment and whatever he did was offered as a prayer to Our Lady to be used as a means of bringing about the conversion of souls.

St. Maximilian determined Our Lady’s will for him through holy *obedience* to his superiors; he did nothing without their express permission, trusting that if he embraced their directives, he would be embracing Our Lady’s will, “The perfection of the virtue of obedience,” St. Maximilian said, “is a practical knighthood of the Immaculata.” But obedience is not blind nor stupid, as St. Maximilian points out: “This does not mean that one should lack initiative, on the contrary one can and must freely tell his superiors the thoughts and desires of his heart, provided he is ready with calm resignation of will (for nature at times can rebel) to accept the decision of obedience, whether it is according to, against or beyond our desire.” There is a zeal that belongs in a unique way to each and every MI knight; channeled through obedience, this zeal—our unique

gifts, talents, ideas and even our failings—will be used for the greater glory of God through the hands of the Immaculata.

Nothing good comes easily, and St. Maximilian saw that more clearly than most. In the MI’s first year, two of the seven founding members died, and the movement was a simple one of prayer and evangelizing by handing out Miraculous Medals. As the MI grew, St. Maximilian was often forced to stop work on the movement because of his tuberculosis. He offered all of it to Mary and embraced every difficulty as her will. “You say: *‘Per aspera ad astra’* (‘through harsh paths to the stars’),” he wrote to a fellow priest. “Certainly he who works for the Immaculata must suffer much. And the Immaculata has also suffered much. But then *love really is nourished with crosses*.” As MI knights consecrated to Our Lady, *we willingly and lovingly embrace our own crosses*, standing shoulder-to-shoulder with her at the foot of the one Cross and taking part in the redemptive mission of her Son.

Standing with her, we see ultimate example of *heroic charity*, of someone who loved deeply and selflessly in both small and great things. She is our role model; Christ has given her to us and we are to give ourselves to her and guide others to her maternal care. In John 15:13, Christ said, “Greater love has no man than this, that a man gives up his life for his friends.” St. Maximilian lived this, in small ways in his daily life as he suffered and sacrificed for others and in Auschwitz when he gave his life for another prisoner. In his own words, St. Maximilian said, “[The MI knight] considers it the greatest happiness, the culminating point of his dreams to make a total sacrifice of his own life for the conquest of all souls for her. This includes all men wherever they are, to whatever nations or race they belong and wherever they live now or in the future—he is the perfect Knight of the Immaculata.”

This is our founder, this is our hero.

To be MI is to live a constant spirit of prayer, of evangelization, of love; let us never stop praying, let us never stop loving and let us never be silent when Our Lady calls us. This is the self-giving love that will allow Our Lady to use us, imperfect and unworthy though we are, to win the battle and turn hearts to her Son.

*Katie is a LAFD firefighter. Pray for her and for all our brave firefighters at this critical time.*

# Reflection on November MI Intention

O Immaculata, please intercede that you, O Mother, may be a model of listening and charity for every believer.

“My soul proclaims the greatness of the Lord.” (Lk 1:46)

The Blessed Virgin Mary is a model for every Christian or, using an image dear to St. Maximilian, the blueprint. In her canticle, the *Magnificat* (Lk 1:46-56), Mary gives praise to God for He intervened in her life and granted her the unique gift of becoming the Mother of Jesus, the Son of God made Man. With Our Lady, we give thanks to the Lord for having placed on our path the Militia of the Immaculata. It is not a simple coincidence that we have been given to embrace St. Maximilian’s charism, but an expression of the action of God.

In the *Magnificat* Our Lady calls herself the handmaid of the Lord and we are called to place ourselves at her service with humility. St. Maximilian Kolbe wrote that “the formulas ‘servant of Mary,’ ‘servant of the Immaculata,’ may suggest the idea of a reward, in view of which a servant works. Even the expression ‘child of Mary’ evokes some legal requirements of a mother toward her child. Not even the denomination ‘slave of love’ seems adequate to everyone, for although it is made clear that this is a slave ‘of love,’ yet it is hard to remove the idea that a slave is in bondage against his will. That is why others prefer the expression ‘possession and property.’ Obviously, all these denominations and all other possible ones basically indicate one sole and identical fact, and all those who use them wish to give themselves up entirely to the Mother of God” (KW 1329). St. Maximilian seems to emphasize humility and to point out that total consecration to the Immaculata requires an emptying of oneself so as to become an authentic instrument as the prayer of consecration states: “Let me be a fit instrument in your immaculate and mer-

ciful 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.”

In her *Magnificat* Mary acknowledges the honor she will be receiving throughout the ages and recognizes to be part of the history of salvation (vv. 54-55). As knights of the Immaculata, we join in the spiritual warfare and the work of evangelization, adding our own efforts to those of our forerunners in faith and the MI Family.

In *Evangelii Gaudium* the Pope reminds us that “There is a Marian ‘style’ to the Church’s work of evangelization. Whenever we look to Mary, we come to believe once again in the revolutionary nature of love and tenderness. In her we see that humility and tenderness are not virtues of the weak but of the strong who need not treat others poorly in order to feel important themselves.... This interplay of justice and tenderness, of contemplation and concern for others, is what makes the ecclesial community look to Mary as a model of evangelization” (no. 288).

May we let ourselves be formed by Our Lady and become like her. May she sustain us on our journey of faith, that we may let ourselves be led by her and discern effectively how to walk in the ways of the Gospel.

(From the MI International Office)

2019 MI Intentions leaflets are available in English and Spanish

Request them from the MI National Office



Please join in prayer for the MI National Assembly, June 12-14, 2020

We need to 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)

- Have the MI resources (monthly e-newsletter, daily Kolbe quotes, website information) been helpful for your ongoing growth in living your total consecration to Our Lady?
- What else should the MI seek to provide in terms of support and ongoing formation for individual members?
- *Leadership Formation* is a crucial objective for the growth and effectiveness of the MI mission. Please share your ideas concerning possible contents and format.
- 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!



## Longing for the Mother

In this article, St. Maximilian brilliantly addressed questions often raised, even today, about Catholic devotion to Our Lady (KW 1196).

I have sometimes read and heard expressions of surprise for the fact that we Catholics venerate Mary, the Mother of Jesus. One of them was quite recent, last January 16, to be precise, when again I received a letter that stated that Catholics venerate Mary as God.

Clearly the author of that letter did not know that the Catholic Church does not venerate any saint as God, but only as faithful servants and friends of God. Moreover, she venerates Mary as Mother of God. And this not because she gave Jesus His divinity, for on her own part she only gave Him human flesh, but because, God, by becoming incarnate in her womb, really dwelt within her, and so, in this manner, she really generated the Man-God.

The difficulties pertaining to the veneration of Mary remain rather widespread among Protestants, but in that environment, also, there is now a progressive awakening of an ever greater longing for a mother of the spiritual life. Let us consider their own voices, which are being heard in various countries.

In Germany, for example, in the year 1919, the Protestant writer Jungnickel affirmed: "The Evangelical Church is dying of cold. We should take her to the Mother, to Mary. Then she will become warm." The Protestant review *Hochkirche* often expresses itself in the same terms. Moreover, some years back the Protestant pastor Lortzing of Göttingen published a booklet bearing the title *Marienblumen auf fremder Erde*, that is, "Marian Recollections in a Foreign Land," in which the author names more than hundred different Protestants who expressed themselves in favor of the devotion to Mary. Last year, in November, an "Appeal to All Evangelical Christians" was published in

Cologne, openly demanding the restoration of the Marian devotion in the Protestant Church. The author reminds us that people honor the mothers of illustrious men, such as the mother of Goethe; the mother of Gracchi brothers; St. Monica, mother of St. Augustine; St. Helen, mother of Constantine. It also names other women. It then concludes with this lament: "Only one woman is excluded, only one remains forgotten and abandoned: the Virgin Mary, Mother of Our Lord and Savior." Further down, the "Appeal" reminds us that Luther himself celebrated the glories of Mary in many songs and that in the seventeenth century Brynjólfur Sveinsson, a Protestant bishop of Iceland, even composed songs honoring Mary in Latin.

In England, at the entrance to the Protestant church of Walsingham, the Protestant bishop Bertram placed an inscription commemorating the restoration of the church, which says: "This sanctuary, built in the year 1061 in fulfillment of a request by the Holy Virgin, Mother of God, in honor of the mystery of the Incarnation—during the reign of St. Edward the Confessor, lord of this place, which he governed for another 19 years—subsequently destroyed by a king possessed by a detestable love (may God have mercy on his soul!), has now been restored for the first time, in the year 1931."

In Holland, the Protestant Cor Meerensy published a publicity leaflet bearing the title "An Invocation to Mary," in which he wrote: "We no longer have songs addressed to Mary; neither do we have shrines dedicated to Mary, nor images of Mary. Among us Mary is an evanescent, insubstantial phantom that appears only once a year. We Protestants still remain too bound to the Old Testament. However, no one can approach Christ, without receiving Him from Mary's hands."

So intense is the longing for a mother.

And it is a rightful longing. If, in fact, wherever life is begotten and formed, the loving heart of a mother watches over it, why must not the life of faith, the supernatural life, the life of grace, the divine life feel the warmth of a maternal heart? Why must not we receive this life from God through a spiritual Mother?

Fr. Maximilian Kolbe

**Behold Your Mother brochures on Catholic teachings about Our Lady are available.**

**Request them from the MI National Office**



## 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.



## Our Lady and the MI in My Life - Testimonials

The MI has taught me to be more prayerful. I used to get up in the morning to the same old thing... make coffee turn on the TV and watch dreary news. Now since I've been reading your newsletter and applying it to my prayer life, I get up in the morning (I need my coffee) and look for Mass.

I watch EWTN for daily Mass. I've applied prayer and reading good wholesome books to keep my spirit going. The Blessed Mother has helped me through some tough times, and she still does. I get up earlier now to pray and evangelize on the Internet of what I have learned. Thank You For Your Site. I Am So Happy That I found You. All Glory To God. Blessed Mother Please Pray For Us.

*Pauline*

I am a convert as of 1960 when I married a devout Byzantine Greek Catholic, never having been catechized, and only came to it when my husband died I had no idea of the deepness of the Faith. I dove into Catholicism in my grief, I joined the Militia of the Immaculata and only discovered on visiting my mother-in-law that my husband had been a big devotee of St Maximilian Kolbe. That sealed everything for me, am now in Texas and staying strong in the Faith. It is everything.

*Caroline*

I love the simplicity of the Militia of the Immaculata. My understanding is we consecrate ourselves to Mary and basically let her take care of the rest. We do not need to worry as everything we perceive as good and bad comes to

us through her hands. Somehow she works everything out for the good for us and for souls.

I love to pass out Miraculous Medals to the homeless. Doing so has opened my eyes to the beauty of so many souls. In downtown San Francisco I met a homeless man named "Bones." He looked very rough and I normally would have kept walking. But I stopped and asked him his name and gave him the Medal which he immediately put on. He gave me a big toothless smile and right there on a busy street corner with all the people walking by he grabbed my hands and led us in praying the Our Father. I have had many encounters like that with the homeless. They open my eyes to the illusion of social hierarchy.

I have been trying to follow the spirituality of the MI and St. Maximilian for over 20 years. Now in a more recent challenge it is helping me after being diagnosed with a painful disease, rheumatoid arthritis. I am at peace because I believe this is a gift from Mary to help lead me and others to Jesus. Of course, I take my medication and pray it will give me relief but the ups and downs of the disease I try to roll with peacefully leaving all to Mary. I entrust my husband, myself and our children to her. It is not always easy and I'm afraid I often must disappoint our lady but I leave my eternal salvation in her hands. May she lead me, my family and others to heaven.

*Penelope*

I became interested in St. Maximilian when I did my Consecration to Mary with Fr. Michael Gaitley a few years

ago. He is heavily referenced in that book. My devotion to the Immaculata has grown by the day. I am a member of a Polish Catholic Church, Immaculate Conception in St. Anna, Minnesota. This past summer I also became the Faith Formation Director of this little world, perhaps 60 children in all.

Just last week, I ordered prayer cards of St. Maximilian Kolbe for each and every child, and next Wednesday I am going to offer brief presentation on him, and why I am so devoted to him.

I teach English at a secular college, but nonetheless I have a prayer card of him right in front of me above my desk. I tell anyone who will listen who he is.

Thank you so much and God Bless you for putting up the daily messages, I never miss reading and pondering them and it is so great to get them in my e-mail.

In the Three Hearts of Jesus, Mary, and St. Joseph.

*Jeffrey*

About thirty years ago, I was introduced to Mary in a new way through the Marian Movement of Priests' book titled "To the Priests." I was drawn by the truthfulness of the messages in the book. Each message hit me with the power of the Holy Spirit. Mary began the process of forming me "into the image of her Son."

I was fortunate to be in a Catholic prayer group that met each week. I was fortified to continue on in my pursuit of Jesus and a holier life. I had read about St. Maximilian Kolbe's devotion to the Immaculata through the years, and I felt the MI was the perfect spiritual place for me to be.

Each day now it is the Blessed Mother who urges me onward.

If I feel discouraged or confused by the battle around me in today's world, she pulls me back onto the path of peace and trust and pours in her strength to go forward toward Jesus.

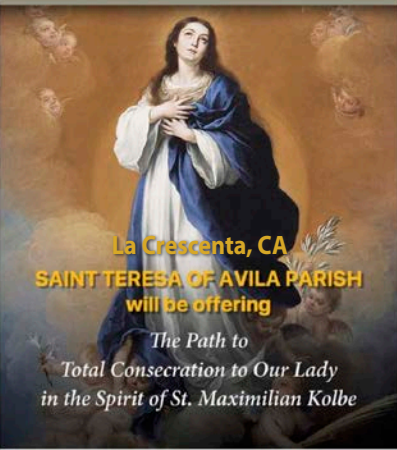
*Donald*

# Consecration Programs Across the Country

## Southern California

**MILITIA OF THE  
IMMACULATA**

**BEHOLD YOUR  
MOTHER!**



**La Crescenta, CA  
SAINT TERESA OF AVILA PARISH  
will be offering**

*The Path to  
Total Consecration to Our Lady  
in the Spirit of St. Maximilian Kolbe*

**Saint Teresa of Avila Parish** will be hosting a series of **preparation sessions** for individual Marian consecration in the spirit of St. Maximilian Kolbe.

These sessions will provide an overview of the Church teaching about Our Lady and devotion to **Her** and an in-depth introduction to the dynamic insights of St. Maximilian Kolbe. We invite you to come and discover why we should give ourselves to Mary to be Christ's missionary disciples in our world! The presentations will be offered by a representative of the Militia of the Immaculata movement founded by St. Maximilian Kolbe.

**Prep Series 1: Parish Hall**  
Nov. 3rd - 2 to 5 p.m. (part 1)  
Nov. 9th - 2 to 5 p.m. (part 2)

**Prep Series 2: Parish Hall**  
Nov. 10th - 2 to 5 p.m. (part 1)  
Nov. 11th - 7 to 8:30 p.m. (part 2)

**Both preparation series have the same content.** They are offered to give you an option on dates and times. You can swap dates as long as you take part 1 and part 2 of the series.

Everyone is invited and encouraged to attend. **There is no cost.**

The actual consecration ceremony will take place during **all the masses on Sunday, December 8th**, in anticipation of the Solemnity of the Immaculate Conception (which this year will be celebrated on Dec. 9th).

If you are interested, please RSVP by 11/1/19 to:  
**Gina D Johnson: ginadjohnson66@gmail.com**  
Cell: 818-281-7427



**Total Consecration  
to Mary in the spirit  
of St. Maximilian Kolbe**

**When:** Tuesdays in November:  
November 5, 12, 19, and 26.

**Time:** 10-11:30am OR 7-8:30pm  
Rite of Marian Consecration will be held  
on Saturday, December 7

**at the Fr. Kolbe Missionary Center  
531 East Merced Avenue,  
West Covina, CA 91790**

**Contact Jillian Cooke: 626-917-0040 or  
FKMissionaries@gmail.com**

## Fond du Lac, Wisconsin



**“You don’t have to change to love me,  
loving me will change you.”**

Preparation for Consecration to Mary in the Militia of the Immaculata begins on Monday Oct. 7th from 6:30-7:30pm at Sacred Heart School.

Consecration Day is on the Feast of the Immaculate Conception Dec. 8th

To sign-up please contact  
motherofmercymi.fdl@gmail.com

*MissionImmaculata.com*

## Mokena, Illinois



**MILITIA OF THE  
IMMACULATA**  
MI NATIONAL CENTER - USA

*“To win the entire world for the Immaculata and, through her,  
for the Most Sacred Heart of Jesus.” - St. Maximilian Kolbe*

The three goals of the MI are: personal sanctification, the conversion of the world, and ultimately, the universal reign of the Sacred Heart of Jesus. Whether you have already consecrated your life to Jesus through Immaculate Mary, or have yet to do so, gathering monthly on first Saturdays is an excellent way to renew and live out your consecration.

St. Mary Parish in Mokena invites you to be part of the MI Village, every first Saturday of the month beginning December 7, 2019  
8:00 A.M. – 10:30 A.M.

Holy Mass, reconciliation, rosary/devotions, formation and fellowship

**All are welcome!**

RSVP's are encouraged: 708-326-9313 or  
[mnovak@stmarymokena.org](mailto:mnovak@stmarymokena.org)  
St. Mary Church: 19515 115<sup>th</sup> Avenue, Mokena



# MI RESOURCES

Available from the MI National Center



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

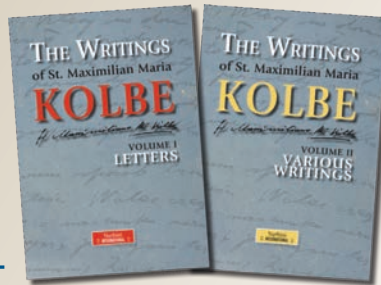
Miraculous medals and various MI brochures can be requested from the MI National Office at 331-223-5564 or via email: [MINational@MissionImmaculata.com](mailto:MINational@MissionImmaculata.com)

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*"If you love the Immaculata, if your heart burns with gratitude to her, offer your contribution to this work, according to your capabilities! It is worth making such an effort! The Immaculata will not forget it! May all MI Knights be zealous in winning the world over to the Immaculata!"*

St. Maximilian Kolbe

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