

THE MISSION OF THE *Immaculata*

E-PUBLICATION OF THE MILITIA OF THE IMMACULATA, USA



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By John W. Galten, MI National President



Dear Knights of the Immaculata,

Maria!

As you might remember, last month I signaled a new series of reflections on the Kolbean view of the Immaculata's ineffable connection to the Holy Spirit.

St. Maximilian did not write a systematic theological treatise on this connection but he did leave us an outline of such a work as described in *The Writings of St. Maximilian Maria Kolbe* (KW 1304-1334). Two contemporary writers, Fr. H.M. Manteau-Bonamy, O.P., and Fr. Peter Damian Fehlner, OFM Conv., among others, have fleshed out Kolbe's outline for a book in some detail.

This relationship of the Immaculata with the Trinitarian Persons, in this case with the Holy Spirit, is most important in itself but crucial also for us, her children and Knights, to fathom in ourselves a mirror of her relationship. Thus we can more consciously understand the interior workings of the Immaculata and her Spouse, the Holy Spirit.

The same spiritual dynamic is at work in our souls as she and the Holy Spirit lead us to the depths of the Divine Heart, the Most Sacred Heart. The more we know the more we can actively cooperate in this work of salvation—our own and, in a missionary sense, that of others.

I will rely on the above-cited works but I want first to elaborate on the role of the Holy Spirit in Trinitarian life and the Spirit's role in salvation history—particularly after Christ's Paschal Mystery. I will make use of Pope St. John Paul II's *The Spirit, Giver of Life and Love*, Archbishop Martinez's book *The Sanctifier*, and the *Catechism of the Catholic Church* (CCC).

(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

(continued from pg. 1)

St. Maximilian, in the draft for a book, first asks his perennial question: "Who are you, O Immaculata?" I want initially ask a similar question: "Who are You, O Holy Spirit of God?" Who He is and what He does will give us the foundational answer to who is the Immaculata.

We know from our Faith, as expressed in the Creed, that the Holy Spirit is the Third Person of the Holy Trinity, a distinct Person but so intimately bound to the Father and the Son as to be the very Bond of Love which unites them in Oneness (CCC 243-248). The true nature of the Immaculata and her role in salvation history is intimately connected to the interior life of the Most Holy Trinity. Only in this foundation at the heart of the Trinity can we find the secret to her mystery, the Immaculata, the most Holy Mother of God, the Queen of Heaven and earth. Her existence and vocation spring from the infinite furnace of Divine Love.

The revelation of the Person of the Holy Spirit, as is also the Most Holy Trinity, is only very slowly unveiled in the Sacred Scriptures. Only in hindsight through the lens of the New Testament and fullness of Revelation do we see clearly and unambiguously the Personhood of the Spirit. This is not to say that He has not been active in previous history nor that His existence is not hinted at in the Old Testament, but that people were first prepared to recognize that there is only One, True, Living God Who is supreme. The extraordinary full understanding of the inner nature of this Living and True God awaits the advent of the Son in history.

So, we have laid the first stones of our foundation on the relationship of the Immaculata and her Spouse.

Next month, we will consider the slow, measured revelation of the Holy Spirit in the Old Testament.

Until then, as always, "Arise and let us be on our way"—the way of making Our Lady known and loved, that she might show us the Way.

John W. Galten
MI National President

Join in Prayer in Preparation for the International Assembly of the Militia of the Immaculata (October 11-13)

O St. Maximilian Kolbe, who laid down your life to save the father of a family, teach us to love as you did.

You experienced deeply the love of God and the Immaculata and attracted countless apostles to this maternal love. Show us the path we should walk to lead the hearts of men and women of our times to God, so as to be brave and fervent witnesses in continuing to spread your spiritual legacy in the world.

We are inspired by the example of the late MI President, Raffaella Aguzzoni. Following Jesus' steps and attracted by Him, she was a missionary who, with apostolic zeal, witnessed that the Militia of the Immaculata is a prophetic inheritance entrusted to each one of us.

May our eyes be attentive to see always new horizons and to go to the ends of the earth, keeping alive the flame of love that burned in your heart.

May our ears be ready to listen to the cry of the poor and may we be available to translate our consecration to the Immaculata in concrete acts of life and hope.

Therefore, St. Maximilian, we ask you to renew in us boldness, courage and the spirit of sacrifice, so that, in this Fifth General Assembly of the Militia of the Immaculata, we may embrace Jesus' Cross overcoming the challenges that will make us stronger. Amen.

St. Maximilian Kolbe, pray for us.

Pilgrimage to Poland, Prague, and Oberammergau August 11-21, 2020

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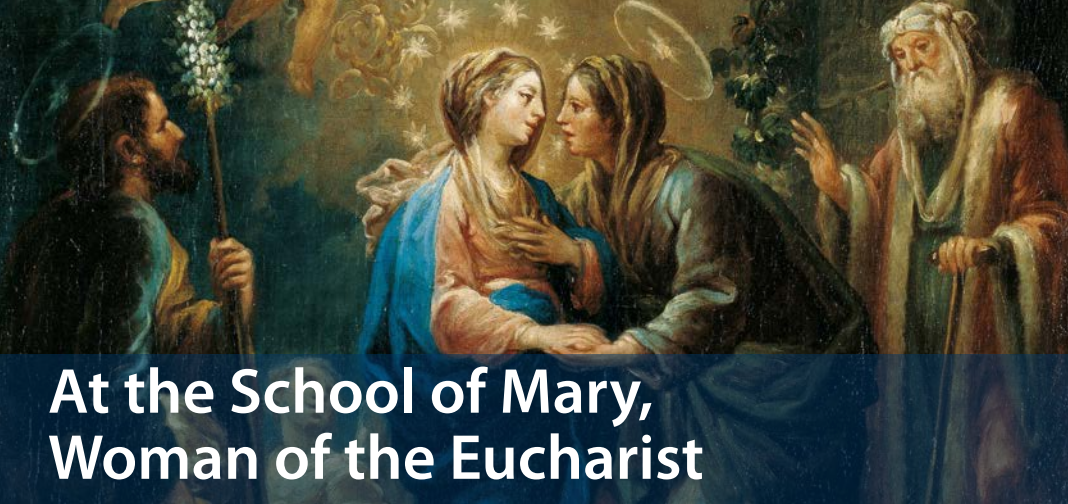
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Ms. Heidi Denzler-Halsey 4683 Emily Court Castro Valley, CA 94546 Tel: (510) 881-7850 Email: heidimdh106@gmail.com	Name: _____ Address: _____ City: _____ State: _____ Zip Code: _____ Tel: _____ Email: _____
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Join the MI National Assistant, Fr. Thomas Czeck, OFM Conv., for a once in a lifetime experience to pray at the City of the Immaculata (Niepokalanow), at the shrine of the Black Madonna in Czestochowa, in the bunker at Auschwitz where St. Maximilian Kolbe was martyred, and finally in Oberammergau where we will join in the Passion Play, which occurs once a decade. The dates are **August 11-21, 2020**. Tickets are limited and our performance is filling up, so sign up ASAP to not miss out.

For more information contact Heidi at: heidimdh106@gmail.com



At the School of Mary, Woman of the Eucharist

As we continue this series of reflections on the Most Holy Eucharist and our call to become Eucharistic persons, we turn to the Blessed Virgin Mary, whom St. John Paul II presented as “Woman of the Eucharist” in his *Encyclical Ecclesia de Eucharistia* (see par. 53-58; 60.62).

If we wish to rediscover in all its richness the profound relationship between the Church and the Eucharist, we cannot neglect Mary, Mother and model of the Church. In my Apostolic Letter *Rosarium Virginis Mariae*, I pointed to the Blessed Virgin Mary as our teacher in contemplating Christ’s face, and among the mysteries of light I included *the institution of the Eucharist*. Mary can guide us towards this most holy sacrament, because she herself has a profound relationship with it.

At first glance, the Gospel is silent on this subject. The account of the institution of the Eucharist on the night of Holy Thursday makes no mention of Mary. Yet we know that she was present among the Apostles who prayed “with one accord” (cf. Acts 1:14) *in the first community which gathered after the Ascension in expectation of Pentecost*. Certainly Mary must have been present at the Eucharistic celebrations of the first generation of Christians, who were devoted to “the breaking of bread” (Acts 2:42).

But in addition to her sharing in the Eucharistic banquet, an indirect picture of Mary’s relationship with the Eucharist can be had, beginning with her interior disposition. *Mary is a “woman of the Eucharist” in her whole life*. The Church, which looks to Mary as a model, is also called to imitate her in her relationship with this most holy mystery.

Mysterium fidei! If the Eucharist is a mystery of faith which so greatly transcends our understanding as to call for sheer abandonment to the word of God, then there can be no one like Mary to act as our support and guide in acquiring this disposition. In repeating what Christ did at the Last Supper in obedience to his command: “Do this in memory of me!”, we also accept Mary’s invitation to obey him without hesitation: “Do whatever he tells you” (Jn 2:5). With the same maternal concern which she showed at the wedding



feast of Cana, Mary seems to say to us: “Do not waver; trust in the words of my Son. If he was able to change water into wine, he can also turn bread and wine into his body and blood, and through this mystery bestow on believers the living memorial of his passover, thus becoming the ‘bread of life.’”

In a certain sense Mary lived her *Eucharistic faith* even before the institution of the Eucharist, by the very fact that *she offered her virginal womb for the Incarnation*

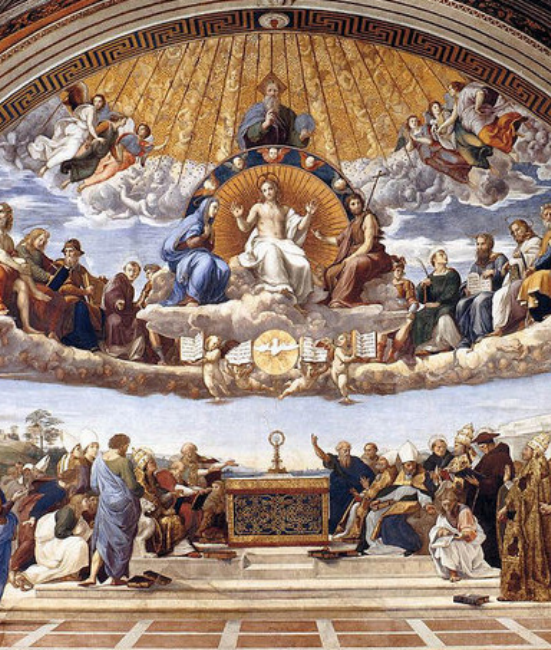
of God’s Word. The Eucharist, while commemorating the passion and resurrection, is also in continuity with the incarnation. At the Annunciation Mary conceived the Son of God in the physical reality of his body and blood, thus anticipating within herself what to some degree happens sacramentally in every believer who receives, under the signs of bread and wine, the Lord’s body and blood.

As a result, there is a profound analogy between the *Fiat* which Mary said in reply to the angel, and the *Amen* which every believer says when receiving the body of the Lord. Mary was asked to believe that the One whom she conceived “through the Holy Spirit” was “the Son of God” (Lk 1:30-35). In continuity with the Virgin’s faith, in the Eucharistic mystery we are asked to believe that the same Jesus Christ, Son of God and Son of Mary, becomes present in his full humanity and divinity under the signs of bread and wine.

“Blessed is she who believed” (Lk 1:45). Mary also anticipated, in the mystery of the incarnation, the Church’s Eucharistic faith. When, at the Visitation, she bore in her womb the Word made flesh, she became in some way a “tabernacle”—the first “tabernacle” in history—in which the Son of God, still invisible to our human gaze, allowed himself to be adored by Elizabeth, radiating his light as it were through the eyes and the voice of Mary. And is not the enraptured gaze of Mary as she contemplated the face of the newborn Christ and cradled him in her arms that unparalleled model of love which should inspire us every time we receive Eucharistic communion?

Mary, throughout her life at Christ’s side and not only on Calvary, made her own *the sacrificial dimension of the Eucharist*. When she brought the child Jesus to the Temple in Jerusalem “to present him to the Lord” (Lk 2:22), she heard the aged Simeon announce that the child would be a “sign of contradiction” and that a sword would also pierce her own heart (cf. Lk 2:34-35). The tragedy of her Son’s crucifixion was thus foretold, and in some sense Mary’s *Stabat Mater* at the foot of the Cross was foreshadowed.

(continues on pg. 4)



At the School of Mary, Woman of the Eucharist

In her daily preparation for Calvary, Mary experienced a kind of “anticipated Eucharist”—one might say a “spiritual communion”—of desire and of oblation, which would culminate in her union with her Son in his passion, and then find expression after Easter by her partaking in the Eucharist which the Apostles celebrated as the memorial of that passion.

What must Mary have felt as she heard from the mouth of Peter, John, James and the other Apostles the words spoken at the Last Supper: “This is my body which is given for you” (Lk 22:19)? The body given up for us and made present under sacramental signs was the same body which she had conceived in her womb! For Mary, receiving the Eucharist must have somehow meant welcoming once more into her womb that heart which had beat in unison with hers and reliving what she had experienced at the foot of the Cross.

“Do this in remembrance of me” (Lk 22:19). In the “memorial” of Calvary all that Christ accomplished by his passion and his death is present. Consequently *all that Christ did with regard to his Mother* for our sake is also present. To her he gave the beloved disciple and, in him, each of us: “Behold, your Son!” To each of us he also says: “Behold your mother!” (cf. Jn 19: 26-27).

Experiencing the memorial of Christ’s death in the Eucharist also means continually receiving this gift. It means accepting—like John—the one who is given to us anew as our Mother. It also means taking on a commitment to be conformed to Christ, putting ourselves at the school of his Mother and allowing her to accompany us. Mary is present, with the Church and as the Mother of the Church, at each of our celebrations of the Eucharist. If the Church and the Eucharist are inseparably united, the same ought to be said of Mary and the Eucharist. This is one reason why, since ancient times, the commemoration of Mary has always been part of the Eucharistic celebrations of the Churches of East and West.

In the Eucharist the Church is completely united to Christ and his sacrifice, and makes her own the spirit of Mary. This truth can be understood more deeply by *re-reading the Magnificat* in a Eucharistic key. The Eucharist, like the Canticle of Mary, is first and foremost praise and thanksgiving. When Mary exclaims: “My soul magnifies the Lord and my spirit rejoices in God my Savior,” she already bears Jesus in her womb. She praises God “through” Jesus, but she also praises him “in” Jesus and “with” Jesus. This is itself the true “Eucharistic attitude.”

At the same time Mary recalls the wonders worked by God in salvation history in fulfillment of the promise once made to the fathers (cf. Lk 1:55), and proclaims the wonder that surpasses them all, the redemptive incarnation. Lastly, the *Magnificat* reflects the eschatological tension of the Eucharist. Every time the Son of God comes again to us in the “poverty” of the sacramental signs of bread and wine, the seeds of that new history wherein the mighty are “put down from their thrones” and “those of low degree are exalted” (cf. Lk 1:52), take root in the world. Mary sings of the “new heavens” and the “new earth” which find in the Eucharist their anticipation and in some sense their program and plan. The *Magnificat* expresses Mary’s spirituality, and there is nothing greater than this spirituality for helping us to experience the mystery of the Eucharist. The Eucharist has been given to us so that our life, like that of Mary, may become completely a *Magnificat*!

... At the dawn of this third millennium, we, the children of the Church, are called to undertake with renewed enthusiasm the journey of Christian living. As I wrote in my Apostolic Letter *Novo Millennio Ineunte*, “it is not a matter of inventing a ‘new program.’ The program already exists: it is the plan found in the Gospel and in the living Tradition; it is the same as ever. Ultimately, it has its center in Christ himself, who is to be known, loved and imitated, so that in him we may live the life of the Trinity, and with him transform history until its fulfillment in the heavenly Jerusalem.” The implementation of this program of a renewed impetus in Christian living passes through the Eucharist. Every commitment to holiness, every activity aimed at carrying out the Church’s mission, every work of pastoral planning, must draw the strength it needs from the Eucharistic mystery and in turn be directed to that mystery as its culmination.

...Let us take our place, dear brothers and sisters, *at the school of the saints*, who are the great interpreters of true Eucharistic piety. In them the theology of the Eucharist takes on all the splendor of a lived reality; it becomes “contagious” and, in a manner of speaking, it “warms our hearts.” Above all, let us *listen to Mary Most Holy*, in whom the mystery of the Eucharist appears, more than in anyone else, as a mystery of light. Gazing upon Mary, we come to know *the transforming power present in the Eucharist*. In her we see the world renewed in love. Contemplating her, assumed body and soul into heaven, we see opening up before us those “new heavens” and that “new earth” which will appear at the second coming of Christ. Here below, the Eucharist represents their pledge, and in a certain way, their anticipation: “*Veni, Domine Iesu!*” (Rev 22:20).

In the humble signs of bread and wine, changed into his body and blood, Christ walks beside us as our strength and our food for the journey, and he enables us to become, for everyone, witnesses of hope. If, in the presence of this mystery, reason experiences its limits, the heart, enlightened by the grace of the Holy Spirit, clearly sees the response that is demanded, and bows low in adoration and unbounded love.

St. John Paul II

Reflection on October MI Intention

O Immaculata, please intercede that the Church may renew and strengthen her missionary zeal.

*“I have come that they may have life,
and have it to the full.”*

(John 10:10)

Jesus is the Good Shepherd who cares for us and He is the model of how in turn we should care for others. The life Jesus offers us is “Life to the full,” that is, participation in His Divine Life. The Lord gives us His grace and we are to cooperate with it so as to achieve our ultimate goal: eternal communion with God.

In our western society, a fulfilled and happy life is portrayed as one accompanied by possessions, pleasure, power, and social recognition. We know that the reality is very different. Many people suffer because of loneliness, isolation, lack of purpose and future. Jesus offers us even now an authentic fullness of life, a foretaste of the completion to come in eternal life with God.

St. Maximilian Kolbe was keenly aware of this deep thirst for happiness and authentic fulfillment that every human being carries in his heart and wanted to use every possible means to share Jesus’ message with everyone: “The Immaculata shall operate with every means, including the most modern, because inventions should serve her foremost and subsequently commerce, industry, sports, etc. (therefore the printing and now—why not?—even the radio broadcasts, films, and generally everything that in whatever time can still be invented to illuminate the minds and enflame the hearts (KW 382).

The papal exhortation is almost an echo of St. Maximilian’s words, “Today, when the networks and means of human communication have made unprecedented advances, we sense the challenge of finding and sharing a ‘mystique’ of living together, of mingling and encounter, of embracing and supporting one another, of

stepping into this flood tide which, while chaotic, can become a genuine experience of fraternity, a caravan of solidarity, a sacred pilgrimage. Greater possibilities for communication thus turn into greater possibilities for encounter and solidarity for everyone. If we were able to take this route, it would be so good, so soothing, so liberating and hope-filled! To go out of ourselves and to join others is healthy for us. To be self-enclosed is to taste the bitter poison of immanence, and humanity will be worse for every selfish choice we make” (*Evangelii Gaudium* 87).

Our total consecration to the Immaculata calls us to reach out to others, literally to everyone, to become instruments in the hands of Our Lady, to stand for the Truth and for the sacredness of life from conception to natural death, to uphold marriage and family life, and to be witnesses of the divine life to which the Lord calls each of us.

May Our Lady continue to help us to welcome the “Life to the full” that her Divine Son continually offers us and may she sustain us in defending and radiating it in our world.

(From the MI International Office)



**2019 MI Intentions leaflets
are available in
English and Spanish
Request them from
the MI National Office**

Invite Friends to be consecrated to Our Lady!



***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!

The suggested donation for multiple copies of the new booklet is \$2.00/ea. plus shipping; for a single copy, the suggested donation is \$3.75 shipping included.

Order copies today from the
MI National Office:
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Or call:
331-223-5564



Our MI Family Anniversary

On October 16 we celebrate the 102nd anniversary of our MI Family. Let's be inspired by our Founder's words! (KW 1046)

More and more frequently we receive letters from readers who wish to gain a deeper knowledge of the Militia of the Immaculata. Here are a few words on the subject.

The Militia of the Immaculata was established in Rome in the year 1917 among students of the International College of the Franciscan Fathers, at Via San Teodoro, 41/E. What led to its establishment were the ever more overt provocations of the Freemasons and of other enemies of the Church of Christ in the very heart of Christendom. Its foundation lay in the traditional devotion that the Franciscan Fathers have toward the Immaculate Conception: traditional, since it dates back to the beginnings of the Order. The spirit of poverty provided a financial framework; it is a distinctive feature of the Order, based less on computations of income and expenditure than on trust in Divine Providence through the Immaculata, and on giving to each according to their need. Ultimately, the will of the Immaculata would set the way the Militia was supposed to follow. On January 2, 1922, the Militia obtained canonical approval from the Cardinal Vicar of Rome....

The spirit of the Militia is briefly summed up in the "Program of the MI," published regularly at the end of each issue of *Rycerz Niepokalanej*. The letters "MI" come from the Latin name "Militia Immaculatae," and are used as the international abbreviation of the same name. The two sentences at the beginning of the program, "She will strike at your head" (cf. Gn 3:15) and "You alone have destroyed all heresies in the whole world" (Of-

fice of the B.V.M.), also indicate the purpose of the Militia. Therefore the members of the MI consecrate themselves to the Immaculata without limits as instruments in her hand, that through them she may deign to achieve what is expressed in those two sentences.

Currently, Freemasonry is undoubtedly the head of the infernal serpent. I am not talking about the Masons themselves, because they are unhappy people, but of their purpose and their organization, which turn against God and the happiness of souls.... Our goal, therefore, is "to engage in the work of converting sinners, heretics, schismatics, etc.; but above all the Freemasons, and to strive toward the sanctification of everyone, under the protection and through the mediation of the Immaculata." Consequently, the essence of the MI consists of the total offering of ourselves, without limitation or condition, to the Immaculata as her property, so that she may do with us what she likes and act, through us, in other people.

The second condition, or rather the outward sign of this self-offering to the Immaculata for life, death and eternity is her Miraculous Medal, which MI members wear on their chests. Thus becoming instruments in the hand of the Immaculata, they pray to her with ardent fervor every day, repeating the words that she herself has shown us marked on the Miraculous Medal: "O Mary conceived without sin, pray for us who have recourse to thee." ... And the power of prayer that rises up every day to the Immaculata from thousands of hearts.

And along with prayer, works. Works may be of different kinds, according to the condition and situation of each: they must be animated by fervor but guided by prudence. The common goal of these works: drawing souls, the greatest possible number of souls, to the Immaculata. She will cleanse them of their sins, enlighten them, strengthen them, inflame them with love for the Heart of Jesus and their brethren and make them happy. ...Members of the MI use that medal as a "bullet" in their fight to win over souls to the Immaculata, confident that the more sincerely and deeply the reign of the Immaculata takes possession of this world, the more this world shall turn into a paradise on earth.

Fr. Maximilian Kolbe

**On October 16,
let's renew our
MI consecration
in union with all our
MI Family worldwide!**

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.



To Know Her Is to Love Her!

It is surprising how many Catholics really don't know a lot about our Blessed Mother. They know little about the real importance and the role she plays in our salvation history. We know she is the Mother of Jesus Christ and perhaps what the Bible says about her. We celebrate the Church feast days dedicated to her, but do we really know who she is and the importance she plays in our salvation? Do we know how many times in history she has appeared to the faithful? Do we know of the devotions and miracles surrounding her appearances?

On the surface, the Bible only has a handful of things to say about her, but hidden throughout the old and new testaments we can see Mary was part of God's plan from the beginning.

From the first apparition (Our Lady of Pillar), known as a bilocation, whereby

Mary appeared to St. James when she was still alive, to the most recently approved apparitions, Mary has been with us and continues to guide us to her son Jesus Christ.

History shows that the Council of Trent (1545-1563) established the local bishop as the first and main authority in apparition cases, but it wasn't until the beginning of the 17th century that the first investigative commissions began examining apparitions of the Virgin Mary. Before the Council of Trent, there were thousands of reported apparitions of the Virgin Mary throughout the history of the Church scattered all over the world. There just wasn't any official means to investigate the early apparitions so they were often evaluated by the local parish priest and community. There are too many countries with apparitions to mention all of them! Our Lady has appeared in many locations

but most have been in Europe, especially Italy and France, followed by Spain and Poland. The only Church-approved apparition in the United States is Our Lady of Good Help, in Wisconsin. There have only been two approved apparitions in Africa and one in Mexico (Our Lady of Guadalupe), officially recognized by the Vatican.

As we pray, socialize and try to come closer to the loving arms of Mary as MI members at Our Lady of Rocio MI Village, we have enjoyed presentations on the apparitions and devotions to the Virgin Mary. We try to present a new apparition during each Village meeting as a way to begin to know her better. We feel that this helps us to understand her active role in salvation history and bring us closer to her loving care.

There are also many classes and DVD presentations about our Blessed Mother. We have looked at a few. One of my favorites is *The Bible and the Virgin Mary, Journey Through Scripture*, as it covers Mary's importance throughout Scripture.

Most of all, have fun learning about Mary, our Mother, exploring her past and present-day messages. The more we learn about our Mother, the more we know about her, the more we love her, the easier it is to devote ourselves to her work.

Greetings from "Our Lady Of Rocio" MI Village.

Consecration Programs & New MI Villages

MI Members are spearheading Marian Consecration programs or disseminating MI literature in various parishes, seminaries and college campuses in various part of the country.

Just to name a few locations: Houston, Texas; Sacred Heart Major Seminary, Detroit, Michigan; St. Teresa of Avila Parish, La Crescenta, and St. Mary of the Assumption, Claremont, California; and St. Mary Parish, Mokena, Illinois, where a new MI Village is being established beginning on December 7, 2019.

Programs generally include videos and presentations on Church teaching about Our Lady and devotion to her, an in-depth introduction to the dynamic

insights of St. Maximilian Kolbe, leading to discover why we should give ourselves to Mary to be Christ's missionary disciples in our world.



New MI Villages started recently:

Colorado Springs MI Village

Where: Divine Redeemer Parish, Colorado Springs, Colorado
When: Tuesdays at 6:30 pm
Contact: Fr. Jason Keas, Pastor

Our Lady of Mount Carmel MI Village

Where: Freehold, New Jersey
Contact: Anthony DeStefano, anthonydestefano@yahoo.com

MI Village of the Sorrowful Mother

Where: St. Richard Parish, Columbia Falls, Montana
When: First Saturdays, 12:00 pm.
Contact: Andrew Bartel, andrewbartel12@gmail.com

St. Joseph the Worker MI Village

Where: St. Joseph the Worker, Parish, Beal City, Michigan
When: First Saturdays, 11:00 am
Contact: Brenda Polk, brendajayne@hotmail.com

MI RESOURCES

Available from the MI National Center



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

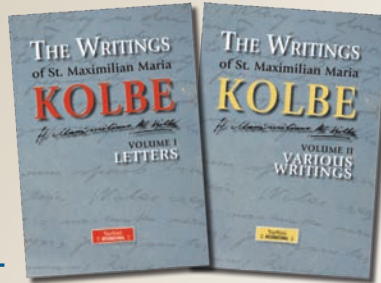
Miraculous medals and various MI brochures can be requested from the MI National Office at 331-223-5564 or via email: MINational@MissionImmaculata.com

The Writings of St. Maximilian Kolbe

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