

THE MISSION OF THE *Immaculata*

E-PUBLICATION OF THE MILITIA OF THE IMMACULATA, USA



The Martyrs of
Niepokalanow - PAGE 3

“Who Would Dare
to Imagine?...” - PAGE 6

Consecration to a
Mother’s Heart - PAGE 7

The Divine Pierced Heart

Dear Knights of the Immaculata,

Maria! We concluded the May editorial by making some recommendations for brushing up on the basics of the social teaching of the Church. I encourage you to pursue those readings and allow the Holy Spirit room to enlighten and motivate you to live and practice the social virtues.

This month, I want to explore with you a significant aspect of our prayer of total Marian consecration—namely, the Sacred Heart of Jesus. What the Church says of the Most Holy Eucharist—it is “the source and summit of the Christian life” (CCC 1324) is said of Christ Himself for they are one and the same.

June is the month traditionally set aside by the Church to consider more intensely the Sacred Heart of Jesus. It is the month in which we celebrate the Solemnity of the Sacred Heart, on June 8th—a feast requested by Our Lord Himself of St. Margaret Mary Alacoque (1647-1692). Furthermore, Our Lord asked that this devotion to His Pierced Heart be spread far and wide.

The revelations of the Sacred Heart of Jesus to St. Margaret Mary highlighted that, “Christ Our Lord, exposing His Sacred Heart, wished in a quite extraordinary way to move the hearts of men to a contemplation of, and a devotion to, the mystery of God’s merciful love for the human race. In this special manifestation, Christ pointed to His Heart, with definite and repeated words, as the symbol by which men should be attracted to a knowledge and recognition of His love, and at the same time He established it as a sign or pledge of mercy and grace for the needs of the Church of our times” (Encyclical Letter *Haurietis Aquas*, Pope Pius XII, 1956).

(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)

In the encyclical mentioned above, the Pope sums up and encourages this devotion to the Sacred Heart as “the best antidote” for the evils of materialism, militant atheism, and the “unbridled” immorality of these times. Jesus Himself, in His revelation to St. Margaret Mary, pointed out that the love of mankind had grown cold, particularly for His Eucharistic Presence.

Note well that the feast day following the Sacred Heart, June 8th, is the Feast of the Immaculate Heart of Mary. We have in devotional form (the Miraculous Medal) the exterior sign of our total consecration. The Liturgy of the Church calls us, Knights of the Immaculata, to rejoice and be glad that we have been chosen to do the holy work of evangelization.

Is it any wonder that St. Maximilian recognized in the Sacred Heart the essence of Christ’s identity—His three-fold love; His divine love; His divinely infused love, and His human sensible love. The mystery of the pierced Heart of the Savior is included as the goal of our total consecration to the Immaculata. St. Maximilian’s sentiments are also those of the Church and the sentiments of the Immaculata. We must make them ours. This, in a nutshell, is the knightly ardor and motive of our apostolic actions: to know Christ Jesus and to make Him known and loved by everyone through the Immaculata in the shortest possible time. This is the love poured into our hearts by the Holy Spirit that drives us ever forward in this great battle for the salvation of souls. The adversary, the devil, makes war against the children of the Woman of Revelation 12. We, those children, must wage war back against the great dragon under the banner of the Immaculata for Christ the King. So be it! Let no one hold back! Always forward!



I encourage all the Knights of the Immaculata to spend time in this month of the Sacred Heart to think on Him as our Goal and to reflect on the Sacred Heart. A favorite prayer of St. John Paul II was the Litany of the Sacred Heart. Download it and fervently pray it. Until next month, dear Knights, “Let us arise and be on our way!”

John W. Galten
National MI President

P.S. You may also want to read carefully a fine book on the Sacred Heart: *Heart of the Redeemer*, II Ed., Timothy T. O’Donnell, Ignatius Press. It is a “gold mine,” a veritable treasury on the Sacred Heart.

**Let us be united in prayer!
Send your prayer intentions
to be placed at the feet of
Our Lady in the MI Book of
Intentions:**

MINational@MissionImmaculata.com

**Daily Holy Mass
will be offered
throughout 2018
for the MI-USA
and all MI Members
at the City of the Immaculata
established
by St. Maximilian Kolbe
near Warsaw, Poland.**

Prayer for Priests

LORD JESUS CHRIST,
eternal High Priest,
you offered yourself
to the Father
on the altar of the Cross and through
the outpouring of the Holy Spirit

gave
your priestly people
a share in your redeeming
sacrifice.

Hear our prayer
for the sanctification
of our priests.

Grant that all who are
ordained to the ministerial
priesthood may be ever more
conformed to you,
the divine Master.

May they preach the Gospel
with pure heart
and clear conscience.

Let them be shepherds
according to your own Heart,
single-minded in service

to you
and to the Church
and shining examples of
a holy, simple and joyful life.

Through the prayers
of the Blessed Virgin Mary,
your Mother and ours,
draw all priests and the flocks
entrusted to their care
to the fullness of eternal life where
you live and reign with the Father
and the Holy Spirit,
one God, for ever and ever.
AMEN!

(Benedict XVI)

On the Solemnity of the Most Sacred Heart of Jesus the Church celebrates the *World Day of Prayer for the Sanctification of Priests*, instituted by Pope St. John Paul II.

The Martyrs of Niepokalanow



The liturgical memorial of the over one hundred martyrs of the World War II falls on June 12, in Poland. Among them are several Franciscan friars who had embraced the MI ideal and followed in St. Maximilian Kolbe's footsteps. They were proclaimed "blessed" on June 13, 1999, by Pope St. John Paul II.

Ludwik Bartosik was born on August 21, 1909, at Kokanin, near Kalisz. He was the firstborn of Wojciech, shoemaker, and Wiktoria Tomczyk. His parents were very poor. Thanks to the efforts of the family, of their acquaintances and of the parish priest of the village, the young Ludwik was so well intellectually prepared that he could begin his studies in the gymnasium "Tadeusz Kosciuszko" of Kalisz, where he attended classes.

In 1926 he was accepted in the Conventual Franciscan Order. He began his novitiate on September 7, 1926, at Kalwaria Paclawska, receiving the name Pius. On September 8, 1927, he pronounced his temporary vows. He started his studies again in the Franciscan minor seminary, at first at Sanok and then in Lwow (now Lviv, Ukraine), crowning them in 1931 with a diploma. Afterwards, he began to study philosophy and theology in the major seminary of Krakow, where the Bishop Stanislaw Rospond, ordained him a priest on June 23, 1935.

His first destination was the friary of Krosno, where he distinguished himself for his devotion and especially for his dedicated ministry in the confessional. In August 1936 he was transferred to Niepokalanow, by explicit request of Fr. Maximilian Kolbe, just elected guardian of that friary, after six years of mission in Japan. Perceiving in Father Pius a lot of spiritual and intel-

**"He who loves the Immaculata with sacrificial dedication will become holy and help others on the way to holiness."
St. Maximilian Kolbe**

lectual qualities, Father Kolbe entrusted him with many tasks of responsibility, appointing him editor of the monthly magazines *Rycerz Niepokalanej* (The Knight of the Immaculata, 1936-39), *Rycerzyk Niepokalanej* (The Little Knight of the Immaculata, 1937-38) and the quarterly review in Latin *Miles Immaculatae* (1938-39). Father Bartosik wrote many articles and a book with a Marian theme, which remain in print.

The friars remember Father Pius as a thoughtful priest, who spent a lot of time in the confessional, and treated his collaborators with extraordinary kindness and respect.

On September 19, 1939, the Germans arrested him together with St. Maximilian Kolbe and about forty confreres, and he spent nearly three months in the prison camps of Lamsdorf, Amtitz and Ostrzeszow. He patiently bore hunger and sufferings, repeating: "Until now we wrote and told others how to bear suffering, now it is our turn to experience all this, otherwise what value could our words have?"

On February 17, 1941, he was arrested for the second time, together with Fr. Maximilian Kolbe, Fr. Antonin Bajewski and other two friars, and taken to Warsaw in the Pawiak prison, where he patiently bore every mistreatment. During Holy Week, on April 4, 1941, he was transported with Father Antonin to Auschwitz, where he was registered with the number 12832. At the beginning, he was assigned to building works. Afterward, because of his bodily breakdown, a skin infection and a painful injury to the leg, he was sent to the hospital of the "lager." There, with extreme dedication he helped the other patients, cleaned their wounds, assisted them both bodily and spiritually, above all with the sacrament of Penance. He repeated: "The sufferings of this moment can't be compared with the future glory, with the future happiness that we are going to have near God, in Heaven."

Father Pius, notwithstanding his severe sufferings, patiently bore the situation that he was compelled to undergo. He died, after receiving Extreme Unction by Fr. Konrad Szweda, in the night between the 12th and 13th December, 1941. "So died the editor of the *Rycerz Niepokalanej*, of the *Rycerzyk Niepokalanej* and of the *Miles Immaculatae*, a knight of the Immaculata and an authentic apostle of suffering,

(continues on p. 4)

The Martyrs of Niepokalanow

(Continued from p. 3)

as he was called in the concentration camp. He got through the most terrible torments with heroic patience, following the example of the divine Master Jesus Christ, crucified for our salvation. ‘Blessed are they that suffer, for theirs is the kingdom of Heaven!’” With these words, ends the testimony of Fr. Konrad Szweda, ex-prisoner of Auschwitz and Dachau.

Jan Eugeniusz was born at Vilnius on January 17, 1915, only child of Jan and Aniela Wilkowska. His parents were well-to-do. He was baptized on March 14, 1918, in the parish church of the Holy Spirit, at Vilnius. After the middle school certificate, he continued his studies, at first in the royal gymnasium J. Lelewel and then in the classical gymnasium A. Mickiewicz, also in Vilnius. He was a very gifted person. He could speak fluently several languages. On June 16, 1933, he obtained a diploma and decided to consecrate himself to God, in spite of his family’s resistance. This is what he wrote about that period of his life: “In 1933, after the school diploma, I was faced with a dilemma: to become a friar or a diocesan priest. As some of my classmates came from the diocesan seminary, and I often went to visit them, I opted for the second solution even if in my heart I was more inclined to a religious Order.” So he began to study in the major seminary of the Diocese of Vilnius. However, his vocation for the religious life was so strong that, after one year of studies, he left the diocesan seminary and entered the Conventual Franciscan Order. He was accepted in the Polish Province on August 17, 1934, and on September 1st of the same year he received the Franciscan habit and the name Antonin. He spent his novi-



Bl. Pius z Niepokalanowa
(Kokanin 1909 – 1941 Oświęcim)



Bl. Antonin z Niepokalanowa
(Wilno 1915 – 1941 Oświęcim)

tiate in Niepokalanow, where he pronounced the temporary vows on September 2, 1935. Afterwards, he started again to study theology in the Franciscan seminary of Krakow. He crowned his religious formation with perpetual profession on November 1, 1938, and priestly ordination on May 1, 1939. His first destination was Niepokalanow, where he arrived on July 2, 1939. Very soon the guardian of the friary, Fr. Maximilian Kolbe, chose him as his second substitute, that is, the second vicar of the friary.

The brethren of his community remember Fr. Antonin Bajewski as a generous priest, who distinguished himself for his deep faith, devotion, spirit of prayer and gentleness toward others. Because of his weak health, Father Antonin spent the first months after his arrival in Niepokalanow in the nursing home, called “Lasek,” a couple of kilometers from the friary. Here, he was staying at the outbreak of the Second World War, on September 1, 1939. When the Germans, on September 19th, arrested and deported almost all the friars who remained in the friary of Niepokalanow, those who resided in the “Lasek,” including Father Antonin, avoided the imprisonment. However, later he could not avoid the arrest. On February 17, 1941, the Gestapo arrested him, together with Father Maximilian, Fr. Pius Bartosik and other two friars from Niepokalanow, and he was detained in the Pawiak prison, in Warsaw. During his stay in that prison, Father Antonin encouraged his fellow prisoners, showing great patience, in-

viting them to behave correctly and offering them his rations of food. While in prison, he continued to wear the Franciscan habit, although it was the cause of additional ill treatment by the SS. In the night between the 4th and 5th of April 1941, he was transported with Father Pius to Auschwitz, where he was tattooed with the number 12764. When he arrived in the “lager,” he was brutally beaten by the SS with the Franciscan rosary he wore on his side.

Besides these mistreatments, Father Antonin suffered because he became ill with abdominal typhus. In spite of his disease, he devoted himself to the patients of the “lager,” as the good Samaritan, giving them bodily and spiritual help, above all through the sacrament of Confession, seriously risking his life. He patiently bore the sufferings of life in the “lager,” often repeating: “I’m nailed to the cross together with Christ.”

Exhausted by hard labor, Father Antonin died in Auschwitz on May 8, 1941, on the day dedicated to the martyr St. Stanislaus. Before his death, he said to Fr. Konrad Szweda, who had heard his last confession, “Tell my brethren of Niepokalanow that I died here, faithful to Christ and Mary.” He died with the names of Jesus and Mary on his lips.

(To be continued)

*Invite family and friends
to be consecrated
to Our Lady!*

Reflection on June MI Intention

O Immaculata please intercede that in every situation and nation MI members may express their missionary vocation.

Jesus said to them, "Go into the whole world and proclaim the Gospel to every creature. Whoever believes and is baptized will be saved; whoever does not believe will be condemned. These signs will accompany those who believe: in my name they will drive out demons, they will speak new languages. They will pick up serpents (with their hands), and if they drink any deadly thing, it will not harm them. They will lay hands on the sick, and they will recover."

(Mk 16:15-18)

How should we measure and evaluate whether a movement lives out the missionary vocation of the Church? In the past, we used to think of mission work carried out in foreign lands, typically among the Gentiles (*ad gentes*). Today we are more aware that we are on a mission everywhere and that we all share in the mandate to announce the Gospel. As members of the MI, in communion with the Church, we strive to live out our MI identity and to bring Christ to everyone through the Immaculata. Again, how should we measure the effectiveness of our mission? In the Gospel Jesus indicates the criteria for fruitful work in His vineyard, by which we may verify our fidelity to our missionary vocation: Union with Him, as branches united to the vine, mutual charity and humble boldness in giving witness to the truth (cf. Jn 15).

Moreover, since we belong to the Immaculata, the extent of our surrender to her is also a vital indicator of the effectiveness of our missionary work. Father Kolbe stated: "Let us pray for one another and commend ourselves and our mission to the Immaculata, that *she herself* may do *everything*, literally *everything*, because we do not know [what to do] other than ruin

ourselves and others" (KW 41). Our "driving out demons and picking up serpents" is to be marked by a maternal spirit of both kindness and firmness, because our mission is an extension of Our Lady's own maternal mission. What does this mission require from us in today's world? It requires putting into practice the commandment of love for God and neighbor in all its implications, for this is the essence of our evangelical mission. "To cast out demons" means to conquer evil with good in order to uproot evil in all its expressions (cf. Rom 12:17-21); "to speak new languages" may mean to be able to reach out to diverse people through love and in truth. St. Maximilian reminds us: "Every generation has to add its own hard work and the fruits of that effort to those of previous generations" (KW 486), thus suggesting that we should seek new ways, new "languages" for reaching out to our brethren. "To pick up serpents" may mean that we are to overcome our fears with trust, as Jesus often taught (cf. Mk 5:36). The same applies to the "deadly things" that will no longer harm the disciples for they know to have been sent by the Lord and that therefore He will protect them from every evil. Finally, how are we to understand that we "will lay hands on the sick and they will recover"? We may remind ourselves that, as instruments in Our Lady's hands, in every situation we may invoke her intercession, bring her comforting presence, and encourage everyone to experience the healing power of Jesus, offered to us through the Sacraments.

(From the MI International Office)

A Kolbean Convention at the St. Bonaventure Pontifical Theological Faculty, in Rome, on May 5

The theme of the Convention was "Interreligious Dialogue Calls upon the Militia of the Immaculata: A Reflection Starting with Kolbe." A day is customarily set aside in the academic calendar to reflect on new challenges and offer orientations in light of St. Maximilian Kolbe's life and witness of faith. This year's lecturers were Fr. Silvestro Bejan, OFM Conv., the Order's General Delegate for Ecumenism and Interreligious Dialogue and Director of the International Franciscan Center for Dialogue in Assisi, and Fr. Raffaele Di Muro, OFM Conv., the Director of the Seraphicum's Kolbean Chair and the International President of the Militia of the Immaculata.

Fr. Bejan spoke on the urgency of interreligious dialogue. Faced with the current world situation, urgency may have different nuances: the "urgency for peace," the "urgency for dialogue and encounter," "the urgent search for unity," etc. We must not be afraid of encounter and true dialogue. We need to build a culture of encounter-dialogue to generate moral values in particular, justice, freedom and peace."

In his presentation, Fr. Bejan also stressed that, in keeping with the Second Vatican Council, the Church, while seeking dialogue with other faiths, does not deny her own identity. "Indeed, she proclaims and ever must proclaim Christ 'the way, the truth, and the life' (John 14:6), in whom men may find the fullness of religious life, in whom God has reconciled all things to Himself" (*Nostra Aetate* 2).

Fr. Di Muro then spoke about "Kolbe, the Militia of the Immaculata and Dialogue." Fr. Di Muro emphasized that "Maximilian Kolbe did not understand interreligious dialogue in the way it is currently understood in the theology and sensibility of believers today. From the expressions he used we understand that his approach to Jews, Muslims, Buddhists, etc., was characterized by his desire that they be converted to Christianity, the only way to salvation. St. Maximilian acted with the utmost kindness, offering a splendid testimony of charity thanks to his ability to engage in dialogue, which reached its peak at Auschwitz. Thus, members of the MI may work alongside Jews, Muslims, Buddhists, etc., to create a culture of peace." Fr. Raffaele concluded that "St. Maximilian asks the Militia of the Immaculata to be present everywhere in society and to enter into all kinds of dialogue. We need MI members who go in search of those who are open to dialogue and those who, despite confessing different faiths, want to share a path of peace and love, marked by serene and fruitful dialogue."

In his final remarks, Fr. Dinh Anh Nhue Nguyen, the Dean of the Pontifical Theological Faculty, stated that "It is necessary to be strong in one's Catholic identity and open to dialogue, aware of how this presupposes an attitude of listening, without prejudice, in order to witness to Christ and the love of Christ, also through dialogue."

“Who Would Dare to Imagine?...”

As we celebrate the feasts of Corpus Christi, the Sacred Heart of Jesus and the Immaculate Heart of Mary, let us draw inspiration from St. Maximilian's contemplative reflection.



“Who would dare to imagine that You, O infinite and eternal God, have loved me for ages, and more than that, from before the ages? In fact, Your love for me exists, as long as You exist as God, so it follows that You have loved me and will always continue to love me!... even before I existed, You already loved me, and precisely because You loved me, O good God, You brought me to existence from nothingness!... For me You created the heavens adorned with constellations of stars, for me the earth, the seas, the mountains, the rivers and the many, many beautiful things here on earth...

“As if this was not enough, to show me that You really love me tenderly, You descended from the pure delights of heaven to this degraded world full of tears. You led a hard life in poverty and suffering; finally, despised and derided, You chose to be hung up on a base scaffold in terrible pain between two thieves... O God of love, You have redeemed me in this terrible but generous way!...

“Who would dare to imagine?... Alas, You were not content with this, knowing that I would appear here on earth 19 hundred years after this moment of the effusion of Your revelations of love, You have provided even for this! Your heart did not consent that I would be nourished only by the memory of Your immeasurable love. You remain upon this miserable world in the Most Holy and exceedingly admirable Sacrament of the altar, and now You come to me and unite Yourself intimately to me as nourishment...

“Now, Your Blood already flows into mine, Your Soul, O incarnate God, penetrates my soul, strengthening and nourishing it...What miracles! Who would dare to imagine?... What could You have given me more, O God, after having of-

fered Yourself to me to become mine?... Your Heart, inflamed with love for me, suggested to You another gift, yes, yet one more gift!...

“You asked us to become children, if we wish to enter the heavenly kingdom [cf. Mt 18:3]. You well know that a child needs a mother: You Yourself established this law of love. Your goodness, Your mercy, therefore, created for us a Mother, the personification of Your goodness and infinite love. From the cross, on Golgotha, You offered her to us and us to her... Furthermore, You, O God of love, arranged to make her the omnipotent Dispenser and Mediatrix of all Your graces: You refuse nothing to her, but neither is she capable of refusing anything to anyone...

“Who therefore, will be damned? Who will not reach heaven? Most probably only some fool, some obstinate person who hates himself would not consciously and voluntarily want to be saved... fleeing far away even from the best of all mothers, despising her mediation. Let us have a look at ourselves: Is it not true that every time we offered ourselves wholeheartedly to the Immaculata, God's Mother and ours, peace entered into our heart?... Is it perhaps not true to say that, when we are assailed by temptation, our will does not give in and finds unflinching support in Mary, as long as we confidently appeal to her, holding onto her like children to their mother?

“Was it not always like this? The one who has not tried it yet, let him give it a try! Let him see for himself: let him know how powerful she is, how good God's mother, our Mother, is. She is also ours, our dearest loving Mother.”

M. K.

(Cf. KW 1145)

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.



Consecration to a Mother's Heart

I didn't know what to expect after I made my consecration to Mary. I already had a devotion to the Blessed Mother, but the words of consecration, the Miraculous Medal around my neck, and lunch reception afterwards made it feel exciting, special and official. I was now enrolled in the MI. It was the feast day of the Immaculate Heart of Mary 2013. At the time, my life was full of uncertainty, instability, and transitions. I survived the third round of layoffs at my job the week before.

As I prepared for my consecration to Mary, I remember learning how Mary's will is never separate from God's will; it never has been and it never will be. I wanted to learn more about her, especially un-

der her titles of the Immaculate Conception and Our Lady of Guadalupe. I studied and read about Mary, but it was the words she spoke to St. Juan Diego that helped me understand the power of my consecration to her: "Am I not here who am your Mother?" I grew to trust in her and I began to see the Miraculous Medal around my neck like a tiny version of St. Juan Diego's tilma.

I became more rooted in the Sacraments. I was going to daily Mass, confession, praying the Rosary, and doing a holy hour every morning before work. I went to MI Young Adult retreats, made new friends, and reconnected with old ones. I volunteered in my community, became a lector, and went on a mission trip to Peru.

I even got to see the Pope in the Popemobile when he came to Philadelphia!

On December 4, 2016, my consecration took on a deeper dimension. In middle of the novena to the Immaculate Conception, my mother died unexpectedly in my arms from a pulmonary embolism. The *Memorare* prayer rolled off my quivering lips while the paramedic was trying to revive my mother in the hallway. As I recited the prayer, I felt her powerful presence and she gave me the strength to surrender.

By God's Providence, my mother's wake was on the feast day of Our Lady of Guadalupe. I placed my rosary made up entirely of Miraculous Medals in my mother's hands. Kneeling before her coffin, I entrusted my mother to the Immaculata.

Over the past five years, I learned how Marian consecration is about relationship. It's about growing in the knowledge that I am a beloved daughter of God. It's about being under the watchful gaze of the Mother of God. She is a mother who shows us how to see the light of hope in the darkness of loss. Consecration to Mary is consecration to a Mother's heart.

Daisy Chavez

MI Formation

We have been considering the MI Eucharistic component as it relates to the *Catechism of the Catholic Church* (CCC). At the Last Supper, as recounted in the Gospel of St. John, Jesus reiterates the sad truth that He must suffer and die. The Apostles were heartbroken and filled with grief with this revelation of which He had so openly spoken. They must have put this saying out of their minds because they could not fathom the loss of Jesus' earthly presence. Nonetheless He repeated it but gave them two great reasons for hope—the promise of the Spirit and His institution of the Most Holy Eucharist. Our Lord knew that they would need consolation and strength, even after the coming of the Holy Spirit. He gave the Church the Holy Eucharist to console us with His new Eu-

charistic Presence, bound by neither time nor space, a Presence so intimate and spiritual that it allows us to penetrate deeply into the Mystery of the Sacred Heart led by the Holy Spirit who searches and leads us to the depth of God. In the Eucharistic prayers of the Church, we are reminded that those are "happy who are called to the table of the Lord." Holy Communion is an encounter with the Lord that gives us the opportunity to meet the Lord in a manner deeper than the Apostles did before the Coming of the Holy Spirit and the completion of the Paschal mystery. Indeed, how happy are we who are called to this encounter! The CCC speaks of the fruits of Holy Communion in paragraphs 1391-1401. Let us briefly consider these fruits: "The principal fruit of receiving

the Eucharist in Holy Communion is an intimate union with Jesus Christ" (1391). The real union alone should cause us to pause and rejoice. Holy Communion, the reception of the Body and Blood of Christ, "preserves, increases and renews the life of grace received at Baptism" (1392). Indeed, we grow in likeness to Christ. Holy Communion restores lost strength and strengthens our charity, preserving us from sin, and wiping away even venial sin (cf. 1394). Holy Communion unites us not only to Christ but more profoundly links us in the Spirit to the whole Church and to other Christians separated from the Church (1394-1401). How can we not appreciate the bounty and riches of the fare contained on the table of the Lord!

John W. Galten

MI RESOURCES

Available from the MI National Center



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

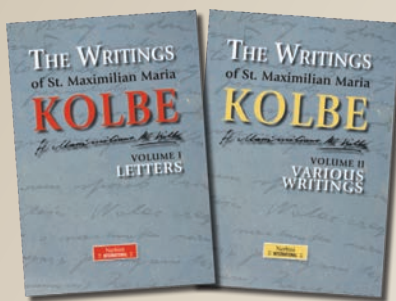
Miraculous medals and various MI brochures can be requested from the MI National Office at 331-223-5564 or via email: MINational@MissionImmaculata.com

The Writings of St. Maximilian Kolbe

VOLUME I: LETTERS • VOLUME II: VARIOUS WRITINGS

The Definitive English Edition!

The Martyr of Charity, St. Maximilian Maria Kolbe (1894-1941), before his death in the Auschwitz concentration camp, had a full and fruitful life. The Polish-born Franciscan Friar had spent the previous twenty-three years as a priest, evangelizer, media mogul, social commentator, missionary and religious reformer. His life's work cut short at age 47, St. Kolbe nonetheless left behind an impressive body of writings. In the 1950s the English-speaking world first began reading bits and pieces of those writings translated from the original Polish, Italian and Latin. Now, at long last, devotees and scholars alike can find the entire wide-ranging array of those writings collected together in a two-volume compendium, published by Nerbini International.



Now Available in e-Book Format!



"I heartily welcome this first English critical edition of The Writings of St. Maximilian Maria Kolbe. Its pages are suffused with Christian hope. Under the general editorship of Antonella Di Piazza, the text has meticulous footnotes, comprehensive indices, and a brilliant introduction by Fr. Giuseppe Simbula, OFM Conv. Because the frenetic pace of St. Kolbe's active ministry afforded him no time to compose a theological Summa, this edition assembles together the wide scope of his extant writings into a unified synthesis. It represents a virtual magnum opus of Kolbean thought at one and the same time pastoral, anthropological, philosophical, spiritual, ascetical and mystical. "These two volumes give vigorous new life to the prophetic voice of truth of one of the greatest saints of our times."

— Fr. James McCurry, OFM Conv

Order e-Book Online at BarnesandNoble.com or Amazon.com.



MILITIA OF THE IMMACULATA
MI NATIONAL CENTER - USA
P.O. Box 7645 Libertyville, Illinois 60048
331-223-5564
www.MissionImmaculata.com
minatinal@missionimmaculata.com

Check regularly the MI website **MissionImmaculata.com** for updates, resources, special events and more!

Support Our Lady's Work by Helping the MI **DONATE HERE**

"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