

THE MISSION OF THE *Immaculata*

E-PUBLICATION OF THE MILITIA OF THE IMMACULATA, USA

St. Joseph in the
Mystery of Our
Redemption - PAGE 3

Mary, Mother of the
Church - PAGE 4

"What Is Our Ideal?"
- PAGE 6

A Gospel Wake up Call

Dear Knights of the Immaculata,

Maria! Praised be Jesus Christ, for He is risen as He said and now goes before us to accompany us on the road of the New Evangelization!

Last issue, we paused, to catch our breath, and looked over our shoulder at what has been said so far about our role as Knights of the Militia and the New Evangelization. Now, we want to proceed into an area which may surprise you—the Social Teachings of the Church. How do these teachings contribute to the proclamation of the Gospel? In St. John Paul's Encyclical Letter *Centesimus Annus*, no. 5 teaches that included in the New Evangelization is in "its essential elements, a proclamation of the Church's social doctrine", and "the Church's social teaching is itself a *valid instrument of evangelization*" (no. 54). So, it is valid to say that the Church's social teaching naturally flows out of and is the result of the Gospels themselves: Not only did Christ Himself relieve all types of human suffering and misery but He proclaims, "As you did it one of the least of my brethren, you did it to me" (Mt 25:40).

The proclamation of the social teachings of the Church can open the hearts of people to the complete message of the Gospel, which is Christ, and the Church that He founded. In so many ways, rampant materialism, runaway consumerism and the super-individualism of a "me" generation can blind us to the infinitely more important spiritual values of mercy, compassion and the love that is characteristic of Christ—charity. Hearts are deeply touched by not only the social teachings but also the "doing" of those social principles in practice. One could say the promulgation of these teachings constitutes the "wake up call" to our civilization, which has been numbed to the desperate needs of others.

(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

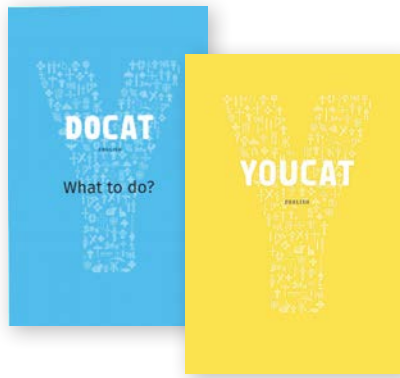
(cont. from pg. 1)

Perhaps, the first thing we must do is to know what the social teachings of the Church are and where to find them. We cannot proclaim or practice what we ourselves do not know. Certainly, one good place to find them is in the *Catechism of the Catholic Church*. The principles can be found throughout the CCC but in a concentrated form in paragraphs 1877-1942. However, it is not easy to search the rest of the Catechism to find specifics of these principles. Also, the Compendium of the Catechism will repeat these principles in a more abbreviated form.

St. John Paul II asked in the Introduction of the CCC that a Compendium of the social teachings be published. The Pontifical Council for Justice and Peace accomplished this in 2005 with the publication of the *Compendium of the Social Doctrine of the Church*. It is an excellent summation of the Church's social teaching with a wonderfully complete index. This document, however helpful, is a bit daunting in its size and scope. As part of the *YOUCAT* series (Youth Catechism) there is an excellent compilation of the social teachings for youth called *DO-CAT—What Must I Do?* This just might be the best place to start the journey to an ever-increasing fund of knowledge as a key part of evangelization—the proclamation of the social teachings of the Church. Get a copy, read it, discuss it, live it, proclaim it!

Until next month, when we will continue these thoughts....promote total consecration, live your consecration *totally*! "Arise, let us be on our way!"

Easter Blessings,
John Galten
MI National President



P.S. We have great cause for rejoicing! On May 21, Monday after Pentecost Sunday, the universal Church will celebrate for the first time *the feast of Our Lady Mother of the Church* (liturgical obligatory memorial). Let us be united in prayer and gratitude as we renew our consecration to our Mother and Queen.

P.P.S. Please find on the right column my appendix to the April MI Formation article on the coincidence of the essential MI elements and the Most Holy Eucharist.

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 Niepokalanow, the
City of the Immaculata
established by
St. Maximilian Kolbe
near Warsaw, Poland.**

The MI and the Eucharist

Whenever the Immaculata appears, she inevitably asks for a church to be built in the spot. It is as if, whatever her message, the essential fact is that she wishes to lead mankind to Jesus in His Eucharistic Presence. She, above all, knows the benefits of the Eucharist.

The Catechism dwells on the fruits of Holy Communion in paragraphs 1391-1401. Since these are the chief benefits for us and the world, let us linger a bit here. "The principal fruit of receiving the Eucharist in Holy Communion is an intimate union with Christ Jesus" (no. 1391). Our soul and His Person are fused together in an embrace. With divine love, we can say, spiritually speaking, that the two become one without annihilating either. The Holy Spirit, in an effort not unlike the Incarnation of Christ in Mary, begins again and again the work of transforming one's own self into the likeness of Christ. It is as if, like the impression on Veronica's veil, Christ's Face begins to take shape in our own personality.

The process begins with a fervent reception of the Eucharist and then a personal response in our daily life to the Presence of the Lord Jesus Christ, the Father and the Spirit through grace. "What material food produces in our bodily life, Holy Communion wonderfully achieves in our spiritual life." We grow spiritually stronger in our interior life through the action of the "Bread come down from heaven." Who does not wish to continue to grow stronger and more vital as our mortal bodies, subject to mortal deterioration, decline? We become living embodiments of the Church, the Bride growing ever younger. This is the hedge against the despair of our age, materialism as its basis, "You work hard all of your life and then you die, that's the end of it all for us."

The Eucharist belies that cynical attitude by filling us with the eternal life of the Holy Trinity and awakening the corresponding theological virtue of hope. Such a gift! May we be filled with joy and gratitude for so great a Savior!

St. Joseph in the Mystery of Our Redemption

by Fr. Stanley Smolenski, spma



A reflection on St. Joseph as we celebrate his feastday on May 1st.

The mysteries of Jesus' Infancy were prophetic of the Paschal Mystery to be fulfilled in Jerusalem at the great conclusion of His life and mission by His sacrificial death and victorious resurrection.

That is evident particularly at the Presentation in the Temple, given in Luke 2:22, when Simeon prophesied the rejection of the Messiah and the corresponding suffering of His mother. This must have pierced St. Joseph's heart, nor could he have forgotten it but recalled it for the rest of his life. Most especially is the Paschal Mystery mirrored in the loss of their twelve-year-old son, the Messianic King, for three days before He was found again as recorded in Luke 2:41-51. The intensity of the tormenting anxiety of His parents, expressed by Mary to Jesus, is not properly perceived in the English translation of the Greek.

After all He was not an ordinary child but the divine King chosen to establish the long-awaited kingdom of God. That was a prophetic form of the Sacred Triduum of Holy Week entered into and endured by Joseph. It can be said that in this way he participated "in pectore" – in his heart – the sufferings of the passion in union with Mary, who represented them both on Calvary. She was present physically and morally, since she was united will-

ingly with her Son in His sacrifice. St. Joseph, in a certain sense, was present morally because he had been united willingly with whatever was ordained for Jesus' Messianic mission.

The Preface for the Mass of the Presentation of Jesus brings our attention to the fact that Jesus is offered as the Lamb of God - through the hands [and heart] of Mary in fulfillment of

“Joseph was united with Mary in her service to their Son and therefore he too served the mystery of redemption.”

the Mosaic Law. Although not mentioned, Joseph participates in this ceremony as the father of Jesus. And so, Mary and Joseph presented to God the Father not only the two doves but mystically as well “the spotless Lamb of God, to be sacrificed on the altar of the Cross for our salvation.” Further, that Preface, addressed to the “Father all-holy,” states that “we see Your providence as Son and Mother are united in the one undivided love, in the one shared suffering, in the single will to do what pleases You.”

Joseph, being so intimately united with Jesus and Mary, automatically shares in their “one undivided love”

and “in the one shared suffering” – prophetically, mystically – and in all this because of his union with them “in the single will to do what pleases” God the Father. A Communion Antiphon for the Mass of the Blessed Virgin Mary at the Foot of the Cross II states that “she gained the palm of living martyrdom” on Calvary. Could not the prophecy of Simeon have been a sword in Joseph's heart that he bore throughout his life earning him a palm of living martyrdom?

Apropos to this is Pope Benedict's analysis of the mystery of the Presentation of Jesus in the Temple in *Jesus of Nazareth – The Infancy Narratives*. By this ceremony “the child was personally handed over to God.” This was not the common meaning of the ritual. St. Luke uses “[t]he language of sacrificial offering and priesthood.” Here “to present” also means to offer “in the way that sacrifices were offered in the Temple” – which makes it a “cultic act.” Therefore, “instead of the reclamation of the first-born, what happens is that Jesus is publicly handed over to God, his Father” in the sacred Temple of sacrifice. St. Joseph's parental participation united him with this official offering of Jesus in the Temple – to be fulfilled in Jesus' immolation on Calvary in the presence of Mary.

What Vatican II teaches about Mary in *Lumen Gentium* [56] can be applied to St. Joseph as well. “Embracing God's salvific will with a full heart and impeded by no sin, she devoted herself totally as a handmaid of the Lord to the person and work of her Son, under him and with him, by the grace of almighty God, serving the mystery of redemption.” Joseph was united with Mary in her service to their Son and, therefore, he too served the mystery of redemption.

Furthermore, “... the holy Fathers see her as used by God not merely in a passive way, but as freely cooperating

St. Joseph in the Mystery of Our Redemption



(Continued from p. 3)

in the work of human salvation through faith and obedience.” Again, these are the two prominent characteristics of St. Joseph in Scripture. Whereas Mary participated in the Incarnation both physically and morally, St. Joseph participated only morally. So too, in a certain sense, he was not physically present on Calvary but certainly was present morally. And so, he had a key role in the Mystery of the Incarnation and in the Mystery of our Redemption. Cannot the teaching of St. Francis de Sales in his *Treatise on the Love of God*, concerning Abraham’s sacrifice of Isaac, be applied to St. Joseph? “... [H]e who binds his son in order to immolate him has already sacrificed him in his heart. Behold then, for God’s love, what a holocaust this holy man offered in his heart! Incomparable sacrifice, which one cannot fully estimate, nor yet praise to the full!”

St. Joseph was totally conformed to God’s will in regard to Jesus and Mary. There is no way of knowing for certain whether St. Joseph knew of the Suffering Servant in Isaiah 53. But, since his will was attuned to God’s will, he

implicitly complied with that prophecy as did Mary. And therefore St. Joseph would be united to the sacrifice of Jesus mystically: “what a holocaust this holy man offered in his heart!”

Fr. Stanley Smolenski, spma
Kingstree SC

Mary, Mother of the Church

Never in the history of Christianity has any general council spoken at such length and with such depth about Mary as did the Second Vatican Council. This is not surprising in view of the extraordinary devotion to the Blessed Virgin in our day. What the Council did was to place this devotion into focus and to spell out its doctrinal foundation. First, in quiet admonition, the Council “charges that practices and exercises of devotion to her be treasured as recommended by the teaching authority of the Church in the course of centuries.”

True Marian piety consists neither in fruitless and passing emotion, nor in a certain empty credulity. Rather, authentic devotion to Mary “proceeds from true faith by which we are led to know the excellence of the Mother of God, and are moved to filial love toward our Mother and to the imitation of her virtues” (*Lumen Gentium*, nos. 67, 68).

What are we being told? We are told that true devotion to Our Lady is shown in a deep love of her as our Mother, put into practice by the imitation of her virtues, especially faith, chastity and charity. These are the three virtues that the modern world most desperately needs.

•**Faith:** Like Mary, we need to believe that everything that God has revealed to us will be fulfilled.

•**Chastity:** Like Mary, we need to

use our bodily powers to serve their divine purpose at no matter what sacrifice of our own pleasure. •**Charity:** Like Mary, we are to be always sensitive to the needs of others. We are to respond to these needs without being asked, and, like her, even to ask Jesus to work a miracle to benefit others.

No wonder the *Catechism of the Catholic Church*, citing the teaching of Pope Paul VI, makes this astounding profession of faith: “We believe that the most holy Mother of God, the new Eve, Mother of the Church, continues to exercise in heaven her maternal role toward the members of Christ” (CCC, no. 975). Understanding Mary’s intercessory role in human history—and realizing this power in our own lives—depends on our faith in her maternal care and our trust in her influence over the almighty hand of her Son.

As of 2018, the feast of Our Lady, Mother of the Church, is celebrated universally on the Monday following Pentecost Sunday.

Excerpts from the new brochure,
Behold Your Mother!
available from
the MI National Center:
331-223-5564



Reflection on May MI Intention

O Immaculata please intercede that your example may sustain every Christian in following the Lord and in the work of evangelization.

During those days Mary set out and traveled to the hill country in haste to a town of Judah, where she entered the house of Zechariah and greeted Elizabeth. When Elizabeth heard Mary's greeting, the infant leaped in her womb, and Elizabeth, filled with the holy Spirit, cried out in a loud voice and said, "Most blessed are you among women, and blessed is the fruit of your womb. And how does this happen to me, that the mother of my Lord should come to me?"
(Lk 1:39-43)

To follow and to evangelize are the two words, action verbs for this month. But what do they mean? They both speak of movement: to follow implies to walk and to evangelize to reach out to others and to share the good news, the inestimable Good we have received. We are to be determined to follow a precise direction, that is, to go where the Lord leads us as we follow Him. The challenge is in that the Lord does not give us a detailed road map to let us know, in advance, all the places that He wants us to reach! We are to be attentive in order to discern His footsteps among the many we encounter on our daily journey through life. St. John Paul II would call this the ability to read the signs of the times. On his part, St. Maximilian offers an important point: "In following Jesus, you must excel in steady, relentless denial of yourself" (KW 962). The sure foundation of our life is the merciful love of God Who leads each of us. We have to let go of our tendency to be in control and must learn to let ourselves be led.

Let us look at Mary. Certainly, she had not planned the taxing journey to the hill country, but her "yes" to becoming the Mother of the Savior compelled her to take the next step.

Moved by charity, she sets out to go where the Lord's presence and her helping hands were needed. Elizabeth is expecting a child, the forerunner of the Messiah. Mary follows the Lord while carrying the Lord in her womb. She brings the Incarnate God where He had preceded her, causing the miracle of new life for the family of Zechariah. This a paradigm of true discipleship: to know that the Lord always precedes us and to bring Him in the awareness of His indwelling presence, allowing the Holy Spirit to lead us as Mary did.

Secondly, to evangelize. Mary's example reminds us that evangelization is not so much a matter of planning and setting up events: it is as an interior disposition by which we walk in the midst of the world as living tabernacles, bearers of Christ. Otherwise, our work would become pure activism. Mary goes to visit Elizabeth moved by charity, urged by the presence of the Lord within, open to serve as needed.

Our planning, of course, is necessary as long as it is not understood as our dictating to the Lord our views for the Church, the parish, the MI. Again, we are to turn to the Lord to be led by Him, to discern what He wants us to do to participate in His work of salvation, not to get His approval for our own plans. The Holy Spirit has to be the Protagonist of our pastoral planning, and we are to let Him free to take us where He wants as He did Mary, the Apostles, and the saints through the centuries, so that truly "God may be all in all."

(From the MI International Office)

News from the MI International Center

Throughout the world the MI commemorated the 100th anniversary of St. Maximilian Kolbe's priestly ordination. Official events were held in Rome on April 28th and 29th. As he lived out his priesthood under the guidance of the Immaculata, St. Maximilian prepared himself for his final heroic act in Auschwitz, where he truly became another Christ by the offering of his life for another man. Priests may find in him an example of priestly holiness of life and mission.



April 28, 2018 - Celebration of the Holy Sacrifice of the Mass at Sant'Andrea della Valle Basilica, where St. Maximilian was ordained a priest, presided over by the MI International President, Fr. Raffaele Di Muro, OFM Conv.

On April 29, 2018, MI members participated in the celebration of the Holy Sacrifice of the Mass at Sant'Andrea delle Fratte Basilica, where St. Maximilian celebrated his first Mass at the altar of the apparition of the Immaculata to Ratisbonne.

Oswiecim, Poland



MI members, friars and women religious attended the XVII edition of the Dni Kolbiańskie (Kolbean Days) at the St. Maximilian Kolbe Retreat House in Harmże, organized by the Fr. Kolbe Missionaries of the Immaculata and the Conventual Franciscan Friars.

On the occasion of the 100th anniversary of St. Maximilian's ordination, the Museum of Auschwitz organized a special gathering for the relatives of notable former prisoners and victims.



The Fr. Kolbe Missionaries of the Immaculata stationed in Poland had the joy to meet in person St. Maximilian's grandniece, Joanna Woźniak (left in the picture) and speak with her about her holy relative's legacy.

“What Is Our Ideal...?”

During this month of May, let us embrace with renewed generosity the Ideal St. Maximilian passed on to us!

by Antonella Di Piazza,
MI National Coordinator



The rapid spread of the MI in Poland and in many other nations was a reason for Fr. Maximilian's ongoing gratitude. His missionary zeal, however, moved him to dream of winning the whole world and each soul for God through Mary Immaculate.

In the June 24, 1936, issue of the *Mały Dziennik* newspaper, he published an article that would also appear in the *Knight of the Immaculata* magazine. It seems as if he felt the urgency to stop and ponder: “Why do our aspirations embrace the entire globe? What are we aiming at? What is our ideal?... I shall sincerely affirm that it is not easy to understand our ideal and it is even more difficult to examine it in depth; or, rather, we can always delve deeper into it and know it in a way that is ever more explicit, but we shall not be able to get to the bottom of its sublime depth. For what reason? Because in this case it has to do with the Mother of God....From the Divine Maternity flow all the graces bestowed upon the Most Holy Virgin Mary, and the first of these graces is the Immaculate Conception. This privilege must be particularly dear to her if, at Lourdes, this is how she herself wanted to be called: ‘I am the Immaculate Conception.’ We too desire to call her with this name which is so dear to the heart. The Immaculata: here is our ideal” (*KW* 1210).

Suddenly Fr. Maximilian seemed to tear the veil, so to speak, to allow his readers to understand the ideal at the heart of the MI life and mission: “To

approach her, become like her, permit her to take possession of our heart and all our self, that she may live and act in and through us, that she may love God with our heart, that we may belong to her without any restriction: this is our ideal. To radiate in the surroundings, conquer souls for her in a way that, before her, the hearts of our neighbors may be opened so that she may extend her dominion in the hearts of all those who live in any corner of the earth, without regard for racial, national, linguistic differences, and similarly in the hearts of all those who will live in any moment of history till the end of the world: this is our ideal” (*ibid.*)

St. Maximilian did not hesitate to point to the high ideal: “Besides, may her life be ever more rooted in us from day to day, from one hour to another, from one moment to another, and this without any limitation: this is our ideal. Again, may her life develop in the same way in every soul that exists and will exist in any time: this is our cherished ideal” (*ibid.*). Printed as a small poster, this article would be posted in the friars' cells and workshops in Niepokalanów, as an invitation never to lose sight of the Ideal, to penetrate the heart of the Immaculata, the Mother of Jesus our Brother, the Mother of our supernatural life, so that each daily action, small or great, may be a continual letting oneself be led by the Holy Spirit to the ultimate goal: holiness, the high measure of Christian life whose luminous sign is Mary herself.

Antonella Di Piazza, FKMI

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.

My Journey with Our Lady



I was blessed to be raised by devout Catholics and attended Catholic grammar school and high school. I had a deep devotion to Our Lady as a child because I saw how my own mother depended on her graces to get through life. There have been times in my life when I felt very far away from God, but somehow Our Lady was always there to comfort me.

During a very rough marriage, illness and loss of family, difficulties with my children and times of betrayal by those whom I believed loved me, Our Lady was always there. Faith was the greatest gift my parents gave to me in my lifetime.

Although I never lost my faith, I distanced myself from the Church at times. These were times when I felt lost and was searching for something that I had not found yet.

My journey took me to various churches but none gave me any sense of peace. I returned to the Church of my youth where the traditions were comforting.

It was through the Catholic Church on a retreat I discovered St. Maximilian Kolbe and the Militia of the Immaculata and read about consecration to Jesus through Mary. Surrendering yourself into Our Lady's hands and seeking her aid, brings you closer to her Son, Who is the ultimate goal of consecration. Jesus Himself was entrusted to Our Lady by the Holy Spirit.

Once I decided to make my consecration, I felt such peace. Mary stayed with the Apostles and prayed, never becoming discouraged while they were waiting for the descent of the Holy Spirit.

Our Lady is there for us, stays with us, and protects us through the graces she provides that come from Our Lord Jesus Christ as only she can do. Consecration is committing oneself and becoming an instrument in Our Lady's hands.

I felt called to this and surrendered my life to her and Jesus on August 15, 2016, the feast of the Assumption. In the first reading from Genesis we read about the covenant that God made with Noah and his people. Because of the sins of the people, God had Noah build the ark to save his family and two of every creature. After the flood, God promised never to flood the earth again and the sign of the covenant was the rainbow.

On my consecration day as I was driving to church, I gave my fiat to Our Lady and as I rounded the corner above in the sky there was a rainbow. There was not a cloud in the sky and there was no rain that day but yet there was a rainbow. I believe that was Our Lady making her covenant with me that she would keep me with her always and lead me to her Son.

Through my consecration and my connection with the MI, my faith has been fortified and it has brought me into a greater union with Jesus.

My journey continues and day by day I know Our Lady is leading me on the right path.

Mary Weil

Promoting the MI at Catholic Events

Rooted in Faith: Our Lady Full of Grace: this was the theme of the Catholic Women's Conference, sponsored by the Diocese of Gary, Indiana, and spearheaded by an enthusiastic team including MI members Stacy and Sean Martin, who serves as diocesan Director of Religious Education and Evangelization.

Several noted speakers addressed the captivated audience of over 650 women from all walks of life. Bishop Donald Hying presided over the Holy Sacrifice of the Mass and spoke on the vocation of women.

MI National representatives were present with MI literature and had the opportunity to introduce many to St. Maximilian's movement and to consecration to Our Lady.

MI National Staff is available to attend Catholic Conferences in your areas to promote MI Marian Consecration!



MI RESOURCES

Available from the MI National Center



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

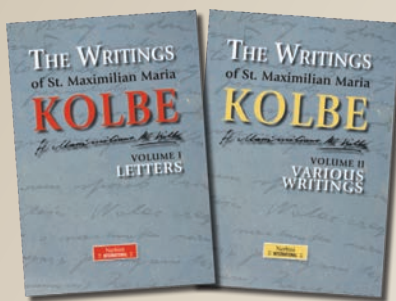
Miraculous medals and various MI brochures can be requested from the MI National Office at 331-223-5564 or via email: MINational@MissionImmaculata.com

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
minational@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