



Experiencing the Resurrection in Prayer



Dear MI Members and Friends,

To hear Jesus is a wonder that is accomplished by constant prayer. Addressing the Lord with the informal “you” is possible if you nourish communion and intimacy with him. According to St. Maximilian M. Kolbe, in fact, “prayer is the expression of a beautiful soul. The human body has originated from dust and after death will turn to dust. All human activities are directed at mother-earth. Only in prayer does man elevate the heart to Heaven and enters into conversation with the Creator of the universe, with the First Cause of all, with God ” (SK 1208). To pray, according to the Franciscan martyr, means to raise one’s thoughts up to the Creator, to turn to God above all earthly attraction, above all obstacles in the world, beyond any intervening barrier between man and his Lord. Prayer is to converse with God, who is the Creator of the universe. It is a genuine dialogue in which the Almighty speaks to man and he responds.

Prayer is talking to God in a direct, habitual, persevering way. For St. Maximilian prayer is the continuous flow of dialogue between man and the Triune God, a loving and unceasing encounter in which the creature can worship, honor, bless, and glorify their Creator, and is open to hear his voice and will. At every moment the faithful can open their soul to the Almighty and express their love and gratitude. At the same time, they

receive the help needed for their spiritual journey. This on-going conversation is the way to constantly welcome in the heart the presence of the Risen One. Prayer gives us, therefore, the opportunity to experience the Risen Lord, to perceive him in our lives and in every event of life. This is the great teaching of Maximilian, who lived in the presence of the Redeemer, experiencing the joy of a deep communion with him.

In the Holy Mass, Saint Maximilian had the privilege of being with the living Christ in glory. It is no coincidence that he attributes to the Eucharist central value, both for one’s personal journey of conversion as well as the development of the adherence to the will of God. When he founded the City of the Immaculate in Poland in 1927, the first building to be built was a small wooden church in which, from the time of its consecration, the friars celebrated the Holy Sacrifice of the Mass. Everyday Maximilian nourished himself with the inexhaustible source of grace that is the Eucharist. Every day in Mass and adoration was the vital and constant dialogue with the Risen One that transformed into a steadfast and inseparable communion. When he approached the altar he experienced the resurrection and had a profound introduction into the paschal mystery.

There is a clear link between the love and the care with which he lived the celebration of Mass and martyrdom: Kolbe, immersing himself day after

MI Monthly Intention

*Immaculata,
please intercede...*

that our hearts and gaze may always be pure and simple, in order to welcome the presence of the Risen Lord in every event of our lives.

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LENTEN MESSAGE OF OUR HOLY FATHER FRANCIS 2014

March 28 Pope Francis

Dear Brothers and Sisters, (commenting on an initiative to share reconciliation with the Lord); To everyone you will meet you will communicate the joy you receive from the forgiveness of the Father and to be once again in friendship with him. And you will tell them that our Father is waiting for them, our Father forgives you, and wants to celebrate with you. If you go to him with your life, even with many sins, he will celebrate more than scold: this is our Father. This you need to tell them today, many people. Whoever experiences the mercy of God is driven to be a builder of mercy between the last and the poor. In these "little brothers and sisters" Jesus waits for you (cfr. Mt 25:40). Let us receive his mercy and share his mercy! Let us go to reach out to people and celebrate Easter in the joy of God!

<http://www.vatican.va> for latest news of Pope Francis and his message for Holy Week and Easter.

day in the mystery of Jesus who gives himself for humanity, who becomes bread broken for all men, learned to turn his life into a continuous offering for God and for the good of others. Between the Eucharist and Auschwitz there is an indissoluble bond. It is from the kenosis of the Lord that the Polish Franciscan learned the path of martyrdom. At the altar he was at the school of the Crucifix, the greatest example which the Poverello of Assisi, St. Francis, taught him to conform his life. The Immaculate was present in this meeting between the saint and the Risen One, because she is mediator and mother.

The intercession, example, and protection of Mary are fundamental. She introduces the saint to experience the presence of the Lord when celebrating daily Mass. In fact, according to the Polish Franciscan: "There is no better preparation for Holy Communion than to entrust it all to the Immaculate [...]. She knows best how to prepare our hearts and we may be certain that we afford Jesus the greatest pleasure, that we show him the greatest love" (SK 643). And he believes that "after Holy Communion we pray again to the Immaculata, so that she welcomes Jesus into our soul and makes him happy as no one has been able to do so" (SK 1234). Everything should be done with the support of the Immaculata, whose loving presence guarantees a fervent and fruitful participation in Holy Mass, by which the believer is called to give the greatest glory to the Lord.

The love for the Immaculata also has a Eucharist service, since, drawing close to her, thanks to her example and

intercession, the faithful can live better the mystery of the real presence of the Savior in the Sacrament and therefore, with greater freedom, belief, and awareness, nourish themselves at the Eucharistic banquet. The example of Maximilian invites us to make the most of the time in which we participate in the Mass. It is the place of our encounter with the Risen One, the divine school in which we learn to enter into a dynamic Easter, into an exodus, supported by the Immaculata, who leads us, gently and efficaciously to eternal life.

-Fr. Raffaele Di Muro,
MI International Assistant

Translated by Ann O'Donnell



For Reflection

- † *In my prayer do I experience the risen Christ?*
- † *Does my prayer lead me to an encounter with the Lord, experiencing that he is alive and present along my life journey?*
- † *Does my prayer go beyond ritualism when I place myself in communion with the Risen Lord?*
- † *Mary is the woman who experiences the reality of the resurrection in glory: does she remind me that I am destined for eternal glory?*

