

The Light of the Queen

Lumen Reginae

Reinado
de María

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«Mary, my Mother,
my true Mother, is
in heaven... I am
from heaven».

Fr. Rodrigo Molina

At the School of the Immaculate
Heart

**The Assumption of Mary makes
us contemplate our Mother,
triumphant with Christ, in
Heaven.**

Mary's Victories

**Our Lady did not disappoint in
her promises.**

Mary's Witnesses

St. Maximilian Mary Kolbe

AT THE SCHOOL OF THE IMMACULATE HEART

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To the Reader

The Assumption of Mary body and soul into heaven is the finishing touch of the Magnificat, where the great works that the Almighty performed on His Humble Slave are made visible.

Today we see Mary in her stellar triumph, radiant. The Most Blessed Virgin appears assumed into heaven, resplendent with beauty. Everything in Her is light and radiance, splendid and dazzling beauty. The most beautiful, most portentous celestial bodies clothe and adorn the little Villager of Nazareth, who, because She is small, pleased the Lord. A totally luminous and pure woman, She has received everything from God. God Himself is her adornment, her light, her beauty.

But the Assumption does not distance Her from us. Quite the opposite! Each one of us, her children, has a claim to her maternal Heart.

We have been created to live with a Mother. And that wish comes true in the Assumption of the Virgin. It is worth living, suffering; suffering in Mary and for Mary, to arrive one day at the eternal encounter with her in heaven, which is the encounter with God.

Fully convinced, Saint Maximilian Mary Kolbe wrote: «Dear children, in difficulties, in darkness, in weaknesses, in discouragements ... let us remember that paradise ... is approaching. Every day that passes is one less day of waiting. Cheer up then! The Immaculate One waits for us up there to press us to her Heart. How I would like to tell you and repeat to you how good the Immaculate Conception is, so that I can forever remove sadness, interior despondency and discouragement from your little hearts! The sole invocation of "Mary" even with the soul

submerged in darkness, in aridity and even in the misfortune of sin, produces a very strong echo in her Heart that loves us so much. And the unhappier the soul is, sunk in guilt, the more the Virgin surrounds it with loving and solicitous protection, who is a refuge for us sinners. Do not grieve at all if you do not feel such love. If you want to love, this is already a sure sign that you are loving. It is only a love that proceeds from the will. (EK 509). 'Life is short, suffering is short; and then, paradise, paradise, paradise! Cheer up then!» (EK 965).



FR. RODRIGO MOLINA IS THE PRIESTLY SOUL THAT INSPIRED
THE QUEENSHIP OF MARY

«Holy Mary is in this life anticipation and sign of our eternal life. His Assumption tells us that we are not from here, that what is terrestrial is out of date. In Holy Mary all the sources of salvation have been placed by God: "All my sources are in You". That is why it is our Mother who begets us to heaven.»

(Fr. Rodrigo Molina)



Adveniat Regnum Tuum

The dogma of the Assumption and Saint Maximilian Mary Kolbe

THE ASSUMPTION OF MARY MAKES US CONTEMPLATE OUR MOTHER, TRIUMPHANT WITH CHRIST, IN HEAVEN.

On November 1st, 1950, in the Constitution *Munificentissimus Deus*, the venerable Pope Pius XII proclaimed as a dogma that the Virgin Mary «completed the course of her earthly life, was assumed body and soul to heavenly glory».

The dogma of the Assumption states that Mary's body was glorified after her death. Her immaculate body did not know the corruption of the sepulcher. In other words, while for other men, all of us, the resurrection of bodies will take place at the end of the world, for Mary the glorification of her body was anticipated by a singular privilege and She is already together with her Son Jesus in heaven.

Mary is the first human creature to realize in herself the fullness of happiness that God has promised to the elect through the resurrection of bodies. In Mary Most Holy we contemplate the final destiny of those who "hear the Word of God and do it" (Lk 11:28).

With the resurrection, the entire existence of Christ entered eternity. In that resurrection are all those who have been dead and buried with Him.

After Christ his Mother entered, full of grace. The One who never had an empty, sterile moment in her life that She had to deny. Every day, every hour, every pulse of her profound

life, all her joys and all her sufferings, the most sublime and minute moments, continue to live, everything is assumed in the fullness of the entrance of her body and soul to the blessed homeland. She shows me the path to heaven, narrow path; will I follow it?

We all long for a happy life, forever. Death scares us, we prefer not to think of it.

The mystery of the Assumption of the Most Blessed Virgin Mary into Heaven invites us to reflect on the meaning of our life here on earth,



on our ultimate goal: Eternal Life, together with the Blessed Trinity, the Blessed Virgin Mary and the Angels and Saints of heaven. Knowing that Mary is already in heaven, glorious in body and soul, renews our hope in our future perfect happiness forever.

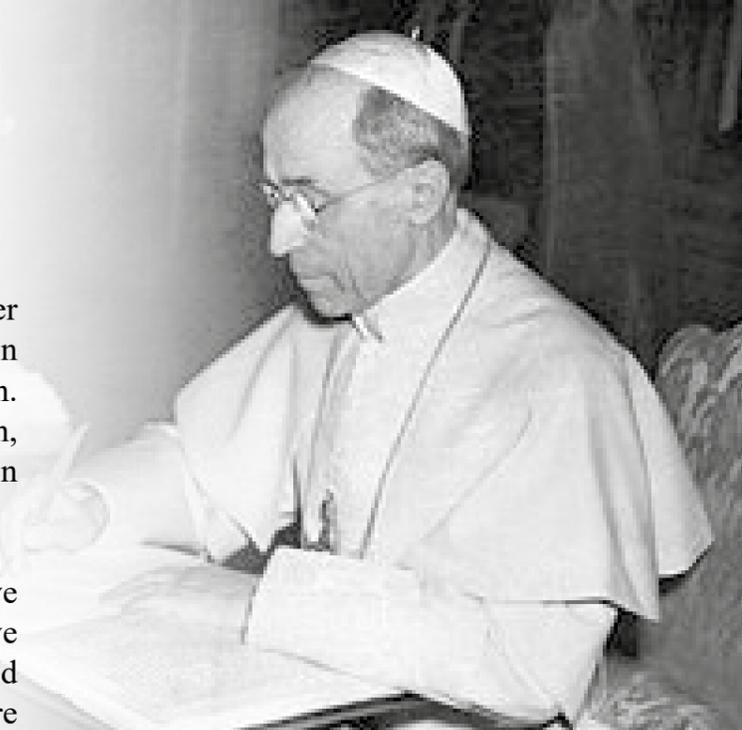
Contemplating Mary in heavenly glory, we understand that the earth is not a definitive home for us either and that, if we live oriented towards eternal goods, one day we will share her same glory and thus the earth also becomes more beautiful. For this reason, even amid the many daily difficulties, we must not lose serenity and peace.

The feast of the Assumption is a day of joy. God has won. Love has won. Life has won. It has been revealed that love is stronger than death, that God has true strength, and His strength is goodness and love.

Mary was raised to heaven body and soul. As Benedict XVI said: «Heaven is no longer a very distant and unknown sphere for us. In Heaven we have a Mother. And the Mother of God, the Mother of the Son of God, is our Mother. He said so Himself. He made her our Mother when He said to the disciple and to all of us: "Here is your Mother". In Heaven we have a Mother. Heaven is open; Heaven has a heart

And Mary, in Heaven, together with her Son, is Queen of Heaven and Earth. She does not cease to dispense all the treasures of her love and care to humanity.

The feast of Mary, Queen of the Universe, was instituted by Pius XII in 1954, at the end of the Marian Year, in the encyclical letter *Ad caeli Reginam*. Mary is Queen because she was associated with her Son in a unique way,



Pius XII signs the Bula of proclamation of Dogma

the earthly path and in the glory of heaven. The royalty of Mary derives from her divine motherhood: she is the Mother of the Lord, of the King of kings.

She participates in God's responsibility for the world and in God's love for the world. Mary is Queen in the service of God in humanity. She is Queen precisely loving us, helping us in all our needs. She watches over us, her children: the children who turn to Her in prayer, to thank Her or to ask for Her maternal protection and Her heavenly help, perhaps after having lost the way, oppressed by pain or anguish by sad and complicated vicissitudes of life.

The luminous sign of Holy Mary, the Queen, shines even more when sad shadows of pain and violence seem to accumulate on the horizon. We are certain that from on high Mary follows our steps with sweet concern. She calms us in times of darkness and tempest. She serenues us with Her maternal hand. Sustained by this certainty, let us confidently continue on our path of Christian commitment where Providence leads us. Let's move on in our lives guided by Mary.



From the hand of Saint Maximilian Mary Kolbe, let us work to make this wish come true:

«The Immaculate One must conquer the entire world and each individual, so she can bring everything back to God. This is why it is so important to recognize her for who She is and to submit ourselves completely to Her and to her queenship, which is all goodness. We have to win the universe and each individual now and in the future,

until the end of time, for the Immaculate, and through Her for the Sacred Heart of Jesus. That is why our ideal must be: to influence all around us to win souls for the Immaculate, so that She reigns in all the hearts that live now and those that will live in the future. For this mission we must consecrate ourselves to the Immaculate without limits or reservations».

(1936: Our ideal).

The Virgin **did not disappoint** in her promises

The «beehive of the Immaculate», as Father Maximilian Mary Kolbe called his convent in Grodno, by 1927 had become too small for the vast typographic complex he projected. With the permission of his superiors, she made arrangements to get another piece of land, and was offered one near Warsaw:

Prince John Drucki-Lubecki was a well-known landowner, and they met with his manager, Mr. Szrednicki. In agreement with the Prince, the land in Teresin, of 5 hectares, in front of the railway station, was chosen. The delivery of the land, with a verbal donation in usufruct, took place immediately, in August 1927. The details of the final steps were left for another date.

The first thing Fr. Maximilian did was to erect a statue of the Immaculate there. The Queen of the Militia, was the first stone of Niepokalanow, since She had to be the true and only usufructuary.

Without that image, the City of the Immaculate would not have arisen.

Father Maximilian as a religious depended on his superiors to accept the donation. The unforeseen came later, when the Superiors, not agreeing to the wishes of the Prince regarding the condition of celebrating twenty-four Masses, in the form of a legacy, in exchange for the donation, decided to renounce the land, solely for judging the charges excessive.

Consequently, Father Maximilian had to present himself to the Prince to communicate the decision of the Superiors.



«Then the Prince - as the Processes refer - said that he would withdraw the offering and that the image of the Immaculate be removed from the field.

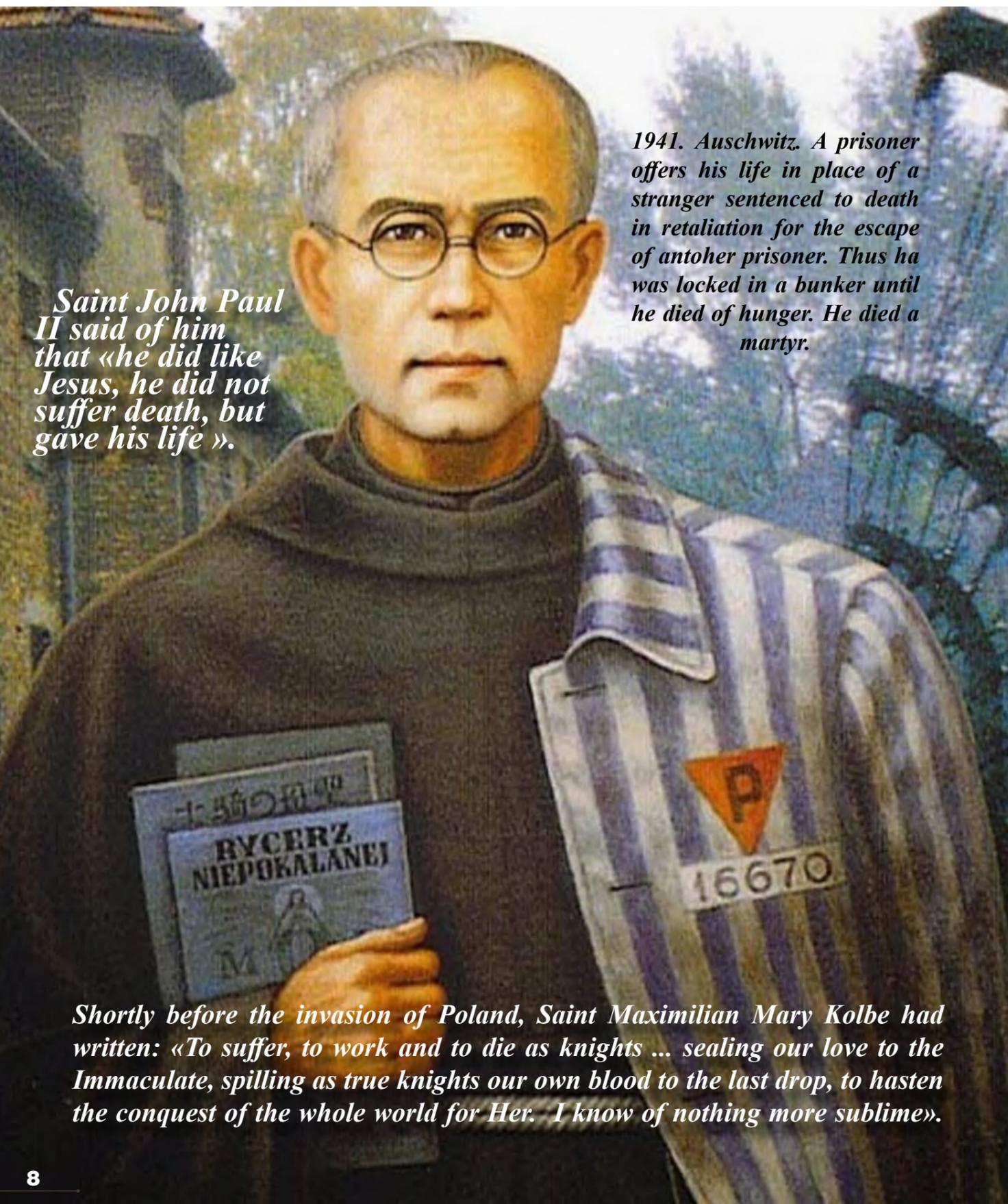
Father Maximilian replied that the image should remain to show that, at least once, the Virgin had failed to fulfil her promises.

The Prince was impressed by these words and said:

“Well, keep it all without any tax.”

Furthermore, as the city of the Immaculate expanded and more land was needed, he yielded as much as was requested.

Saint Maximilian Kolbe



Saint John Paul II said of him that «he did like Jesus, he did not suffer death, but gave his life».

1941. Auschwitz. A prisoner offers his life in place of a stranger sentenced to death in retaliation for the escape of another prisoner. Thus he was locked in a bunker until he died of hunger. He died a martyr.

Shortly before the invasion of Poland, Saint Maximilian Mary Kolbe had written: «To suffer, to work and to die as knights ... sealing our love to the Immaculate, spilling as true knights our own blood to the last drop, to hasten the conquest of the whole world for Her. I know of nothing more sublime».



«The Immaculate has chosen me»

Saint Maximilian Maria Kolbe was born in 1894 in Poland. At the age of 12, little Raimundo (his baptismal name) had a vision in which Mary gave him a white and a red crown, a symbol of purity and martyrdom.

In September 1910 he dressed in the Franciscan sackcloth and took the name of Maximilian Mary. A year later he made his simple profession and went to Rome to study and prepare for the priesthood.

There it becomes clear to him the need to fight against the evils that affect the world. Look for the most suitable means:

- A perfect devotion to the Immaculate Virgin
- The use of the means of social communication to make Mary known and loved.

The return of lost humanity to the Divine Heart of Jesus will be made through the Virgin Mary. He liked to repeat: «Truly Your very presence attracts the graces that converts and sanctifies souls».

His slogan: win the whole world to the Immaculate to offer it to Christ. In 1917 he founded the Militia of the Immaculata.

A current and urgent message

The indifference that corrodes the world alarmed him. «There are still so many lost, seduced, unhappy souls, slaves of the devil, who groan ... and seek happiness where it does not exist and where they cannot find it ...»

Ordained a priest in 1918, he began his Marian apostolate in Poland. In 1922 he published the

first issue of a newsletter “The Knight of the Immaculata”, which reached one million copies in 1938. He managed to get his own linotype.

In 1927 he founded Niepokalanów (City of the Immaculate), the center of religious life and various forms of apostolate. In a time of vocational crisis, living the Gospel without gloss attracted a multitude of vocations to him. In 1930 he traveled to Japan as a missionary and established a similar institution.

Progress and contemplation

He returned to Poland in 1936. He published a series of religious magazines and began to broadcast on the radio. The Second World War surprises him at the head of the largest publishing complex in Poland.

However, he does not neglect his own sanctification or that of his brothers:

«The true progress of Niepokalanów lies in our growth in the love of God; in constantly approaching the Heart of Jesus through the Immaculate ... May, more and more, be the property of the Immaculate.»

In February 1941 he was arrested and entered into the Auschwitz concentration camp. There he made the heroic offering of his life.

On August 14, 1941, the eve of the Assumption, he gave his soul to God. Before his death, he had confessed and seen his companions die one after another.

The third apparition of the **Angel**

PRAYER TO THE MOST HOLY TRINITY, COMMUNION OF THE LITTLE SHEPHERDS

In October, or towards the end of September, 1916 the third apparition of the angel took place in the cave called Loca do Cabeço. The three little shepherds had just said the Rosary and the prayer that the Angel had taught them in the first apparition, when - according to Lucia herself - «... he appeared to us for the third time, carrying a Chalice in his hands and on it a Host, from which some drops of blood fell into the Chalice. Leaving the Chalice and the Host suspended in the air, he prostrated on the ground and repeated the prayer three times:

“Most Holy Trinity, Father, Son, Holy Spirit, I adore You profoundly and I offer You the most precious Body, Blood, Soul and Divinity of Jesus Christ, present in all the tabernacles of the world, in reparation for the outrages, sacrileges and indifference with which He Himself is offended. And, through the infinite merits of his Most Sacred Heart, and the Immaculate Heart of Mary, I beg You the conversion of poor sinners”.

Then, rising, he took the Chalice and the Host in his hands, and gave the Host to me, and what the Chalice contained he gave to Jacinta and Francisco to drink, saying as he did so:

Take and drink the Body and Blood of Jesus Christ, horribly outraged by ungrateful men. Repair their crimes and console your God.

Once again he prostrated on the ground and repeated with us, three times more, the same prayer: Most Holy Trinity... etc. and then disappeared»

Adoration and reparation are the fundamental teachings in this Third Apparition. The Angel teaches the children a beautiful prayer: It is the

offering of the Body, Blood, Soul and Divinity of Jesus to the Most Holy Trinity to repair the many offenses that Our Lord receives and to beseech, through the merits of the Sacred Hearts, the conversion of the sinners. And he does it prostrated on the ground. The example of the Angel is overwhelming: the kneeling posture, of submission, the prostration before that God worthy of all reverence and praise.

How much we have to learn! The reverence before Jesus in the Sacrament, the profound silence of respect before a God full of love for ungrateful men. How are our prayers, our reverence in holy places, our genuflections, our recollection? Are our postures and dresses consistent with the dignity of the real presence of Jesus? Is it not true that there is much to meditate and change in us?

Furthermore, from this teaching, the children receive a very great grace: First Communion, as Sister Lucia will affirm years later, that they felt it that way.

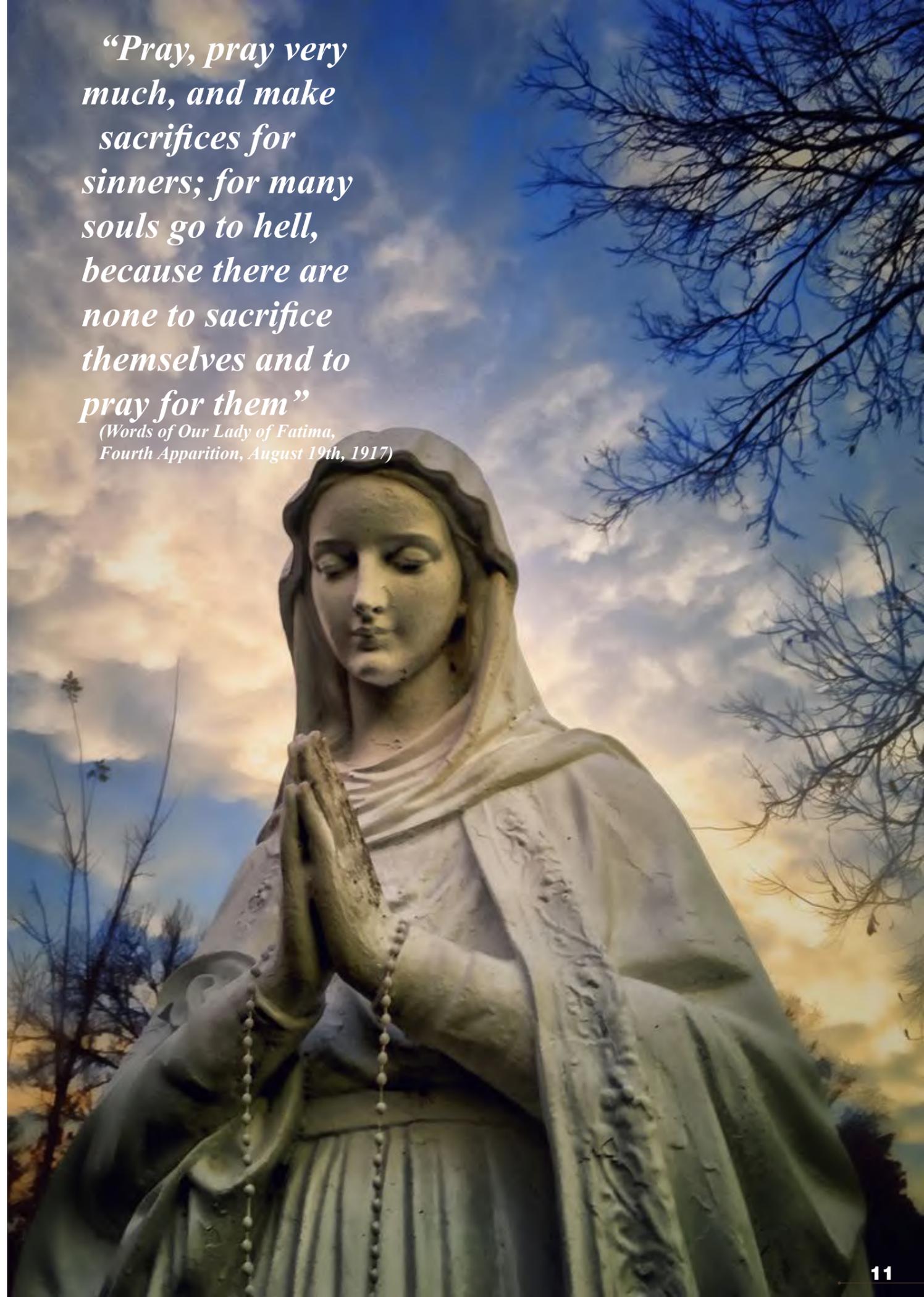
What can we say about our communions? Do we prepare properly? Do we allow time for thanksgiving after receiving communion?

More than a hundred years ago, some illiterate children, who did not know the days of the week, were able to grasp the message of God’s envoy. It is our duty to transmit these teachings to the children of today and help them to be able to practice them as something innate, with simplicity and love.



“Pray, pray very much, and make sacrifices for sinners; for many souls go to hell, because there are none to sacrifice themselves and to pray for them”

(Words of Our Lady of Fatima, Fourth Apparition, August 19th, 1917)



Doctrine of Saint Maximilian Kolbe on Consecration

For Saint Maximilian, to consecrate oneself to the Immaculate is to belong to Mary, to be transubstantiated in Her, to be Hers as She is of God: «We would like to belong so much to the Immaculate, that there is nothing left in us that is not Her, so that we may be as annihilated in Her, that we are changed in Her, that we are “transubstantiated” in Her, that there is nothing left but Her, that we are of Her, as She is of God». (Letter, December 4th, 1933).

In Saint Maximilian Mary Kolbe,

consecration represents the royal road to undertake the path of imitation of the Virgin until the mystical identification with Her.

«The Immaculate: This is our ideal. To draw near to Her, to make ourselves similar to Her, to allow Her to take possession of our hearts and of our whole being, that She live and work in us and through us, that She Herself love God with our hearts, belong to Her. May She live and work in us and through us without any restriction: Here is our ideal» (EK 1210). Belonging to Her and, through Her, to God, just as «She has always and freely belonged to God» (EK 1310).

When we consecrate ourselves to the Virgin Mary, we consecrate ourselves to fulfill the Will of God. Almost a year before his death, Saint Maximilian Mary Kolbe wrote: «She is an instrument of God. With full knowledge, She allows himself to be led by God voluntarily, conforms to His will, desires only what He wants, works according to His will and everything in the most perfect way possible, without the least defect.

Her will deviating in any way from His

Will. She is an instrument of God in the perfect use of the powers and privileges that were granted to Her, to fulfil always and in everything, solely and exclusively the Will of God for the love of the One and Triune God. This love for God reaches such heights that it produces divine fruits of love» (EK 1320).

Consecrating ourselves, entrusting ourselves to the Immaculate leads us to “conform, merge, unify our will with Hers” (EK 579), thus facilitating our full adherence to the Will of God.

At the school of St. Maximilian there is no room for any kind of subjectivism, individualism or charismatic enlightenment. He lived obedience in the style of the Handmaid of the Lord, down to the smallest details. He wants us to always act within the scope of obedience to our duties of state, to legitimate superiors: «It is clear that we are an instrument in the hand of the Immaculate; For this reason we must act only when She wishes, and this is demonstrated only with obedience». (EK 52, Letter, December 8th, 1920).

Act of consecration to the Immaculate from Saint Maximilian Mary Kolbe:

«**O** Immaculate, Queen of Heaven and earth, refuge of sinners, and our most loving Mother to Whom God wanted to entrust all the economy of mercy, I ..., unworthy sinner, I prostrate at your feet humbly begging You to accept me totally as your being and property, and do what You want with me and with all the faculties of my soul and my body, of my life, death and eternity. Also, if You wish, dispose of my whole being without any reservation, to fulfill what was said of You: “She will crush your head” (Gn 3, 15), as well as: “You alone have destroyed all the heresies of the whole world”, so that in Your immaculate and most merciful hands I may become a useful instrument to introduce and increase as much as possible Your glory in so many lost and indifferent souls and to extend, as much as possible, the blessed Kingdom of the Most Sacred Heart of Jesus. Where You enter, You obtain the grace of conversion and sanctification, since all grace flows, through Your hands, from the Most Sweet Heart of Jesus to us». (EK 1331).



She increases in us the love of **Our Lord**

«NO ONE IN THE WORLD ... HAS LOVED OR LOVES JESUS CHRIST AS ARDENTLY AS THE MOTHER OF GOD. WE WANT TO LOVE JESUS CHRIST WITH HER HEART, OR RATHER, THAT SHE ALONE LOVES JESUS WITH OUR HEART. »

(SAINT MAXIMILIAN MARY KOLBE, 9/4/1937).

As we move forward in a life of intimacy with Mary, She increases in us the love of Our Lord. Saint Maximilian Mary Kolbe knew this reality very well:

«He who belongs most to the Immaculate will draw closer with greater boldness and freedom to the wounds of the Savior, to the Eucharist, to the Heart of Jesus...»

And so, in a letter to his seminarians in Niepokalanów, the saint proposes to love Jesus more with the Heart of the Virgin: «To be more and more of the Immaculate, to deepen belonging to Her and, consequently, to open more and more the wings of love, especially towards the Most Holy Heart of Jesus and the manifestations of His love ... The Heart of Jesus is the symbol of God's love ... The soul that contemplates all this revelation of love would like to return love for love. But we know from experience that we are all very weak. And here the love of the Divine Heart is manifested, which gives us His own Mother so that we can love Him with her Heart, hers, not with our poor heart, but with her Immaculate Heart. The love of the Immaculate is the most perfect love with which a creature can love his God. With this Heart, let us try to love the Heart of Jesus more and more, and let this be our greatest desire. It is necessary to act in such a way that many souls receive everything from Her, and that many souls are united to the Most Sweet Heart of Jesus through Her.» (June 28th, 1936: Conf.)



Life of **union** with the Most Holy **Trinity**



SISTER LUCIA EXPLAINS THAT THE MESSAGE OF FATIMA PROPOSES TO OUR FAITH AND OUR ADORATION THE MYSTERY OF THE HOLY TRINITY: GOD ONE AND THREE IN PERSONS.

(CF. CALLS FROM THE MESSAGE OF FATIMA, CHAP. 11).

Several times in the Gospel, Jesus refers to the three Divine Persons: the Father, the Son and the Holy Spirit, and to Himself the Name of Son: «And whatever you ask in my name that I will do, so that the Father may be glorified in the Son. [...] But the Paraclete, the Holy Spirit that the Father will send in my name, He will teach you everything and will remind you of all the things that I have said to you» (John 14:13,26).

The Virgin at Fatima calls us to a life of intimacy with the Most Holy Trinity. God is not a distant being, but He has wanted to make Himself known, He loves us and wants to make us share in his happiness.

It is an immense grace to be able to know the Revelation of God and the love that He shows us in all His works. «If anyone loves me, he will keep my word, and my Father will love him, and We will come to him and make our home with him» (John 14:23). The Love of God transforms us and identifies us with the three Divine Persons through our full union with Jesus Christ: «On that day you will know that I am in the Father,

and you in Me and I in you. He who accepts my commandments and keeps them, he is the one who loves me. And whoever loves me will be loved by my Father, and I will love him and I will reveal Myself to him.» (John 14: 20-21).

We see that Jesus asks the Father for our union with the Most Holy Trinity: «As You, O Father, in me and I in You, so may they be in Us» (John 17: 21). This is our supernatural life, because to be in God is to live the life of God: God present in us and we immersed in God.

This life of intimate union with God sometimes we imagine difficult and sad but, on the contrary, it is simple, joyful and happy, as Jesus Christ says: «So that they may have in themselves the fullness of My joy» (John 15: 9). The joy of doing the Will of God, of pleasing God by keeping and observing his Word: We believe in God, we receive his Word and we have in us the fullness of divine joy. We are, as Saint Paul says, temples of God: «Don't you know that you are the temple of God and that the Spirit of God dwells in you?» (1 Co 3, 16).

Our greatness is immense: we were chosen by God, we are kept by God, we are sanctified by the presence of God to the praise of His glory, we are living tabernacles where the Most Holy Trinity dwells, we are God's house and the door of Heaven!

WITH THE EYES, HANDS AND HEART OF MARY



1. Madrid, Spain: Praying of the Holy Rosary live, on line. 2. Cusco, Peru: Praying the Holy Rosary with the children. 3. Santiago, Chile: Afternoons with Mary, on line. 4. La Pintana, Chile: Food distribution to 450 families. 5. Arequipa, Peru: Distribution of food and registration to the Queenship of Mary. 6. Cali, Colombia: Procession of the Virgin of Carmen through the streets. 7. United States: Praying the Rosary live on Facebook. 8. Trujillo, España: Activity in a nursing home. 9. Cusco, Peru: the Queenship of Mary at the field hospital Sister Josefina Serrano.

Queenship
of Mary

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