

# THE KNIGHT OF THE *Immaculata*

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## On Putting Christ Back in Christmas

By John W. Galten, MI National President

Dear Knights of the Immaculata,

Maria! We find ourselves in the midst of Advent Season—the liturgical season of waiting, expectation and fulfillment in the Birth of our Savior, our Redeemer King. We are troubled by the secular culture’s “hijacking” our Christian feast day by turning it into a commercial shopping frenzy, with the expectation of a counter image, Santa Claus.

At this point in history that cultural phenomenon cannot be changed. So, what do we do as families and individual Knights of the Immaculata, to enter into the true spirit of this Advent time?

First, we change the focus of our Christmas preparations.

Let me list a few very practical suggestions for putting Christ back in Christmas.

Second, we can pray with the Church in the Advent liturgies, paying more conscious attention to the daily Scripture readings and entering into the spiritual “atmosphere” of their content, waiting with the Israelites and the expectant Mother for the Chosen One.

Third, we can send religious Christmas cards and letters to family and friends, with specific reference to the coming of Christ.

Fourth, in our families we can have an Advent calendar and an Advent wreath with prayer and song.

Fifth, as a family and as individuals, we can make a good Advent Sacramental Confession so as to prepare our own souls to receive Jesus at Christmas.

Sixth, include in our gifts a book of spiritual reading, a rosary, a YOUCAT copy for the young.



*“Through Mary Immaculate to Jesus: that is our watchword. The more you spread veneration and love for the Immaculata the more souls you win over to her, and, through her, to the Most Sacred Heart of Jesus, who loved us unto death on the Cross.”*

– St. Maximilian Kolbe

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## Editorial

Seventh, we might add an angel at the top of our Christmas tree, remembering the glad tidings of the angelic choirs.

Eighth, we can sing Happy Birthday to Jesus on Christmas Day.

Ninth, we can celebrate the Christmas Mass with our family.

Tenth, we might add some extra prayer time as a gift of adoration and gratitude to the Christ Child.

Eleventh, since Advent is a penitential time, make sacrificial donations to a Catholic organization.

Twelfth, on the feast of the Immaculate Conception beg of her a greater love for Jesus.

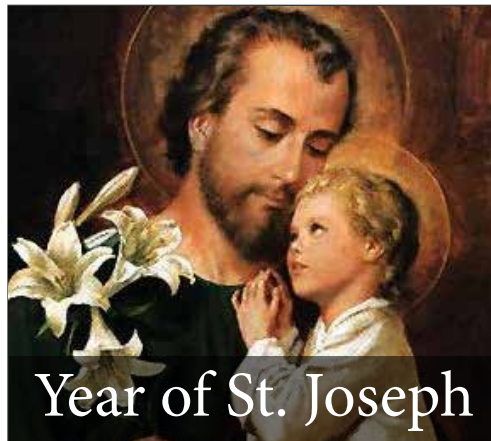
Thirteenth, bring some presents or Miraculous Medals to a Catholic Charities center.

Well, I'll let you fill out the rest from your own creative imagination.

We as Catholics and Knights must become Advent for the glory of God and the enlightening of the world. Let your Advent light shine before men!

So, until next time, as always... "Arise, let us be on our way!"

John W. Galten  
MI National President



## Year of St. Joseph

As we conclude this special year dedicated to St. Joseph, let us continue to imitate his unconditional fidelity to God and to ask his powerful intercession. May he accompany us on our Advent journey.

Joseph, strong and gentle saint,  
dear to God and His faithful shadow,  
remember me in all  
my spiritual and material needs.  
Be my advocate before the Father.  
To you I bring my heart and soul  
and all my longings.

Sanctify them with your burning faith,  
your unfaltering hope, and with that great,  
self-sacrificing love that was the secret of  
your hidden sanctity.

Christ was your peace: give Him to my  
heart, then by His light I will see the way  
that I must walk to stay with Him.

Give me the courage not to turn back  
because of darkness, sorrow, or sufferings.  
Teach me the joy of loving God's Will, and  
help me to live, as you have done, within its  
calm and peaceful depths.  
Amen.



### Daily Holy Mass

will be offered throughout 2022 for the MI-USA and all MI Members, living and deceased, at the City of the Immaculata established by St. Maximilian Kolbe near Warsaw, in Poland.

Send your prayer intentions to be placed  
in the MI Book of Intentions at the  
feet of Our Lady and St. Maximilian Kolbe's  
first class relic:

[PrayerRequest@MissionImmaculata.com](mailto:PrayerRequest@MissionImmaculata.com)

Invite Friends to Be  
Consecrated to Our Lady!



## Behold Your Mother! The Path to Total Consecration to Our Lady in the Spirit of St. Maximilian Kolbe

This beautiful 56-page booklet may be used individually or as a group activity (in a home or parish setting, for example), or as a series of classes led by a facilitator, or during a day of preparation for MI consecration to Our Lady. If you can offer a series of meetings, you can read each chapter with the group and invite the participants to reflect and comment on it. Alternatively, you can invite them to read each chapter beforehand and come together for discussion.

Many people have expressed the desire to promote total consecration to Mary in their parish and local area. **Behold Your Mother!** offers you an effective tool for making that possible!

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**Listen anytime, anywhere!**

The suggested donation for multiple copies of the booklet is \$1.00/ea. plus shipping; for a single copy, the suggested donation is \$4.00 shipping included.



Order copies of both today from the  
MI National Office:

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**Blessed Advent  
in the company of  
Our Lady!**

**Let us renew our total  
consecration on the  
Solemnity of her  
Immaculate Conception.**



## The Truth Is Still Splendid: *Veritatis Splendor* at 25+

by Dr. Samuel Gregg

*This is Part Two of the excellent article by Dr. Gregg on St. John Paul's document Veritatis Splendor, originally published by The Catholic World Report on August 2, 2018. We reprint it here with permission from the publisher.*

### Measuring immeasurables

But there's also a philosophical problem with Fuchs' method. It assumes that we can measure moral goods and evils.

Humans can certainly weigh those outcomes which are quantifiable. This occurs all the time in the natural sciences and particular social sciences like economics. But, *Veritatis Splendor* stressed, proportionalists and consequentialists were proposing that we can comparatively evaluate things which are in many ways incomparable and unquantifiable.

Precisely how might you determine, for instance, that three evils potentially realized in an act outweigh, say, two goods potentially realized by the same act? How do you measure the effects of an evil like stealing against the impact of pursuing a good like knowledge of truth? From what perspective can any human being propose to engage in such weighing in a way that's reasonable? In short, Fuchs and his followers were proposing a commen-

suration of things which are *incommensurable*.

This wasn't a new philosophical error. The same mistake plagues Jeremy Bentham's act-utilitarianism and John Stuart Mill's rule-utilitarianism: the error of seeking to measure the immeasurable. Thus *Veritatis Splendor* highlighted "the difficulty, or rather the impossibility, of evaluating all the good and evil consequences and effects . . . of one's own acts." Such "an exhaustive rational calculation," the encyclical added, "is not possible. How then can one go about establishing proportions which depend on a measuring, the criteria of which remain obscure?" (VS 77).

It follows that if you embrace proportionalism or consequentialism then, at some point, you're bound to become arbitrary in the way you make moral judgments. And to be arbitrary in one's moral reasoning is to be irrational. Indeed, the only being who could possibly know all the foreseen (let alone the unforeseen!) good and evil effects of any given free choice is God—and Him we human beings most certainly are not.

When the encyclical appeared, some proportionalists and consequentialists maintained they did believe in moral absolutes. Their writings, how-

ever, demonstrated that they didn't understand moral absolutes in the same way that Christ, Paul, Augustine and Aquinas did.

Instead we find formulations like those proposed by the Jesuit moralist Bruno Schüller (1925-2007) in a 1980 festschrift for Karl Rahner, S.J. These take the form of tautologies like "don't steal when it would be wrong to do so" or "don't kill wrongfully." They leave open the possibility that there might be such things as "rightful stealing." That's contrary to Catholicism's understanding of moral absolutes because the object of an act of theft is always evil, and therefore irreconcilable with the good.

Denying moral absolutes, however, does something else. It opens the door to people rationalizing evil.

In a 2005 essay, Joseph Ratzinger noted that "a moral theologian, now deceased, once remarked that "good means 'only better than.'" Reflecting on that claim, Ratzinger warned, "If this is the case, nothing is intrinsically evil." That would mean it's conceivable that *anything* may be done.

If that's true, maybe it's tolerable to hand over the Jews in your village to the SS if you calculate that this will save the whole village from going to

(to be continued on pg. 4)



## The Truth Is Still Splendid

(continued from pg. 3)

Auschwitz. Perhaps it's sometimes reasonable to kill prisoners to harvest their organs if this is the only way to save innocent individuals' lives.

Yes, these are vivid examples, and no doubt some proportionalists and consequentialists would never have countenanced such choices. The difficulty is that their theories couldn't generate an in-principle objection to such actions ever being undertaken.

This is what my Jewish friend found so impressive about *Veritatis Splendor*. Its insistence on the moral absolutes that he, as a Jew, recognized in the Decalogue wasn't only about living a coherent moral life. He grasped that they protect the weak from the strong, the fashionable, the loud, and the ruthless.

### Christian morality's more excellent way

Other errors which had permeated Catholic moral theology since the 1960s were critiqued in *Veritatis Splendor*. Yet there was another side to the encyclical: its effort to show how striving to live the way of Christian morality is a path to grandeur for everyone, however humble our station in life.

In a 2014 interview with *Commonweal*, Cardinal Walter Kasper asserted that "heroism"—by which he appears to have meant heroic virtue—"is not for the average Christian." But settling for moral mediocrity isn't *Veritatis Splendor's* view of the Christian vocation. This is spelt out in the encyclical's first and third chapters. These inte-

grate freedom and truth in ways which ensure they aren't at odds but rather directed to the fullest realization of life in Christ.

Against those who reduce freedom to absent of constraint, *Veritatis Splendor* specified that Christianity's understanding of liberty goes beyond this. Freedom, it emphasized, is inseparable from man's unique capacity for reason, free will, and consequent ability to know and choose more-than-instrumental-goods. When we constantly strive to choose these goods and avoid evil, we shape ourselves in the direction of the true, good and beautiful. No longer are we slaves of our passions. Instead we become wholly free and more truly alive.

To this end, *Veritatis Splendor* reminds us that the completeness of the liberty to which our reason directs us is found in Christ: the *Logos* who opens up to us the prospect of eternal life and the Revelation that God is capital "L" Love. From this standpoint, Christian moral principles aren't "rules-for-rules-sake." Instead "the rules" are intimately concerned with living in the Truth.

Obviously we can't do this on our own. *Veritatis Splendor* recalls Paul's insight that while we can know and choose the good, we're also drawn to evil. All of us have violated one or more of the negative commandments. Hence, the encyclical underscores, we need grace (VS 102-105).

In some of its most powerful passages, *Veritatis Splendor* points to the saints and martyrs as those who testify

that keeping God's law is "never impossible" (VS 102). Their lives demonstrate, John Paul wrote, that "It would be a very serious error to conclude . . . that the Church's teaching is essentially only an 'ideal'" (VS 103). The saints and martyrs show us that everyone is capable of holiness: that, as the encyclical insists, "It makes no difference whether one is the master of the world or the 'poorest of the poor' on the face of the earth. Before the demands of morality we are all absolutely equal" (VS 96).

No doubt, enduring pain or even losing one's life by witnessing to the moral absolutes central to Christian moral reasoning—by refusing like the Japanese Jesuit Paul Miki to deny one's faith; by refusing like Thomas More to lie on oath; by refusing like the Ugandan boy-pages to submit to the king's sexual demands—makes little sense to the consistent utilitarian. *Veritatis Splendor*, by contrast, underscores how a truly Christian ethics firmly incorporates our free choices against evil and for the good into our witnessing to the Kingdom of God.

Because every time we respect what *Veritatis Splendor* called "certain fundamental goods" (VS 48)—especially when doing so means suffering—we illustrate that Christian morality is no mere "ideal." Instead man's capacity for true freedom and excellence and the workings of God's grace are shown to be *real*. And that reality is a foretaste of the Kingdom which is to come.

Such is the radiance of the greatest of truths which, if we choose, sets us free.

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Dr. Samuel Gregg is Research Director at the Acton Institute. The author of many books, he writes regularly on political economy, finance, American conservatism, Western civilization, and natural law theory.



## MI Village Moderators News

Dear Brothers and Sisters in Christ,

I hope you all enjoyed a blessed Thanksgiving.

Our moderators meeting on Saturday, November 20, was well attended and many good ideas were shared. I set our time for one hour, but it could have easily gone for two! Here is a summary of what was shared concerning MI Village initiatives undertaken:

- Send Miraculous Medals to government officials and offer them to diocesan schools;
- Ask MI Village members to schedule around the clock so that the Rosary is being said on the hour every day;
- During a village gathering, ask the following question: *What was one of your missionary moments since our last meeting?*
  - Do a book study;
  - Schedule Eucharistic Adoration as a group or individuals. If it is not available near you, what would it take to begin and how could your MI Village participate?
  - Utilize the Catholic newspapers, submitting articles, events and paid ads; ask permission to distribute MI materials in local parishes.

After introductions and brief sharing of what our MI Villages are doing, we discussed what moderators would like to see happen in the near future:

1. Regular virtual moderators meetings for mutual support and brainstorming about MI Village happenings. We have many different types of MI Villages, so it is helpful to hear from one another about what has been helpful and to share resources, etc.
2. Provide a virtual MI Village that is open to anyone. There was a little discussion about whether this could be done across the USA or by time zones and what sort of format could be used. Scott Richard leads a virtual group in Louisiana, but it is now reaching members outside the state.
3. Offer a virtual Total Consecration Preparation on a regular basis so people can have some connection with others who are preparing for consecration to Jesus through Mary.
4. Consider the possibility of a national retreat in Peoria (MI national headquarters), and a pilgrimage that would be affordable for members.
5. Create T-shirts displaying *It is Real. He is Real*, referencing the Bless-

ed Sacrament and promoting faith in the Real Presence and Eucharistic Adoration.

6. Exchange of ideas among moderators via email. To this end, please use the group email you have received as a portal to *respond all* and share ideas with the moderators across the USA!

At the end of our discussion, which could have gone on because there was so much to share, the majority of participants wanted to have another virtual moderators meeting in one month. So, **mark your calendars for Saturday, December 18, 2021 @ 9am PST, 10am MST, 11am CST and Noon EST.**

For MI Members who are not in an MI Village, I would like to offer some reasons that villages form:

Members want to share their consecration in community. Coming together to pray with other Catholics who love Jesus and His Mother Mary.

Members have a desire to help others with consecration, so they form a study group or preparation day and those who attend become the seeds of a group that could form into a village.

Sometimes members are asked by pastors to form a Marian MI group in their parish and they look to the MI Village format as a means to organize it.

MI Villages serve as points of light, little clusters of MI members praying to God in homes, churches, seminaries, college campuses, wherever two or more are gathered together as St. Maximilian envisioned.

In a world growing darker, so many are seeking truth, beauty and love and what better illuminations than from Jesus and His Mother!

In the Hearts of Jesus and Mary,  
*Julie Elkinton*  
 MI Liaison for MI Villages



## Archbishop Gomez on Secularization, Woke Culture, and Our Response

*As you read this address by Archbishop Gomez to Congress of Catholics and Public Life Madrid, Spain, November 4, 2021, ponder also the historical roots of the MI as a movement to battle freemasonry. Do you see connections between some social movements today in the United States and elsewhere and freemasonry?*

My Friends,

You have asked me to address a serious, sensitive, and complicated topic — the rise of new secular ideologies and movements for social change in the United States and the implications for the Church. And of course, I think we all understand that what the Church is facing in the United States is also happening in your country and in the countries throughout Europe, in different degrees and in different ways. So, let's begin.

### *Secularization and De-Christianization*

I think we all know that while there are unique conditions in the United States, similar broad patterns of aggressive secularization have long been at work in Spain and elsewhere in Europe.

An elite leadership class has risen in our countries that has little interest in religion and no real attachments to the nations they live in or to local traditions or cultures. This group, which is in charge in corporations, governments, universities,

the media, and in the cultural and professional establishments, wants to establish what we might call a global civilization, built on a consumer economy and guided by science, technology, humanitarian values, and technocratic ideas about organizing society.

In this elite worldview, there is no need for old-fashioned belief systems and religions. In fact, as they see it, religion, especially Christianity, only gets in the way of the society they hope to build.

That is important to remember. In practice, as our Popes have pointed out, secularization means “de-Christianization.” For years now, there has been a deliberate effort in Europe and America to erase the Christian roots of society and to suppress any remaining Christian influences. In your program for this Congress, you allude to “cancel culture” and “political correctness.” And we recognize that often what is being canceled and corrected are perspectives rooted in Christian beliefs — about human life and the human person, about marriage, the family, and more.

In your society and mine, the “space” that the Church and believing Christians are permitted to occupy is shrinking. Church institutions and Christian-owned businesses are increasingly challenged and harassed. The same is true for Christians working in education, health care, govern-

ment, and other sectors. Holding certain Christian beliefs is said to be a threat to the freedoms, and even to the safety, of other groups in our societies.

One more point of context. We all noticed the dramatic social changes in our societies with the coming of the coronavirus and the way our government authorities responded to the pandemic. I think history will look back and see that this pandemic did not change our societies as much as it accelerated trends and directions that were already at work. Social changes that might have taken decades to play out, are now moving more rapidly in the wake of this disease and our societies' responses. That is certainly true in the United States. The new social movements and ideologies that we are talking about today, were being seeded and prepared for many years in our universities and cultural institutions.

### *America's new political religions*

Here is my thesis. I believe the best way for the Church to understand the new social justice movements is to understand them as pseudo-religions, and even replacements and rivals to traditional Christian beliefs.

With the breakdown of the Judeo-Christian worldview and the rise of secularism, political belief systems based on social justice or personal identity have come to fill the space that Christian belief and practice once occupied.

Whatever we call these movements — “social justice,” “wokeness,” “identity politics,” “intersectionality,” “successor ideology” — they claim to offer what religion provides.

They provide people with an explanation for events and conditions in the world. They offer a sense of meaning, a purpose for living, and the feeling of belonging to a community. Even more than that, like Christianity, these new movements tell their own “story of salvation.” To explain what I mean, let me try to briefly compare the Christian story with what we might call the “woke” story or the “social justice” story.

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## Archbishop Gomez on Secularization, Woke Culture, and Our Response

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The Christian story, in its simplest form, goes something like this:

We are created in the image of God and called to a blessed life in union with Him and with our neighbors. Human life has a God-given “telos,” an intention and direction. Through our sin, we are alienated from God and from one another, and we live in the shadow of our own death. By the mercy of God and His love for each of us, we are saved through the dying and rising of Jesus Christ. Jesus reconciles us to God and our neighbors, gives us the grace to be transformed in His image, and calls us to follow Him in faith, loving God and our neighbor, working to build His Kingdom on earth, all in confident hope that we will have eternal life with Him in the world to come.

That’s the Christian story. And now more than ever, the Church and every Catholic needs to know this story and proclaim it in all its beauty and truth.

We need to do that, because there is another story out there today — a rival “salvation” narrative that we hear being told in the media and in our institutions by the new social justice movements. What we might call the “woke” story goes something like this: We cannot know where we came from, but we are aware that we have interests in common with those who share

our skin color or our position in society. We are also painfully aware that our group is suffering and alienated, through no fault of our own. The cause of our unhappiness is that we are victims of oppression by other groups in society. We are liberated and find redemption through our constant struggle against our oppressors, by waging a battle for political and cultural power in the name of creating a society of equity.

Clearly, this is a powerful and attractive narrative for millions of people in American society and in societies across the West. In fact, many of America’s leading corporations, universities, and even public schools are actively promoting and teaching this vision.

This story draws its strength from the simplicity of its explanations — the world is divided into innocents and victims, allies and adversaries. But this narrative is also attractive because, as I said earlier, it responds to real human needs and suffering. People are hurting, they do feel discriminated against and excluded from opportunities in society. We should never forget this. Many of those who subscribe to these new movements and belief systems are motivated by noble intentions. They want to change conditions in society that deny men and women their rights and opportunities for a good life. Of course, we all want to build a society that provides

equality, freedom, and dignity for every person. But we can only build a just society on the foundation of the truth about God and human nature.

This has been the constant teaching of our Church and her Popes for nearly two centuries, now... Today’s critical theories and ideologies are profoundly atheistic. They deny the soul, the spiritual, transcendent dimension of human nature; or they think that it is irrelevant to human happiness. They reduce what it means to be human to essentially physical qualities — the color of our skin, our sex, our notions of gender, our ethnic background, or our position in society.

No doubt that we can recognize in these movements certain elements of liberation theology, they seem to be coming from the same Marxist cultural vision. Also, these movements resemble some of the heresies that we find in Church history.... Again my friends, my point is this: I believe that it is important for the Church to understand and engage these new movements — not on social or political terms, but as dangerous substitutes for true religion.

In denying God, these new movements have lost the truth about the human person. This explains their extremism, and their harsh, uncompromising, and unforgiving approach to politics.

And from the standpoint of the Gospel, because these movements deny the human person, no matter how well-intentioned they are, they cannot promote authentic human flourishing. In fact, as we are witnessing in my country, these strictly secular movements are causing new forms of social division, discrimination, intolerance, and injustice.

### *What Is to Be Done*

That leads me to my final set of reflections. The question is: What is to be done? How should the Church respond to these new secular movements for social change? My answer is simple. We need to proclaim Jesus Christ. Boldly, creatively. We need to tell our story of salvation in a new way. With charity and confidence, without fear. This is the Church’s mission in every age and every cultural moment.

(to be continued on pg. 8)



## Archbishop Gomez on Secularization, Woke Culture, and Our Response

(continued from pg. 7)

We should not be intimidated by these new religions of social justice and political identity. The Gospel remains the most powerful force for social change that the world has ever seen. And the Church has been “antiracist” from the beginning. All are included in her message of salvation. Jesus Christ came to announce the new creation, the new man and the new woman, given power to become children of God, renewed in the image of their Creator. Jesus taught us to know and love God as our Father, and He called His Church to carry that good news to the ends of the earth — to gather, from every race and tribe and people, the one worldwide family of God.

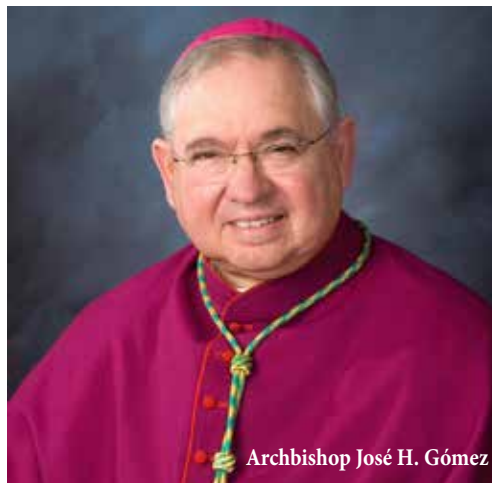
That was the meaning of Pentecost, when men and women from every nation under heaven heard the Gospel in their own native language. That is what St. Paul meant when he said that in Christ there is no Jew or Greek, male or female, slave or free. Of course, in the Church we have not always lived up to our beautiful principles, or carried out the mission entrusted to us by Christ. But the world does not need a new secular religion to replace Christianity. It needs you and me to be better witnesses. Better Christians. Let us begin by forgiving, loving, sacrificing for others, putting away spiritual poisons like resentment and envy.... Today, we need this confidence in the power of the Gospel....

One last thought, my friends. And that is the reality of God’s providence. We need

to hold onto this supernatural understanding, because it is true: God’s loving hand still guides our lives and the course of nations. In the States, the Church is preparing to celebrate next month the 490th anniversary of the apparitions of Our Lady of Guadalupe, which marks the true spiritual founding of America. And already, we are seeing signs of an authentic religious awakening going on in America, underneath all the controversy of our politics, the continued clouds of the pandemic, all the uncertainty about where our country is heading.

I am confident that we will see this spiritual awakening grow and spread in the coming decade, as we look ahead to the 500th anniversary of the apparition. And Our Lady’s words at Tepeyac continue to strengthen and inspire me: “Am I not here, I who am your Mother? Are you not in my shadow, under my protection?”

May God bless you all and may Our Lady of Guadalupe continue to intercede for us!



Archbishop José H. Gómez

On December 12, we will celebrate the 490th anniversary of the apparitions of Our Lady of Guadalupe. She appeared in Tepeyac as a pregnant mother! In the miraculous image of Our Lady of Guadalupe, our Blessed Mother carries in her womb the Incarnate Son of God.

St. Pope John Paul II formally declared Our Lady of Guadalupe Patroness, Evangelizer and Mother of the Americas, and the Protectress of Unborn Children. He also designated December 12 as her feast day. Let us unite in prayer asking for her intercession in the battle for the protection of every unborn child.

Virgin of Guadalupe,  
Patroness of unborn children,  
we implore your intercession  
for every child at risk of abortion.

Help expectant parents  
to welcome from God  
the priceless gift  
of their child’s life.

Console parents  
who have lost that gift  
through abortion,  
and lead them to forgiveness  
and healing  
through the Divine Mercy  
of your Son.

Teach us to cherish  
and to care for family and friends  
until God calls them home.  
Help us never to see others  
as burdens.

Guide our public officials to defend  
each and every human life  
through just laws.

Inspire us all to bring  
our faith into public life,  
to speak for those who have  
no voice.

We ask this in the name  
of your Son, Jesus Christ,  
who is Love and Mercy itself.  
Amen.



# MI

YOUTH &  
YOUNG ADULTS




## From the Papal Message for WYD 2021

**“Arise! I have appointed you to testify to what you have seen.” (cf. Acts 26:16)**

The verse that has inspired the theme of the 2021 World Youth Day is taken from the testimony of Paul before King Agrippa following his imprisonment. Paul, formerly the enemy and persecutor of Christians, is now on trial precisely for his faith in Christ. Some twenty-five years later, the apostle recounted the story of his fateful encounter with Christ.

Paul states that he persecuted Christians, until one day while travelling to Damascus to arrest some of them, a light “brighter than the sun” shone around him and his companions (cf. Acts 26:13). He alone, however, heard “a voice”: the voice of Jesus who spoke to him, calling him by name. *Saul! Saul!...*

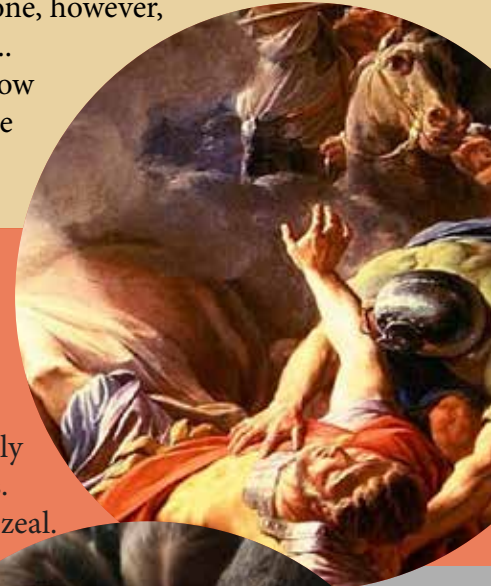
Paul’s attitude prior to his encounter with the risen Jesus is not so strange for us. How much strength and passion also well up in your own hearts, dear young people! Yet the darkness around and inside you can prevent you from seeing things rightly. You can risk finding yourselves lost in fighting meaningless and even violent battles.

Sadly, the first victims will be yourselves and those closest to you. There is also the danger of fighting for causes that begin by upholding just values, but once carried to extremes, turn into destructive ideologies. How many young people today inspired, perhaps driven, by political or religious convictions, end up becoming instruments of violence and destruction in the lives of many others! Some, moving with ease in the digital world, use virtual reality and social networks as a new battlefield, unscrupulously employing the weapon of fake news to spread venom and to wipe out their adversaries. When the Lord broke into Paul’s life, he did not suppress his personality or passionate zeal.

Instead, he brought those gifts of his to full flower by making him a great herald of the Gospel to the very ends of the earth. Henceforth, Paul would be called the “apostle of the nations.” Paul, who had been a Pharisee, a scrupulous follower of the Law! Here we see yet another paradox: the Lord putting his trust in the very one who had persecuted him. Like Paul, each of us can hear a voice in our heart saying: “I trust you. I know your story and I lay hold of it, together with you. Even if you have often been against me, I choose you and make you my witness”. God’s ways of thinking can turn the worst persecutor into a great witness.

When we embrace the new life bestowed on us in baptism, the Lord gives us an important and life-changing mission: “You are to be my witness!” Today Christ speaks to you the same words that he spoke to Paul: Arise! Do not remain downcast or caught up in yourself: a mission awaits you! You too can testify to what Jesus has begun to accomplish in your lives. Arise! Testify joyfully that Christ is alive! Spread his message of love and salvation among your contemporaries, at school and in the university, at work, in the digital world, everywhere. Once again, I invite all of you, young people throughout the world, to take part in this spiritual pilgrimage leading to the celebration of the 2023 World Youth Day in Lisbon. May the Blessed Virgin Mary intercede for all of us.

*Franciscus*





## St. Maximilian Writes...

As the solemnity of the Immaculata approaches, let us ponder his words of inspiration (KW 605).

Mugenzai no Sono, November 10, 1934

Dear Children,

I am very pleased that the little book *For a Greater Love toward the Immaculata* will shape the hearts of the brothers on the model of the Immaculata's Heart, or rather melt their hearts with her immaculate Heart. In fact, it will not be the book, but rather the Immaculata herself to accomplish this "near miracle." The book will be useful nonetheless with its human words, even though they are necessarily inadequate and only provide a limited degree of knowledge. For everything that is created is inherently limited, and gradually develops in time, while she is in touch with infinity...

You ask me for a weekly program of the "Child of the Immaculata." I suggest: Ask a little and weak child about the weekly program of his relationship with his mother.

Br. Wenanty adds that Br. Rufin is convinced that I do not know him. How could I not know him after read-

ing the whole typed page from top to bottom? All of us know each other well in the Immaculata. We are driven by the same ideal: We, in fact, belong to her. So, I know you, my dear son, not from your face, but from your heart, from what you have written. Love the Immaculata ever more every day, and so for all eternity, because only at the time of death will that love freely blaze forth.

Br. Wenanty adds something about the short program. Every short program has limitations, it is true, but here we need to get rid of *any* limit whatsoever, even those of short programs. We are servants, children, slaves, knights, and everything, everything, every-

thing to the Immaculata. In a word, we belong to her, we are hers in every way, hers every day more!

How can we accomplish all that?

Let us not forget that the essence and perfection of our consecration lies neither in feeling nor in memory, but in the will. Therefore, should you fail to experience the sweetness of intimate familiarity with her (although that is not commonly the case) and be unable to remember her and think of her constantly for any reason, as long as your will is with her, as long as you do not revoke your consecration but rather renew it as much as you can, then you must be confident, because she reigns in your heart. And we can easily control our will. Let us only pay heed always to conform it more perfectly to her will and to do her will ever more perfectly. That is all.

Let us also endeavor, like small children, to acknowledge our utter dependence on her and, therefore, to cling to her, as children to their mother.

As for the newspaper, the Immaculata will set it up when she wants. She will make her Will manifest through the Most Rev. Fr. Provincial. Fr. Marian specialized in journalism, so I am sure he will prepare all things well.

Br. Efreem also adds something. I am convinced that, with the letter I wrote in response to all the wishes, and with this letter in response  
(to be continued on pg. 11)



*fr. Maximiliano M. Wilber*

# See and Share the MI Film!



## St. Maximilian Writes...

(continued from pg. 10)

to the card of the “three editors,” Br. Efreem will be satisfied as well. May the spirit of the Immaculata be intensified every day. The essence of Niepokalanów is that every soul who lives there, in its whole and its every part, belongs to the Immaculata. Our concern, therefore, is to belong to her more and more, that Niepokalanów may ever more be Niepokalanów.<sup>1</sup>

The older ones in their vocation, who saw our beginnings, should commit themselves to forming the younger by example, with prayer and with words. Remember that it is not enough for our current spirit to have the same intensity as the spirit of the beginnings. Every year, every day there must be progress. Therefore, Niepokalanów today must belong to the Immaculata much more than in the early days of its existence. The Immaculata herself will achieve that, because we can make nothing but trouble on our own, but we have to pray that she acts and commit ourselves to cooperating as much as we can.

Always, however, in inner peace and calmness.

The more we belong to the Immaculata, the more perfectly we will love and understand the Heart of Jesus, God the Father, and the whole Most Holy Trinity.

But all that, all these supernatural events may only be achieved by her as she works through us and in us.

Please report what I wrote to you to the others as well, and pray for me,

that I myself put into practice what I write.

Your brother,

Maximilian M. Kolbe

<sup>1</sup> Literally, in Polish the word Niepokalanów means property of the Immaculata, that is, a place and people that belong totally to the Immaculata.



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*Let's reach  
as many people  
as possible  
to win the world for Christ  
through the Immaculata!*



# Reflection on December MI Intention

O Immaculata, please intercede that the child Jesus may attract us with His tenderness and infuse the peace so necessary to disillusioned hearts searching for the meaning of life.

*“He is our Peace.”*  
(Eph 2:14)

We are God’s precious treasure. This treasure was lost, but our Heavenly Father sent His Son to find it again. The Incarnation of the Son of God in Mary’s womb is a great mystery of love. St. Maximilian Kolbe contemplated this mystery by uniting himself to Our Lady’s heart full of gratitude: *“What did you think, O Immaculata, when for the first time you laid the Divine Child onto that little bed of hay? What feelings flooded your heart while you wrapped Him in swaddling clothes, held Him to your heart, and fed Him from your breasts?”* (KW 1236).

The Child of Bethlehem is God’s tenderness gazing upon each of us. He is God’s promise of a new dawn, a new life, offered to all mankind. This Child is our Life and He gives us the vigor of life and love. In the peaceful stillness of the manger, Jesus is the revelation of Divine Love. His presence transforms everything. There is nothing that can prevent us from being able to see God’s unrelenting love for us, His children.

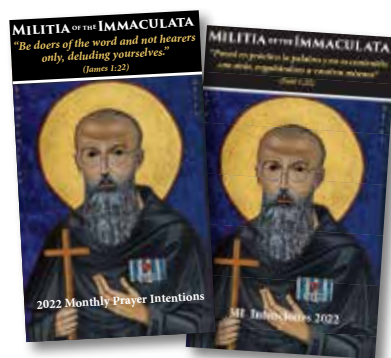
When St. Maximilian saw people restless and disillusioned, he said, *“Man longs to be great, wise, rich, famous, happy (to love and to be loved). However, no happiness in this world fulfills him entirely. He wants more, ever more.... What, then, is the happiness he craves? A happiness without limits, with no limits in intensity, magnitude, duration, or anything else. Such happiness is only God, the infinite source of all happiness”* (KW 1296).

Jesus, God made Man, brings us the life and happiness we crave. His life ought to enfold the whole world, because God loves every human being as His own child. This love must be made known to every person. Only the encounter with the Living God can bring peace to the human heart and renew in it the joy of living and loving.

Let us allow God to fulfill His plan in us as He did in the Immaculata. As we contemplate the Little Child of Bethlehem, let us ask His and our Mother that she may teach us to recognize God’s unfathomable greatness in Him so we too may welcome Him as she did. St. Maximilian asked her: *“Fill my heart too with your humility, your love, your gratitude!”* (KW 1236).

Because of the Incarnation, we are a new creation. God became man so we could become like Him. He is the Peace the angels proclaimed! He is our Peace and He came so we might discover that indeed we are God’s beloved treasure, His children.

Fr. Sebastiano B. Quaglio, OFM Conv.



**2022 MI Intentions leaflets are being mailed to all MI members. Request extra copies from the MI National Office.**

## Act of Total Consecration to the Immaculata

(Prayer 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.

# MI RESOURCES

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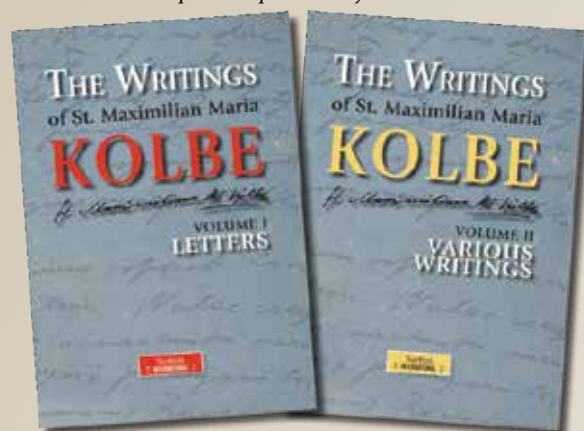
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forget it! May all MI Knights be  
zealous in winning the world  
over to the Immaculata!”  
St. Maximilian Kolbe*