

THE MISSION OF THE *Immaculata* E-PUBLICATION OF THE MILITIA OF THE IMMACULATA, USA



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80TH ANNIVERSARY OF ST. MAXIMILIAN'S MARTYRDOM

The Vital Center of Our Call

By John W. Galten, MI National President



Dear Knights of the Immaculata,

Maria! For this month's consideration, I want to look back in order to look forward... all this in the light of the 80th anniversary of St. Maximilian's martyrdom.

In June, we celebrated the Solemnity of the Most Sacred Heart of Jesus, a feast dear to the Church, to St. Maximilian, and to every Knight of the Immaculata who has pondered his or her Total Consecration prayer. In the Seraphic College, where St. Maximilian studied for the priesthood and founded the MI, there is a large picture of the Sacred Heart revealing the secrets of His Heart to St. Margaret Mary Alacoque and a small St. Francis hovering in the background. The Sacred Heart had given St. Francis as a spiritual guide to her.

We can suppose that our founder meditated on this picture in light of this question, "Who are you, O Immaculate Conception?" Perhaps he saw concretely at that moment the connection between the Immaculata, her Spouse the Holy Spirit, and the spread of the Kingdom of the Most Sacred Heart of Jesus. If so, because he saw it, we are the Knights of the Immaculata and must see this as the vital center of our vocation to lead all to this Heart through the Immaculate Heart of Mary.

When Our Lord revealed Himself to St. Margaret Mary in 1674, He confided to her and to the Church the following "secret": "My divine Heart is so passionately fond of the human race, and of you in particular, that It cannot keep back the pent-up flames of its burning charity any longer. They must burst through you and reveal My Heart to the world, so as to enrich mankind with My precious treasure."

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*"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

Editorial

Also in the context of St. Margaret Mary, the Sacred Heart, to answer her fearfulness and lack of self confidence, gave her St. Francis of Assisi as spiritual guide for her soul. Is this not an astounding coincidence that a humble Franciscan Friar in 1917 should benefit from these prior revelations?

We can gain enormous confidence in the abundant fruits that flowered in the soul of St. Maximilian and through him and the Immaculata to carry on the work of drawing all men to the Kingdom of the Most Sacred Heart of Jesus. Through her who makes easy and quick the road to union with this inestimable Furnace of Divine Love, let us rejoice and be glad that we have been chosen to be the knightly bearers of this Good News.

Before I end, please remember in your prayers, the soul of Bianca Wick, beloved wife of our US MI Vice President Michael Wick, who went to her heavenly reward on May 26, 2021. Pray for her, Michael, and her whole family that they be consoled in their grief and hope that Bianca, who was totally consecrated to the Immaculata, may be escorted by her to her Son's Heart and eternal union with the Trinity! May she rest in peace!

Last, after long consideration, this MI-USA newsletter as of next August will be known as *The Knight of the Immaculata*. It was the wish of St. Maximilian that the official newsletter of the MI should be known by this title. Next year is the 100th anniversary year that St. Maximilian founded *The Knight of the Immaculata* in Poland. May she be praised and magnified by this change. St. Maximilian Kolbe, pray for us!

As always, until next month, "Arise, let us be on our way."

John W. Galten
MI National President



As we observe this special year dedicated to St. Joseph, we are encouraged to imitate his unconditional fidelity to God and to ask his powerful intercession. The following prayer might be useful:

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 2021 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

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

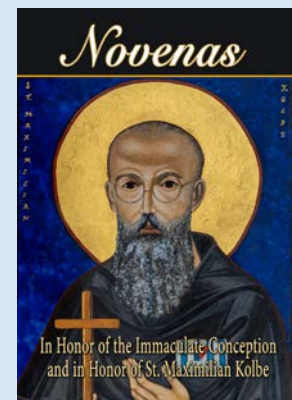
This beautiful 56-page booklet may be used individually or as a group activity (in a home or parish setting, for example), or as a series of classes led by a facilitator, or during a day of preparation for MI consecration to Our Lady. If you can offer a series of meetings, you can read each chapter with 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. *The Path to Total Consecration* offers you an effective tool for making that possible!

Now available in audio book form.

The suggested donation for multiple copies of the booklet is \$1.00/ea. plus shipping; for a single copy, the suggested donation is \$3.75 shipping included.

New! Order Today!



Order copies of both today from the
MI National Office:
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Or call: 331-223-5564



The Sacrament of Divine Love

This Corpus Christi homily by Fr. Pio Maria, C.F.R., M.I., provides a providential summary of Catholic teaching on the Most Holy Eucharist.

Today we are here for this amazing feast, which is why there are more smells and bells and praying in foreign tongues – a lot more Latin – than usual. They (the chapel congregation) have this sequence in Latin and English, so they didn't get too tired [during the chanting of the Latin sequence]. We are swimming through beautiful things. It is so wonderful. We are the recipients of so many years of meditation, recollection, and beauty – the Catholic response to the gift of the Eucharist. We are in this interesting season where we have solemnity after solemnity after solemnity. We had Ascension, then Pentecost, then Trinity Sunday, now we have Corpus Christi, we will soon have the Sacred Heart... whew! Marvelous! "What a way to go!"

What to say about the Blessed Sacrament? We had a week of John 6 during Easter. We talked about the institution of the Holy Eucharist at the Holy Thursday Mass. Now we have a feast just for the Body and Blood of Christ. The Sacrament of sacraments.... The source and summit of our faith.... It's the object to which all the other sacraments tend. It's our taste of heavenly union with God on this earth. It is so much more than we could say in words, and anything I say today will

just be scratching the surface. So it is a hard thing to preach about. There is just so much to say. The Eucharist touches every part of our life.

Just to give you an example of the different avenues a priest could go down, Pope Benedict wrote a letter called *Sacramentum Caritatis*, "The Sacrament of Charity." I recommend that everyone read it. It is on the Holy Eucharist, the gift of the Eucharist. It is broken up into three parts: a mystery to be believed (the revelation of the Blessed Sacrament in the Scriptures), a mystery to be celebrated (about proper liturgical reverence), and then a mystery to be lived (the Eucharistic form of life). So these are just some titles of sections in that letter that we could talk about:

- The Eucharist, causal principle of the Church
- The Eucharist and ecclesial communion
- The Eucharist and the Sacraments
- The Eucharist and priestly celibacy
- The Eucharist and matrimony
- The Eucharist, a nuptial sacrament
- The Eucharist and the unicity of marriage
- The Eucharist and the indissolubility of marriage
- The Eucharist and Eschatology

- The Eucharist and the Virgin Mary
- The Eucharist and the risen Christ
- The all-encompassing effect of Eucharistic worship
- Spirituality and Eucharistic culture
- The Eucharist and the evangelization of cultures
- The Eucharist and the lay faithful
- The Eucharist and priestly spirituality
- The Eucharist and the consecrated life
- The Eucharist and moral transformation
- Eucharistic consistency
- The Eucharist and mission
- The Eucharist and...

So much to say! So whatever we say, again, is just scratching the surface. But we have to say something.

So this is an amazing gift. An amazing gift. We see it foreshadowed in the Old Testament, in the preparations that we sang about in the sequence. There was the manna that God provided for His people on their way to the Promised Land. In this world now, He gives us Himself as the true manna that we need on our way to heaven. There was the Passover banquet, and He gives Himself as the Passover sacrifice. Part of the Passover celebration was eating the flesh of the lamb offered for our deliverance. So He has become our banquet.

On the night before He died, he instituted the Holy Eucharist, as we heard in today's Gospel. In year A we hear from John 6 and in Year C we hear about the multiplication of the loaves and fish. (To prepare them for the Eucharist, our Lord said, "Look what I can do with bread. Wait till you see what I can do with this [Eucharistic] bread.") This year we have the Last Supper, for Year B.

Our Lord, sitting down with His apostles, looking toward the Cross, celebrates the Passover. He completes all the Old Testament worship in Himself and says, "There were other memorials, but I want this to be my Me-

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morial. The offering of the Church is the offering of my Body and Blood.” So even before the Cross, He anticipates it. Pope Benedict liked to say that He transformed the Passion ahead of time. Before it came, He had already “transformed it from within.” So when it does come, it comes as saving sacrifice. He says, “I am giving you my body and blood. I am willingly entering into this, and any time you gather and you celebrate my Body and Blood, you will receive the benefits of when I offer my Body and Blood.” For the Jews, separating body from blood means death. “I give you my Body and Blood. I am laying down my life for you. And I am giving you my Body and Blood as a saving sacrifice.”

To put our finger on the beauty of this Sacrament that He left us at the Last Supper, I want to read what St. Maximilian Kolbe wrote about how this Sacrament stretches God’s love to the limits (see *KW* 1145). God’s love is so great that it came up with this Sacrament to show the fullness of his love.

“Who would dare to imagine that You, oh infinite, eternal God, have loved me for centuries, or to be more precise, from before the beginning of the centuries? [God has always thought about Father Pio Maria! I was always in His mind. (And y’all, too! :) So He has thought about us for centuries, and even from before centuries.]

“In fact, you have loved me ever since you have existed as God; thus, you have always loved me and you shall always love me! ... Your love for me was already there, even when I had no existence, and precisely because You loved me, oh good God, You called me from nothingness to existence! ... For me you have created the skies scattered with stars, for me the earth, the seas, the mountains, the streams, and all the beautiful things on earth....

“Still, this did not satisfy You: to show me close up that You loved me

so tenderly, You came down from the purest delights of heaven to this tarnished and tear-ridden world, You lived amidst poverty, hard work and suffering; and finally, despised and mocked, You let Yourself be suspended in torment on a vile scaffold between two criminals.... Oh God of love, You have redeemed me in this terrible, though generous, fashion! ...

“Who would venture to imagine it?

“Yet, You were not satisfied with this, You knew that no fewer than nineteen centuries would still have to pass from the moment You poured out these demonstrations of Your love to the time I was to be born, so You decided to take care of this too!

“Your Heart did not consent to let my only nourishment be the memo-



ries of Your boundless love. You have remained on this forlorn planet in the holiest and most admirable Sacrament of the altar, and now You come to me and You closely unite Yourself to me under the appearance of food....

“Now Your Blood flows in my blood; Your Soul, oh God incarnate, permeates my soul, giving it strength and nourishment....

“What wonders! Who would venture to think this could be possible?”

So this is the Sacrament of God’s charity. Kolbe says that it just wasn’t enough for Him to create the world for me. It wasn’t enough to take flesh. It

wasn’t enough to die for me. It wasn’t enough just to redeem me twenty centuries ago. His love wants to continue to mix Himself up with us, to be our food, and to be present. Our Lord, before He left, said, “I am with you always until the end of the ages.” This [in the Blessed Sacrament] is a very special way that He is present. Our Lord is here present in every church. In every Catholic church where there is a priest who makes the consecration, Jesus is here waiting.

St. Augustine said, “God... in His all-powerfulness, there is nothing greater that He could give than Himself. In His wisdom, He could not think of anything better to give than Himself. In his riches, there was nothing greater to give than Himself.”

This is the Body and Blood of Christ. My goodness! He has become our food. And this idea of manna – this is the manna we need as we are making our way through the desert. It’s our food for the journey. You know the story of Elijah. Elijah is so tired. He is persecuted, and he lies down. He is just feeling all the weight of his mission. And the angel wakes him up and says, “Eat.” And there is some bread there. “If you don’t eat, you won’t be strong enough.” And he ate this food, and he had strength to continue on. The Eucharist is our manna, it is our food for the journey, it is our celebration.

There is something very special, very symbolic, very physical, very human about the sacraments. The sacraments are supposed to speak to us on a spiritual level and on the level of sense and symbol. Every sacrament is this physical, spiritual thing. God uses something physical to do something spiritual. In Baptism, the physical water touches me, and I’m spiritually washed. There is a spiritual thing connected to the physical. There is a physical washing, and a spiritual washing. In

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The Sacrament of Divine Love

(continued from pg. 4)

Confirmation, along with the physical anointing with oil is the permeation of our souls by the Holy Spirit. Every sacrament is a physical, spiritual thing. In the Eucharist there are physical things which are meant to speak to us. We have the bread and wine. This [raised in the priest's hand] is the host that I will consecrate today. Bread is supposed to speak to us about something He does in the Eucharist, and wine is supposed to speak to us about something that He is for us. Choosing to use bread and wine is supposed to speak to us. Bread – your most essential nourishment. “I am your food. You live off of me. I want to be that which you live off of. I am that which feeds your hunger. I am that which you need the most.” So that is supposed to speak to us. He has become our food. He has become our essential nourishment. We hunger for Him. He makes Himself present under the appearance of bread. And wine – wine is celebration. It is simply joy. It is banquet. God says, “I am your joy. I am your celebration. I am your party. I want to be everything for you. I will satisfy your hunger, and I will be your joy.” Psalm 23 says that He spreads a table in our sight, and the cup overflows. One of the Greek translations says, “your inebriating chalice” instead of “your overflowing chalice.” He makes us drunk with His love in the Body and Blood, under the appearance of bread and wine.

He has become our food; He has become our strength; He has become our nourishment; the “bread of life, the cup of salvation.” He is the “living bread.” Remember John 6? “I am the bread that gives life to the world, the bread that comes down, the bread of God, the living bread, the bread that is alive.” He has all those titles. Living bread. He says that “if you eat of me, you will have my life. Whoever eats my flesh, has eternal life now.” As St. Ignatius called it, this is the medicine of immortality. When we eat this bread of life, it gives us even now eternal life. We live from his life.

It is a bread which transforms us. St. Augustine spoke of the transforming power of the Eucharist. “With other foods, when you eat they are transformed into yourself. They become one with your body. But this is a different food. When we eat this food, we are transformed into it.” When we receive Holy Communion, this transforms us into Christ. This is our transforming food. It is our bread of life, and our transforming food.

It is the Sacrament of unity and charity. The early Christians saw that every host is made up of many grains. St. Paul says that because we eat of the one loaf, we have become one. It is also the sacrament of unity. Every time we receive Communion, we are united with all the baptized, every person, all over the world. It is a Sacrament of unity, unity with God and with all the baptized. Every time we receive Communion, there is a unity with all the baptized which is stronger than the union we have with our families from blood. We are united in the Body of Christ. And we have obligations toward everyone. I think especially about China (every day I think about China).

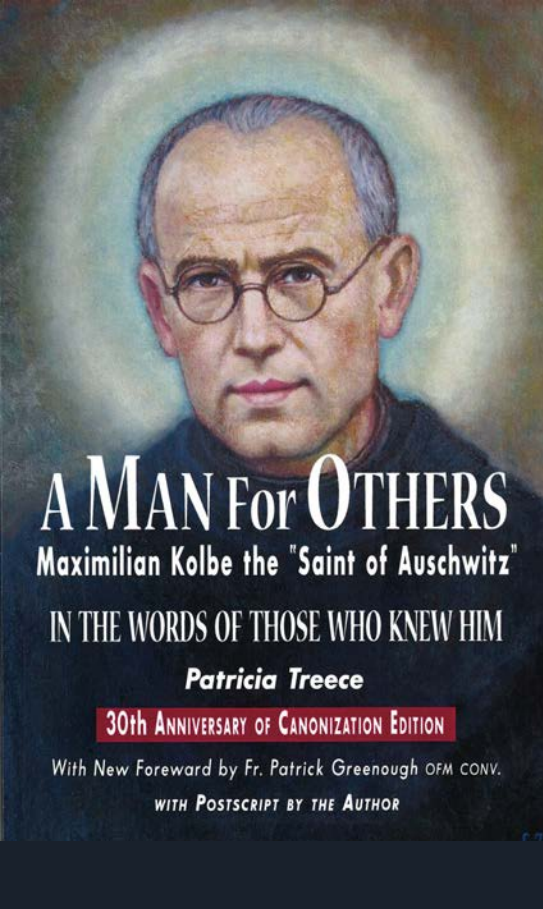
You know I have been to China a few times. In one village, they hadn't had a priest live there for twenty years. I asked some people, “How often do you have Mass?” “Three times a year.”

“What do you think about that?” “That's great! So much more than a lot of other people!” There are parts of the world that don't have the benefit of daily Mass. In this city we could pick a church and go to three or four masses each day. But some people only have Mass three times a year. In some places it's always hidden, always secret. I recall Cardinal Francis Xavier Nguyen Van Thuan, the archbishop in Vietnam who was locked up for thirteen years. He had secret Masses with two drops of wine, a piece of bread, and one drop of water in his hand. There are still priests doing that all over the world. There are priests in Vietnam who were locked up, who would keep the Blessed Sacrament in their shirt pocket in foil from a pack of cigarettes, and then during their work breaks, they would hang this shirt with the Blessed Sacrament in the pocket from a tree, and the faithful would act like they were resting, but they were really adoring the Blessed Sacrament. All these things that some of our brothers and sisters go through to find the Blessed Sacrament, and here we have it so easily. So we are united today with all these people who don't have the benefit of such easy access to our most essential nourishment. Sacrament of unity; Sacrament of charity.

It is a nuptial sacrament. Pope Benedict and St. John Paul II liked to say that this sacrament is a spousal sacrament. It is the sacrament of Bridegroom and Bride. Christ is the Bridegroom, and the Bride is the Church. In *Sacramentum Caritatis* [no. 27], Pope Benedict quoted John Paul II in this regards.

We'll end with the words of our Holy Father St. Francis. “Look at the humility of God; [and when He comes,] hold back nothing of yourself for yourself, so that [when He comes to you,] He who gives Himself to you totally is able to receive you [also] totally.”

Fr. Pio Maria, C.F.R., M.I.



A Man for Others A Study Guide

The year 2021 has been declared by the MI International Council as the Celebration of the 80th Anniversary of St. Maximilian's martyrdom at Auschwitz on August 14, 1941. The MI-USA is calling all members to recognize this heroic act by reading/studying the book *A Man for Others* by Patricia Treece, a beautiful and sensitive introduction to the Saint's life through the words of those who knew him.

This book can be ordered through the Marytown Bookstore. MI member may receive a 20% discount when ordering it online with the code MI2021.

Please order the book and follow along with your fellow MIs by using the study questions that are listed below and that will appear in the newsletter until August 14, 2021.

To prepare, read pages 163-211.

St. Maximilian's life now moves rather quickly to its end and fulfillment in martyrdom as offered by the Immaculata and his choice. His character now blooms into the fullest dimensions of a saintly charity. In the cauldron of hatred known as Auschwitz he blazes with divine charity in his priestly heart.

Chapter 13: Auschwitz

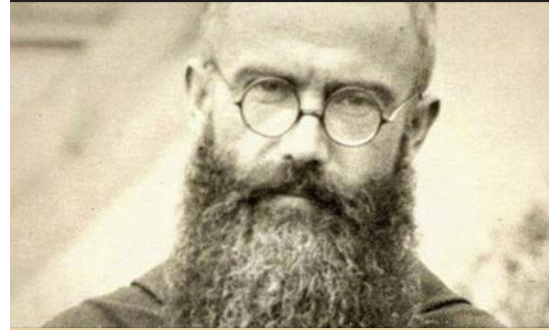
1. The chapter begins with a quote from Kolbe on the true potential of every human person, "No one's conversion is impossible." He asked prayers for the heartless guards. Can we dare ask for this gift of evangelistic charity?
2. See pg. 173: A fellow prisoner drew courage from the presence of Fr. Kolbe, calling him a "real man, a fighter—a fighter for the truth." How are we today to console our brothers and sisters by being fighters for the truth?

Chapter 14: Some of His Friends

1. A prisoner remarked, "Each of us thought only of this: To live! Nobody interested himself in his neighbor." Is there evidence for this in our culture? Where do you see it? What can we do about it? What did St. Maximilian do about it in Auschwitz?
2. A prisoner confronted by a brutally tortured corpse froze and was threatened by a guard with a beating. A voice said to him calmly, "Let's pick him up, my brother." Guess who? Are we always ready to help?
3. St. Maximilian utters perhaps one of his most treasured quotes consoling a fellow prisoner: "Hate is not creative, only love is creative." What do you think of this principle? Can we live it?
4. So many survivors of Auschwitz survived because Kolbe encouraged them. Why is encouragement important?
5. Prisoners remarked that St. Maximilian was a man of prayer—hence, he was also serene and at peace. What is the connection?

John W. Galten

See and Share the MI Film!



This important short film beautifully and eloquently captures the essence of the MI: total consecration to the Immaculata in the evangelical spirit of St. Maximilian Kolbe.

"Simply excellent!"
"Inspirational!"

Share the link
<http://militiaoftheimmaculata.com/mi-movie/>
with your family and friends and promote the new film by posting on your favorite social media platform!

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



MI

YOUTH & YOUNG ADULTS



St. Max and His Friends

At Niepokalanów Maximilian Kolbe had tried to build “a school for saints.” Koscielniak's testimony indicates that at Auschwitz he did the same:

Although it could have cost him his life or severe beatings, he courageously gathered us secretly together almost every day through June and July in order to instruct us. His words meant a great deal to us as he spoke with great faith about the saint whose feast was that day and what had happened to him or her. He spoke with special ardor of the martyrs who had sacrificed themselves totally for God's cause. I particularly recall his fervent invitation on Pentecost to persevere and not grow disheartened as he assured us that, although not all would survive, all of us would conquer.

Henry Sienkiewicz was the younger man who slept next to Kolbe when the priest first arrived in Auschwitz. Sienkiewicz, even after Kolbe was in other Blocks and work squads, never let a day go by without seeing his friend. He remembers visiting him in the hospital and noting without surprise that, “**Father had won all hearts.**” He also recalls that Kolbe, who showed such tender concern for the sick at Niepokalanów,

said he was grateful to God to be in the hospital because **the sick need prayers and comforting.** He did not mention the terrible beating he had suffered to get there. Henry says:

*Living day after day as he did hand in hand with God, he seemed to have inside him a kind of [spiritual] magnet by which he attracted us to himself, to God, and to Our Lady. He kept insisting that God is good and merciful. He would have liked to convert the entire camp—including the Nazis. Not only did he pray for them, he **exhorted us to pray for their conversion.** I remember how he gave his own wooden shoes, which were still in good condition, to another prisoner, taking that fellow's worn clogs for himself.*

*Since I was going to do heavy labor, that morning before I left Father Maximilian handed me what was about a quarter of his daily bread ration. I knew that he had been badly beaten and was exhausted, so I was astonished and didn't want to take it. Father Maximilian literally held me and insisted, “**You must take it. You're going to do hard labor and you're hungry.**” I took it reluctantly, with sorrow, for I knew he would get nothing more until evening. If I was able to hold out and emerge alive, if I kept my faith and didn't fall into despair, I owe it all to Father Maximilian. When I was close to despair and ready to throw myself on the wires, he was the one who gave me new courage and told me I would be victorious and get out alive. “**keep relying on the intercession of the Mother of God,**” he urged. Somehow, he infused in me a strong faith and lively hope, especially in her motherly protection.*

*Twice he heard my confession. I go to confession frequently, but I often tell my wife that I have never in all my life found another confessor so kind as Father Maximilian. He himself was never discouraged but always the same—friendly, open and sincere, and calm. At this time I was transferred to a squad that worked outside the camp with some non-prisoners. I won the trust of some of these people and they began giving me things for us prisoners. I smuggled in 400 marks and 30 religious medals they gave me, and brought them to Father Maximilian. **He blessed the medals and distributed them.** Another time a woman got some hosts for me, which I brought in by hiding them in a can. I gave them to Father and **he celebrated Mass twice with great secrecy in between the Blocks.** About thirty of us attended and received communion from his hands. He could have been punished with death for this. My friends outside were willing to give foodstuffs as well. I confided to Father Maximilian that, although I would like to bring in food, I was very much afraid of the meticulous inspections.*

*He said, “Put yourself under the protection of the Immaculata. I'll pray. She'll help you.” Inspired by the faith he had in Mary's intercession with God, I began. Although I was scrupulously searched by the SS man at the gate, somehow he found nothing. I told Father Maximilian, who said, “**Trust in the Immaculata and she will help you like this more than once.**”*

(Excerpts from *A Man for Others*. With Marytown Press permission).





St. Maximilian Writes...

The following is one of the many visionary letters addressed to his close collaborators concerning the MI (KW 382).

Regarding the cause of the MI: I do not have a clear idea of the particulars, but it seems to me that in each nation a Niepokalanów must arise, in which and through which the Immaculata shall operate with every means, including the most modern, because inventions should serve her foremost and subsequently commerce, industry, sports, etc. (therefore the printing and now—why not?—even the radio broadcasts, films, and generally everything that in whatever time can still be invented to illuminate the minds and enflame the hearts). Such a Niepokalanów itself could devise the most modern and efficient means and utilize them.

This, in regard to the natural means.

Oh! It seems to me that next to *Rycerz* (for all) and *Rycerzyk* for children, with time other periodical publications will deploy to combat (dailies, weeklies, monthlies and cultural quarterlies), as well as publications that are not periodicals (brochures, books), to discuss some questions more broadly. Furthermore, for the particular regions of a nation (according to necessity) we could print some supplements or special editions. All of this constitutes a true apostolate of the written word,

suitable to the different social classes, states, and social conditions. And the characteristic that should fill all of this is: “through the Immaculata”; while the aim is to conquer the whole world and every single soul for the Immaculata, and through her, for the Most Sacred Heart of Jesus. Seeing as, without wanting to, I have started chattering, then I will add something else, the more so as we are also in the novena of the Immaculate Conception.

The printed word, or the word transmitted through radio waves, or the images reproduced in print or transmitted through radiophonic television, or the cinema, or other means, all of this is much; but it is still not all that is possible to teach each and every one singularly who the Immaculata is, to ignite love for her and above all to light this essential love, one not so much of sentiment but, above all, of the will that unites with the Will of the Immaculata, just as she united her Will closely to the Will of God, to the Heart of God...

It is essential, it seems to me, that these workers of the pen, of the microphone, the screen, or whatever other means, disperse outside of the confines of Niepokalanów and travel, personal-

ly getting close to the souls through courses of spiritual exercises, missions, conferences, and confessions, to organize and visit the MI-2, and upon their return know better what and in what way they should write in that particular moment for that particular country and region. Moreover, they will become capable of penetrating hearts with more vitality through the living word.

On the other hand, in order to unite others to the Immaculata, they must themselves do their utmost to unite their own will ever more closely to hers, that is to the Will of divine mercy, that is the desire of the Most Sacred Heart of Jesus.

Therefore, after having gone outside of the sacred fence of Niepokalanów, they will be attracted back to it as iron to a magnet, and upon finishing the work they will find refuge there to purify themselves from the dust of the world, treat the scratches received among the thorns and “in a secluded place” [Lk 9:10], to draw again from the spirit and energy for subsequent sorties.

Moreover, the brothers will swarm everywhere with the press and the medals, according to the needs of the particular regions of the nation, but with their thoughts always turned to Niepokalanów, where they will burn with joy, in humble obedience, through the fire of love, the little stains contracted during their travels among the lay people.

In this way the Immaculata herself will take further possession everyday of every soul consecrated to her at Niepokalanów and through us will enter into the other souls to purify them, make them beautiful and introduce Jesus into them.

But perhaps I am rattling on too much. Anyway, it remains so. Being
(continues on pg. 9)

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that we must conquer the entire world and every single soul and keep watch so that no one in the future can take the Immaculata's banner from the souls that there are now and that will be in the future, it is clear that an organization will also be necessary. Therefore I imagine that eventually there will no longer be a soul anywhere that does not wear the Miraculous Medal around their neck and does not belong to the MI-1 (according to the registration card). Moreover, an MI-2 group will spring up in every location, less numerous than they are zealous, or perhaps different groups—according to the differences in social classes, conditions, and circumstances—whose aim it will be to carry out, as much as possible, that which we accomplish at Niepokalanów, without placing any restrictions due to the fact that we consecrate our whole lives exclusively to this work, whereas they also have other honest and permissible goals.

And they will strive, above all, to consolidate their will with that of the Immaculata, or rather to love her as ardently as possible and then to light this fire around themselves, each according to their means, not only privately, each individually, but also “socialiter,” together searching for the means to reach each goal, examining the results and improving based on experience, methods of action, so that as soon as possible the Immaculata, through them, may conquer the hearts of all those over whom they may exercise any influence. The instructions, the guidelines, the visits, the help they will receive from Niepokalanów, where there will be a sufficient number of fathers to serve all the locations of a particular nation.

The heresies will then be extinguished, the schisms, and the hardened sinners will return to God through the Immaculata, to His loving Heart; all the pagans will be baptized and the prediction of the blessed Catherine Laboure, to whom the Immaculata

revealed the Miraculous Medal, will come true, that the Immaculata would become “the Queen of the whole world and of each person individually.”

And it also seems to me that all the Niepokalanóws of every single nation will build a strongly compact unity, one world army fighting nonstop until the end of time against him about whom it has been said that, although “she will strike at your head,” “you strike at his heel” [cf. Gn 3:15]. Therefore, until the end of time, he will not stop tempting, hindering, making every effort, and fighting, but only within the limits allowed him by the Immaculata, that is as much as necessary for us to gain the merits in victories that are always certain, if we fight with her, under her banner, through her, for her, and in her.

I apologize, but perhaps I have blathered on too much.

Oremus ad invicem.

Br. Maximilian
truly weak and silly

She alone, however, will do all this.



fr. Maximilianus M. Kilber



An Open Letter from a Father to His Children

by Joseph Cascone, MI Village Moderator

What is fatherhood? Fatherhood has been instituted by God since the beginning of human history. It is designed for, and a result from generating, creating other human children of God, out of the love between the man and his wife, the mother.

So fatherhood, is a direct result from God's institution of marriage, from procreation with God and wife, or from the act of adoption of a child. Both marriage and adoption are with the wife and out of love. Love creates and generates. Fatherhood is love, and creative of more human children of God.

Fatherhood is a reflection of God as Father, and that is why it is creative. But it actually blooms more fully as the children grow and mature. Fatherhood rears the children of God. The role of father is most compatible with the role of husband. Both require leadership in the home, and set the tone for behavior for all members of the family, to act as God's children.

Just as Jesus established a Church that is to be led by spiritual leaders, God established the family to be led by a spiritual leader. Both are to be led by men, spiritually-speaking. Men had been set as leaders of the universal Church, by Jesus. Masculinity involves leadership, naturally and supernatural-

ly. The family is the domestic Church. The family is designed by God to have the father as the spiritual and moral leader.

All holy aspects of fatherhood are direct reflections of the holiness of God the Father. Jesus constantly referred to, and deferred to God as His Father. Jesus taught us to call out to His Father, because God is our own Father by adoption. Jesus taught us to call God the Father, "Abba."

What do Scriptures reveal about the nature of God the Father? The Bible is God's Word and reveals God to us. In Scriptures we learn that God the Father deserves a holy fear; that the Father is Protector, Provider and Guide who gives His children direction, advice and the chance to make good decisions with the free will He gives them.

Fear of the Lord is actually a Gift of the Holy Spirit. All throughout Scriptures we are told that we ought to have a holy, profound reverence toward God the Father. Proverbs 1:7 tells us that the Gifts of Wisdom, Knowledge and Prudence begin with Fear of the Lord. This is the kind of fear that causes each of us to be afraid of behaving outside the parameters of what God the Father has designated as "right order" for humans to live in happiness and peace.

When we make the Act of Contrition we acknowledge that we are "heartily sorry" for our sins because we "dread the loss of heaven and the pains of hell," but "most of all because we have offended Thee, who are all good, and deserving of ALL our love." Children should have a healthy holy fear of hurting or disrespecting their fathers, because fathers love their children so deeply and unconditionally.

Fathers love their children [and wives in every one of these next few qualities of fatherhood] so profoundly that their first nature is to protect their children, even if it means the highest form of sacrifice. A good father will defend, protect, fight for, and even die for his children. **Fathers protect!**

Fathers will sacrifice and work very hard to provide the necessities for their children. God works for the good of His children. All of heaven follows the Father's lead in working for
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An Open Letter from a Father to His Children

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the [human] children of God. When Adam fell, he was told by God that he would have to leave paradise and work in the field and by the sweat of his brow, provide for his family. Jesus asks us, “What father among you would, when asked for bread from his child, would hand his child a rock?” Jesus continues, “And if you fathers who do evil, would not fail to provide for your children, how much more would our heavenly Father, who is perfect, give His children what is needed?” God is the Heavenly Father. We human men are to be fathers. **Fathers are providential!**

God the Father teaches, admonishes, corrects, advises, guides and directs each of His children toward the good and love that will bring them peace and happiness. Human dads are to do all those same things because we are to strive to “be perfect as your heavenly Father is perfect” (Mt 5:48). No matter the ages of his children, a father is obligated by his “office” and responsible to God the Father to give direction away from harmful behavior and life choices that are contrary to God’s “right order” and that will bring pain and suffering to themselves and

to the people they love. Whether behavior is the misuse of drugs, or the misuse of the gift of sexuality, fathers are to lead their children to peace and happiness in God’s eyes. How does a human father know God’s will? He develops a deep relationship with each of the Three Divine Persons in the Holy Trinity. A human father prays constantly to dwell in God and have God dwell in his own heart.

A good, good father reads Scripture and learns how to have a healthy fear of the Lord, so that the heavenly gifts of wisdom, knowledge, prudence and right judgment are in him. Even if a man’s wife does not do all these things. All the more reason the dad should! **Fathers are Guides!**

Human fathers are spiritual leaders in their homes, for their children and even their wives. Just as God the Father leads His children to Himself, the father in the home leads his children and even his wife to closer relationships with God. I learned in wrestling, that, “where the head goes, the body goes.” The husband and father is responsible to the spiritual direction for the family, and Fr. Patrick Peyton always said, “The family that prays together, stays together.” The dad should

be the one to show the example of prayer “on bended knee,” reverence (fear of the Lord) and closeness to the One that can bring fulfillment, wholeness and happiness/peace in life for every family member. Spiritual leadership is the protecting, providential and guiding light that everyone in the family needs. It is the responsibility of the father to **be spiritual leader!**

A man will be judged, ultimately by his behavior in his marriage, and by the way he was a dad to his children. He will be judged only thirdly on how he behaved toward the rest of his “neighbors,” such as other family members, employees/co-workers, acquaintances and strangers.

Just as human dads are commissioned with obligations/responsibilities to have the fatherly attributes of God the Father, human families are supposed to resemble the relationship that is in the Holy Trinity. Our God is Three in One and God is **infinite loving relationship**. Marriage, the conjugal couple, and the children they generate from the love they have between each other and to/from God the Trinity, is designed to consist of unconditional love between all its members. The marriage and the filial relationships between each parent and each child are each, **a covenant!**

These covenant relationships are designed by God to change the very nature of each of the lovers. Each family member will forever be locked in to the covenant relationship with each of the others, quite like God the Father is with His eternally begotten Son so perfectly and eternally that the Third Person in the Trinity, the Holy Spirit, is eternally proceeding from the Father and Son. In our cases, we parents are to be so unconditionally in love with one another that the children proceed from us.

Dads, you are at the head of that!

Love you guys.

Dad

Reflection on July MI Intention

Act of Total Consecration to the Immaculata

(Prayer composed by St. Maximilian Kolbe)

O Immaculata, please intercede that
St. Maximilian and you, Mother of Love, may teach us charity to be
better people and authentic witnesses of Christian virtues.

“Mary set out and traveled to the hill country in haste to a town of Judah.” (Lk 1:39)

St. Maximilian Kolbe’s martyrdom of charity would not be so striking if it were not the climax of a whole life of self-giving, which culminated in the sacrificial offering of his life.

When the young Kolbe embraced the challenge to *conquer the whole world for Christ through the Immaculata*, as an instrument in her hands, he was aware that these instruments would have to be ready to suffer various trials in order to be bearers of Divine love.

St. Maximilian truly became a visible sign of this love, of Our Lady’s maternal charity, as illustrated by her eagerness to set out in haste to a town of Judah while already carrying the Christ in her womb. Upon her arrival, her Divine Baby caused Elizabeth to be filled with the Holy Spirit as her child leapt for joy in her womb.

Maximilian allowed Our Lady to continue her visitations throughout his whole life as he reached out to people everywhere and with every possible means. Indeed, his whole life and the apostolic projects he set in motion were imbued with the energy of Divine love that he drew from the Hearts of Jesus and Mary.

In one of the first talks he gave, he stated that *“We are instruments in the most loving hands of the Immaculata, and that is the only way we can possibly achieve our ultimate goal: the glory of God, not only a greater glory, but the greatest possible glory. All of our concern, therefore, ought to consist in this: to let ourselves be led, so that nothing is done except what she wants and how she wants it” (KW 1248).*

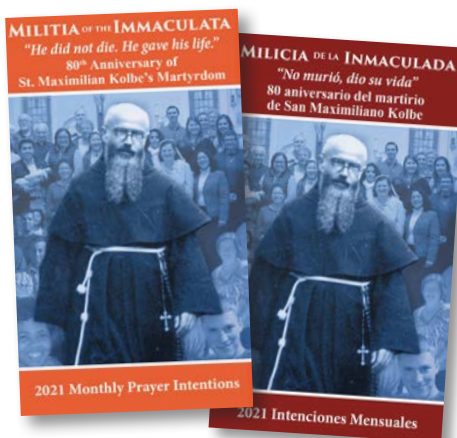
When questioned about how to know the Immaculata’s will, he concluded that she wills always what God wills: *“Only God can be our end. To know God, to love Him, take possession of Him, join Him, somehow be transformed into Him; to be divinized; to become like the Man-God” (KW 1295).*

Let us learn from Our Lady and St. Maximilian to follow the Lord’s way and thus to see our life not confined within the narrow limits of our own plans but rather be open to God’s plan, which aims to lead each of us and whole mankind to eternal communion with Him.

St. Maximilian will always challenge us to keep our gaze on our ultimate goal, to be reached, without a doubt, with the sure help of the Immaculata, our Mother.

Let us journey with Our Lady to the “Elizabeth” who waits for us! There is always someone on our path who is waiting for us to be bearers of the Lord Jesus.

Fr. Sebastiano B. Quaglio, OFM Conv.



**2021 MI Intentions leaflets
are available in English and Spanish.**

**Request them from
the MI National Office.**

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

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

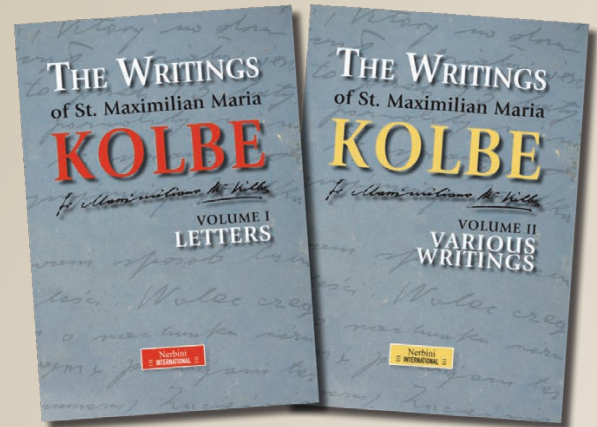
331-223-5564 or via email: MINational@MissionImmaculata.com

The Writings of St. Maximilian Kolbe

VOLUME I: *LETTERS* • VOLUME II: *VARIOUS WRITINGS*

The Definitive English Edition!

Saint Maximilian Kolbe died at Auschwitz Concentration Camp as a "Martyr of Charity" in 1941. 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 those writings collected together in a two-volume compendium published by Nerbini International.



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"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