

# THE KNIGHT OF THE *Immaculata*

E-PUBLICATION OF THE MILITIA OF THE IMMACULATA, USA

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## The Splendor of Truth

### Apostolate Suggestions

By John W. Galten, MI National President

Dear Knights of the Immaculata,

Maria! In response to some requests, I will write a series on the practical, pastoral applications of the Marian Apostolate of the Militia. It is safe to say that the possibilities are as varied as there are individual Knights. So, what I will suggest is just that: suggestions. You are all free to respond to the Holy Spirit as He inspires you.

In the United States, we currently have two types of Knights—those who have made their total consecration and spiritually operate as individuals, and those who have joined together for special works and for the spiritual comfort of a group. Those groups are called Villages of the Immaculata.

These two options have in common: The daily renewal of the total consecration, making the Immaculata known and loved, and handing out Miraculous Medals. Both groups should maintain contact with the MI through the faithful reading of our electronic newsletter, *The Knight of the Immaculata*.

What practical area of life needs attention today? One area certainly that needs our help and support is *the family*—Catholic and otherwise. It is helpful to mention a man who could justly be called “The Pope of the Family,” Pope St. John Paul II. He wrote one of the most important papal teachings on the family: *The Role of the Christian Family in the Modern World (Familiaris Consortio)*. It could well be called the *Magna Carta* of the family. It, in itself, is a document that all Catholics, lay and clerical, should know as it teaches and supports the true role of the family. Among the many extraordinary things the Pope says of the family is the following: “The Church is deeply convinced that only by the acceptance of the Gospel are the hopes that man legitimately places in marriage and in the family capable of being fulfilled. Willed by God in the very act of creation,



*“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

marriage and the family are interiorly ordained to fulfillment in Christ and have need of His graces in order to be healed from the wounds of sin and restored to their ‘beginning’—that is, to full understanding and the full realization of God’s plan.” (FC3)

Considering the above need to have and to maintain a spiritual life, how can we, as Knights, assist the family? First, we must call upon our mission—to lead all to Christ through the Immaculata.

Given the above mission, here are some suggestions to help the family in its mission to become the “Domestic Church”:

1. Distribute and promote our MI pamphlet—“Consecrate Your Family to Mary!”;

2. Distribute Miraculous Medals and the companion pamphlet “The Miraculous Medal”;

3. Encourage the family Rosary by making available inexpensive rosaries and our materials;

4. Make available to families our prayer book *Glory to God Through the Immaculata!*;

5. Find every opportunity to champion the sacredness of life, family and religious liberty.

These are only a few suggestions of how we, the Knights of the Immaculata, can support the family with our spiritual works. I have not spoken at all about the corporal works of mercy or the laity’s role in the realm of culture (politics, education, work, etc.) As you can see, the possibilities are as wide as your imagination. Our strength as the MI is our spiritual support for the family. Let us hear about your work with families.

So, until next time, as always...  
“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

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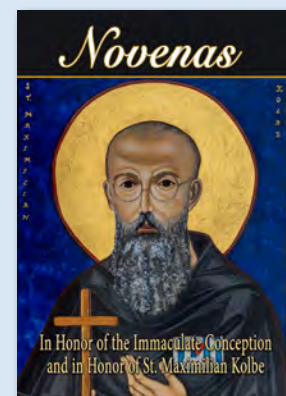
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## The Truth Is Still Splendid: *Veritatis Splendor* at 25+ by Dr. Samuel Gregg

*In the current climate of moral confusion in various areas, it might be critical to draw clarity from the timeless document by St. John Paul II Veritatis Splendor. This excellent article by Dr. Gregg was originally published by The Catholic World Report on August 2, 2018, and can be viewed on its website. We reprint it here with permission of the publisher.*

John Paul II's great and most controversial encyclical, on morality and moral theology, given on August 6, 1993, still answers some of the most crucial questions of our time.

Outside the Catholic world, the issuing of papal encyclicals rarely garners much attention. That, however, wasn't the case when John Paul II promulgated his long pontificate's most controversial encyclical on August 6, 1993.

Its very title, *Veritatis Splendor* (The Splendor of Truth), threw down a gauntlet to societies—and a church—increasingly in thrall to relativism. Major newspapers not only gave considerable coverage to *Veritatis Splendor*'s release; they opened their opinion-pages to the encyclical's sup-

porters and critics, with Catholics and non-Catholics found on both sides.

The fact that this division didn't break down along "Catholics-versus-everyone-else" lines was revealing. First, it underscored that some Catholic scholars had effectively rejected something which the Church has taught unambiguously from its beginning: that certain acts are intrinsically evil (*intrinsece malum*) and never to be chosen. Second, it became apparent that many non-Catholics understood how denying such moral absolutes strikes at the heart of any society which aspires to be civilized.

I was barely in my twenties when the encyclical appeared. I'll never forget, however, a Jewish friend commenting that he considered it indispensable reading for anyone who didn't want to see the West collapse any further into a morass of moral incoherence. There was simply, he said, no other contemporary document like it.

*Veritatis Splendor* was certainly that rarity: a post-1960s text which forcibly challenged the moral subjectivism and sentimentalism which had permeated most Western culture-shaping institutions. But the encyclical wasn't just

about reaffirming basic Catholic moral teaching. It sought to present to a church and world increasingly settling for moral mediocrity a compelling narrative about what freedom and the good life are really about.

### The rise of the new morality

Skepticism about humanity's ability to know truth can be traced back as far as the Greek philosopher Pyrrho of Elis (circa 365-275 BC). Christianity, however, has always insisted that humans can know moral truth through faith and reason. This includes the truth, as John Paul wrote in his 1984 exhortation *Reconciliatio et Paenitentia*, that there are "acts which, *per se* and in themselves, independently of circumstances, are always seriously wrong by reason of their object." His next line describes this as "a doctrine, based on the Decalogue and on the preaching of the New Testament, and assimilated into the kerygma of the Apostles and belonging to the earliest teaching of the Church" (RP 17).

That's about as specific as a pope can get. But John Paul's unambiguous reaffirmation of the existence of what are called exceptionless moral norms indi-

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cated his awareness that some Catholic theologians had all but abandoned what *Veritatis Splendor* would describe as a matter of “revealed faith” (VS 29).

One reason for this abandonment was the concerted campaign before and after *Humanae Vitae* to overturn settled Catholic teaching on contraception. The Church’s equally settled position that certain acts may never be chosen constituted an insurmountable barrier to any such reversal.

Some theologians concluded, without directly saying so, that this teaching had to be rendered meaningless so that contraception need not be understood as always contra the good of life. The result was, *Veritatis Splendor* bluntly stated, “an overall and systematic calling into question of traditional moral doctrine” (VS 4) and, many would add, perhaps two generations of Catholic clergy in many seminaries being seriously malformed in moral theology.

This, however, isn’t the whole story. Some roots of the problems identified by *Veritatis Splendor* went back further—especially to how Catholic moral theology had been widely understood in the decades leading up to Vatican II.

A comprehensive account of these developments may be found in Servais Pinckaers, OP’s *The Sources of Christian Ethics*. This illustrated how Catholic moral analysis had become

detached from reflection on Scriptural and Patristic sources, inattentive to the theological virtues of faith, hope and love, and highly focused on a morality of obligation issuing from law. The latter’s influence, Pinckaers argued, was exacerbated by the popularity of Kantian ethics and its emphasis on the categorical imperative among German theologians from the nineteenth century onwards.

As a result, much pre-Vatican II Catholic moral theology was marked by considerable tensions between freedom and law. According to Pinckaers, “law” had “the appearance of a pressure external to the person, despite all attempts to interiorize and justify it.” That encouraged many confessors to stress rules-for-the-sake-of-rules. “Freedom” was thus reduced to “whatever isn’t forbidden.” Taken together, this contributed to a mentality of “how far can I go without breaking the rules?”

The upshot of this were often legalistic approaches to morality. When the Church consequently came under immense pressure in the 1960s to abandon its opposition to contraception, much of the moral theology being taught in the Roman universities and seminaries around the world wasn’t well-equipped to respond adequately.

It was against this background that scholars like Pinckaers sought to renew Catholic moral theology after Vatican

II. Renewal, however, isn’t the same as displacement. Some Catholic moralists saw the contraception controversy as an opportunity to further their efforts to construct a new morality: one which retained some of the language and structure of Catholic moral reasoning but embodied ways of ethical reflection far removed from Catholic teaching.

### Errors old and new

One of *Veritatis Splendor*’s objectives was to explain major errors characterizing particular theories advanced by influential Catholic moralists who became prominent in the 1960s. While these individuals weren’t named, it’s not hard to identify who they were.

Consider the encyclical’s critique of what was called “the fundamental option.” This position was associated with the German Redemptorist theologian Bernard Häring (1912-1998) who taught for many years at Rome’s Alphonsian Academy. In brief, it involved stating that what ultimately mattered for morality was the radical choice for faith in God.

This “fundamental option” for Christ was, the argument went, of much greater consequence than more particular free choices. As long as you love Christ, you’ll remain a Christ-centered person. You shouldn’t subsequently fear that God will get too concerned about any number of actions  
(continues on pg. 5)



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always understood as gravely sinful by the Church.

Häring, his defenders might reply, was trying to help Catholic moral theology escape a fixation with rules and to underscore love as the fundamental way of the Christian. But while affirming that the Christian is someone who's made a fundamental choice for Christ, *Veritatis Splendor* also stated that Christianity has always understood this same choice to be linked to doing certain acts and always, without exception, refraining from other particular actions (VS 66-67, 84).

That's one reason why the encyclical's analysis of Christ's encounter with the rich young man identifies the choice to always follow the negative commandments listed in the Decalogue's second tablet (don't murder, don't steal, etc.) as "the basic condition" (VS 13) for life in Christ. For these "negative precepts" protect and promote goods like life and truth-telling which are core to our nature as humans and provide content to the great commandment to love God and our neighbor (VS 13).

*Veritatis Splendor* also observes that each of my free choices for or against these goods engages the fullness of my reason and free will (VS 71). Accordingly, should I freely choose to murder someone, I can't help but damage my fundamental option for Christ who teaches us that this choice is never compatible with life in him.

Of course, our friendship with Christ is restorable via another free choice: the confessing of the sins that broke our relationship with Christ and a loving God's ensuing forgiveness. Nor is it enough to just "do no evil." We're also called to do good. To claim, however, that our basic free choice for God can somehow be reconciled with free choices for evil is to fly in the face of both Catholic faith and reason itself.

A second category of approaches to morality condemned by *Veritatis Splendor* is likewise characterized by their implicit denial that certain acts may never be done. These theories are grouped under the titles of "consequentialism" and "proportionalism." The first holds that an act's morality is determined by calculating the foreseeable consequences of our free choices.

The second maintains we make moral choices by determining the proportions of evil and good that's probable in a given act.

To find a generic representative of these ways of thinking, we need look no further than Josef Fuchs, SJ, (1912-2005), another well-known German theologian who taught at Rome's Pontifical Gregorian University for decades. The most precise expression of Fuchs' method of moral reasoning may be found in his *Christian Ethics in a Secular Arena* (1984). Fuchs describes it in the following way:

Because of the co-existence of pre-moral goods and pre-moral evils in every human act, we must determine the moral rightness or wrongness of an act by considering all the goods and evils in an act and evaluating whether the evil or the good for human beings is prevalent in the act, considering in this evaluation the hierarchy of values involved and the pressing character of certain values in the concrete.

For Fuchs, then, one or more aspects of an act might be evil. But that act may still be undertaken if you're compared the totality of evils and goods in that act, concluded that the goods outweigh the evils, and measured this against the totality of bads and goods involved in alternative acts.

That, however, contradicts the Christian teaching that an act is good only if good in all relevant respects and evil if defective in any respect (*Bonum ex integra causa, malum ex quocumque defectu*). It also nullifies the very idea of intrinsically evil acts.

(to be continued in December)

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.

See and Share  
the MI Film!



(Left to right) Margherita Perchinelli, Vice President, Fr. Carlos Trovarelli, OFM Conv., International Spiritual Assistant, Miquel Bordas Proszynski, International President.

## MI International President Elected

On October 10, 2021, on the 39th anniversary of the canonization of St. Maximilian Kolbe, in the presence of the Very Rev. Fr. Carlos Trovarelli, Minister General of the Conventual Franciscan Order, the MI Extraordinary Elective Assembly took place. The Minister General greeted the participants from around the world who were connected via the Internet. He expressed how pleased he was to participate in this alternative way of meeting and encouraged everyone to proceed under the gaze of the Immaculata, inspired by the action of the Holy Spirit.

He said that despite this time of pandemic, the MI is alive and growing, because there are so many hearts that follow the Marian-Kolbean spirituality. At the beginning of the Assembly, the Minister General asked the Immaculata to intercede before God the Father, Son and the Holy Spirit, so that the Assembly might be fruitful. After listening to the *ad interim* President's report, the voting members elected by an absolute majority **Miquel Bordas Prószyński** as the International President. He had been serving as

Vice-President and *ad interim* President. After his election, the new International President thanked everyone for their trust in him. He invited everyone to collaborate in order to improve the efficiency of the International Center so that the ideal of St. Maximilian M. Kolbe might extend everywhere and the Immaculata might be better known and loved. On behalf of the International Council and the entire International Assembly, he expressed his gratitude to the Minister General, for his presence and assistance, a sign of his interest in the MI.

Miquel Bordas Prószyński, 39, was born in Warsaw, Poland, to a Spanish-Polish family. He previously served as the MI National President in Spain and he joined the MI International Council in 2017. He is married to Cristina. He is a Doctor of Law and a member of the Madrid's Bar. He has also undertaken Thomistic studies.

MI-USA congratulates Miquel on his new mission at the service of Our Lady's MI family and assures heartfelt prayers and support.



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




## Launching a Knights at the Foot of the Cross Young Adult Virtual Group

Dear fellow MI Knights at the Foot of the Cross,

My name is Ana and I've been a member of the MI for some time, and I'm in college.

When I enrolled in the MI I also enrolled in the Knights at the Foot of the Cross branch. My cross is mental illness; during this past year it has been very heavy. I am blessed to have a very good and patient Catholic priest as my spiritual director, and very good Catholic friends who have reminded me of the beauty of suffering, and who have and continue to help me carry this cross when it becomes too heavy. I realize though that having this priest as my spiritual director and having these particular friends is a gift from the Blessed Trinity, and that not everyone has the same support I have. I know that the Knights at the Foot of the Cross is an important branch of the MI, but I also know there are many KFC members suffering alone without anyone to help them bare the burden of their crosses. *As a college student, I know that suffering at this age is not exactly a cool thing in the modern society.*

*Some of my friends may not understand what I am dealing with, and sometimes it is hard for me to do and enjoy normal things because of my illness. I'm sure I'm not the only one dealing with this. Last April, during adoration on Good Friday, I was praying and I really felt like God and Our Lady wanted me to do something with all the suffering I was and still am experiencing. I want to help other young adults with their crosses just as my priest and friends have done for me. As part of the MI, we are all together fighting to win souls for the kingdom of God through the Immaculata; I do not want to segregate a specific group of people in a village.*

I would like to start more of an MI support group for Knights at the Foot of the Cross who are young adults. This will not replace any individual's involvement in a local MI Village. Having received the approval of the MI national president for this endeavor, I envision a group for young adults around the age of 18 to 35, who are part of the MI, and who are experiencing any physical, emotional or spiritual suffering. We would have a space where we could ask for prayers, share relevant Catholic resources, and to encourage one another to cooperate with God's grace by offering up our sufferings for the salvation of souls, for the conversion of sinners, and to "Bring about the reign of the Sacred Heart of Jesus."

We could meet periodically online to pray the Rosary, and to share the graces and fruits we have received through Our Lady and our Marian consecration.

*This group is open to any young adult MI member who is also a Knight at the Foot of the Cross.* I am still discerning the best way to do this group, but if there are any young adults who are interested, you are welcome to join the GroupMe or the WhatsApp group!

Eventually, the goal is to only have one of these groups. At this point I am trying to determine which of this two platforms would be best.

<https://chat.whatsapp.com/FjLRQhDKJg2J345CXm0AIw>

[https://groupme.com/join\\_group/71651217/egMaX1kc](https://groupme.com/join_group/71651217/egMaX1kc)

In Christ,  
Ana Martínez





## St. Maximilian Writes...

Two letters rich in words of encouragement for the Polish and Japanese friars (KW 755, 757).

Niepokalanow, November 4, 1937

My Dear Children,

May the Immaculata generously reward you all for your good wishes and the prayers you raised up for me on my name day.

It has already been over a year since we said goodbye on the pier at Nagasaki and at times I long for missionary activity. Yet, the Will of the Immaculata [has been done]! Out of obedience I left for the Chapter, though I wanted to be dispensed from going. Also out of obedience I remained in Poland, even though I had taken part in the Chapter with the intention of returning to Nagasaki. It was the Will of the Im-

maculata. She has her own plans and her own intentions. All we have to do is let ourselves be led by her—and not by ourselves—ever more perfectly, every day, every moment more and more perfectly, where, when, and how she—not we—may like.

Sometimes I entertain the hope that I will once again cross the threshold of Mugenzai no Sono, but that is something for the Immaculata to decide, not for me.

I also hope that as soon as our seminarians start to be ordained as priests, with the help of the Immaculata, other Niepokalanows will also start popping up in various countries like mushrooms after the rain.

You are already aware that two of our brothers are traveling to come to you.

They will tell you everything the Immaculata is achieving at Niepokalanow and how, even in the midst of great hardships, she always furthers her work. But what shall I wish you in return?

First of all, that you may never be distressed, never frightened, never be afraid of anything. For is the Immaculata not aware of all things? If not, it would be a fine mess.

No one can hurt us unless God allows it, that is unless the Immaculata consents.

Everything, therefore, is in her motherly hands. Therefore, let us just be led by her every day, every moment more. This is our whole philosophy. And if she can dispose of us ever more perfectly, then even missionary activity, the conquest of souls for Jesus through her, will always be more effective. Work, suffering, and especially prayer will produce abundant fruit.

Also, let us not wish to do more, or go more quickly than she likes, because if we act according to her Will, we will certainly do our best in the swiftest manner.

Only on the day of God's Judgment will we come to know how many mysteries of grace were operated around us and how many people were saved







through us, without us being aware of it.

Therefore, before, after, or in the end, we will always reach the same conclusion: Let us seek to belong to her every day, every moment more, to let ourselves be led by her in an increasingly *more perfect* manner, *ever more peacefully, with increasing trust and confidence*, through everything she allows, either in us or around us and toward us, that we may thereby become an ever more perfect instrument in her Immaculate hands.

We must obviously be on guard, because our self-love, our “I,” will rise up against us more than once. Various troubles, temptations, and adversities may at times nearly overwhelm us.

But if our roots sink deeper and deeper into the ground and humility takes root more deeply in us, so that we rely on ourselves less and less, then the Immaculata will ensure that everything is only an increase of merit to us.

Yet, trials are necessary, and they will certainly come, because the gold of love must be purified in the fire of afflictions [cf. Eccl 2:5; 1 Pt 1:7]. In fact, suffering is the very nourishment that strengthens love.

May the Immaculata herself complete what I failed to write to you, or rather may she alone speak lovingly to your souls, my dear children, through these words that I am sending you.

In the Immaculata and in our Father St. Francis,

Br. Maximilian M. Kolbe

My Dear Children!

The Immaculata reward you generously for the ardent prayers and for the Holy Communions made on the occasion of my name day.

You are very dear to me, because the Immaculata was so good as to give me the grace to suffer a bit for her just

in order to come to you at the other end of Asia and draw you to her.

I am very happy to hear that you have increased in number and I wish with my whole heart that this number exceed that of the brothers of the Polish Niepokalanow, since Japan is a larger nation than Poland. I wish you to come every day, every moment closer to the Immaculata, to know her more and more perfectly, to love her always more, to let yourselves be more and more infused with her thoughts, her feelings, her intentions, her love for Jesus in the crib, in the house of Nazareth, on the Cross, in the Eucharist, and in heaven. In a word, I wish you to make yourselves ever more similar to the Immaculata and—like her—become ever more immaculate, so that the stains of sins and imperfections may gradually diminish in intensity and number. My dear children, love her as you know, often turning to her in prayers, especially with short ejaculations (“Maria” or others). Offer up to her your small crosses, sufferings and humiliations, difficulties, sorrows. Let yourselves be led by her in everything she will want, through religious obedience and will allow through whatever is beyond our control.

How sweet will be the death of him who was indeed owned by her in practice and not only in theory, in the repetition of the act of consecration! Then you will be able to achieve much for the happiness of the souls of your fellow citizens, because it will not be you praying, suffering, and working, but she herself in you and through you.

I commend you to the loving protection of the Immaculata.

In the Immaculata and in our Father St. Francis, yours

Br. Maximilian M. Kolbe

*fr. Maximilian M. Kolbe*



## Why I Love Kolbe

*An inspiring testimonial from Charles Lewis, a Canadian MI member.*

I live in Canada. We've been overrun with euthanasia (soon

coming for the mentally ill), a gender bill that would make it illegal for a therapist to try to talk a child out of changing sex, and other monstrosities.

I spent a huge amount of time writing and speaking out against both these but what is disheartening is so many Canadians and so many Catholics simply shrug their shoulders. "It's not my problem." My last column was about why Canada should boycott the Olympic in China. Barely a buzz.

You may find it here:  
<https://www.catholicregister.org/opinion/columnists/item/33618-charles-lewis-let-s-not-make-same-olympic-mistake>

All this to say is the reason I admire Kolbe so much is that he

acted through his own life. He saw problems and decided to do something about it. His selfless act in the concentration camp was to me not just the defining moment of his life but the logical extension of a life well lived.

You might like to read these:  
<https://www.catholicregister.org/opinion/columnists/item/31154-charles-lewis-inspiring-stories-to-feed-our-courage>

<https://www.ncregister.com/features/jesuit-vs-the-nazis-the-remarkable-witness-and-martyrdom-of-father-alfred-delp>

Pax,  
Charlie  
(as my friends call me)

## Attention MI Village Moderators

Dear MI Village Moderators,

Hello. I hope this finds you all well and enjoying this Autumn.

Some moderators have expressed a desire to have more regular contact and possibly shared activities between villages.

This could benefit villages in knowing what works well for other villages as well as encouragement for one another.

In order to hear more about village needs and how we can establish better and more regular communication among villages, I am proposing the village moderators have **a brain-storming session** in November to discuss these topics.

I would like to set up a Zoom session for **Saturday morning 11/20/2021**.

The times would be as follow: 9am PT, 10am MT, 11am CT, and Noon ET.

If you are a village moderator, please join in the discussion and help us explore how to help villages and make some plans for future village activities.

Peace and all good,  
Julie Elkinton  
MI Liaison for MI Villages

P.S. An email will be sent to you directly with the details for joining in the Zoom meeting.

# Reflection on November MI Intention

O Immaculata, please intercede that  
the Martyr of Charity may inspire us to give authentic witness  
to the Kingdom of God.

*“Go into all the world and preach  
the Gospel to the whole creation.”*  
(Mk 16:15)

The Militia of the Immaculata, just as the Church herself, was born to be a missionary organization. This work was the fruit of St. Maximilian Kolbe’s boundless love and unconditional dedication to the Immaculata, who led him always closer to Jesus. In Auschwitz, he manifested the highest degree of Christ-like charity. St. Maximilian, prisoner 16670 might, like his companions, have feared death, but fear was overcome by his faith and heroic love, which moved him to offer his life for another man.

When Pope St. John Paul II visited Auschwitz, he said that there, through faith and love, Maximilian Kolbe obtain a victory similar to the one won by Our Lord Jesus Christ on the Cross.

Before his final arrest, Fr. Kolbe had met with his confreres. Among the topics of this last conversation were mutual love and forgiveness. When he was taken away by the Gestapo, reportedly he departed from his brothers saying, “Forget not love.”

A few months later, when he walked into the starvation bunker with the other nine condemned men, everyone saw in him a man who had a different perspective on life, even in that hellish situation, because he knew that life is stronger than death when rooted in Christ, our Life and Resurrection.

By his life, St. Maximilian testified to a great truth: the love of Christ is victorious. The ultimate witness of his

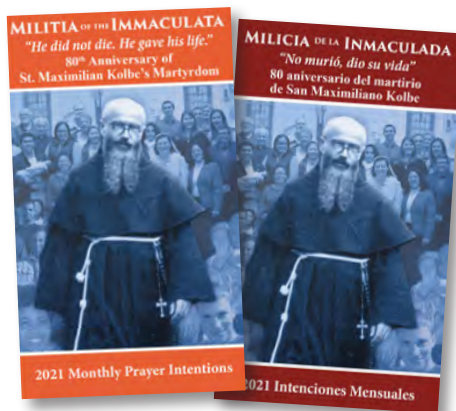
sacrificial charity invites everyone to look beyond suffering, tragedies, defeats, and death and see the light of the Resurrection in Christ Jesus.

Mankind needs this message of hope; our world needs the Gospel message of life and love that overcomes hatred and death that the Martyr of Auschwitz proclaimed to the end and to all people he met. *The Gospel is Jesus Christ Himself*, who destroyed death and opened for us access into Eternal Life.

St. Maximilian leads us still to respond to Jesus’ missionary today. We are alive now, in this time and age, and *we are commissioned* to bring about the victory of love, to build a civilization of life, to restore Catholic culture.

Let us commit ourselves wholeheartedly to this mission, with and like St. Maximilian, with the Immaculata, with the unmovable certainty of the final victory in Christ the Lord and King of the Universe.

Fr. Sebastiano B. Quaglio, OFM Conv.



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



## WWJPD? and MI Villages

An article by Tom Hoopes, published in *The National Catholic Register* on March 30, 2021, provides some insights that we could apply in considering to form or to join an MI Village. You may find the complete article (titled *In a World Gone Mad, What Would St. John Paul Do?*) in the NCR archives.

Mr. Hoopes recalls attending a Catholic conference that caused him to think, “What Would John Paul II do? WWJPD?”

He and his wife were at the final talk, listening to speakers explain, with increasing alarm, that Catholics in the United States face overwhelming odds against enemies who are trying to destroy everything we believe.

He reports how one speaker talked about the decadence of every sector of American life. Another showed how Plato’s warnings about greed leading to tyranny are coming true. This last one described how children who were hurt and confused were being coerced into making a life-altering decision to change their bodies, and how the Equality Act, backed by the nation’s leading Catholic politicians—the

Speaker of the House Nancy Pelosi and President Joe Biden—wanted to lock that coercion into law.

The talks, he thought, were great on analysis, but light on “What do we do now?”

Here comes the important part. He indicates that what he would have wanted to say was this: “St. John Paul II, when he was just Father Karol Wojtyla in Poland, faced harder times than ours, and he did more than worry about them at conferences. He answered them by building an *extraordinary network of friendship* that helped transform not just Poland but the worldwide Church.... John Paul faced betrayals by friends to the authorities and saw allies ‘disappear’ by the Communist Party—and he faced it all with nothing but the graves of his beloved father, brother, sister and mother to turn to.

“And what did he do? He built a community of friends that changed the world.

“Biographer George Weigel tells the tale. In his *Witness to Hope* sequel *The Beginning and the End* he described how the young priest, laboring under

an oppressive Marxist regime, created *zones of freedom*.

“These were cells of community, faith and scholarship. He got groups together to put on plays in town or go on outdoor expeditions. He gave them retreats, marriage preparation, and days of recollection to teach them to pray. He organized seminars on St. Thomas Aquinas and other works. Significantly, they sang together.

“Most of all, he made friends with them. *While he was among us, we felt that everything was all right*, one member of the group that came to be called *Środowisko* (Milieu), told Weigel. *We felt we could discuss any problem with him; we could talk about absolutely anything*. As Weigel describes it, this was the ultimate end-run around the obstacles set up by the communist authorities. This wasn’t a political counter-conspiracy designed to subvert the government’s total control of schools, media and institutions. It wasn’t a resistance movement preparing to take up arms if necessary. This was something far more dangerous, says Weigel: a group of friends rediscovering love of neighbor, love of God and love of truth.

“What they came to recognize is that the enemy they faced was not as almighty as they thought.”

Tom Hoopes adds: “Father Wojtyla’s friends were unwittingly building the relationships from which a new culture could emerge” once the Soviet bloc collapsed. And of course it did collapse.

As we faced the madness of a secularized culture, our MI Villages, whether held in the simplicity of our homes or in a parish setting, could be instrumental for building a powerful *MI network of friendship* where a *new Catholic Marian culture* may be fostered and formed!

Take it to prayer. Perhaps the Holy Spirit is inviting you to do precisely that!

MI Staff

# MI RESOURCES

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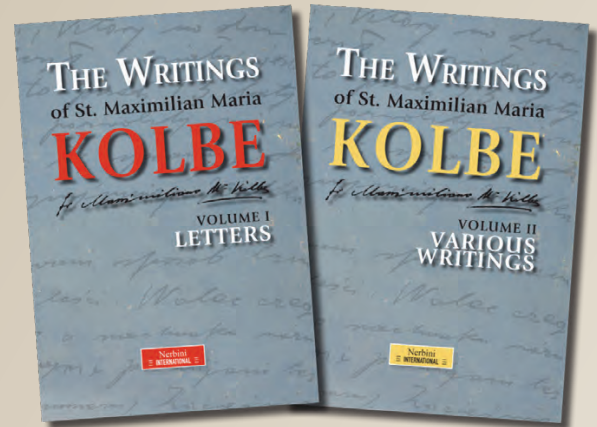
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Saint Maximilian Kolbe died at Auschwitz Concentration Camp as a “Martyr of Charity” in 1941. The Polish-born Franciscan Friar had spent the previous twenty-three years as a priest, evangelizer, media mogul, social commentator, missionary, and religious 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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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*