

THE KNIGHT OF THE Immaculata

E-PUBLICATION OF THE MILITIA OF THE IMMACULATA, USA



Blessed Stefan Cardinal Wyszyński

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Looking Forward

By John W. Galten, MI National President

Dear Knights of the Immaculata,

Maria! Here we are in the waning days of 2021 and the 80th Anniversary Year of St. Maximilian's martyrdom. Our editorials and newsletters have been highlighting this most important event. What event or events might I suggest to conclude this year?

Those of you who have MI Villages might consider a small party/celebration for your villages (the MI was founded over 104 years ago on October 16). Perhaps you could sponsor a Novena to the Immaculate Conception (December 8) and on the feast day itself get permission for an information table on the MI after the Masses. One member or a group could pass out Miraculous Medals, our the new St. Maximilian holy cards, MI prayer books, and/or the *Behold Your Mother!* booklet. Perhaps an information day or evening on "What is the MI and how do you join" would be possible. All the above would please the Immaculata and St. Maximilian as fitting celebration of this year.

On another note, the year 2022 is the 100th anniversary of the founding of the original MI magazine *The Knight of the Immaculata*.

Note, please, the new name of our newsletter. As part of this new year, there have been suggestions that *The Knight of the Immaculata* newsletter carry practical suggestions as to what individual Knights or MI Villages could do to serve the New Evangelization in light of the MI charism: to Jesus through Mary. So, beginning in November 2021, this editorial page will offer suggestions to address the most pressing needs of our time. They are only suggestions and not meant to stifle any local initiatives.

So, be looking for this emphasis in the November issue of our electronic newsletter *The Knight of the Immaculata*! You are entirely free to choose any one
(continues on pg. 2)



“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

of them or follow her graces to you to address another need. It is, however, imperative that we get busy about her work.

Hoping this finds you all well, as always, until next month, "Arise, let us be on our way."

John W. Galten
MI National President

NEW MI VILLAGES

Flos Carmeli MI Village
Winston-Salem, North Carolina
Meets at 5:00 pm on the 2nd Saturday of the Month.

For details contact Carl J. Horstkamp at
chorstkamp@protonmail.com

Our Lady of Good Help **MI Village**

Ingleside, Illinois

Meets from 5:00 to 6:00 pm on the 4th Sunday of the Month.

For details contact Douglas Eschbach at:
mi.village.volo@gmail.com

MI Village **Peoria, Illinois**

Meets from 10:00 to 11 am on the 2nd Saturday of the Month.

For details contact Eileen and John Wikoff at
jpw61552@gmail.com



Year of St. Joseph

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

See and Share the MI Film!



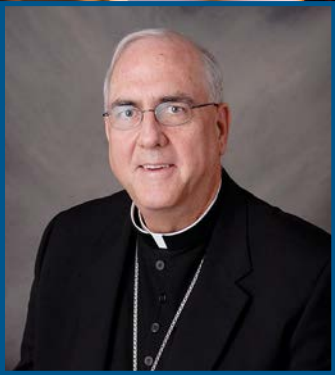
This important
short film beautifully
and eloquently
captures the essence of the MI:
total consecration
to the Immaculata
in the evangelical spirit
of St. Maximilian Kolbe.

"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!*





Vaccine Mandates and Right of Conscience by Archbishop Joseph F. Naumann

In the delicate and complex debate over vaccines, sadly we witness persistent name-calling, scapegoating, marginalizing, demonizing or ridicule. Archbishop Naumann's letter provides unequivocal moral and pastoral guidance on this divisive issue and the question of freedom of conscience.

August 26, 2021

Dear Brothers and Sisters in Christ,

I write, first of all, to express my love and concern for all of you as the COVID-19 virus continues to create challenges and complications for all of us. I pray, in particular, for families who lost loved ones from COVID. I pray for the safety of every member of the Archdiocese. May the Holy Spirit keep us physically, emotionally and spiritually strong. I also pray for wisdom and strength for government officials and spiritual leaders who must make difficult decisions for the health and safety of their communities.

One of the current challenges posed by the pandemic is the imposition of COVID-19 vaccination man-

dates by large numbers of employers, institutions and some governmental authorities. While the Church has made it clear that it can be permissible to receive vaccines that have a remote connection to cell lines developed unethically from victims of abortion, she has not been as clear about the morality of mandates that require people to take these vaccines.

The Catholic Church has stated at many levels, from the Pope as well as statements from the United States Conference of Catholic Bishops, that it can be an act of love to undergo COVID-19 vaccination in view of protecting oneself as well as others, especially the vulnerable. Evidence is mounting that these vaccines frequently lead to less severe cases of COVID-19, even if they do not always prevent infection and transmission.¹

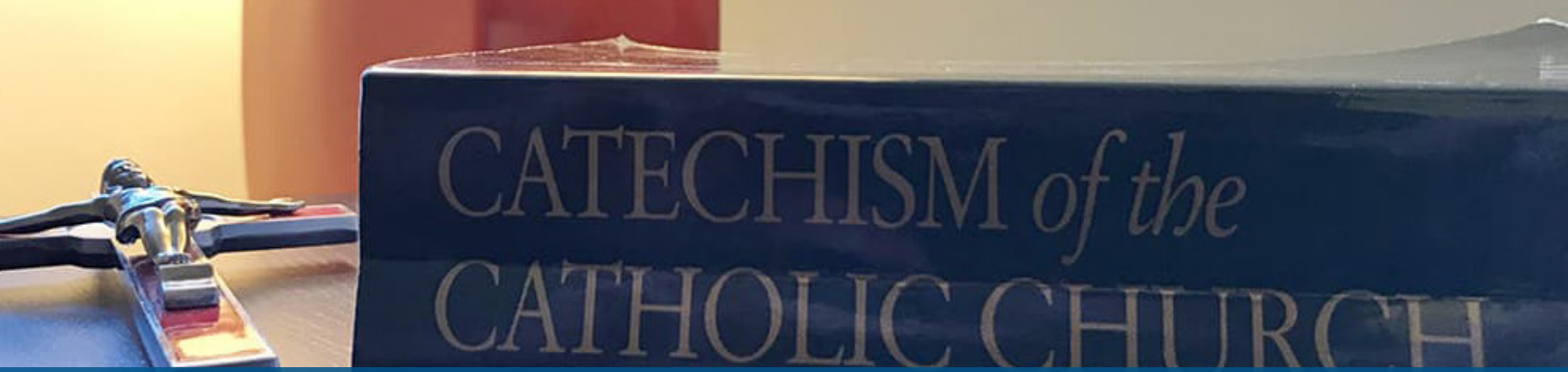
Even though I contracted and recovered from COVID-19, I chose in April to become vaccinated, in part, to encourage others to receive the vaccine. The sound moral analysis by the Church supporting the permissibility of receiving the vaccines as well as the public health crisis evidenced by the

many COVID deaths, the mental, emotional and economic stress suffered by so many, and the ensuing social isolation harming especially our young people motivated me to be vaccinated. The natural law requires all of us to discern carefully right from wrong in conscience as well as to pursue the common good. A society that fails to respect the rights of conscience lacks a key element of the common good. The foundational international human rights instrument, the Universal Declaration of Human Rights, asserts: "Everyone has the right to freedom of thought, conscience and religion."²

I urge all to exercise charity towards others regarding COVID-19 vaccination mandates. Solid facts are helpful. Name-calling and shaming are not. To punish people who have a sincere difference of opinion is not Christian. Unfortunately, our society is badly divided and wounded. We have a duty to be compassionate and empathetic towards others. We must never lose sight of the marvelous God-given dignity of every human person. The Church must be a source of love and respect for both those who are in moral distress about COVID-19 vaccine mandates and those frustrated by resistance to these vaccine.

A good analogy to our current situation is conscientious objection by draftees in wartime. If a war is not intrinsically unjust, the Church requires Catholics to discern in conscience whether combat service is right or not. Both judgments, conscientious objection or active military roles, can be acceptable to the Church. Public pressure to override conscientious objection increases during popular wars and recedes during unpopular wars. The most charitable and just posture is to seek to accommodate the consciences of all persons. If they are not intentionally punitive, noncombatant roles or civil service are good ways

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Vaccine Mandates and Right of Conscience

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to respect the rights of conscientious objectors just as COVID-19 testing is a possible alternative for those exempted from mandates.

The Church has reaffirmed in her authoritative teaching documents, including the Catechism of the Catholic Church, that persons have a serious obligation to form their consciences well and to obey a well-formed conscience under the pain of sin.³ The Second Vatican Council affirms that the moral conscience is God speaking to us. “For man has in his heart a law written by God; to obey it is the very dignity of man; according to it he will be judged. Conscience is the most secret core and sanctuary of a man. There he is alone with God. Whose voice echoes in his depths.”⁴

It is important that we reflect on the gravity of the violation involved in coercing a person to do something that he or she believes to be wrong. The Second Vatican Council, in its declaration, *Dignitatis Humanae*, asserted that both religious and civil authorities have a duty to respect the consciences of persons as a civil right. “In all his activity a man is bound to follow his conscience in order that he may come to God, the end and purpose of life. It follows that he is not to be forced to act in a manner contrary to his conscience.”⁵ Currently, all available COVID-19 vaccines have used abortion-derived cell lines to a greater or lesser extent.⁶ We are blessed that the Congregation for the Doctrine of the Faith (CDF) in De-

ember of 2020 provided authoritative guidance regarding COVID-19 vaccines.⁷ The CDF strongly rejected any “moral endorsement of the use of cell lines proceeding from aborted fetuses” and urged pharmaceutical companies and government health agencies to produce, approve and distribute “vaccines that do not create problems of conscience for either health care providers or the people to be vaccinated.”⁸

Most importantly, the CDF stated: “At the same time, practical reason makes evident that vaccination is not, as a rule, a moral obligation and that, therefore, it must be voluntary.”⁹ It is indeed a fundamental pillar of medical ethics that there should be free and informed consent and no coercion when deciding on a medical intervention. Pandemics and epidemic diseases may create a situation where public health and safety can justify enforced quarantines and other safety measures. The unique difficulties of today, however, include approval of only a few vaccines, all of which have some ethical problems. Also, their use of new techniques, accelerated development and clinical trials, and only recent widespread use mean that many questions cannot be answered as to the long-term safety and efficacy of these vaccines.¹⁰

I do not claim specialized knowledge of the vaccines. I encourage you to rely on the best information available from authoritative sources in the fields of medicine and public health. I wholeheartedly agree with the CDF,

however, that those who decline for reasons of conscience must do their utmost to use other means to protect the health of others, especially those who are particularly vulnerable to COVID-19.

The Church upholds the permissibility of receiving the vaccines, because vaccination is by itself not evil. In fact, it is normally a virtuous act, attempting to protect the health of others as well as your own health. The intrinsic evil of an abortion committed almost 50 years ago or the grave injustice almost a half of century ago of a researcher taking cells from an aborted child without donor consent are not aided or encouraged by the individual receiving the vaccination.

However, the grim reality that we live in a society that asserts the killing of an unborn child as a right and allows for the harvesting of cells and organs of aborted children for economic profit creates a context in which an individual could reasonably choose not to give even the appearance of indirect encouragement or support to the Culture of Death. The choice to give such prophetic witness also requires the individual to take precautions not to spread the virus, just as those receiving the vaccines are obligated to advocate to pharmaceutical companies and government officials to provide vaccines that are not morally tainted.

I agree with the Bishops of Wisconsin, Colorado, South Dakota and many other individual dioceses who urge
(continues on pg. 10)



From the U.S. Air Force to Our Lady's MI Army

By Sr. Lucette, P.C.C., MI Member

On October 16, 2020, my community of Poor Clare Colettines, of the monastery of Our Lady of Guadalupe in Roswell, New Mexico, USA, made the total consecration to Mary and was enrolled in the Militia of the Immaculata. I count this to be one of the greatest graces of my life, and I believe that each sister has similar feelings. Our chaplain at the time was Fr. Pio Maria, CFR, and he was certainly a catalyst in making this consecration a reality but I also believe that this was meant from the beginning, for the community as a whole, but especially, for each sister.

My own relationship with Our Lady began when I took her as my confirmation patron. If I did not take that all too seriously at the time, I know that Mary did, as I am certain that it was she who guided me through a rebellious youth, keeping me safe and bringing me at last to our monastery, where I entered on April 28, 1987. Over 30 years later, I find that all my youthful aspirations have been fulfilled, both by my Poor Clare vocation and my total consecration to Mary in the Militia.

I was especially attracted to the title of *Militia of the Immaculata*. My father had been in the United States Air Force, serving with distinction in World War II, the Berlin Airlift and the Korean War. Listening to the experiences he shared fired my own heart with the dream of doing something similar, so that people could live in peace and security. But at almost the same time, there was a growing awareness that God was calling me to be a sister. I could not have known how God would

bring these two paths together, but He did, in a way far beyond anything I could have imagined.

In the mid 1980s, I enlisted in the United States Air Force, and at the end of my training, I was sent to Holloman Air Force base in Alamogordo, New Mexico, not very far from Roswell. It was here that I learned of the monastery of Our Lady of Guadalupe. At that time, I saw my Poor Clare vocation as the continuation and fulfillment of all that I had hoped to accomplish in the Air Force and I still feel that way. Consecration to Our Lady in the Militia has deepened this conviction and has shed new light upon this path.

Given the insecurity of our present times, in the midst of the coronavirus pandemic, as a Poor Clare, I feel, that, by our vocation and consecration to Mary, we have been chosen as instruments, in the hands of Our Lady, for the protection of our Mother the Church, our country, our families and friends and ultimately, the entire human race. It seems to me that Poor Clares, as it were, are natural candidates for enrollment in the Militia, as the spiritual daughters of the great Saint Clare of Assisi, who was called the “footprint of the Mother of God.” All the sisters of the monastery of San Damiano testified that St. Clare was the perfect image of Mary.

In *The Silmarillion*, by J. R. R. Tolkien, Queen Melian, who was one of the Maiar, wedded to the Elven king, Elwë Thingol, of the Kingdom of Doriath, exerts her power to create an invisible protective barrier on all the borders of their

kingdom, preventing anything evil or unwanted from entering. Is this not a beautiful image of the protective and prayerful power of our Blessed Lady, in her role as queen and Mother of the Church? But it also illustrates the protective power of the prayer and adoration of countless nuns hidden in their monasteries. An incident in the life of our Mother St. Clare demonstrates this most especially.

In September 1230, Assisi was invaded by mercenary troops of Emperor Frederick II. These Saracens scaled the walls of San Damiano. Hearing the outcries of her sisters, the abbess, Clare, although very ill at the time, ordered that she be brought to the door and placed before the enemy, with the pyx containing the Blessed Sacrament going before her. She prostrated herself in prayer, praying in these words: “Look, my Lord, do you wish to deliver into the hands of pagans your defenseless servants whom You have nourished with Your own love? Lord, I beg You, defend these Your servants whom I am not able to defend at this time.” Suddenly, a voice from the mercy-seat of new grace, as of a little child, resounded in her ears: “I will always defend you.” “My Lord, she said, please protect this city which for Your love sustains us.” And the Lord said to her: “It will suffer afflictions, but will be defended by my protection.”¹ The story goes on to
(continues on pg. 6)





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.



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From the U.S. Air Force to Our Lady's MI Army

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relate how the boldness of those soldiers was turned to fear and that they departed in haste. The sense of doing battle with the forces of evil is conveyed by a hymn that commemorates this incident, *Custode Re-rum Virgine*. The translation of the second verse runs: “But with the Protector in person, the heavenly banquet, Clare arrived: with this sword, victorious, she thrusts down the ungodly from the lofty door.”

There always will be, and must be, those who do battle in the public forum with the forces of evil. But there must also be those who, chosen by the Lord, and hidden away by Him “in niches of the cathedralled universe,” wield the humble weapons of love and truth, self-denial, humility and the innumerable daily opportunities for self-sacrifice.

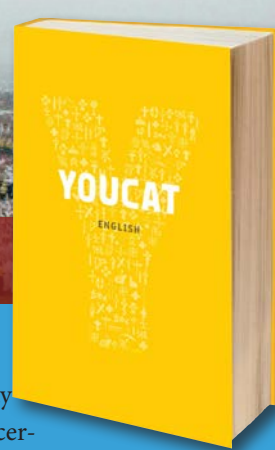
Our consecration to Mary and enrollment in the Militia of the Immaculata has given us all here, at the monastery of Our Lady of Guadalupe, a deeper sense of our mission as the maternal guardians of every soul, created in the image and likeness of God. For each one’s eternal salvation is at stake. “If we are afflicted, it is for your comfort and salvation” (cf. 2 Corinthians 1:6). The daily life of a Poor Clare, seen as mundane and even worthless in the eyes of the world, is a path of intense warfare, requiring great courage and especially, trust in our divine Bridegroom and His holy

Mother, Mary. “For we are not contending against flesh and blood, but against the principalities, against the powers, against the world rulers of this present darkness, against the spiritual hosts of wickedness in the heavenly places. Therefore take the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand” (cf. Ephesians 6:12-13). But like St. Paul, we “know whom we have believed, and we are sure that he is able to guard, until that Day, what has been entrusted to us” (cf. 2 Timothy 1:12). And our Blessed Lady is on the path with us, as the “whole-hearted companion of the divine Redeemer,” and our companion as well. An ancient prayer to the Blessed Virgin expresses admirably our need to look to Mary for guidance, with complete assurance that she will bring us all home to God:

*Star of the stormy sea of my mortal life,
may your light shine upon me so that
I do not stray
from the path that leads me to Heaven.*

Sr. Lucette, P.C.C.

1. From *The Legend of St. Clare* by Friar Thomas of Celano; Clare of Assisi; Early Documents, Fr. Regis Armstrong, OFM Capuchin.
2. From *Genealogy*, a poem by Mother Mary Francis, P.C.C.



Back to the Fundamentals

Dear young friends!

So I invite you: Study this Catechism! That is my heartfelt desire. This Catechism was not written to please you. It will not make life easy for you, because it demands of you a new life. It places before you the Gospel message as the “pearl of great value” (Mt 13:46) for which you must give everything. So I beg you: Study this Catechism with passion and perseverance. Make a sacrifice of your time for it! Study it in the quiet of your room; read it with a friend; form study groups and networks; share with each other on the Internet. By all means continue to talk with each other about your faith.

Today I recommend for your reading an unusual book. It is unusual both because of its content and because of the way it came to be. I would like to tell you a little about how it was written, because then it will be clear why it is so unusual.

You could say that it came to be from another work, whose origins go back to the 1980s. It was a difficult time for the Church and for society worldwide. New guidance was needed to find the path to the future. After the Second Vatican Council (1962–1965) and in a changed cultural situation, many people were confused about what Christians actually believe, what the Church teaches, whether in fact she can teach anything at all, and how everything can find its place in a culture that had changed from its very foundations. Is it still reasonable today to be a believer? These were the questions that even good Christians were asking. At that time Pope John Paul II made a bold decision. He decided that bishops from all over the world should together write a book in which they would answer these questions. He gave me the task of coordinating the work of the bishops and seeing to it that from the contributions of the bishops a book would result—a real book, not just a haphazard collection of all sorts of documents. This book would have the old-fashioned title Catechism of the Catholic Church but would be something entirely new and exciting. It would show what the Catholic Church believes today and how one can with good reason believe.... We were able to form a single choir from many voices because we had the same score, the faith that the Church has borne through the centuries from the apostles onward....

In the World Youth Days since the introduction of the Catechism of the Catholic Church—Rome, Toronto, Cologne, Sydney— young people from all over the world have come together, young people who want to believe, who are seeking God, who love Christ, and who want fellowship on their journey. In this context the question arose: Should we not attempt to translate the Catechism of the Catholic Church into the language of young people? Should we not bring its great riches into the world of today’s youth? ... YOU CAT has been produced for young people. I hope that many young people will let themselves be fascinated by this book.

Many people say to me: The youth of today are not interested in this. I disagree, and I am certain that I am right. The youth of today are not as superficial as some think. They want to know what life is really all about. A detective story is exciting because it draws us into the destiny of other men, a destiny that could be ours. This book is exciting because it speaks of our own destiny and so deeply engages every one of us.

So I invite you: Study this Catechism! That is my heartfelt desire. This Catechism was not written to please you. It will not make life easy for you, because it demands of you a new life. It places before you the Gospel message as the “pearl of great value” (Mt 13:46) for which you must give everything. So I beg you: Study this Catechism with passion and perseverance. Make a sacrifice of your time for it! Study it in the quiet of your room; read it with a friend; form study groups and networks; share with each other on the Internet. By all means continue to talk with each other about your faith.

You need to know what you believe. You need to know your faith with that same precision with which an IT specialist knows the inner workings of a computer. You need to understand it like a good musician knows the piece he is playing. Yes, you need to be more deeply rooted in the faith than the generation of your parents so that you can engage the challenges and temptations of this time with strength and determination. You need God’s help if your faith is not going to dry up like a dewdrop in the sun, if you want to resist the blandishments of consumerism, if your love is not to drown in pornography, if you are not going to betray the weak and leave the vulnerable helpless.

If you are now going to apply yourselves zealously to the study of the Catechism, I want to give you one last thing to accompany you: You all know how deeply the community of faith has been wounded recently through the attacks of the evil one, through the penetration of sin itself into the interior, yes, into the heart of the Church. Do not make that an excuse to flee from the face of God! You yourselves are the Body of Christ, the Church! Bring the undiminished fire of your love into this Church whose countenance has so often been disfigured by man. “Never flag in zeal, be aglow with the Spirit, serve the Lord!” (Rom 12:11). When Israel was at the lowest point in her history, God called for help, not from the great and honored ones of Israel, but from a young man by the name of Jeremiah. Jeremiah felt overwhelmed: “Ah, Lord God! Behold, I do not know how to speak, for I am only a youth” (Jer 1:6). But God was not to be deterred: “Do not say, ‘I am only a youth’; for to all to whom I send you you shall go, and whatever I command you you shall speak” (Jer 1:7).

I bless you and pray each day for all of you.

Benedict XVI (Now Pope Emeritus)



St. Maximilian Writes...

St. Maximilian offers spiritual guidance to a younger friar who had posed questions on devotion to Our Lady (KW 643).

J.M.J.Fr.

Nagasaki, October 10, 1935

Dear Son!

As I reply I follow the sequence of your letter, but my reply comes very late, because I have too much to do. I reread your letter not once, but several times and I understand you in full. And, to begin with, why should I not remember good Br. Mateusz?

You write: "I cannot harmonize in my soul the fact of loving Jesus and Mary at the same time." But were you able to love together your father and your mother and also your brothers and sisters? Of course, our goal is God, the Most Holy Trinity, but that does not prevent us from loving God the Father as God the Father, God the Son as God the Son, the Holy Spirit as the Holy Spirit, Jesus as Jesus, the Mother of God as Mother of God, and then our father, our mother, relatives, the angels and saints, and all mankind. And obviously not one after the other, but all together. Only we cannot think about all at the same time, but that does not

prevent us from actually loving all simultaneously.

You write, "I go before the tabernacle; I stay there to speak with Jesus, and so on." And then ask: "But where is she, Mary, without whom it is hard to come close to Jesus... She who is the shortest way?" I have to add that it is not only "hard" but impossible to approach Jesus without Mary. Why? Even leaving aside the fact that it was she who gave birth and fed Jesus for us, getting closer to Jesus is no doubt a grace and all graces come to us passing through her, just as Jesus Himself came to us through her.

Now you might say to me, "Well, can I speak directly to Jesus when I do not think of Mary?" My dear, it is not about you feeling or thinking, but of how things are in actual fact, whether you think it or not. If you really love Jesus, then, first of all, you want to accomplish His Will in all things and, therefore, also receive His grace in the manner established by Him. If you have such inclination, then you can freely,

indeed you must, turn to the Most Sacred Heart of Jesus with the conviction that you can obtain anything. However, if someone were to say to himself, "I do not need the mediation of anyone, I do not need the Blessed Mother, I am able to worship and pay homage to the Most Sacred Heart of Jesus on my own and ask him what I need," would not Jesus have reason to refuse him for such unbearable arrogance?

You write: "She must receive something from me, I must breathe her, live of her, consecrate all of myself to her, think of her... But Jesus is Himself the source of grace and love: He invites us to Himself, He gives Himself to us in Holy Communion. Mary is only a help in all this." My dear, surely the source of all good, in any order, whether natural or supernatural (that is, of grace) is God the Father, who always works through the Son and the Holy Spirit, that is the Most Holy Trinity.

It is true that the only Mediator with the Father is the Son Incarnate, Jesus Christ, God and man at the same time, through whom our homage directed to the Father is turned from human to divine, and from being limited become of infinite value and thus really worthy of the majesty of the Father.

(continues on pg. 9)



fr. Maximilianus M. Kolbe



St. Maximilian Writes...

(continued from pg. 8)

It is true that we love the Father in the Son, Jesus Christ, and to Him we have to offer all our love, so that in Him and through Him the Father may receive all our love. Nevertheless, it is true that our actions, even the most holy, are never flawless and if we want to offer them up pure and spotless to Jesus Christ, we need to turn directly only to the Immaculata and offer them up for her to own, so that she may offer them to her son as her own. Then these acts of ours become pure, immaculate.

Furthermore, having received infinite value by means of the divinity of Jesus, such acts will worthily adore the Father.

Even correspondence to the graces, that the creatures obtained through the Son and the Holy Spirit, returns to the Father only along this same road, namely through the Holy Spirit and the Son, that is to say through the Immaculata, Spouse of the Holy Spirit, and Jesus hypostatically united to the nature of the Son.

But in practice? My son, you may even be unaware of all these beautiful truths, you may not understand them, may not remember them at all and be unable, with your limited intelligence and your imagination, to even form a vague idea of them in a human way; but if you want always to do the Will of God (that is, the Will of Jesus, the Will of the Immaculata), then dedicate yourself freely to all devotions you feel attracted to. Indeed, precisely because we have consecrated ourselves to the

Immaculata without limits, with much greater courage, despite our wickedness, we come closer to the Most Sacred Heart of Jesus.

In reality, therefore, we are fully, completely and exclusively consecrated to the Immaculata with all of our actions, and in her and through her, we are again fully, completely and exclusively consecrated to Jesus Christ, and in Him, then, and through Him we are fully, completely and exclusively consecrated to our Heavenly Father.

Without thinking about all this at all, even without feeling it, we can freely apply ourselves to any devotion approved by the Holy Church.

However, the essence of our love for God will always lie not in experiencing sweetness, not in remembering, not in thinking, understanding, imagining, but only in fulfilling the Will of God in every moment of our lives and surrendering completely to such Will. On the other hand, all devotions are designed to help us carry out that Will of God.

Further on you write, "As it is not possible to approach the Father (or rather that would be a sign of disrespect) without the mediation of Jesus, so it is ill-advised to approach Jesus without Mary." "So, I can never talk heart to heart with Jesus alone..." Of course you can: just do not forget Mary...

Your difficulty stems from the fact that you confuse feeling, memory, the ability to understand, and the will. If only our will wants everything to happen according to the will of God, that

is what will happen, even if we cannot grasp it, remember it, or experience it. On the other hand, in each single moment we are able to think of a single thing only and to address our feeling in one direction only. Therefore, freely apply yourself to the devotion that attracts you at a given time, but remember that the essence of love for God is solely to do God's Will in each moment. Moreover, the harder this is and the stronger our possible disgust and aversion, the greater will be our manifestation of love. Yet not even these difficulties belong to the essence of love, which may be the same even without them. Difficulties only serve for a manifestation of that love.

One more thing is that the person who is fully and without limits consecrated to the Immaculata, although he knows he belongs to her (even if he does not think of that at times), when going to visit Jesus in the Most Blessed Sacrament, will expressly offer up to the Immaculata the entire visit, perhaps with the sole invocation "Mary," because he knows that such offering will give Jesus the greatest possible pleasure, and he also knows that in such a case it is she who is paying the visit in him and through him, and he is doing it in her and through her.

Likewise, there is no better preparation for Holy Communion than offering it all up to the Immaculata (doing of course all we can for our part). She will prepare our hearts in the best way and we may be sure of giving Jesus the greatest joy, to show Him the greatest love. The same is true for many other actions. However, I keep repeating: We belong to her even without always repeating this actual offer, because we are consecrated to her and we have never recanted our consecration....

May the Immaculata hold you ever closer to her Immaculate Heart.

Br. Maximilian M. Kolbe



West Coast MI Conference

Sponsored by
Our Lady of Grace MI Village.
We will be celebrating the founding of
the Militia of the Immaculata
on this year of the 80th Anniversary
of St. Maximilian Kolbe's martyrdom.

When:

Saturday, October 16

Where:

Our Lady of Grace Church
3433 Somerset Avenue
Castro Valley, California 94546

We begin at 8:15 am with Mass followed
by Adoration with Confession

Conference begins at 10:00 am

Mary in the Gospel of John

Fr. Francisco Nahoe, OFM Conv.
Zaytuna College

11:00 am

The Patristic Fathers' Understanding of Mary

Dr. Matthew Thomas, Professor at the
Dominican School of Philosophy and
Theology

Lunch

1:30 pm

The Founding of the Militia of the Immaculata

John Galten, MI National President

2:30 pm

Living Consecration

Fr. Thomas Czeck, OFM Conv.,
MI National Spiritual Assistant

**For more information and to register
call 510-537-0806 or email
susana.d@olgcv.org**

There is a \$25 registration fee which covers your lunch.
Registration ends on October 10.

Vaccine Mandates and Right of Conscience

(continued from pg. 4)
employers to respect their employees' consciences and make necessary accommodations, substituting other reasonable safety measures for mandated vaccination. In pastoral care, priests are called to help Catholics to form their consciences well and obey their conscientious judgments. However, priests need not feel compelled to sign exemption letters. Lay Catholics can and should insist on their conscience rights and religious liberties based on the authoritative teachings of the Church found in the Catechism, papal and ecumenical council documents, the Congregation for the Doctrine of the Faith, and other sources. Bishops, priests and the entire Church should support the right and duty of Catholics to obey their consciences.

With so many others, I pray for an end to the COVID-19 Pandemic. I also pray that in combatting this epidemic, we do not create an additional victim, the rights of conscience. Come Holy Spirit, enlighten our minds and hearts, giving us wisdom and courage as we strive to protect our loved ones and communities while also laboring for the common good!

Sincerely yours in Jesus, the Lord of Life,

Archbishop Joseph F. Naumann
Archdiocese of Kansas City, Kansas

1. Centers for Disease Control and Prevention (CDC), COVID-19 Vaccine Breakthrough Case Investigation and Reporting

2. Universal Declaration of Human Rights, Article 18.

3. Catechism of the Catholic Church (CCC), n. 1776–1802.

4. Vatican Council II, Pastoral Constitution of the Catholic Church in the Modern World, *Gaudium et Spes*, December 7, 1965, n. 16.

5. Vatican Council II, Declaration on Religious Freedom, *Dignitatis Humanae*, December 7, 1965, n. 3.

6. U.S. Bishop Chairmen for Doctrine and for Pro-Life Address the Use of the Johnson and Johnson Covid-19 Vaccine, March 2, 2021.

7. Congregation for the Doctrine of the Faith (CDF), "Note on the Morality of Using Some Anti-COVID-19 Vaccines," December 17, 2020.

8. *Ibid.*, n. 4.

9. *Ibid.*, n. 5.

10. CDC, COVID-19 Vaccine Booster Shot. Recent discussion about possible fading vaccine effectiveness and the need for booster shots is a case in point.



Reflection on October MI Intention

O Immaculata, please intercede that we, members of the MI, may understand the beauty of working for the salvation of all people, imitating your *yes* with the ardor of Father Kolbe.

“Behold, I am the handmaid of the Lord.
May it be done to me
according to your word.” (Lk 1:38)

We are consecrated to the Immaculata for the mission of evangelization. The charism of the Militia of the Immaculata is the conquest of souls for Christ through her, having as its starting point our own solid formation and our striving to become “one” with the Immaculata. This is the condition for truly embodying our charism and sharing its spiritual richness with the Church and the world. We take inspiration from Our Lady’s total dedication to God as His faithful handmaid. Mary was called to be the Mother of Jesus, the Redeemer, and she embraced God’s salvific plan with unlimited eagerness. To “know” Mary is crucial in order to carry out the grand plan of evangelization that St. Maximilian envisioned by using every legitimate means. He wrote, “*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*” (KW 382).

In our evangelical work we want to echo Mary’s “Yes” and experience the strength of her total conformity with God’s will and thus bring Jesus to every heart. Our Lady will help us: “*In this way the Immaculata herself will take further possession every day of every soul consecrated to her...and through us will enter into the other souls to purify them, make them beautiful and*

introduce Jesus into them.” (Ibid.) Evangelization is not hindered by difficulties, because God Himself and the Immaculata help us to overcome all obstacles. We are the Militia of the Immaculata, and therefore we are engaged in a spiritual battle for winning souls, for winning the whole world for Christ. For this goal we commit ourselves wholeheartedly. When Mary pronounced her *Fiat*, she didn’t know how everything would play out, but she trusted God and was certain that He would fulfill His plan.

We know that God’s plan is the salvation of all mankind and for this He sent His Son. We are MI missionaries! Through our faith, our total consecration and our enthusiasm, every action of our daily lives can be an expression of our mission for the transformation of the world. Let us be inspired by St. Maximilian’s missionary zeal to bring the joy of the Gospel to everyone: “*When the fire of love is ablaze, it cannot be constrained within the heart, but blazes forth and burns, consumes and absorbs other hearts. It conquers more and more souls over to its ideal, to the Immaculata.*” (KW 1325). The MI participates in making God’s plan a reality with the Immaculata. We ought to believe, persevere, and devote ourselves with generosity while drawing strength from prayer and total surrender to God through the Immaculata.

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.



A New Blessed MI Knight

By Friar Sławomir Gajda, OFM Conv.

On Sunday, September 12, 2021, Stefan Cardinal Wyszyński, Primate of Poland (1901-1981), was raised to the altars and proclaimed Blessed. It is worth learning more about this exceptional figure. He led the whole Church of Poland during the difficult period under Communism and he did so with the courage and wisdom that spring from the Gospel. He was also a Knight of the Immaculata. Enjoy the following excerpt.

When reviewing the life of Cardinal Stefan Wyszyński it seems insufficient to say that he cherished, and was close to, St. Maximilian Maria Kolbe. In a way, Cardinal Wyszyński modeled his life on this eminent figure and on his ideas and his forward-looking vision of Christianity in our time. Here, we must add something particularly important: During the Cardinal's ministry as Primate he continued the apostolic mission of Father Kolbe and promoted it throughout the Church of Poland. The "great pastoral programs" he carried out, especially the preparations for the Millennium of Christianity in Poland (then Communist), which

he undertook with great vigor, and his other actions aimed at strengthening religious life, were all inspired by the Marian spirit of Father Maximilian, a spirit which was the fruit of his Marian devotion: "Believe me, it is really so! I am deeply convinced that one could courageously travel the paths he indicated" (1962). Through his "great works," Father Maximilian taught the nation to observe a deeper reverence for the Immaculate Conception and "laid the foundations upon which the Polish episcopate would later build its pastoral programs." The bishops of Poland, who "in their work are today are model Soldiers of the Immaculata" (1971), "were very interested in his vision.... During difficult and seemingly hopeless times, when we did not know how to save the Church from atheization and moral decay, we were inspired...by the example of the life, work and heroic death of Father Maximilian Maria Kolbe" (1979). His mission for the Church and for the world turned out to be "prophetic." He was a "prophetic visionary" (1971), who became an eloquent sign for the difficult times during the war and post-

war period. Our great Cardinal, being a man with a deep interior life, had from the very start of his service as Primate, turned to the Servant of God, Father Maximilian Kolbe, to implore his heavenly intercession. The Cardinal's simple and open admission of this is heartwarming and gives us pause to think. He wrote: "I recently received a photograph of Father Kolbe... Every day, when I leave my room, I go to the chapel and gaze at this photograph. Kissing Father Kolbe's feet, I pray that he might obtain strength and power for me, so that the commitments of the holy Church in Poland may be carried out according to the will of God" (1951).

During the Cardinal's time in prison, he prayed "very often" imploring the intercession of Father Maximilian, because he trusted that he still had a great task to perform in our country and at the same time he believed in his extraordinary power that flowed throughout Poland (1956). He was convinced that Father Maximilian Kolbe could be a source of great spiritual help (1960). In another statement the Cardinal said: "Personally, I always entrust the most difficult problems to Father Maximilian" (1960). He constantly carried in his heart "a deep feeling of gratitude toward the Soldier of the Immaculata" (1962).

Where do we find the origins and sources of the boundless reverence our Primate had for St. Maximilian? The Cardinal himself "admitted" that during the pre-war period, when he thought he was "a big man," he was "an enemy of Niepokalanów." But later, when he "became a terribly small man," he realized his mistake (1969). He did not hesitate to say frankly and from the depths of his soul, that "during his life he admired the works of Father Kolbe" and followed their extraordinary development (1951).

(continues on pg. 13)



A New Blessed MI Knight

(continued from pg. 12)

“I was always interested in this extraordinary phenomenon on the landscape of religious life in Poland, namely, Niepokalanów (City of the Immaculate), the ‘Knight of the Immaculate,’ the Militia of the Immaculata, and that ‘leap’ of the Franciscan spirit—the Japanese Niepokalanów” (1957). The Cardinal explored almost every aspect of this “extraordinary phenomenon.” He was incredibly well-informed about the life, activities and spirituality of Father Maximilian. He had amassed a vast and rich store of knowledge about him. He meditated deeply on his ideas and, like few others, he understood the spirit of Kolbe! He said of him: “His whole life, his difficulties, his sacrifices and his efforts, all add up to something that today amazes us, cheers us up, makes us reflect and urges us to follow in his footsteps” (1972). Therefore, “Father Maximilian is extremely close to us; he exerts a constant influence on us; he continues to convince and conquer us all over again” (1968).

The Cardinal stressed that today “there is a great need for soldiers of the Immaculata” and that Father Kolbe “is

calling all of us to knighthood” (1957). He himself accepted this call and, as he publicly stated, he entered with his spirit into the ranks of the Militia of the Immaculata. The Primate always used this original name of the Militia of the Immaculata: “Miliacja Niepokalaniej.” One should also remember that during the early years after the war, the decrees and ordinances issued by the Communist government had dissolved Poland’s ecclesiastical associations and made life difficult. He also swore this oath of fidelity: “To you, Servant of God, Father Maximilian, we vow to follow in your footsteps, to revive our deep faith in the power of the Immaculata and to carry on your work in the homeland of the Mother of God and Mother of the Church, the Queen of Poland, Our Lady of Jasna Góra” (1967). He said this during the celebration of the 50th anniversary of the foundation of the Militia of the Immaculata, which took place in Niepokalanów. He was convinced that “the Militia of the Immaculata is necessary for Poland” (1972), because he was aware of “how well it has worked, how many victories over numerous souls [it

has brought about], how many noble religious vocations, how many impulses for conversion, how many feelings of noblest chastity, faith, and love! Who can calculate it? If today we wanted to write the chronicles of the Militia of the Immaculata, we would have to undertake spiritual introspection in order to peer deeply into souls, because these stories are written with the finger of God’s grace, with the participation of the Mediatrix of All Graces, on every soul, in every heart, and in every thought” (1957).

He remembered, in a special way, the joyful day he visited the Conventual Franciscan College on Via San Teodoro in Rome (1958), the place where “in the name of Mary Immaculate, Maximilian Kolbe, full of hope and living faith, began the work of the Militia of the Immaculata in 1917.” During that particular visit, he was struck by the strange inner courage of this man, who, after “seeing the immensity of the danger threatening the world and the Church, which come from unbelief and satanic powers, and seeing the conspiratorial forces of the powers of darkness turning against Christ, sought means of defense. He found them in Mary Immaculate” (1967).

The Primate called Father Maximilian “a true knight of the Immaculata.” His Eminence, Józef Cardinal Glemp, who had been Cardinal Wyszyński’s long time secretary and directly succeeded him as the Primate of Poland, had this to say about his predecessor: “It can be said that this new soldier of the Immaculata, this slave of Mary, who guided Poland along the path of St. Maximilian toward a better tomorrow, is also Cardinal Stefan Wyszyński” (1994). The Primate of the Millennium was a true soldier of Mary Immaculate!

Friar Sławomir Gajda, OFM Conv. (First published on OFMConv.net. Reprinted with permission. [Click here](#) for the complete article.)

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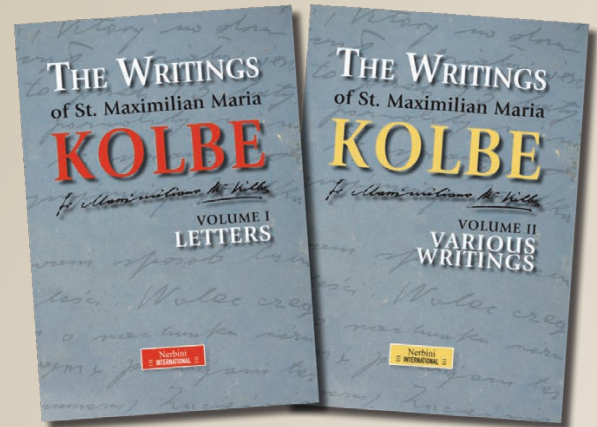
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The Writings of St. Maximilian Kolbe

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*