

# THE MISSION OF THE *Immaculata*

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## Falling in Love with Love Himself

By John W. Galten, MI National President

Dear Knights of the Immaculata,



Maria!

I want to bring our consideration of the Sacred Heart to a conclusion and move on to another facet of our life in Christ. We realize, of course, that the mystery of the Sacred Heart is infinite and inexhaustible.

We have considered the path to the Sacred Heart through Mary as the path of love experienced in prayer, Word and the Sacraments. The spiritual life is not exclusively intellectual assent to the Truth; it is also to love the Truth.

Here I would like to quote Pope St. John Paul II on this path of love: “The great mystical tradition of the Church of both East and West has much to say in this regard. It shows how *prayer* [emphasis mine] can progress, as a genuine dialogue of love to the point of rendering the person wholly possessed by the divine Beloved, vibrating at the Spirit’s touch, resting filially within the Father’s Heart. This is the lived experience of Christ’s promise: ‘He who loves Me will be loved by my Father, and I will love him and manifest Myself to him (John 14:21)’” (*Novo Millennio Ineunte*, 33).

And St. John Paul II goes on to say: “Yes, dear brothers and sisters, our Christian communities must become *genuine ‘schools’ of prayer* where the meeting with Christ is expressed not just in imploring help, but also in thanksgiving, praise, adoration, contemplation, listening, and ardent devotion until the heart truly ‘falls in love’” (*Ibid.*).

The term “falling in love” is the operative term in our series on the prayerful path to the Sacred Heart. The goal of this journey through Mary is to love Him

(continues on pg. 2)



*“The goal of the MI (the abbreviation comes from the Latin Militia Immaculatae, or Militia of the Immaculata) is, in fact, to make sure that all become saints. In all this activity, what strikes the eye most of all is its Marian thrust. This is a consequence of a precise understanding of the mission of the Immaculata.”*  
(KW 1220)

## Editorial

(cont. from pg. 1)

as she loves Him, to know Him as she knows Him, to desire Him as she desires Him, and to serve His Kingdom as she has served unto the Motherhood of the Church.

Devotion to the Sacred Heart is not outmoded. It has been put on very solid foundation as expressed in Pius XII's Sacred Heart encyclical, *Haurietis Aquas*, and strengthened by scholarly research undertaken by such theological masters as Joseph Cardinal Ratzinger, Hans Urs von Balthazar, and Dietrich von Hildebrand, among others. An exceptional book on the devotion, *The Heart of the Redeemer*, by Timothy T. O'Donnell, published by Ignatius Press, is available and accessible to lay Catholics for our spiritual reading.

What might you do to deepen your knowledge of and devotion to the Sacred Heart? First, pay attention to the end of our daily total consecration prayer and its promotion of the Kingdom of the Sacred Heart.

Second, enthrone in your home or apartment a picture or statue of the Sacred Heart and venerate Him as King and Center of your home.

Third, study the devotion to make it more deeply a part of your spiritual life.

Fourth, "fall in love" with the Redeemer who has so loved man.

What do you say, not too hard, is it? Your reward will be a hundred-fold.

Until next time, "Arise, let us be on our way."

John W. Galten  
MI National President

P.S. Don't forget to promote our MI Newsletter! And it is not too late to respond to the Spring Appeal, if you are able.

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MI Book of Intentions  
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Our Lady and  
St. Maximilian Kolbe's  
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Daily Holy Mass  
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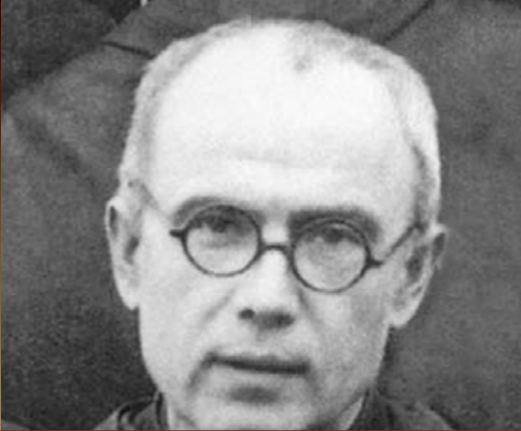
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Join the MI National Assistant, Fr. Thomas Czeck, OFM Conv., for a once in a lifetime experience to pray at the City of the Immaculata (Niepokalanow), at the shrine of the Black Madonna in Czestochowa, in the bunker at Auschwitz where St. Maximilian Kolbe was martyred, and finally in Oberammergau where we will join in the Passion Play, which occurs once a decade. The dates are **August 11-21, 2020**. Tickets are limited and our performance is filling up, so sign up ASAP to not miss out.

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## Ven. Fulton Sheen on St. Maximilian Kolbe

*As we approach the feast of our founder and patron, August 14, and eagerly wait for the announcement of the date of Archbishop Fulton Sheen's beatification, let us reflect on his poignant words\* on St. Maximilian Kolbe!*

Many are the ways to become intelligent; but there are only two ways to become wise: one is through holiness and the illumination of the Spirit; the other is through suffering. [St.] Maximilian Maria Kolbe chose the second way. Inscribed on his arm in deep blue ink was his prison number under the Nazis: 16670. But, in the ranks of Heaven, his number is not far behind the Divine Prisoner Number 1 who said: "Greater love than this no man has, that he lay down his life for his friends."

The Paschal Lamb in the Old Testament was the substitute for the first born of the Israelite family. Christ, the true Lamb of God, became the "stand in" for our deserved death because of our sins. Maximilian Maria Kolbe was the vicarious substitute for the father of a family, as he went to his death on the eve of the Feast of the Assumption of Our Lady.

By that one act, he brought a double bounty to the twentieth century. The first was a reminder to the Church to keep together in the great commandment, the love of God and the love of neighbor.

For many decades past, emphasis was put on the individual sanctification but with little stress on social justice. How many confessors in the last hundred years ever heard penitent confess: "I am not paying a living wage to those who work for me," but they would confess to distraction in prayer. Now, unfortunately there is a reaction to the other extreme when, if one carries a banner for racial justice or marches in a protest parade against the building of an atomic reactor, he will find so-called theologians who



will deny any guilt to fornicators and perverts. Thus it would seem there are two kinds of atheism: atheism of the right, which denies God, and atheism of the left, which denies neighbor. To overcome this, the Holy Spirit in addition to proclaiming love of God and neighbor, placards before the twentieth century the life of a saintly soul who practiced both—not only in minute touches on the canvas of monastic life, but by one great stroke in the oblation of God-consecrated life for the sake of neighbor. The vertical piety directed to God now took on a horizontal dimen-

sion in the laying down of his life for a friend.

Chesterton wrote in *Heretics*: "We have to love our neighbor because he is there. He is the sample of humanity that is actually given us. Precisely because he may be anybody, he is everybody." Father Kolbe died for everybody, for that is another name for neighbor. And in doing so, while himself starving, he gave the lie to those who say: "No one can love his neighbor on an empty stomach." His stomach was empty, but his heart was full.

Like a child who is "greedy" when asked: "Do you want the chocolate in my right hand or in my left hand?" Maximilian Maria, when asked by the Blessed Virgin whether he wanted the white crown of sanctity or the red crown of martyrdom, in that sweet of avariciousness of love said: "I will take both."

Unable to decide whether to die in the white heat of Divine Love or in the blood-red witnessing of martyrdom, the Divine Savior gave him both... and on the eve of the day when the Church celebrates the Feast of instant entry into Heaven.

The notes [writings] he left us are simple in themselves, but became suffused with truth written by this holy [friar]. One need only recall that each truth about Mary, prayer, Church doctrine and the saving of the soul came from a brain and hand that died for another on the eve of the day when the believing world celebrates the Feast of the Glorification of the Woman he loved.

Martyrs do have a way of speaking the Truth!

The Most Reverend Fulton J. Sheen

\*Preface to *Maria Was His Middle Name*, 1977



## Why Do We Venerate the Saints?

*During the month of August we celebrate important feasts of the Blessed Virgin Mary and of several Saints. It's a good occasion to ask ourselves why we venerate them. The Catechism of the Catholic Church dedicates a section (946-959) to the "communion of saints," which we confess as we profess the Apostles' Creed. Let's take the time to reflect on these consoling truths.*

After confessing "the holy Catholic Church," the Apostles' Creed adds "the communion of saints." In a certain sense this article is a further explanation of the preceding: "What is the Church if not the assembly of all the saints?" The communion of saints is the Church.

"Since all the faithful form one body, the good of each is communicated to the others. . . . We must therefore believe that there exists a communion of goods in the Church. But the most important member is Christ, since He is the head. . . . Therefore, the riches of Christ are communicated to all the members, through the Sacraments." "As this Church is governed by one and the same Spirit, all the goods she has received necessarily become a common fund."

The term "communion of saints" therefore has two closely linked mean-

ings: communion in holy things (sancta)" and "among holy persons (sancti)."

*Sancta sanctis! ("God's holy gifts for God's holy people") is proclaimed by the celebrant in most Eastern liturgies during the elevation of the holy Gifts before the distribution of communion. The faithful (sancti) are fed by Christ's holy body and blood (sancta) to grow in the communion of the Holy Spirit (koinonia) and to communicate it to the world.*

### I. Communion in Spiritual Goods

In the primitive community of Jerusalem, the disciples "devoted themselves to the Apostles' teaching and fellowship, to the breaking of the bread and the prayers."

#### *Communion in the faith*

The faith of the faithful is the faith of the Church, received from the Apostles. Faith is a treasure of life, which is enriched by being shared.

#### *Communion of the Sacraments*

"The fruit of all the Sacraments belongs to all the faithful. All the Sacraments are sacred links uniting the faithful with one another and binding them to Jesus Christ, and above all Baptism, the gate by which we enter into the Church. The communion of saints must be understood as the communion of the Sacraments...

The name 'communion' can be applied to all of them, for they unite us to God. . . . But this name is better suited to the Eucharist than to any other, because it is primarily the Eucharist that brings this communion about."

#### *Communion of charisms*

Within the communion of the Church, the Holy Spirit "distributes special graces among the faithful of every rank" for the building up of the Church. Now, "to each is given the manifestation of the Spirit for the common good."

"They had everything in common."

"Everything the true Christian has is to be regarded as a good possessed in common with everyone else. All Christians should be ready and eager to come to the help of the needy . . . and of their neighbors in want." A Christian is a steward of the Lord's goods.

#### *Communion in charity*

In the *sanctorum communio*, "None of us lives to himself, and none of us dies to himself." "If one member suffers, all suffer together; if one member is honored, all rejoice together. Now you are the body of Christ and individually members of it." "Charity does not insist on its own way." In this solidarity with all men, living or dead, which is founded on the communion of saints, the least of our acts done in charity redounds to the profit of all. Every sin harms this communion.

### II. The Communion of the Church of Heaven and Earth

#### *The three states of the Church*

"When the Lord comes in glory, and all His angels with Him, death will be no more and all things will be subject to Him. But at the present time some of His disciples are pilgrims on earth. Others have died and are being purified, while still others are in glory, contemplating 'in full light, God Himself triune and one, exactly as He is": *All of us, however, in varying degrees and in different ways share in the same*

(continues on pg. 7)

# Reflection on August MI Intention

O Immaculata please intercede that St. Maximilian's martyrdom and self-giving may give strength and light to persecuted Christian communities.

*"Rejoice and be glad."  
(Matthew 5:12)*

In the last beatitude, St. Matthew speaks of the persecutions that Christians may face. St. Maximilian Kolbe himself was persecuted, but he never gave up. During World War II he actually gave his life for the ideals he had embraced. The Militia of the Immaculata has been persecuted in Poland by totalitarian regimes, but never surrendered. On many other occasions MI lay members and Franciscan friars heroically promoted the MI overcoming obstacles and persecutions.

At this time in history, as we face new challenges, MI members too fight relentlessly for the cause of the Immaculata.

Father Kolbe's last letter was addressed to his mother. We can perceive he was facing the imminent end of his earthly life, and yet he stated: "My Beloved Mother, Toward the end of May I came by train to the Auschwitz camp (in Oświęcim). All is well with me. Beloved Mama, do not worry for me and for my health, because the good God is in every place and with great love He thinks about everyone and everything. It would be best not to write to me before I send another letter, because I do not know how long I will remain here" (St. Maximilian Kolbe's *Writings*, 961).

Like St. Maximilian, we, knights of the Immaculata, are called to give witness to our Faith and to spend our lives for others, often in the midst of difficult situations. Recently, the Pope reminded us that, "Persecutions are

not a reality of the past, for today too we experience them, whether by the shedding of blood, as is the case with so many contemporary martyrs, or by more subtle means, by slander and lies" (*Gaudete et Exultate* 94).

St. Maximilian inserted the Marian antiphon, "You alone have destroyed all heresies in the world," because he was convinced of her power in fighting heresies, as well all misleading falsities. We may have recourse to Our Lady as we encounter slander and lies that can cause suffering in the Church and society. More than ever, to be Catholic means is to be part of a community which is persecuted and yet confident in Jesus, our Good Shepherd, and in the Immaculata, our sure anchor.

Let us pray for the Christian communities that are persecuted especially in areas of ongoing conflict and war. Let us pray for the faithful whose lives are threatened by extremist groups and for Christians who are forced to leave their countries. May we find ways to express our solidarity through prayer and charitable actions, so that our persecuted brethren may experience God's loving care through ours.

(From the MI International Office)



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

This beautiful new 56-page booklet may be used individually or as a group activity (in a 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!

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## The Essence of the MI

St. Maximilian wrote this brilliant article for the December 8, 1937, issue of the *Maly Dziennik* newspaper (KW1329).

With some edits he republished it in the April-June 1939 issue of the magazine *Miles Immaculatae*, in Latin.

The name itself, “Militia,” “Knighthood of the Immaculata,” shows us its essence.

The aim of each man is to belong to God through Jesus, who is the Mediator with the Father, and to belong to Jesus through the Mediatrix of all graces, the Immaculata. At different times, both in public and in private, the souls who love the Immaculata have used several formulas to characterize their oblation to the Mother of God. All wish to emphasize the most perfect form of self-oblation, the greatest possible, even though in the wording and in its immediate sense there are differences. So the formulas “servant of Mary,” “servant of the Immaculata,” may suggest the idea of a reward, in view of which a servant works. Even the expression “child of Mary” evokes some legal requirements of a mother toward her child. Not even the denomination “slave of love” seems adequate to everyone, for although it is made clear that this is a slave “of love,” yet it is hard to remove the idea that a slave is in bondage against his will. That is why others prefer the expression “possession and property.”

Obviously, all these denominations and all other possible ones basically indicate one sole and identical fact, and all those who use them wish to give themselves up entirely to the Mother of God.

The fact of being completely, in all respects of the Immaculata also belongs to the essence of the Militia of the Immaculata. Consequently, in the act of consecration, MI members invoke the Immaculata: “[I implore 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.”

The soul who is a member of the Militia of the Immaculata, therefore, ceases to be excessively concerned even with its own eternity. It acknowledges that whatever does not depend on its own will, comes from the hand of God through the Immaculata and, insofar as it is up to itself, it endeavors to do all it can in order to know the Will of the Immaculata ever more perfectly and to carry it out ever more faithfully, even if that were to entail many sufferings and sacrifices.

A soul who has indeed offered itself up to the Immaculata to this point cannot but exert some influence on the environment around itself, albeit unwittingly. However, it is not content with that, but consciously strives and does all it can in order to win others, too, over to the Immaculata, so that others may become like it. For this reason, in the act of consecration, this soul prays to the Immaculata: “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’ [Gn 3:15], and ‘You alone have destroyed all heresies in the whole world’ [Office of the B.V. Mary]. 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.”

And it adds: “Allow me to praise you, O Sacred Virgin. Give me strength against your enemies.”

(continues on pg. 7)

## Official Act of Total Consecration to the Immaculata

(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.



## Why Do We Venerate the Saints?

(Cont. from pg. 4)

*charity toward God and our neighbors, and we all sing the one hymn of glory to our God. All, indeed, who are of Christ and who have His Spirit form one Church and in Christ cleave together.*

“So it is that the union of the wayfarers with the brethren who sleep in the peace of Christ is in no way interrupted, but on the contrary, according to the constant faith of the Church, this union is reinforced by an exchange of spiritual goods.”

### *The intercession of the saints*

“Being more closely united to Christ, those who dwell in heaven fix the whole Church more firmly in holiness. . . . They do not cease to intercede with the Father for us, as they proffer the merits which they acquired on earth through the one Mediator between God and men, Christ Jesus. . . . So by their fraternal concern is our weakness greatly helped.”

*Do not weep, for I shall be more useful to you after my death and I shall help you then more effectively than during my life. (St. Dominic)*

...

### *Communion with the saints*

“It is not merely by the title of example that we cherish the memory of those in heaven; we seek, rather, that by this devotion to the exercise of fraternal charity the union of the whole Church in the Spirit may be strengthened. Exactly as Christian communion among our fellow pilgrims brings us closer to Christ, so our communion with the saints joins us to Christ, from whom as from its fountain and head issues all grace, and the life of the

People of God itself”:

*We worship Christ as God’s Son; we love the martyrs as the Lord’s disciples and imitators, and rightly so because of their matchless devotion toward their King and Master. May we also be their companions and fellow disciples!*

### *Communion with the dead*

“In full consciousness of this communion of the whole Mystical Body of Jesus Christ, the Church in its pilgrim members, from the very earliest days of the Christian religion, has honored with great respect the memory of the dead; and ‘because it is a holy and a wholesome thought to pray for the dead that they may be loosed from their sins’ she offers her suffrages for them.” Our prayer for them is capable not only of helping them, but also of making their intercession for us effective.

### *In the one family of God*

“For if we continue to love one another and to join in praising the Most Holy Trinity—all of us who are sons of God and form one family in Christ—we will be faithful to the deepest vocation of the Church.”

# The Essence of the MI

(Cont. from pg.6)

That soul desires to achieve all this at its own expense, at the cost of its own work, at the cost of sacrificing what it has, of the sacrifice of itself, until the last drop of blood is shed. Thus, it is ready to use all lawful means which its state in life, its condition, and circumstances afford.

One of the means that greatly enhances the results of a soul’s efforts is the union between souls like these, with the purpose of directing themselves toward a common goal in concerted action. That is why the association of the Militia of the Immaculata was born, whose aim, even in its simplest legal form, which requires no rigorous organization, makes it possible for souls not only to gain the indulgences

granted by the Apostolic See, but also to deepen the ideal of the Militia of the Immaculata and to apply it to the normal circumstances of ordinary life. Besides, through the National Center, members can entertain a mutual exchange of points of view and intentions.

To become ever more the property of the Immaculata, to endeavor to belong to her ever more perfectly and in all respects with no exception; to attempt to deepen ever more one’s belonging to her to the point of being able to enlighten, to warm, and to kindle the souls who live around us, and make them like oneself, win them over to the Immaculata, so that they too may belong to her without restrictions, and all that with the aim to win an ever greater number of souls, to conquer the

whole world, but conquer it in the shortest possible time, as soon as possible and then imbue with that ideal ever more all the souls who live and shall live in the future, and never allow anyone, not even for a short time, to tear away from any soul the banner of the Immaculata: [that is] the task of the Knight of the Immaculata.

By thus becoming ever more of the Immaculata until, as a knight, one wins over ever more numerous legions of souls and by becoming, through the Immaculata, a property of Jesus, and through Him, ever more perfectly, property of the Heavenly Father, the soul becomes ever more a knight of the Immaculata. One plunges ever more deeply into the essence of the Militia of the Immaculata.

Fr. M. Kolbe

# MI RESOURCES

Available from the MI National Center



Disseminate the Miraculous Medal and introduce Our Lady and the MI to others!

Miraculous medals and various MI brochures can be requested from the MI National Office at 331-223-5564 or via email: [MINational@MissionImmaculata.com](mailto:MINational@MissionImmaculata.com)

## The Writings of St. Maximilian Kolbe

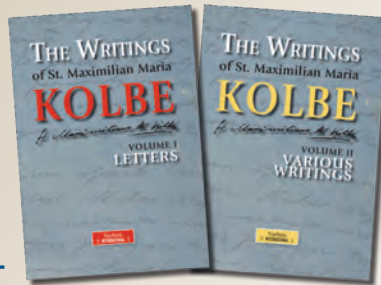
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*The Definitive English Edition!*

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.



At long last the complete works of St. Maximilian M. Kolbe in English: accurate, readable and with explanatory introduction and footnotes. Both scholars and general readers will find this edition of the Writings of St. Maximilian Kolbe an inspiring practical aid for learning what this Franciscan saint has contributed to the study of Mariology and living the consecration to Mary's Immaculate Heart. May the translators' work contribute to a renewal of Kolbean studies in the English speaking world. — Fr. Peter D. Fehlner, OFM Conv.



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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