

THE MISSION OF THE Immaculata

E-PUBLICATION OF THE MILITIA OF THE IMMACULATA, USA

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The Heavenly Duet

By John W. Galten, MI National President

Dear Knights of the Immaculata,

Maria!

Last month we concluded our considerations of the object of our Marian consecration and apostolic works, that is, the furtherance of the Blessed Kingdom of the Most Sacred Heart of Jesus. I would now propose that we consider St. Maximilian's lifelong efforts to establish the link between Immaculata and the Holy Spirit. As a matter of fact, he even worked on an outline of notes toward a book establishing his theology of this link. One could say truly that this powerful duo, the Holy Spirit and the Immaculata, is the foundation of his spiritual theology and genius as well as of the MI charism. This link is increasingly found in the Marian theology of the Church, especially since the Second Vatican Council. His outline for a future book can be found in the new collected *Writings* in English (KW 1304-1334). For those more adventuresome in exploring the implication of his thoughts, please see Fr. H. M. Manteau-Bonamy O.P. book, *Immaculate Conception and the Holy Spirit: The Marian Teaching of St. Maximilian Kolbe*, through the writings of St. Maximilian himself, St. John Paul II's *The Spirit, Giver of Live and Love*, and the promises of the Holy Spirit from the Gospel of St. John.

This is a mighty big "sandwich" to make and perhaps a very big "sandwich" to eat. However, the topic was a very deep preoccupation with St. Maximilian, consuming all of his life and arousing out of the recurring question, "Who are you, O Immaculata?" to his hurried notes dictated by him shortly before his final arrest. One could say that, as he ministered to his dying condemned prison-

(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

(continued from pg. 1)

ers at Auschwitz, he was living the now eternal duet of the Immaculata and the Holy Spirit drawing all men to Christ.

Pray for me that I do justice to this topic so fundamental to understanding the heart of our MI spirituality—the Heart of the Immaculata beating with the rhythm of the Heart of Trinitarian love—the Divine Spirit.

Until next month, “Arise, let us be on our way.”

John W. Galten
MI National President

Cover photo: Participants in the ninth annual MI-Utah Men’s Retreat held on August 9-11, 2019, Bloomington Canyon, Bloomington, Idaho. The weekend culminated with a Rite of Total Consecration to the Immaculata in the spirit of St. Maximilian Kolbe. Fifty-four men, the largest number yet, attended the retreat.



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



Daily Holy Mass

will be offered throughout 2019 for the MI-USA and all MI Members at the City of the Immaculata established by St. Maximilian Kolbe near Warsaw, in Poland.

Join in Prayer in Preparation for the International Assembly of the Militia of the Immaculata

(October 11-13)

O St. Maximilian Kolbe, who laid down your life to save the father of a family, teach us to love as you did.

You experienced deeply the love of God and the Immaculata and attracted countless apostles to this maternal love. Show us the path we should walk to lead the hearts of men and women of our times to God, so as to be brave and fervent witnesses in continuing to spread your spiritual legacy in the world.

We are inspired by the example of the late MI President, Raffaella Aguzzoni. Following Jesus’ steps and attracted by Him, she was a missionary who, with apostolic zeal, witnessed that the Militia of the Immaculata is a prophetic inheritance entrusted to each one of us.

May our eyes be attentive to see always new horizons and to go to the ends of the earth, keeping alive the flame of love that burned in your heart.

May our ears be ready to listen to the cry of the poor and may we be available to translate our consecration to the Immaculata in concrete acts of life and hope.

Therefore, St. Maximilian, we ask you to renew in us boldness, courage and the spirit of sacrifice, so that, in this Fifth General Assembly of the Militia of the Immaculata, we may embrace Jesus’ Cross overcoming the challenges that will make us stronger. Amen.

St. Maximilian Kolbe, pray for us.

Pilgrimage to Poland, Prague, and Oberammergau August 11-21, 2020



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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.

**For more information
contact Heidi at:
heidimdh106@gmail.com**



Becoming Eucharistic Persons

by Fr. David Kueter, OMV

The Lord's most precious Gift is the Most Holy Eucharist: a Mystery to be celebrated, adored and incarnated. The following is the first of a series of reflections that will lead us to a deeper appreciation of this extraordinary Gift.

"See what love the Father has bestowed on us in letting us be called children of God! Yet that is what we are. Dearly beloved, we are God's children now; what we shall later be has not yet come to light. We know that when it comes to light we shall be like Him for we shall see Him as He is" (1Jn 3:1a-2).

This is God's goal and hope! Cardinal Ratzinger calls our attention to the fact that the mystery of the virgin birth of Jesus is the origin of our own divine birth. Indeed, it is "clear that Jesus' conception from God, His new birth, is for the purpose of including us, of bringing new birth to us.... Christ, who was conceived by the Virgin through the power of the Holy Spirit, is the beginning of a new humanity, of a new way of living. To become a Christian means to be brought in to share in this new beginning. Becoming a Christian is more than turning to a new idea, to a new morality, to a new community. The transformation that happens here has all the drastic quality of a real birth, of a new creation" (*God Is Near Us*, p. 23).

Considering these words, it becomes obvious that the Incarnation is meant to be both a redemptive and a creative work. By becoming man, the Lord Jesus Christ redeems humanity from its sinful state: restoring that which was broken, lost and destroyed by sin. But at the same time, it is also a creative act in that God brings into existence something entirely new; or, if we may dare say so, something far beyond that which man actually possessed and

then lost in the beginning. In other words, there is now a new humanity that did not exist before; a humanity which both demands and results in a total new way of living. In what does this "new humanity" consist? To put it quite simply, it is a Eucharistic humanity, which has as its Head and Source the Eucharistic Jesus, the "First-born of the new creation." Therefore, we can state unequivocally that the goal of life is not just to become children of God in the Child of God, but also to become Eu-



charistic beings in and through the Eucharistic Jesus. At this point, undoubtedly, the question will naturally arise in our minds: What exactly does this mean, "to be a Eucharistic being in Jesus," the Eucharistic Word of the Father? The answer can only be discovered by personally entering into the very Mystery of the Eucharist Itself, by entering a very intimate and supernatural relationship with the person of the Eucharistic Jesus. This mysterious relationship, in turn, entails three fundamental acts which are both characteristics of a Eucharistic person (effects) and concrete

steps to actually becoming a Eucharistic person (causes). There are *celebration*, *adoration* and *incarnation*. By celebrating the Eucharist, adoring the Eucharist and incarnating the Eucharist one actually becomes a Eucharistic person. On the other hand, the more one becomes a Eucharistic person, the more one will celebrate, adore, and incarnate the Eucharistic Mystery in his or her life. Each one is worth careful consideration.

Celebrating the Eucharistic Mystery

Normally, when we use the word "celebrate," we understand it to mean that we gather together with family and/or friends to have a good time, sharing and enjoying one another's company, while eating, drinking, and maybe singing. And we do this because we want to remember or in some way express the importance of some special event, person or occasion.

"Celebration" in reference to the Eucharist, on the other hand, does not have exactly the same meaning as this secular understanding of the word. It includes most of these characteristics, but it goes beyond them, taking them to a much higher and spiritual level. It also includes gathering together, eating, drinking, singing. It too remembers and expresses the importance of an event and person. But the one thing that truly sets it apart from its secular counterpart is the concept of "anamnesis."

The word, taken from the Greek, means literally, "remember" or "remembrance." And so, in the liturgical celebration the Church remembers all the saving events that God brought about in history and that had their climax and fulfillment in the Cross and Resurrection of Christ (Cf. Fr. J. Corbon, *The Wellspring of Worship*, Ignatius Press).

So far, there does not seem to be anything so different from the secular understanding, except perhaps the fact that we do not normally celebrate the suffering and death of another human being. But Fr. Corbon goes on to say that "The Paschal event, which occurred only once in history, [becomes] contemporary with each moment of our lives, for now Christ is risen, He has broken through the wall of mortal time. (continues on pg. 4)



“The liturgy is thus a ‘memorial’ of an utterly new kind. We do the remembering, but the reality remembered is no longer in the past but it is here; the Church’s memory becomes a Presence” (Ibid. pg. 16).

Now we can see the difference. Our Eucharistic celebration not only “memorializes” in the sense that we simply remember something as an event from the past. Rather, it actually makes that event mysteriously present to us here and now. And so, the concept of “anamnesis,” and therefore “celebration,” includes the purely natural and psychological dimension of remembering, but more so, it also includes a spiritual and supernatural efficacy that is unique and unknown in other dimension of life on earth.

There is, however, another dimension to this mysterious concept. And that is, that it looks not only to the past but also forward to what is still future for us; namely, the eschatological or Heavenly Banquet of the Beatific Vision, the eternal “celebration” of God Himself in Heaven.

The Second Vatican Council summarizes the Church’s understanding and hope when it says: “In the liturgy on earth we are given a foretaste and share in the liturgy of Heaven, celebrated in the Holy City of Jerusalem, the goal of our pilgrimage, where Christ is seated at the right hand of God, as Minister of the sanctuary and of the true tabernacle” (SC 7-8).

We can say that “celebration,” as an act of Eucharistic relationship, unites past, present and future; and so gives us a healthy taste of the reality of eternity itself, in which there is no past or future, but all is present. “If only you knew the gift of God, and who it is that is saying to you, ‘Give me a drink,’ you would have asked Him and He would have given you living water” (Jn 4:10). The liturgy, particularly the Mass, is the way that we human beings reconnect with the Source of our very existence and life. When we celebrate the liturgy, we are effectively connected to God and therefore are drawing our life, natural and supernatural, from the Fountain of all life and existence. But, just as a fan gradually comes to a halt when it is disconnected from the electrical outlet, so do we die away when disconnected from God, the Source of our life.

“Celebration” of the liturgy, therefore, is obviously much more than “having a good time.” It is truly a personal and transformative “experience” of God as the very Source and Summit of life. To become a Eucharistic person one must first learn to celebrate properly and in depth the Eucharistic Mystery, and this is done specifically through the active and contemplative participation in the Holy Sacrifice of the Mass, the Eucharistic Liturgy.

Adoring the Eucharistic Mystery

The second act of the Eucharistic relationship is “adoration.” To become a Eucharistic person, one must also learn to truly adore the Eucharistic Mystery. This entails, paraphrasing Cardinal Jean Danielou’s words, that prayer consists primarily in discovering what God is in Himself and then wondering at it, to be awakened to the wonders of God and to let them astonish and delight us, even to the point that this wonder that God is touches our hearts so deeply that it overwhelms us. Adoration, although directed primarily and ultimately toward God, practically comes about through the experience of the exterior works of God, because we cannot see or know God directly. Therefore, the way we do come to know Him is through the wonderful works that He uses to reveal Himself to us. We know the invisible God through His visible works: Creation, Incarnation, Redemption, and the Eucharist.

Adoration is an act of a rational and free being, a creature with intellect and will. Only man can truly “adore” God. However, since man is intimately related to all of material creation, he is able, in some way, to bring all creation to God through his own personal actions.

There are two important things to keep in mind. The first is that adoration involves the spiritual faculties of intellect and will. The second is that God is known through His wonderful works. This means, therefore, that adoration of the Eucharistic Mystery must include understanding and appreciating something of the Mystery as it has been gradually revealed by God throughout the ages. It is the normal course in prayer and adoration to exercise these faculties, considering the history of salvation. Therefore, if we are going to adore the Eucharist, we should try to meditate on the Mystery in all its aspects, in the very Presence of the Mystery Incarnate. There is no better place to meditate on the Eucharistic Mystery than before the Blessed Sacrament.

Incarnating the Eucharistic Mystery

The third act of the Eucharistic relationship is “incarnation.” To be a Eucharistic person means to, in some way, incarnate that Mystery in and through one’s own daily life. Putting in a simple way, this means that celebrating and adoring the Eucharistic Mystery are not enough in themselves. There must also be, at the same time, an integration of the Mystery into one’s life and being, and an integration of one’s life and being into the Mystery of the Eucharist. In this sense, it is obvious that when we speak of the Eucharistic Mystery we are speaking of the whole wonderful reality of how God became man in Jesus Christ, gave Himself to us and for us from beginning to end, and then continued to give Himself to us even after He visibly left this earth. Jesus, therefore, is and has always been for us “Eucharist,” the Father’s Gift to us, and our gift of thanksgiving to the Father. (continues on pg. 7)



Reflection on September MI Intention

O Immaculata, please intercede that the Church may become a beacon of light for those who wander in darkness.

“Light for revelation to the Gentiles.”

(Luke 2:32)

Simeon saw the great light in the Child Jesus. The elderly man was at God’s disposal because his life was nurtured by hope. Many prophecies have nourished the hope of biblical figures and ours. In our time, many persons put their hope in the ceasing of wars between peoples, in prospects of better education and healthcare, etc. Human hopes can be frustrating. But we are moved and sustained by Christian hope based on our faithful God’s promises. The Holy Spirit brings prophecies and God’s promises for each person to fulfillment. Even when disappointments may appear on the horizon, we are to keep our eyes fixed on Jesus and follow the direction the Lord is pointing out for us. Simeon, nourished by the hope that doesn’t disappoint, encountered the Light who is Jesus. As we encounter this Light, we cannot hide it. Jesus is Light for all people and we are to be salt of the earth and light of the world, a reflection of the very Light who is Christ. The Holy Father reminds us that “many lay people fear that they may be asked to undertake some apostolic work and they seek to avoid any responsibility that may take away from their free time.... This is frequently due to the fact that people feel an overbearing need to guard their personal freedom, as though the task of evangelization were a dangerous poison rather than a joyful response to God’s love which summons us to mission and makes us fulfilled and productive. Some resist giving themselves over completely to mission and thus end up in a state of paralysis and acedia” (*Evangelium Gaudii*, 81).

As MI members we are to be vigilant that our evangelizing zeal may not fall into stagnation. “Ever new horizons attract me,” our founder tells us, as he allowed himself to be led by the Holy Spirit to see always beyond contingent and superficial realities.

In a world of shadows and confusion, we are to be bearers of Christ’s light to our brothers and sisters. St. Maximilian, fully aware of the modern relativism, wrote: “[Many] people need light, a great deal of supernatural light.... They are unhappy, discontented, because they take as their ultimate goal what is only a means and therefore, after reaching the happiness to which they aspire, cannot find what they were looking for. And they continue to search with a dejected heart, with bitterness in their souls” (*KW 1237*). With his missionary and compassionate outlook he added: “How can we fail to reach out to them? How can we not help them placate their hearts, lift their minds above all that passes toward the one ultimate purpose, God? Love for one’s neighbor pushes those souls who have already found the true ideal of life not to forget their brothers and sisters around them” (*Ibid.*)

The Militia of the Immaculata is Our Lady’s army, an evangelical association that carries out the mission of the Church to bring Christ’s light to all people. The Militia is *of the* Immaculata, the Mother given by Jesus Himself to every human being. Let us renew our dedication to being an extension of her motherly Heart for every person we meet, to “being a mother to others.” With Our Lady, let us nourish our hope in the silence of contemplation and adoration from which always springs forth the most generous and fruitful response to the evangelizing mission entrusted to us.

(From the MI International Office)



2019 MI Intentions leaflets Request them from the MI National Office

Celebrate Our Lady’s Feastdays!



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!

The suggested donation for multiple copies of the new booklet is \$2.00/ea. plus shipping; for a single copy, the suggested donation is \$3.75 shipping included.

Order copies today from the
MI National Office:
MInational@MissionImmaculata.com

Or call:
331-223-5564



More on the Essence of the MI

In 1940, in order to introduce MI members to the essence of the MI, St. Maximilian commented on the image and contents of the enrollment card (KW 1330).

The first page of the enrollment card bears the image of the Immaculata crushing under her feet the head of the serpent who holds the world captive in its coils. From her hands, rays of graces issue forth toward the earth. This image includes the whole essence of the Militia of the Immaculata. MI members consecrate themselves to the Immaculata with no restrictions, that she may make full use of them as instruments for the work she herself undertakes, namely, to fight Satan and help souls in their sanctification.

Two texts are used as mottos. The first is from the book of Genesis (3:15) where God, condemning the serpent, foretells: "She will crush your head"; while the second comes from the Office of the Blessed Virgin Mary, in which the Holy Church sings to the Mother of God: "You alone have destroyed all heresies in the whole world." The Immaculata, therefore, crushes the head of the serpent and destroys its enormous body, made by all the various heresies from many times and places. It is not written, however, that the Immaculata destroys heretics, for she loves all the souls and for their sake she destroys the "heresies" in order to free the souls from heretical contagion. It is written "all," so with no exception. "You alone," therefore she suffices. "Have destroyed," so not only has she reduced them, she has mastered them; she is so powerful and her action is so effective that her enemies can entertain no hope of victory. "In the whole world," so not only across a more or less wide region, but all over the earth.

Our program of action consists of three parts: aim, conditions and means.

The aim is to engage in the work of conversion of sinners, heretics, schismatics, Jews, etc., but most of all of Freemasons, and in the work of sanctification of all, under the *protection* and through the *mediation* of the Immaculata.

In this way, therefore, the purpose of the MI is the commitment to the work of converting all together and each individually those who have need of such conversion, and in the work of sanctification of every soul who currently lives and will live in the future without exception. The specific feature that sets the MI apart from many other associations working for the salvation and sanctification of souls, is that the MI develops its activity under the *protection* and through the *mediation* of the Immaculata....

The first essential condition for belonging to the MI and for operating in it consists in this: "To give oneself up completely to the Immaculata as instruments in her immaculate hands." So that is not us, but she herself who, according to the spirit of the MI, must operate in us and through us, as instruments. But to make that possible, the soul that enrolls in the MI must give itself totally to the Immaculata, without any reservation and irrevocably. The second condition, an outer mark of one's inner consecration, is the Miraculous Medal that the Immaculate Virgin herself showed and urged us to wear.

The appropriate means in the work of conversion and sanctification of souls may only be the grace of God, which one must implore with prayer.... MI members entrust to the Immaculata the work of salvation and sanctification of souls for whom one is working at any given time. And that by any means, "as long as they are lawful" obviously, as one's state in life and circumstances permit; the choice of these means is left to the zeal and prudence of each.... Our only stimulus is love for the Most Sacred Heart of Jesus, with the intention to unite to Him as closely as possible, through the Immaculata, the greatest possible number of souls. The love of God, then, is the ultimate aim of all the activities of the MI....

That is the essential trait of the MI: unlimited oblation of oneself to the Immaculata, in order to become hers, increasingly, ever more perfectly hers, hers in every way and forever, for all eternity, irrevocably hers. The soul that has given itself to her in this way, even unwittingly affects the environment that surrounds it, diffuses light around itself and drives others to emulation.... [The]act of consecration contains the whole substance of the spirit of the MI, of which the enrollment card presents the form.

Fr. Maximilian Kolbe

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.



Becoming Eucharistic Persons

(continued from pg. 4)

Furthermore, all the various characteristics of the Eucharist are so simply because they are characteristics of Jesus Himself and vice versa. Therefore, to study and to know Jesus in His Eucharistic Pres-

ence and activity reveals to us the person of Jesus Himself; and to study and to know Jesus in His earthly life and ministry also reveals to us the inner meaning and characteristics of the Eucharist.

But most important, not only does the Eucharistic person study and imitate the characteristics of Jesus, but equally the person enters into the Mystery and actually becomes a part of it, in communion with it. And the Eucharist transforms the person such that he or she really and truly begins to take on the characteristics of the Eucharist Itself, of Jesus Himself. A Eucharistic person becomes, in a mystical sense, "Eucharist" to others, as the lives of the saints testify, and St. Maximilian Kolbe did in a unique way by his sacrificial love.

On a Journey Toward Our True Home

"...At the core of [our] experience of pilgrimage is our journey as sinners into the unfathomable depths of the Church's liturgy, the liturgy of creation, the liturgy of Heaven, all of which are in the end the worship of Jesus Christ, the Eternal Priest, in Whom the Church and all creation are drawn into the life of the Most Holy Trinity, our true home" (St. John Paul II, Ad-

dress to U.S. Bishops during the 1998 *ad limina* visit). If this is so, then there should be no wonder that identification with Jesus Christ is of utmost importance (cf. Jn 15:1 ff). It is not only absolutely essential, but it is the very heart of our faith itself. It entails a total "transformation into Christ." The ultimate means that the Father has given us for this identification with and transformation into His Son Jesus Christ is the Most Holy Eucharist, the true Bread that has come down from heaven for the life of the world.

All the great moments and works of God in salvation history have the purpose of communicating this life, but they can do so only in relation to Jesus Christ, Our Lord. Is this what Jesus revealed to the Emmaus disciples when "He opened the Scriptures to them" about Himself (Lk 24:13-35)? It is certainly in the breaking of the bread (Sacred Liturgy) that this revelation was and is completed, and so this life was, and continues to be, communicated. He who has been begotten before all ages leads us into the Mystery of the Trinitarian Life: our true Home.

Fr. David Kueter, OMV

*First of a Series of Reflections on the Eucharist

Consecrations at St. Maximilian Kolbe Parish, Florida

The Franciscans of Life were graciously hosted by Fr. Jeff McCormick, pastor of St. Maximilian Kolbe parish (Archdiocese of Miami), to offer two formation talks providing the candidates sufficient preparation for total consecration to the Immaculata and membership in the MI.

Fundamental to the talks was the MI book *Behold your Mother: The Path to Total Consecration to Our Lady in the Spirit of St. Maximilian Kolbe*.

On the evening of the 13th, a thunderstorm developed in the area, which prevented some from attending the second talk. Furthermore, we were caught in a flash flood on our way, and our car almost stalled!

To God's praise, everything worked out just fine.

During the Vigil Mass for the Solemnity of the Assumption, on Wednesday, August 14, at 7:00 pm, the candidates recited the Act of Consecration and were invested with the Miraculous Medal.

The celebrant was Fr. Jeff McCormick, accompanied by Dcn. Pierre Doujon. The MI leader was Br. Jay Rivera, FFV, who is our superior. Immediately after Mass, public veneration of a relic of St. Maximilian took place, since the 14th is also our patron saint's feast day.

The whole Parish congregation participated, and we made additional Miraculous Medals freely available to

the parishioners on their way out. Many parishioners have already been enrolled in the MI.

It is our hope that more will experience the path traced by St. Maximilian as a way to further their dedication to lead the whole world to Jesus through Mary!

Br. Bernardo D'Carmino, FFV
Franciscans of Life
Archdiocese of Miami, Florida



MI RESOURCES

Available from the MI National Center



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

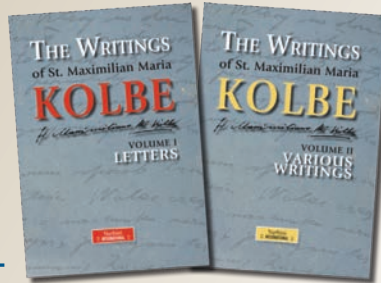
Miraculous medals and various MI brochures can be requested from the MI National Office at 331-223-5564 or via email: MINational@MissionImmaculata.com

The Writings of St. Maximilian Kolbe

VOLUME I: LETTERS • VOLUME II: VARIOUS WRITINGS

The Definitive English Edition!

Saint Maximilian Kolbe died at Auschwitz Concentration Camp as a "Martyr of Charity" in 1941. The Polish-born Franciscan Friar had spent the previous twenty-three years as a priest, evangelizer, media mogul, social commentator, missionary, and religious reformer. His life's work cut short at age 47, St. Kolbe nonetheless left behind an impressive body of writings. In the 1950s the English-speaking world first began reading bits and pieces of those writings translated from the original Polish, Italian, and Latin. Now, at long last, devotees and scholars alike can find the entire wide-ranging array those writings collected together in a two-volume compendium published by Nerbini International.



Hardcover edition may be ordered from MarytownGiftShop.com

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Check the MI website MissionImmaculata.com often for updates, resources, special events and more!



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.

Order e-Book Online at BarnesandNoble.com or Amazon.com.



"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

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