

THE MISSION OF THE *Immaculata*

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Painting by Nikolay Losev

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The Holy Spirit in the Life of Jesus

By John W. Galten, MI National President

Dear Knights of the Immaculata,

Maria!

We continue our study of the Holy Spirit, and looking at Who He is, what He does, and His relationship to Jesus, the Immaculata, and ourselves. We are now considering the Spirit as He operates in the life of Jesus.

Isaiah had professed that the Messiah would have the fullness of the Spirit, "The Spirit of the Lord shall rest upon him: a spirit of wisdom and of understanding, a spirit of counsel and of strength, a spirit of knowledge and of fear of the Lord" (Is 11:1-3). Here is a list of the great gifts of the Spirit which Jesus has and gives to all who have faith.

We know that Jesus was conceived in the womb of the Immaculata by the same Spirit. Jesus begins His public ministry in the stupendous revelation of the Trinity at His baptism in the Jordan River. "After Jesus was baptized, He came up from the water, and behold, the heavens were opened, and He saw the Spirit of God descending like a dove coming upon Him, and a voice came from the heavens saying, "This is my beloved Son, with whom I am well pleased"" (Mt 3: 13-17).

Now the inner reality of God's life is revealed, that the one Godhead is made up of three distinct Persons: Father, Son and the Holy Spirit. In this manifestation of God, the Father and the Holy Spirit witness to the Son and give Him divine credentials, if you will. He can speak with divine authority and can give the Spirit of Whom Jesus has in plenitude, because He is the Son. There is here

(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)

a continuity in the events leading up to this theophany (God manifesting Himself) from the Holy Spirit overshadowing the Immaculata, thereby conceiving Jesus, and the Father and the Spirit witnessing to Jesus as Son at His baptism.

We must not forget that, shortly before this Trinitarian revelation, the request of the Immaculata at the wedding feast at Cana prompted Jesus to begin His public ministry by the working of His great sign: the changing of the water into wine. To reveal her power and His love for her He even worked this sign ahead of His anticipated timetable of ministry. There can be no doubt as to the collaboration of the Trinity of Persons in the illustrious plan of salvation.

Jesus begins His work, the work that the Father had sent Him to accomplish: working great signs and wonders, delivering astonishing teaching as only God can, and calling mankind to salvation. Throughout the teaching ministry of Jesus, He speaks of the Kingdom of God that He has come to inaugurate and to establish, which will result in the first fruit which we know as the Church. He came to give this Church a structure, a teaching, and He will endow her with the Spirit and power to continue His salvific ministry in time. All things, both spiritual and material, will be put under His feet as He triumphantly journeys toward His confrontation with sin and death.

He goes about doing great good and giving people hope. However, the darkness begins to gather and His enemies begin the plot to murder Him. He prepares His Apostles and His disciples for this event by foretelling His arrest, suffering and death. They were slow to believe this prediction and attempted strongly to dissuade Him

from this path. But Jesus knows the will and the plan of the Father. Living by the strength of His own Sonship and the Spirit, He resolutely sets His face toward Jerusalem and His impending Paschal Mystery, by which we are delivered from the prince of this world, Satan, and raised to be sons and daughters of the Father.

We shall see in the next month's newsletter that He has much to say to us in the Last Supper discourses recorded in St. John's Gospel about the Spirit, about the Church, and about ourselves.

Until next month, as always, "Arise, let us be on our way!"

John W. Galten
MI National President

P.S. Please, let others know about our *monthly MI e-newsletter* and the *daily Kolbe emails* and invite them to sign up on the MI website--and invite others to consider total consecration to Our Lady!



Daily Holy Mass

will be offered throughout 2020 for the MI-USA and all MI Members at the City of the Immaculata established by St. Maximilian Kolbe near Warsaw, in Poland.

Send your prayer intentions to be placed in the MI Book of Intentions at the feet of Our Lady and St. Maximilian Kolbe's first class relic: PrayerRequest@MissionImmaculata.com

Invite Friends to be consecrated to Our Lady!



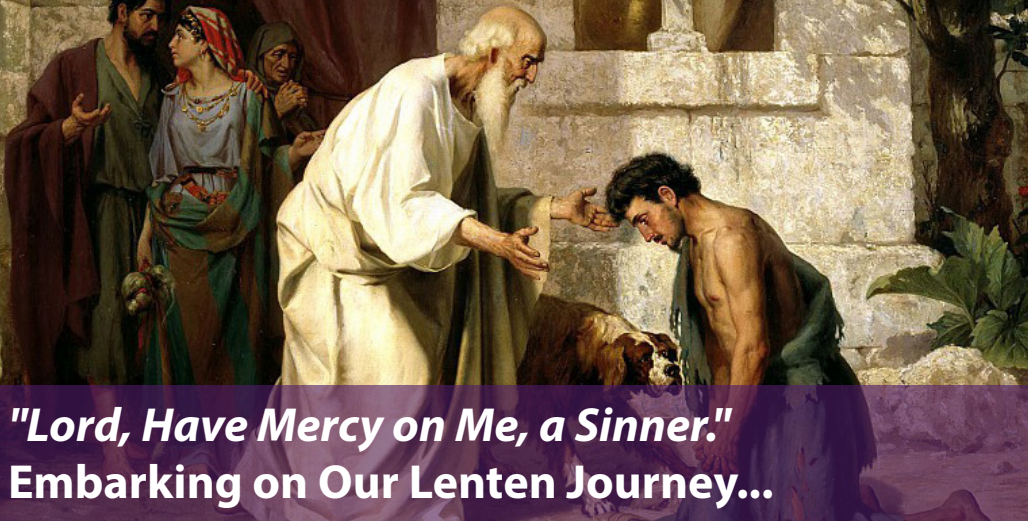
Behold Your Mother: The Path to Total Consecration to Our Lady in the Spirit of St. Maximilian Kolbe

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

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"Lord, Have Mercy on Me, a Sinner." Embarking on Our Lenten Journey...

Once I heard the story of a conversation between two brothers. The younger boy asked his "big" brother, "What's repentance...?!" "That's what you do when you get caught," the older boy replied without hesitation. I remember how everyone in the room chuckled. We all related with the little story.

When thinking of Lent, we frequently associate it with the more or less clear concepts of conversion from sin, penance and, yes, repentance. If we are honest, we might easily admit that at times you and I are tempted to think that *that's* what our neighbor, wife or husband, child or friend, co-worker or priest etc., should be doing during Lent. Therefore, I keep on looking at everyone around me, maybe simply because, like our first parents in the Garden, I am afraid to acknowledge that *I am a sinner*. What is even worse, in doing so I neglect to see that I stand under the merciful gaze of our God, and I close my heart to His transforming and life-giving Love constantly poured over not the self-righteous but the sinner.

During Lent, I shall repeat more often "Lord, have mercy on me, a sinner," like the tax collector of Jesus' parable (cf. Lk 18:9-14). The question is, "Do I really mean it as he did?" Because if I did, it could be a game changer. If I truly acknowledged in all sincerity that I am a sinner, I would run to Jesus and let Him touch my

eyes, restore my sight, and make me see clearly and distinctly, as He did the blind man of Bethsaida (Mk 8:22-26). I would tell Him the whole truth, like the Samaritan woman at the well, and let Him bath me in the Blood and Water gushing from His Pierced Heart (Jn 4:4-42). I would then arise as the little girl who was thought to be dead and let Him make me a new creation (cf. Mk 5:21-43)! In addition, I would join Peter at the Sea of Galilee, after the Resurrection, where he welcomed Jesus' unconditional trust as He commissioned him, "Feed my sheep" (cf. Jn 21:1-19).

That is why this is such a crucial disposition as we enter the holy season of Lent: "Lord, have mercy on me, a sinner."

Many times, perhaps, we look at the saints in a misleading way, as if they were either born that way or spared the challenges we face. Nothing is further from the truth. Some might have had a cloudless or devout upbringing, but many of them were unquestionably "big losers." What they all have in common, though, is that the men and women we now venerate as saints truly "knew" they were sinners and allowed themselves to be the recipients of God's unconditional mercy.

Let us look at our own St. Maximilian Kolbe and the defining experience in his childhood, when Our Lady appeared to him. She did not present herself to him because he was

a good saintly boy. In fact, he had just been caught! He was in big trouble. His Mom was very disappointed in him and had exclaimed, "What will become of you?!?" He ran to church and knelt, face down, at the altar of Our Lady of Victory. When Our Lady appeared, she did not scold him though; rather, she presented him with the two crowns, which would shape the path of his life. She "saw" him with the eyes of God, she saw who he was called to be (as she sees each of us!). She saw the diamond in the making.

I would argue that this early experience of the Lord's mercy mediated by the Mother of Mercy forged in a unique way St. Maximilian's journey and MI mission. He not only spent his life letting himself being forgiven, transformed and led by the Divine Mercy he had "seen" and experienced personified in the Immaculata (cf. KW 19, 1263, 1331), but also making everyone know about this personal, unlimited, boundless, unconditional Love Who wants only to make each of us like unto Himself through the Immaculata.

In Mary's womb our soul must be reborn after the form of Jesus Christ. She is bound to feed the soul with the milk of her grace, raise it lovingly as she nourished, looked after, and raised Jesus. At her knee, the soul must learn to know and love Jesus. From her Heart it must draw love toward Him, or even love Him with her Heart and become like Him through love (KW 1295).

This is and can be true for each of us. Let us open our hearts this Lenten season and truly take our journey toward Easter. Let us place ourselves under the gaze of the Mother of Mercy, the Immaculata, and follow Jesus with her on our journey of faith as He calls us to participate fully in the mystery of His Passion, Death and Resurrection and walk day by day in His will.

Antonella Di Piazza, FKMI



On the Battle for the Sacredness of Human Life, to Natural Death

By Charles Lewis

Canada has had legalized euthanasia for more than three years. What was described as a merciful death for those suffering has become a kind of killing machine. Now the government wants to add teens and the mentally ill to the list of those eligible to die with the state's approval. This is not just something in Canada. It is well advanced in Belgium and The Netherlands. Several U.S. states have gone the same way and more and more pro-death advocates are pushing for similar laws in other American jurisdictions. Read the following as a warning. Do not be complacent. The life you save may be that of your spouse, parents and children. Take it personally.

I have often looked to Mary in times of trouble. I have looked to her through terrible physical suffering and through times of self-doubt. I have asked her to intervene for those I know who were sick and those who were dying. I have also thanked her for the good things in my life.

At the palliative ward where I volunteer I always carry a stack of Marian holy cards to give to the patients. It is incredible to see the faces of these people, all facing death, light up at the face of Mary.

Today I look to her to open the eyes of my fellow citizens in Canada who have become blind to a great sin: euthanasia.

Euthanasia was made legal in Canada in June 2016. The government refused to call it euthanasia but obscured it with a made-up name: MAID - medical aid in dying. It is not aid but rather killing.

Since its enactment, 13,000 Canadians have died via a hypodermic needle full of poison. We were assured the law would be restricted to adults of sound mind who were near death. For me the assurance rang hollow. If you are willing to kill some patients what is to stop you from killing more?

In January of this year, Prime Minister Justin Trudeau, of the Liberal Party of Canada, announced euthanasia would be expanded to teens and the mentally ill.

The government set up a two-week consultation that consisted of a skewed questionnaire that assumed the responder was basically in favor of state-sanctioned death.

**St. Maximilian,
patron of the
pro-life movement,
pray for us!**

What has been most frustrating is how quickly the public came to accept this vile practice as just another medical procedure, including many Catholics.

Those of us who fought against euthanasia believed if the government tried to apply this procedure to teens and the mentally ill there would be a terrible backlash. We were wrong.

This issue has been with me for thirteen years. As a reporter for the Toronto-based National Post, a national mainstream Canadian newspaper, I wrote and spoke about this issue extensively. I saw what happened in The Netherlands and Belgium and how quickly it was accepted as normal healthcare and a right.

I found it strange and upsetting that in Oregon, the first state to bring in a form

of euthanasia, the administrators bristled at the word "suicide." They call it "death with dignity."

The argument for euthanasia has always been the same. We are all autonomous human beings and have the right to do what we want with our lives.

Not so. First, no one exists without a network of people – from parents, to teachers, to teammates, workmates, spouses, etc. No one is autonomous. Those self-described autonomous citizens demanded that law and ethics change for their needs. How is that autonomy?

I learned this lesson first hand after undergoing a brutally painful spinal condition that turned my life upside down. It came like a bolt of lightning on December 10, 2011, a few days after my 61st birthday. I collapsed on the floor from pain I can still not adequately describe.

From that day on my life changed. I had to retire from a long career in journalism, I could no longer ski, hike or cycle. I could barely get out of bed without massive doses of morphine. I needed massive surgery up and down the entire length of my spine just to be able to function. Nine years later I use a cane and depend on morphine every day.

But I was not alone during my ordeal. I was not autonomous. My beautiful wife cared for me without a sound of complaint. There were friends and my doctor and, of course, the Catholic Church that watched over me in the form of Mary, the Eucharist and a good friend who was a priest.

To my American friends, do not make the same mistake as we did. The killing of patients has cropped up in several states. Treat it like a cancer - do not let it grow. It will become an irreversible tragedy.

As for me, I still fight against euthanasia and for better palliative care, which is sorely lacking in Canada.

So I keep going. Faith lets you do that. Thanks be to God.



Reflection on March MI Intention

O Immaculata, please intercede that
prayer may be the constant beat of our hearts.

“Persevere in prayer.” (Rom 12:12)

Saint Maximilian writes, *“Prayer is the expression of a beautiful soul. It is only in prayer that man lifts his heart toward paradise and engages in conversation with the Creator of the universe, with the prime Cause of everything, with God”* (KW 1208).

The Apostles, after Jesus’ Ascension into heaven, returned to Jerusalem and gathered in the Upper Room with some women and relatives of the Lord. The Acts of the Apostles tells us that Our Lady, the Mother of Jesus, was with them, shared their days and helped them to be of one accord and to persevere in prayer (cf. Acts 1:14). Mary, with her faith and prayer, then and now, sustains the faith and prayer of the disciples, who have become her own children.

Saint Maximilian adds, *“Every good mother rejoices very much when her child asks something of her. This is an expression of the trust the child has in the goodness of his own mother. Similarly God acknowledges with joy the trust we manifest to Him in prayer. This prayer should not be expressed in rigidly established forms. Its essence is petition, thanksgiving, or adoration to God”* (KW 1208).

The need for and power of prayer may be experienced any time, but most especially when our hearts are troubled and restless, as the disciples in the Upper Room most likely were. We may use any opportunity to connect with God through the Immaculata, by a simple invocation from the heart, wherever we are: at work or at home, while we carry out our daily duties, or take a walk or drive. Thus, prayer will become the beat of our hearts in a calm, loving and constant dialogue with our Heavenly Father.

The Immaculata lived this day-to-day dialogue with the Lord, which led her to be constantly open to His plan of love

through faith. As we draw closer to her, we may be certain that we can count on her loving presence and intercession, as the first disciples did.

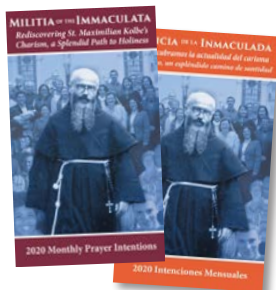
Thanks to her intercession, the Holy Spirit came upon them and transformed them into authentic missionaries of the victorious love of Christ. Persevering prayer opened their hearts to become courageous witnesses of the Gospel.

Certainly, God has a unique and beautiful plan for each of us too, and we shall come to know it if we are receptive to His light, to the Holy Spirit, Who gives us the spiritual energy and boldness to be authentic missionaries.

The Blessed Virgin Mary never ceases to intercede for those who want to give witness to Jesus and to persevere in proclaiming the joy of the Gospel, even the midst of setbacks. Through our total consecration to the Immaculata, we place our lives in her immaculate hands; we welcome her guidance and example and set out on our faith journey with her.

“He who does not pray cannot easily understand the spirit of prayer. Besides, he cannot be aware of the joy prayer offers to the soul and of the energy prayer communicates in everyday life” (KW 1208). May we learn, through prayer, to listen to God and respond with to His Word with a generous heart.

(from the MI International Office)



**2020
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.



Kolbe, the Missionary - Part II

We continue to look at St. Maximilian's
missionary dreams and challenges.

By Fr. Giuseppe Simbula, OFM Conv.

Fr. Kolbe had concerns and worries, too, coming from the situation of extreme poverty they were in. Their activity depended entirely on contributions that came from Poland; but these did not always come on time, and when funds were granted for extraordinary expenses, ordinary funds were curtailed. So he could never plan the various apostolic initiatives with any degree of ease.

Nearly all the letters he sent to the Provincial Minister and to Niepokalanów, both to the Guardian and to the community, emphasize such difficulties, to the extent that at a certain point he feels the need to apologize for them: *"I imagine how awkward it must be for you to keep getting only and continually requests for: Money, money, money."* But then the letter goes on to ask for more money and suggest initiatives for raising money for the missions.

The money was used almost exclusively for developing apostolic activity. Personal needs were cut down to the bare minimum: the brothers slept in the attic, under an unplastered roof, and on winter mornings they might awaken to find their quilts covered in snow. For a kitchen, initially they had only one burner, then two, out in the open. The walls of the house were made of wood less than a centimeter thick, and without plaster, with wide cracks that let dangerous insects in. A high embankment, which could not be removed because the brothers had no time to do it and no money to pay laborers, prevented the sun from reaching the sleeping and the working

quarters. Yet all this brought no sadness and did not extinguish apostolic zeal: *"However, our state of mind is far from melancholy. You do and you bear all things with joy for the sake of the Immaculata: we are on a mission! In China, missionaries have to cope with even greater troubles. Glory be to the Immaculata! Glory be to the Immaculata!"*

More distressing, for Fr. Kolbe, were the sufferings that originated with the brothers. Not those resulting from the sudden death of Fr. Alfons, of which he was informed by telegram, and which, after an initial moment of confusion, left his heart comforted *"because it all happened on the occasion of the Solemnity of the Immaculate Conception. Simply: she took him to herself, as she did four years ago with Br. Albert."* And not even those resulting from the long and costly illness of Br. Mieczysław, the mental exhaustion of Br. Damian, or his own ailments.

No. The most serious concerns arose from the selfish behavior of some confreres, especially Br. Zygmunt, Fr. Metody, and Br. Konstanty. Br. Zygmunt Król was one of the brothers chosen directly by Fr. Kolbe for the mission to the Far East. He had already been the cause of some concern in Poland, but the situation then had returned to normal. And since, at that time, the choice was somewhat limited by the still fairly small number of professed brothers, he was included among the first missionaries. But already in China he gave some signs of insubordination, then in Japan his disobedience became increasingly serious. When reprimanded by Fr. Kolbe, he declared that he would leave the Order and asked insistently for his papers. The possibility that Br. Zygmunt might leave the Order in Japan frightened Fr. Kolbe, on account of the discredit the brother would throw on the work of others and the scandal that would ensue among the faithful and the pagans. Fr. Kolbe suffered indescribably. Father Metody Rejentowicz was an honest, even good, friar, as Fr. Kolbe repeatedly underlines, but he failed to make the spirit of Niepokalanów his own and did not intend to adjust to it.

The spirit of Niepokalanów mentioned by Fr. Kolbe, which is essential in a mission land even more than at home, is described as follows: *"Supernatural, perfect obedience to the Immaculata via one's Superiors... [and] the strictest kind of poverty, in order to win the world over to the Immaculata as soon as possible and to making oneself similar to her: these are the characteristic features of Niepokalanów."* Or as he writes to Fr. Metody himself: *"Our task here is very simple: working hard all day, working ourselves to death, being considered a little less than a fool by our own people and,*

exhausted, dying for the Immaculata... Our nature may be appalled, look with nostalgic eye to another quieter and more comfortable way of life, under clearly determined conditions. Yet sacrifice consists precisely in going beyond the attractions of bodily nature. All hope is in the Immaculata." Instead, no sooner had Fr. Metody arrived in Japan than he tried to make small adjustments, which in themselves harbored no malice, but jarred with the behavior of the others.

When Fr. Florian told Fr. Maximilian about the troubles of the Polish Niepokalanów, he replied: *"What am I still dreaming? We have infinite troubles in both Niepokalanów, and we will have even more."* And in an earlier letter he writes: *"Lately I have gone through such troubles and crosses, from both outside and inside Mugenzai no Sono, that my effort on behalf of Kishi has had to ease up for lack of strength."*

But he did not give up. On the one hand, he ascribed the errors of the above-mentioned brothers to his ineptitude as a superior. On the other, he knew he could count on the *"rest of the brothers,"* who, *"thanks to the Immaculata, are willing to do anything for her sake."* Above all he knew that *"the Immaculata directs all things in the best possible way"* so he did not stop working, hoping, dreaming. To Fr. Florian he suggested a magazine for children, a vocational commitment that could awaken dormant vocations so that Niepokalanów might be populated by one hundred friar priests and seven hundred religious brothers, all very engaged in a wide range of apostolic activities, which he described, and in perpetual adoration of the Blessed Sacrament.

For Mugenzai no Sono he envisaged a thousand brothers able to work for five million copies of *Kishi*, distributed throughout the East by ships and planes. After the return to Poland of Br. Damian, who was ill, and of the discontented Br. Zygmunt and Fr. Metody, Mugenzai no Sono enjoyed a period of great peace. *"We really live here,"* writes Fr. Kolbe, *"in the antechamber of heaven"* because the *"brothers are pure gold."* *"Glory to the Immaculata for all! Among us things are going more than well, and as soon as any suffering presents itself, it vanishes immediately; in fact the Immaculata sweetens it tremendously. It almost seems like the calm that invites us to prepare before a new storm; still, for the moment the horizon is serene and the sun is shining marvelously."* (to be continued)



Letters from MI Members



Dear Friends of St. Maximilian Kolbe,
Winter greetings from marvelous Minnesota.

May our Immaculata intercede for your concerns this day. I just love St. Max. I just love him.

My fifth son was born in 1990, W. Kolbe. At that time, it was a newly ordained priest who researched information for me concerning Max. My Catholic culture, at that time, was so water downed. Now, through the intercession of St. Maximilian, my Jewish husband converted to Catholicism and our sixth son, Joseph T., plans to be ordained a Catholic priest in 2021. Praise God!!!!!!

“It was a priest, during a quick inquiring call on my part, who responded “Well, you know what prison is like,” after his discovery of my being, at that time, a mother “at home” with seven sons. It was a badge of honor, trust me.

St. Maximilian’s relic is on top of my early 1800s German writing desk and an Italian worn-out holy card from my mother’s European trip in the early 1990s is right in front of me as I write.

I just wanted you to know that St. Max touches one heart in a very private, yet, evangelizing way.

St. Maximilian’s mother was very, very close to me while my Joseph began his novitiate in Lima, Peru... My thoughts were always about how she handled Max going to Japan...

Please pray for the disappearing act of

my husband’s rare blood cancer. Grateful,
Mary



I would love to disseminate Miraculous Medals through my Catholic church and have permission from my priest to do so. I think I could easily disseminate as many as 150-250 on a card about the MI or with the brochures. I became an MI member and consecrated myself to the Immaculata last August 22, and I would be happy to do what I can to spread love for Our Lady and word about the MI.

I am so grateful to have been led to discover the MI because the writings of St. Maximilian Kolbe and the web page have been so helpful to me in understanding why love for Our Lady is not a diversion from Christ but leads us closer to Him.

I want to do my little bit to share this with others so they too may delight in Our Mother and grow in love for Our Brother and Lord.
Karen



Dear Brothers and Sisters in the Immaculata,

It is good to finally write to you all. My name is Paul. I am currently a senior at Conception Seminary College. Two years ago, my brother seminarian Brian and I felt called to start a group of the MI here at Conception. We felt that the Immaculata desired a more formal structure for this group rather than a casual group

to join. We officially founded the Village here on October 17, 2017, the 100th year anniversary of Kolbe’s original founding. Unfortunately, after that founding things got a little messy. We struggled and prayed to understand what our Queen desired for Conception’s Village. But our loving Mother did not leave us unaided.

After lots of time on planning and working with the administration, the Village finally matured last semester and this semester to what Our Lady seems to desire. Our mission is...

We consecrate ourselves totally to Mary, without reserve, loving her more intimately and serving her more faithfully, so as to become instruments in her hands. Through this more intimate and sincere relationship with Mary, we strive to allow her to (1) set us ablaze with zealous love for the salvation of souls and the coming of the Kingdom of the Sacred Heart of Jesus on earth, (2) unite us in a spiritual brotherhood founded in this mutual love of Mary, (3) give us the desire to take more full advantage of the graces of formation at seminary, (4) set our hearts on fire with divine love for the Eucharistic Heart of Our Lord, enjoying intimate friendship with Him based on His True Presence.

We are immensely grateful to God for bringing this work to fulfillment. And to you for all the work you do to advance our most noble cause. All for the Immaculata!
Paul



Thank you for the wonderful website, newsletter, and daily emails. Special thank you for the pamphlet of monthly prayer intentions. I read it every day. God bless you!

Greg
P.S. You have changed my life!



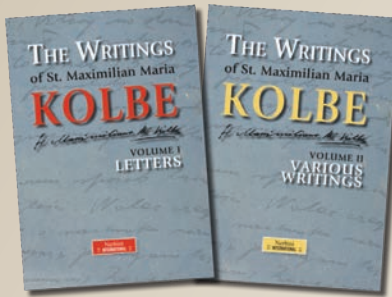
Thank you for your various efforts/ correspondence.

Your work (and encouragement) to me, as a member, *is* appreciated. May more souls be led to Our Blessed Mother and Jesus! Sincerely,
Antonia

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.



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

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