

THE MISSION OF THE *Immaculata*

E-PUBLICATION OF THE MILITIA OF THE IMMACULATA, USA



The Martyrs
of Niepokalanow - Part II

PAGE 3

"How Should We Fight to
Obtain Victory?" - PAGE 6

A Mother on the Journey
of Life - PAGE 7

The "Action-Reaction" Interplay

Dear Knights of the Immaculata,

Maria! Although never enough can be said about Evangelization and we must constantly remind ourselves about this command of Christ to us who make up the Church, I want to bring, over the next few months, a closure to this topic. First, however, I want to narrow the topic to specifically how we MI Knights, with our specific charism of total consecration to the Immaculata, participate in this ecclesial mission.

We have a mandate and a challenge from a very great modern Saint to make, with all speed, total consecration to the Immaculata permeate throughout the world. Her vocation now in the time of the Church and before the return of Christ is, with Her Spouse, the Holy Spirit, to lead all men to the Kingdom of her Beloved Son. This is the message in Jesus' giving her to us at the Cross and the message of His sending the Holy Spirit at Pentecost. This collaboration of the Spirit and the Immaculata is the fire Christ earnestly desired to cast upon the whole earth. The transforming and purifying fire brought by the Spirit through the Immaculata, the Mediatrix of all graces, is the call to faith and the gift of the seal burned into the soul at Baptism. This seal we might well believe is the very face of Jesus Who now takes possession of the soul and presents the soul to His Father Who in turn sees the face of the Son in Whom He is always well pleased, taking the soul to His own bosom.

This is the "action-reaction" movement spoken of so often by St. Maximilian, the movement by which the Son is sent into the world to gather the saved and return them to the Father.

How beautiful, how elegant is this plan of salvation.

(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)

The point here is that Mary and each of us have been given a key role in this process of announcing this salvific plan and facilitating the Spirit and the Immaculata's work of gathering souls destined to be saved. Just as we participate in every Eucharistic offering, we collaborate in gathering the congregation, the final Eucharistic offering, which will be offered visibly by Christ at the Last Mass He will offer to the Father, as the old creation will disappear to be replaced by the Heavenly Jerusalem. How blessed are we who are called to help the Spirit and the Immaculata gather in the harvest to the threshing floor of God.

This, the work of the Spirit and the Immaculata, by means of total consecration, is the ecclesial charism of the Knights of the Immaculata and our way of participating in the New Evangelization.

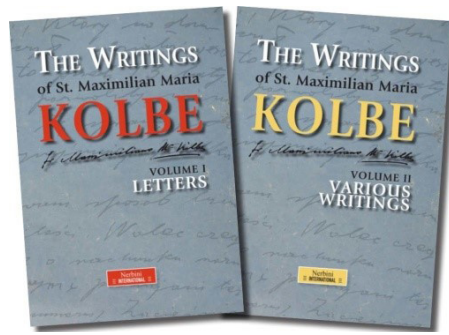
I think we can rightly say that this charism, the vision of St. Maximilian, the Saint given to us as the patron of the Civilization of Love but also as the herald of the New Evangelization in these modern times, truly a contemporary St. John the Baptist, is our task at hand. Do we have ears to hear?!

As we realize the magnitude of the call given to us, His and her unworthy servants, can we not say with Our Lady herself, "My soul magnifies the Lord for He has regarded the lowliness of His servant and done great things for me"!

This, it seems to me, is the place of the MI in the plan of salvation at this time of history. "Arise, let us be on our way."

Until next month,

John W. Galten
National MI President



P.S. Spiritual reading is one of those most solid of foundations upon which we can build our interior life in Christ. On a regular basis, I want to review a book that I have found to be very helpful to growth in the Spirit. By no means am I implying that my recommendations exhaust all the good books but they are a sampling of what might prove helpful. It goes without saying that the new critical English edition of *The Writings of St. Maximilian Maria Kolbe* is crucial for us in the MI.

These books, especially Volume II, are a complete record of all that St. Maximilian Kolbe wrote on so much. You will be amazed at his simplicity of language, breadth of knowledge, and practical spiritual wisdom contained in his various writings. Reading his words is very much like having a conversation with the Saint. Isn't that grace something we could hope for?

Each MI Village should have a copy to lend to individual members. Each MI newsletter contains writings from these books with helpful comments. At least, each member should read and re-read these writings from this Marian master of the spiritual life. As the TV commercial says, "Don't leave home without it"—that is, the thoughts of our Founder.

**Let us be united in prayer!
Send your prayer intentions
to be placed at the feet of
Our Lady in the MI Book of
Intentions:**

MINational@MissionImmaculata.com

How to Start an MI Village

"Being that we must conquer the entire world and every single soul and keep watch so that no one in the future can take the Immaculata's banner from the souls that there are now and that will be in the future, it is clear that an organization will also be necessary.

Therefore I imagine that eventually there will no longer be a soul anywhere that does not wear the Miraculous Medal around their neck and does not belong to the MI-1 (according to the registration card). Moreover, an MI-2 group [village] will spring up in every location."

(The Writings of St. Maximilian Maria Kolbe, n. 382)

In a Village those who have consecrated themselves to Jesus through His mother Mary will come together, as the Apostles in the Upper Room did and, with the inspiration of the Holy Spirit, continue to pray/praise, learn and give thanks to God. Not singularly but with others who wish to consecrate themselves whole-heartedly—a community of souls committed to a common effort. An MI Village is both a prayer and apostolic group of the faithful inspired by, and meeting under the patronage of, St. Maximilian Kolbe, whom St. John Paul II called "A sign and prophet of the new era, the civilization of love."

If you are a member of the MI and Our Lady is inspiring you to start a Village in your area, please contact the MI National Center to find out the steps to be taken and to request a copy of the *MI Village Kit*.

MINational@MissionImmaculata.com
331-223-5564

The Martyrs of Niepokalanow



Among the over one hundred martyrs of World War II were several Franciscan friars who had followed in St. Maximilian Kolbe's footsteps and embraced the MI ideal. They were proclaimed "blessed" on June 13, 1999, by Pope St. John Paul II. Last month, we featured Bl. Pius Bartosik and Bl. Antonin Bajewski.

Piotr Zukowski was born on January 13, 1913, at Baran-Rapa, a village populated by the lower middle class, in the province of Vilnius, the son of Andrzej and Albina Walkiewicz. After the first four years of primary school, he stayed at home to help his parents in the farm work. When he was sixteen, he entered the Conventual Franciscan Order in Niepokalanow, where he arrived on September 9, 1930. He began his novitiate on June 14, 1931, and he pronounced his temporary vows on July 16, 1932, receiving the name Bonifacy. On August 2, 1935, he made his perpetual profession. Before it, the then-guardian of the friary, Father Florian Koziura, wrote in his report: "A good person from every point of view. I wish there were others like him!"

Friar Bonifacy spent his whole religious life in Niepokalanow, carrying out many tasks of responsibility in the printing department, devoting himself in this way to the apostolate of the

printed word. He was a quiet, serene, well-balanced friar. After the outbreak of the war, he remained in the friary and he safely stored the typographical machines, seriously running the risk of losing his life. He was a brave person and occasionally he showed it, especially during his conversations with the German occupiers.

"How much peace and strength are granted by the simple awareness that we belong totally to the Immaculata, with no restrictions!"

St. Maximilian Kolbe

On October 14, 1941, he was arrested by the Gestapo, together with six other friars, including Friar Tymoteusz Trojanowski, and taken to the Pawiak prison in Warsaw. During the imprisonment, he often said the Rosary in the evening with the other friars and sang religious hymns. Talking with the other prisoners, he spiritually comforted them. He shared with his fellow prisoners the food he received from the outside. On January 8, 1942, he was transported with Friar Tymoteusz to the concentration camp of Auschwitz, where he was registered with the number 25447. He was assigned to transport building materials and grav-

el, to the demolition of the crumbling buildings of Auschwitz, the roof maintenance staff and, finally, to the harvest of oil seed. He strove to bear his sufferings with courage and a spirit of faith. Once he was beaten with a piece of wood until he bled. The hard labor in the bitter cold gave rise to pneumonia. He died on April 10, 1942, after spending two weeks in the hospital of the lager.

Stanislaw Antoni Trojanowski was born on July 29, 1908, in the village of Sadlowo, near Plock, the son of Ignacy and Franciszka Zebkiewicz. He was compelled by their financial difficulties to work from his earliest youth to support his family. For this reason, he attended only three years of primary school. On March 5, 1930, he was accepted as a candidate in the friary of the Conventual Franciscan Friars of Niepokalanow and, on January 6, 1931, he began his novitiate, receiving the name Tymoteusz. He pronounced his temporary vows on February 2, 1932, and made his solemn profession on February 11, 1935.

He spent his whole religious life in Niepokalanow, mostly working in the mailing department of the *Rycerz Niepokalanej* (Knight of the Immaculata magazine), in the supplies storehouse and the infirmary, where he did his utmost to help the ailing friars. On May 3, 1937, he expressed to his superior his willingness to go to the missions, "everywhere and in every moment, at God's disposal." He was a well-disciplined friar, faithful to his Franciscan vocation, and the superior of the friary, Father Maximilian Kolbe, completely trusted him.

After the outbreak of World War II, at the beginning of September 1939, while given the option to take refuge elsewhere, he decided to remain in Niepokalanow.

(continues on p. 4)

The Martyrs of Niepokalanow

(Continued from p. 3)

On October 14, 1941, he was arrested by the Gestapo, along with the other six friars that day. During the imprisonment at Pawiak prison, he prayed a lot, infused courage into the other prisoners and was always the first to undertake various servile tasks. On January 8, 1942, he was transported with Friar Bonifacy to Auschwitz, where he was registered with the number 25431. He was assigned to the transport of building materials, then to the digging and transport of gravel; finally, to the harvest of oil seed.

He bore with courage the hunger, cold and hard labor. He did not lose heart, but actually encouraged his fellow prisoners and exhorted them to have confidence in divine protection. Because of the bitter cold, he contracted pneumonia and died in the hospital of the lager on July 28, 1942.

Jozef Wojciech Guz was born on March 18, 1890, in Lwow (now Lviv, Ukraine). After attending the primary school and the gymnasium in his hometown, he wanted to enter the Company of Jesus, but he was not accepted because of his financial situation. So he decided to become a Franciscan.

On August 25, 1908, he received the Franciscan habit and the name Innocenty. At his novitiate, on August 26, 1909, he pronounced his temporary vows. Afterwards, he began to study philosophy and theology in Krakow and was ordained a priest on June 2, 1914.

He practiced his sacred ministry at Hanaczow, Czyliki, Halicz, Warsaw, Lviv and Radomsko, but his longest stay was in Grodno. Here, he met St. Maximilian Kolbe. In the years 1922-



Bl. Bonifacy z Niepokalanowa
(Niemięczyn 1913 – 1942 Oświęcim)



Bl. Innocenty z Grodna
(Lwów 1890 – 1940 Sachsenhausen)



Bl. Tymoteusz z Niepokalanowa
(Poniatów 1908 – 1942 Oświęcim)

1927, Father Kolbe was stationed at that friary and published the *Rycerz Niepokalanej*. In the years 1933-1936 Father Innocenty stayed in Niepokalanow, where he carried out his priestly ministry as a confessor for the numerous brethren of that friary; moreover, he was the vice rector of the seminarians and music director in the missionary minor seminary. In 1936, he was reassigned to Grodno, where he was caught in the Second World War and the Russian occupation.

On March 21, 1940, he was arrested by the Soviet authorities and taken to the prison in Grodno, from which he succeeded in escaping. Crossing the Russian-German border, he was captured by the Germans and taken at first to the prison of Suwalki and then on April 20th he was taken to the prison of Dzialdowo. On May 8, he was transported to the concentration camp of Sachsenhausen.

On May 29, as reported by a priest, Fr. Stanislaw Borowczyk, "All the priests and the Jews were put together and for one week they were subjected to inhumane activities. Father Innocenty had several fractures. On June 6, when our section moved to reach our place of work, he was not able to keep in step with the others because his leg was so swollen. For this reason he was taken out of the group and, with Father Czapczyk of Warsaw, he was beaten up, kicked and forced to reach the section, jumping with his legs bent. Here,

the guard of the dormitory, Fritz, took both of them to the bathroom and began to throw cold water at them. After a while, he pushed the priest into a basin full of water, he poked a rubber hose in his mouth and, in this way, he killed him." At the point of death, Father Innocenty spoke to a friend who was beside him: "I go to the Immaculata. You remain here and do what you have to do." Father Borowczyk, his fellow prisoner at Sachsenhausen, says: "Father Innocenty spent the last period of his life as a real martyr and I think that we should pray not for his soul, but in order to obtain his help."



Invite family and
friends to be consecrated
to Our Lady!

Reflection on July MI Intention

O Immaculata please intercede that whoever takes inspiration from St. Maximilian may always sow the creative love that he exemplified.

If I speak in human and angelic tongues but do not have love, I am a resounding gong or a clashing cymbal. And if I have the gift of prophecy and comprehend all mysteries and all knowledge; if I have all faith so as to move mountains but do not have love, I am nothing. If I give away everything I own, and if I hand my body over so that I may boast but do not have love, I gain nothing. Love is patient, love is kind. It is not jealous, (love) is not pompous, it is not inflated, it is not rude, it does not seek its own interests, it is not quick-tempered, it does not brood over injury, it does not rejoice over wrongdoing but rejoices with the truth. It bears all things, believes all things, hopes all things, endures all things.

Love never fails.
(1 Cor 13)

We may take for granted what St. Maximilian meant when he wrote that “Only love is creative.” However, very often we need to delve into the significance of the words that we like to repeat as a motto, in order to grasp their impact for today.

Let us look at St. Maximilian himself. What kind of person was he? How did he live out his mission? If we take even just a cursory look at his life, we cannot help but notice his amazing creativity.

He was always exploring new ways for bringing the Gospel to every person all over the world. Simultaneously, he would keep his mind and heart open and thus adaptable to the most diverse situations. Even when confronted with opposition or when his initiatives were not approved by his superiors, who mediated God’s will for him, he was able to read these events as pointing to a different path to follow in his striving to use all legitimate means and ways for spreading the Gospel with Our Lady (cf. KW 661). Firm in his convic-

tions, he would maintain a constant flexibility in his activity.

Likewise, his MI movement is called today to be open to the current needs of the world and to engage in the new evangelization with creativity. As MI members, each of us is to spread everywhere love for Our Lady and to share the gift of total consecration to her in the St. Maximilian Kolbe spirituality with people we come in touch with in our everyday lives. We are to employ various legitimate means, from the simple handing out of a Miraculous Medal to the more creative ways love may suggest.

St. Paul, however, reminds us that the value of all we do depends on supernatural charity. If we are to be creative in a fruitful way, *discernment* is crucial. Again, St. Maximilian’s example sheds light on this fundamental factor. As a friar and a missionary, he practiced humble and constant discernment of his motives and choices to be sure to be in tune with God’s will, with Our Lady’s will. The same is true for us: to sow the authentic message in the world, we are to make sure our motives, thoughts, choices and actions are in line with the Gospel, the Church perennial teaching and the ideals of St. Maximilian.

(From the MI International Office)

International News June 1-3, 2018 First MI Elective Assembly in Brazil

About seventy MI members from across Brazil gathered in Brasilia, at the São Boaventura Institute, along with their respective regional presidents and assistants.

On the first day, the Most Reverend Janusz Marian Danecki, OFM Conv., Auxiliary Bishop of Campo Grande, Mato Grosso do Sul State, who had been in charge of the MI in Brasilia, gave a talk and celebrated Holy Mass. During his presentation, he reminded everyone that this was a historical moment upon which the future of the movement would be built. In his homily, he mentioned the friars and MI members who have given rise to the MI in Brazil and he highlighted how important it is for the Movement to collaborate with dioceses and to promote the laity in leadership positions.

The elections followed, presided over by the MI International President, Father Di Muro, and Marcelo Meneses, from the MI in the Brasilia Federal District, was elected MI National President. The second day started with Holy Mass and Fr. Raffaele Di Muro invited everyone to have an open heart, like Mary, and like her, to be ready to set out on a mission of bringing Christ to the world. At the second part of the elective session, Matilde Luvisotto, from the MI in São Bernardo do Campo, São Paulo State, was elected Vice President; the other elected Councilors are Caroline Leandro De Paula, Lea Lúcia Pacheco, and Lucas Pessoa. The election of members of the Board of Auditors followed.

After the elections, Father Raffaele returned to Rome; he thanked all of MI representatives and urged them to live in communion, collaboration and sharing, in order to build the future together.

The MI National President and MI International Council member Angela Moraes presided over the next session of the Assembly. The participants formed different groups to discuss proposals regarding communion, evangelization and formation, which they presented to the newly elected council. Everyone experienced the presence and lead of the Holy Spirit. His divine action could be seen in the variety of ways the MI expresses its mission across Brazil. On the last day, MI members discussed their local status and challenges in the apostolate. Finally, the National Council held its first meeting to discuss suggestions presented by MI members and instructions from the International President.

This new stage of the MI journey in Brazil has been entrusted to Immaculate Conception, with the certainty that she will “guide this work with extraordinary love,” as St. Maximilian used to say.

Sara Caneva
Fr. Kolbe Missionary of the Immaculata



“How Should We Fight to Obtain Victory?”

Enjoy some timeless practical mission points from St. Maximilian.



Already 20 centuries have passed since the fifteen-year-old Mother of the incarnate God prophesied to her cousin Elizabeth, “from now on all ages call me blessed” [Lk 1:48]. And now there is almost no nation at all where a soul has not whispered with love: “Blessed are you among women” [Lk 1:42].

But how many souls still do not know her? How many, even though they might have heard of her, still do not love her and do not bless her, or even... oppose her?

Notwithstanding, she is the Mother of God, the Mother of divine grace, the Mediatrix of all the graces that overflow on souls from the Divine Heart. Consequently, the more one distances himself from her, the fewer graces he receives; he will be mistaken, weak, and... lost.

Is it possible to look on these souls indifferently? Moreover, is it perhaps not true that each one of us feels our own weakness, the need of grace and strength? Why, then, would we not ever more approach her, the Immaculata, and not attract to her the souls of our brothers who live in their own country or in other lands, the souls of all people and of each person individually, of whoever is or might be?

This is the aim of the Militia of the Immaculata.

(Cf. KW 1180)

Enough with reactionary paganism, with which Freemasonry is infecting schools, art, the theater, cinema and literature! We want God! The Immaculata *must* be recognized,

and as soon as possible, our Queen, Queen of Poland and the world!

But how should we fight to obtain victory?

1. Trust in the Immaculata *without limits*.
2. Entrust *to her all* initiatives, difficulties and temptations.
3. Thank her for good results.
4. Remember always that alone we can do *nothing*, but *all is possible with her help*.
5. Try not only to recite the short ejaculatory prayer of the Militia every day, “O Mary...,” but also to *endure*, to *suffer* something for her sake.
6. Consider one’s environment, family members, acquaintances, fellow workers, and places of residence, as the *place for your mission*, in order to win over these people to the Immaculata; to accomplish this you must use *all* your knowledge and skill.
7. Keep in mind that the Immaculata *generously* rewards even *the smallest* manifestation of devotion toward her. So, those among whom we propagate her kingdom, may do *something* for her and she will *never, ever forget it*.
8. May the *Miraculous Medal* be the bullet in the hand of the Knights of the Immaculata and the Holy Rosary the sword.

The Immaculata will be—indeed *must be*—known as Queen of all people and of each person individually, *in Poland and throughout the world, as soon as possible*. Here is our watchword, for which it is worth living, working, suffering and dying. (Cf. KW 1127)

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.

A Mother on the Journey of Life



Nestled within the parish grounds of St. Mary Catholic Church in West Haven, Utah, forty women (eighteen years of age and older) representing the vast geographical dimensions of the Diocese of Salt Lake City, participated in the 4th annual women's retreat.

Providentially, the retreat began on the solemnity of the Most Sacred Heart, Friday, June 8, and closed on Sunday, June 10. This year, participants deepened their relationships with God, Our Lady and one another through the study of the book entitled *33 Days to Morning Glory* by Fr. Michael E. Gaitley, MIC.

Women were divided into four groups, each of which offered a dynamic

presentation on the spirituality of Marian consecration as taught and exemplified by great saints as St. Louis de Montfort, St. Maximilian Kolbe, St. Teresa of Calcutta, and St. John Paul II.

Interspersed between these presentations, spiritual nourishment was provided through daily Mass, nocturnal Eucharistic adoration, a Living Rosary for Life, and an outdoor Stations of the Cross procession.

The Liturgy of the Hours, Morning and Evening Prayer, additionally began and concluded each day, while fireside chats and s'mores enhanced its rustic camping milieu. Experienced retreat master and pastor Fr. Gustavo Vidal was assisted this year by the Militia of the Im-

maculata's National Coordinator and Fr. Kolbe Missionary of the Immaculata, Antonella Di Piazza, who offered two talks on total consecration in St. Maximilian's MI spirituality.

Upon the completion of this weekend, participants had the opportunity to renew or to make their total consecration to the Immaculata. May we all continue to "Seek the Lord where He may be found" (Is 55:6), and through perseverance in prayer and loving associations with one another witness that "The joy of the Lord is my strength" (Neh 8:10).

Donna Masek

MI (Militia of the Immaculata) Villages
St. Mary Catholic Church - West Haven, UT

- MI Families Village of the Immaculata**
First Sunday after the 11:30am Mass until 2:00pm
John and Donna Masek: miutah.stmrc@stmary.org
- Daughters of Mary Village of the Immaculata**
First Saturday from 7:00pm to 9:30pm
Kim Vigil: (801) 549-7128
- Flame-keepers Village of the Immaculata**
Third Sunday at 6:00pm
Adam Ringel: 510-529-1700
- Youth Ministry Village of the Immaculata**
FYL: Liz Rios (801) 309-0514
- Consagración al Inmaculado Corazón de María Village of the Immaculata**
Fourth Friday from 7:00pm to 9:00pm
Carmen y Miguel Coronado: cacmex1399@hotmail.com

4050 South 3900 West, West Haven, UT 84401; www.stmaryutah.org (801) 621-7961; Visit the official MI websites: MissionImmaculata.com and MIYouth.org

MI Formation

We have been considering the MI essential program component of the Holy Eucharist. I think that I would be remiss in this context not to say a few words about another Sacrament—Penance—so closely linked with the Holy Eucharist that it is almost, so to speak, the other side of the Mystery of the Eucharist. Eucharistic communion involves us receiving into ourselves the very Incarnate, thrice Holy, Son of God. Before receiving this gift, we acknowledge that “we are not worthy that You should enter our roof.” This unworthiness chiefly refers to the disparity between His greatness and holiness as God and our condition as finite creatures who have been redeemed. Our reception of Him into the depths of our hearts and souls implies that we have repented of and

confessed serious sin. For that which is All-Holy cannot be sullied by the antithesis of holiness. That is sin.

The Sacrament of Penance enables us by the action of God's profound mercy to put our souls right, in proper order, and pure to receive such a great Guest, Who is worthy of our best.

We know in the Parable of the wedding feast the Christ has prepared a pure, fresh wedding garment for us, the state of grace, so that we might participate worthily, that is in a holy fashion, at the wedding feast of the Lamb.

The Catechism of the Catholic Church (CCC) reminds of us the greatness of this Sacrament/gift of cleansing—“One must appreciate the magnitude of the gift God has given us in the Sacrament of Christian

initiation in order to grasp the degree to which sin is excluded for him who has put on Christ” (CCC, para. 1425). Christ has prepared for Himself, by His Suffering and Death, a Spotless Bride who, when she presents herself to Him in the intimacy of Holy Communion, must herself be this spotless worthiness. This worthy Bride, made so by Himself, brings great joy to the Bridegroom. Isn't that what we as Bride wish for so great a Bridegroom—His joy.

As part of our devotion to the Holy Eucharist, let us prepare ourselves by a good, regular Confession that we may bring the greatest possible joy to our Beloved.

John W. Galten

MI RESOURCES

Available from the MI National Center



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

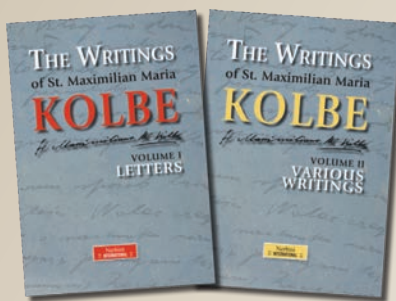
Miraculous medals and various MI brochures can be requested from the MI National Office at 331-223-5564 or via email: MINational@MissionImmaculata.com

The Writings of St. Maximilian Kolbe

VOLUME I: LETTERS • VOLUME II: VARIOUS WRITINGS

The Definitive English Edition!

The Martyr of Charity, St. Maximilian Maria Kolbe (1894-1941), before his death in the Auschwitz concentration camp, had a full and fruitful life. 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 of those writings collected together in a two-volume compendium, published by Nerbini International.



Now Available in e-Book Format!



"I heartily welcome this first English critical edition of The Writings of St. Maximilian Maria Kolbe. Its pages are suffused with Christian hope. Under the general editorship of Antonella Di Piazza, the text has meticulous footnotes, comprehensive indices, and a brilliant introduction by Fr. Giuseppe Simbula, OFM Conv. Because the frenetic pace of St. Kolbe's active ministry afforded him no time to compose a theological Summa, this edition assembles together the wide scope of his extant writings into a unified synthesis. It represents a virtual magnum opus of Kolbean thought at one and the same time pastoral, anthropological, philosophical, spiritual, ascetical and mystical. "These two volumes give vigorous new life to the prophetic voice of truth of one of the greatest saints of our times."

— Fr. James McCurry, OFM Conv

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



MILITIA OF THE IMMACULATA
MI NATIONAL CENTER - USA
P.O. Box 7645 Libertyville, Illinois 60048
331-223-5564
www.MissionImmaculata.com
minational@missionimmaculata.com

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

Support Our Lady's Work by Helping the MI **DONATE HERE**

"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