

THE MISSION OF THE *Immaculata* E-PUBLICATION OF THE MILITIA OF THE IMMACULATA, USA

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Recognizing God's Merciful Hand

By John W. Galten, MI National President

Dear Knights of the Immaculata,

Maria! I am going to take a break from our series on the Holy Spirit and the Immaculata to say a few words on the current crisis of the virus plague. It is important to recognize God's hand in the "signs of the times."

There can be no doubt that this is a serious threat to the whole world as it is rightly called a pandemic, that is, it is everywhere in the world. Nation after nation of shutting down everything that makes a culture run (politics, economics, etc.), confining everyone to their homes. It is not unlike two situations in Holy Scripture, when the Israelites were confined to their homes at the first Passover in Egypt and the apostles with Mary in the Upper Room at Pentecost, waiting for the Holy Spirit. Each case was an occasion prompted by fear but turned into waiting in faith for God's saving action.

How are we to judge the events of the present moment so similar to past experiences of the People of God? First, let us remember what the season is. Of course, it is Lent. A time for entering into ourselves and entering into Jesus, into the saving Paschal Mystery of His Suffering, Death and Resurrection. In addition, what is the motive? In reflecting on our lives, so needful of repentance and conversion compared to the love of God reflected in Jesus' sacrifice of Himself, we are moved to turn completely to God. It is that infinite Love that compels us to be covered in shame sufficient to seek Him out in a change of heart, a heart

(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)

purified and repentant. That is what Lent is: the creation of pure hearts.

Can we not interpret and discern this plague in God's plan, as this plague removing from us all the noise, clutter and routine? How often have we said, "Oh, if I could go away to a cabin I could finally have the peaceful atmosphere to think about life, its meaning, the end, and change my life?"

Well, it seems to me that this plague has provided that very opportunity to step aside from ordinary life and to prayerfully reflect on what Fr. James Schall, S.J., calls in his book *The Reason for the Season*.

God Himself in this Lent provides for the whole world a retreat opportunity to repent and really be converted to the Gospel. Will we use this holy and blessed time to encounter the Crucified and Resurrected One, to give Him the space to meet us and speak with us, heart to Heart? She who always listened, pondered His words and action and who accompanied Him all the way to the Cross, to whom we are consecrated, will help in this heavenly gift of quiet to see His face, be converted and see Him at Easter, "with faces radiant with joy at His love."

Let it be so. Do discern in this sad time for humanity a marvelous Godly gift of opportunity to make this a momentous Lent: a time of real turning to Christ. We ask Our Lady to move us to unite in prayer and solidarity with those who are suffering illness, fear, and perhaps the loss of a loved one.

I was moved to write this monthly message by the daily Kolbean quote of March 20th: "Trusting in the Immac-

ulata, the soul fears nothing, does not retreat in the face of duties, even if it were arduous, most arduous" (KW 1234). Trust is the watchword.

Let us be moved by St. Maximilian and our unlimited trust in the Immaculata to help us in this trial and to take advantage of this opportunity.

As always, until the next time, let us take up our crosses and "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!

The Holy Father invites to pray the Rosary and to entrust everyone to St. Joseph's intercession

In this unprecedented situation, in which everything seems to be uncertain, let us help each other to remain steadfast to what really matters. This is the advice I have received in so many letters from your Pastors who, in sharing such a dramatic moment, seek to sustain your hope and your faith with their word.

The Rosary is the prayer of the humble and of the saints. In its mysteries, they contemplate, along with Mary, the life of Jesus, the merciful Face of the Father. O, how much we all need to be truly comforted, to feel embraced by His loving presence! The truth of this experience is measured in our relationship with others who, at this moment, are our closest relatives. Let us be close to one another, being charitable, understanding, patient and forgiving.

Though you may be confined to your own homes, allow your hearts to expand so that they may be available and welcoming to all. We are praying together, entrusting ourselves to the intercession of St. Joseph, Guardian of the Holy Family, Guardian of all our families. The carpenter of Nazareth too, experienced precariousness and bitterness. Though he worried about the future, he knew how to walk in the darkness of certain moments, always letting himself be guided by God's will without reservation.

Protect, O Holy Guardian, this our world.

Enlighten those responsible for the common good, so that they might know — like you do — how to care for those entrusted to their responsibility.

Grant intelligence of knowledge to those seeking adequate means for the health and physical well-being of their brothers and sisters.

Sustain those who are spending themselves for those in need, even at the cost of their own safety: volunteers, nurses, doctors who are on the front lines in curing the sick.

Bless, St. Joseph, the Church: beginning with her ministers, make her the sign and instrument of your light and your goodness.

Accompany, O St. Joseph, our families: with your prayerful silence, create harmony between parents and their children, in a special way with the youngest.

Preserve the elderly from loneliness: grant that no one might be left in desperation from abandonment and discouragement.

Comfort those who are the most frail, encourage those who falter, intercede for the poor.

With the Virgin Mother, beg the Lord to liberate the world from every form of pandemic. Amen.



by Matthew Alderman ©Militia Immaculatae, Inc

Living Our Total Consecration at All Times

by Antonella Di Piazza, FKMI

Our faith, hope and charity, and our willingness to bear witness to our Lord and Savior have been challenged to rise to higher standards at these critical times. In the midst of the present storm, total consecration to Our Lady and, through her, complete trust and dedication to the Merciful Heart of Jesus more than ever are the sure path to tread, unreservedly. This is in fact an exceptional opportunity to let the dispositions of Our Lady's Immaculate Heart become our own even more intentionally, thus allowing ourselves to be drawn closer to the Lord and becoming both recipients and instruments of His boundless Mercy.

The Chambers of Mary's Heart and Ours

During an MI leadership retreat, one of our MI young adults envisioned our consecration as a way to share in Our Lady's Heart, which may be pictured as having four chambers, just as our physical heart does; four chambers that are connected and interdependent. Another MI young adult, an artist, drew a striking image of St. Maximilian, whose total consecration, by the action of the Holy Spirit, effected a complete transformation into her, and ultimately into Christ. This visual aid may help us to be inspired at this time in world history and in our individual lives. How may we describe the four chambers Our Lady's, St. Max's and our own hearts? Very fittingly, as we approach Holy Week, let us keep at hand chapters 12-17 of the Gospel of St. John. Here we find the "four chambers."

- *Spiritual Life*: Living in the Holy Spirit, in Christ ("Remain in me, as I remain in you" - Jn 15:4)
- *Obedience of Faith*: Living in the Will of God ("Whoever loves me will keep my word, and my Father will love him, and we will come to him and make our dwelling with him" - Jn 14:23; "If you keep my commandments, you will remain in my love" - Jn 15:10)
- *Suffering out of Love*: Embracing the cross ("Whoever serves me must follow me" - Jn 12:26; "Unless a grain of wheat falls to the ground and dies, it remains just a grain of wheat; but if it dies, it produces much fruit" - Jn 12:24)
- *Heroic Charity*: Loving as He has loved us ("This is my commandment: love one another as I love you. No one has greater love than this, to lay down one's life for one's friends" - Jn 15:12-13)

Our Lady's Heart is the perfect personification of Jesus' words to His disciples then and now. As she treasured His every word and acted on it, so she taught St. Maximilian and does teach us. She does so through her example, inspiration and intercession. "The Immaculata knows the secret of the closest union with the Heart of Jesus" (KW 987 C).

God willing, in the near future we will deepen a bit more each of these chambers of the heart, but for now a prayerful contemplation of the image of St. Maximilian and a few tips may suffice.

As we are called "to stay at home," let us go to our inner rooms (cf. Mt 6:6) and cultivate our *spiritual life* by persevering and trust-filled prayer, especially for our suffering brothers and sisters and those on the front lines. This might be a great time to discover the Liturgy of the Hours, daily meditation on Sacred Scripture and the writings of Saints, family Rosary, and a privileged time to long fervently for the Most Holy Eucharist as we are experiencing the painful privation of public celebration of the Holy Sacrifice of the Mass. A good self-discipline in the use of social media and TV will spare us from getting over-anxious and worried. "Fear is useless. What is needed is trust," Jesus repeats today (cf. Lk 8:50; Mk 5:36).

Living in the Divine Will, in a moment-by-moment Yes to His Word, is the sure path to holiness, and St. Maximilian's writings and life reecho this fundamental truth. "The infallible measure of love toward God is the fulfillment of God's Will and surrender to His Most Holy Will. ... Let yourself be guided by the Immaculata... by Divine Providence... Peace in the Will of God" (cf. KW 987 C). What an opportunity is before each of us to learn how to live in the Will of God! At this time, *obedience* to the guidelines given by civil and Church authorities is not only a Christian and civil virtue but also a critical moral obligation. "Doing it our way," would be both irresponsible and sinful.

Taking our cross or striving to enter through the narrow gate (cf. Lk 13:34) is not just a Lenten thing, of course. It is in fact the path of humble discipleship as we follow Jesus into the new way of life He came to share with us: the life of a child of God, made in His image and likeness. Given our fallen nature, we know that all this takes some pruning and trimming (cf. Jn 15:2)! Suffering is the furnace where gold (continues on pg. 4)



Living Our Total Consecration at All Times

(continued from pg. 3)

is purified and refined. *Suffering embraced out of love* not only forges us into His image but also makes us active participants in His redeeming work for the salvation of all. At these perilous times, willingly practicing (extra) patience with family members, accepting restrictions of our normal routines, putting others first, offering spiritual sacrifices for our brothers and sisters are expressions of our carrying the cross with love, out of love.

Finally, what would be practical ways to practice *heroic charity*? Here are some good pointers adapted from the *Core Ideals of MI Youth Leadership* (posted on MIYouth.org):

- Love Christ in one another and be willing to see Christ in each other.
- No one person is more important than another is. Each one is precious to God's and Mary's Family.
- Speak kindly and charitably to one another; avoid negative criticism, negative humor and put-downs.
- Avoid superficiality; be sincere; be authentic; be true to your dignity.
- Be willing to step outside of comfort zones, take the first step to reach out to others (a phone call or a card may go a long way).
- Foster and maintain charitable relationships with other people.
- Keep unity a top priority.
- Address misunderstandings or disagreements with family members and friends respectfully.
- Apologize when wrong and forgive readily.
- Be respectful of and accountable to each

other. If fraternal correction is needed, do so in truth and charity.

- Be appreciative and gracious toward family members, public servants, clerks in stores, and everyone who is stepping up to help.
- Refrain from displaying a sense of entitlement, giddiness/idle chatter, hyperactivity, inappropriate conversations/gossip, negativity, moodiness, complaining, being self-absorbed or isolated, staying up too late, overeating or unduly picky about meals.
- Maintain a true spirit of evangelization by recognizing that every moment is a God-moment; share the Miraculous Medal, a kind word or a smile with those you encounter.

May Lent and Easter 2020 be truly a "grace-filled" time. May our earnest and humble pleading for an end to the pandemic be accompanied by gratitude in anticipation for the Lord's *most certain* compassion on His people.

Antonella Di Piazza, FKMI

In Her Name A Letter from St. Maximilian Hong Kong, April 13, 1933

Dear Ones,

Sometimes I worry about you, but I console myself by thinking that the Immaculata remembers you much more, incomparably more, than I could possibly imagine. You, for your part, always desire with all your heart to be led by her freely. I am trying to understand why, instead of giving an account of the journey, I keep returning to the Immaculata and to love toward her. But you, my most beloved Children, will understand, because you are of the same spirit.

Dearest Children, in difficulties, in darkness, in weaknesses, in dejection remember that *paradise... paradise...* is approaching. Every day that passes is a whole day less to wait. Courage, then! She awaits us there to clasp us to her Heart.

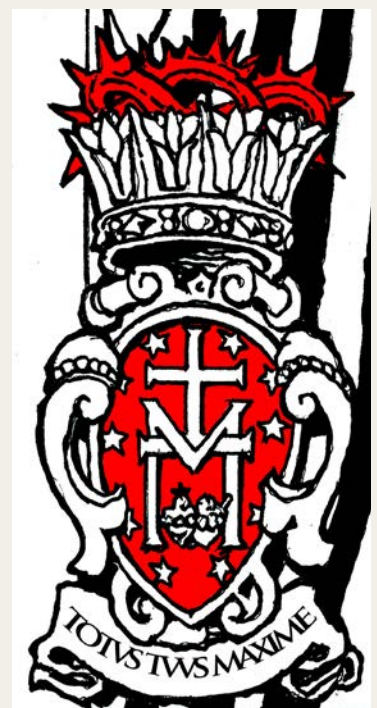
Also, pay no heed to the devil, if he ever wants to make you believe that heaven exists, but not for you, because, even if you had committed all possible sins, one

single act of perfect love washes everything clean, to the point that not even a shadow remains.

Dearest Children, how would I like to tell you, to repeat to you how good the Immaculata is, in order to stave off sadness, inner dejection, or discouragement from your little hearts. What great echo does the mere invocation of "Mary"—perhaps with a soul steeped in darkness, dryness, and even in the misfortune of sin—produce in her Heart who loves us so much! And the more unhappy or mired in guilt the soul is, the more that Refuge of us poor sinners surrounds it with caring protection. But never grieve if you do not ever feel such love. If you want to love, that is already a sure sign that you are loving; but it is only a love that stems from the will. Even exterior feeling is the fruit of grace, but it does not always follow the will immediately.

My dear ones, a thought, almost a melancholy nostalgia, a plea, a cry may occur to you: "Who knows if the Immaculata still loves me?" Most beloved Children! I am telling you all and each individually *in her Name*, take note, *in her Name*: she loves each of you and loves you very much and at *any time* without any exception. That, my dearest children, I repeat to you in her Name. And tell this same thing to those four who will come soon after this letter. Yours,

Br. Maximilian M. Kolbe



Reflection on April MI Intention

O Immaculata, please intercede that we may learn to welcome and to embrace the logic of the Paschal Mystery.

“That I may know Him and the power of His resurrection and [the] sharing of His sufferings by being conformed to his death, in the hope that I may attain the resurrection from the dead.”
(Rom 12:12)

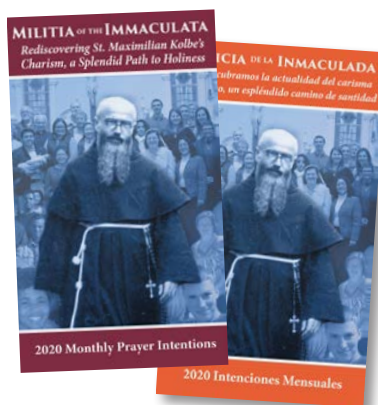
Saint Paul, the Apostle of the Gentiles, expressed his deep longing “to know” the Lord intimately. This knowledge is not simply an intellectual exercise, but an experience that embraces the whole person and changes one’s life completely. This means to live as Christ did, “to know” the Mystery of His life and the glory of His resurrection, adhering to Him in walking through suffering and death. This experience opens for us the hope of our sharing in His resurrection and urges us to mission. To experience this joy is God’s Gift, which makes us already sharers in His divine life. In response, we ought to follow Jesus willingly in our daily life and to live according to His Will.

Saint Maximilian possessed and nourished this joyful hope and exhorted MI members to do so in union with the Immaculata. He wrote, *“The Lord is risen: hundreds of mouths repeat today ‘We too must rise again,’ announces an Easter hymn, but not only after death, because every year the holy Church invites the faithful to rise again, urging them to come to Easter Confession....Even if one had the misfortune to die spiritually, even though Satan had told him he would never rise from the dead, never again, all one needs is sincerely to appeal to the Mediatrix of all graces, to the Immaculata, not only to obtain the grace of resurrection, but also to reach the high steps, very high indeed, of holiness. The closer one approaches her, the more abundantly one draws from the graces of knowledge and of love, of a generous love toward God, Who for our sake mounted the Cross”* (KW 1230).

The boundless love of Jesus for us draws to His Cross and stirs in us the desire to respond to His love unconditionally. We, members of the Militia of the Immaculata, are instruments echoing the paschal joy we have received from our Crucified and Risen Lord, who gave His life so that we may share His joy completely (cf. Jn 17:13).

With the passion Saint Maximilian passed on to us, let us commit ourselves to make Jesus known intimately by everyone. He reminds us that *“We have at our disposition a very easy and reliable means to obtain this: we have the Mediatrix of all graces. It is only necessary that we ourselves really want it, and love her ever more ardently in our temptations, in our difficulties, in our adversities, acknowledging her power, her universal mediation before God, and that we turn to her with all our trust. We too, then, shall be able to do all things, but in Him who strengthens us through the Immaculata”* (KW 1217).

(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 III

This concludes our reflections by
Kolbe scholar, Fr. Giuseppe Simbula.

The Fr. Kolbe of the Japanese period turns out to be even closer to us when, with serene humility, he underlines his own limitations, his own temperamental or moral flaws. At the same time, he is a true model when he describes the paths he set out on in order not to succumb to those limitations.

Even in earlier periods of his life, Fr. Kolbe mentioned some of his temperamental flaws, but while he was in Japan precarious circumstances eventually brought out those flaws even more, and he found more opportunities to confess to them candidly.

Some flaws, which he blames himself for in this period, are already familiar to us, such as *self-love* and *pride*. To the Provincial Minister who fears he may be harboring pride, on account of his incessant requests and proposals on various issues and activities, Fr. Kolbe replies: “*May the Immaculata reward you generously... for your benevolent admonition for me to beware of pride, because, to tell the truth, I particularly lack the virtue of humility.*”

The awareness of his pride does not prostrate him; on the contrary it becomes an opportunity to magnify the greatness of the Immaculata: “*At times I think to myself, how powerful the Immaculata must be.*

God resists the proud, but gives His grace to the humble [Jas 4:6], while, by mercy of God, the Immaculata can use even the proud as her tools. I believe that at the Last Judgment we shall all scrupulously lay bare our miseries before all, lest one of them escape the attention of others, so that what the Immaculata, our Most Loving Mother, can do may become manifest. Who must God Himself be for creating such Goodness!”

Given these extraordinary implications and the strictly temperamental nature of his pride, the only thing he regrets is having possibly caused suffering to others because of it: “*I am aware that I may have at times been a cause for grief to you, Most Rev. Fr. Provincial, because of my self-love. So now I humbly ask you to forgive me for the sake of the Immaculata.*”

In this period, Fr. Kolbe also speaks of other unpleasant temperamental inclinations. In particular, he realizes he tends to lose his temper with relative ease, especially when physical fatigue sets in. During his trip to India, in July 1932, in search of a location for a third Niepokalanów, as he lands on the island of Ceylon, in the face of unintelligible slowness at passport control he clearly loses patience. The following spring, he was forced to record the same flaw, at the meeting with Msgr. Bondini, his spiritual director at San Teodoro, to whom he occasionally turned for advice in regard to his spiritual life. On this occasion, while showing a few letters of the readers of the Knight in the Japanese language, he was harangued as follows: “*You do things by halves. You should have brought a few issues of Kishi with you, as well as the letters.*” For his part, Fr. Kolbe writes: “*Everything I do, I am always on edge. I will amend myself with the help of the Immaculata.*”

Although it may seem strange, he was also prone to moments of *sadness*. And he was also familiar with doubts, fears, and changes of heart: “*I have set out on this journey, but how many contradictions are in my soul! What haunts me most at times is the doubt whether this is God’s Will, the Will of the Immaculata, and whether you, Most Rev. Fr. Provincial, really meant just that, that is, my leaving on this journey, when you wrote to me to start looking around for a new Niepokalanów.*”

As we read his writings, it comes as no surprise that he should often note down his many physical ailments and that he should admit of dreading humiliations and sufferings and of longing for rest. What sounds rather surprising is instead his concern to avoid even minor expenses. Some reader may derive the impression that he may in fact harbor a certain stinginess.

Fr. Kolbe is definitely not stingy; he is, rather, genuinely poor. A poor person who is not attached to anything and who gives up everything in order to flood the earth with Catholic press and save the largest number of his brothers and sisters, as he admirably states when he writes from Japan: “*In order to imitate the Immaculata just as she imitated Jesus, and in order to imitate our Father St. Francis as he imitated Jesus, members of Niepokalanów will limit their personal needs to things that are absolutely indispensable, not looking for comfort or entertainment. They will use everything only insofar as it is necessary and sufficient in order to win over as soon as possible the whole world and all souls to the Immaculata.*”

Concluding my overview of the various difficulties faced by Fr. Kolbe in this period, I cannot fail to observe that amid all troubles and setbacks, his trust in the Immaculata grows stronger: “*Do you have many worries?*” he writes to his brother, Fr. Alfons; “*You know, I now worry less and less and I realize that the Immaculata is really much more involved. May she guide all things.*” To the Niepokalanów community he confesses: “*I feel in an ever more tangible way that SHE is directing all things.*” Even before the sudden death of Fr. Alfons, he finds no better solace than renewing his act of trustful surrender to the Immaculata. His own awareness of his many limitations and flaws causes him neither anxiety nor upheaval: “*Our personal weaknesses must not deter us at all. Rather, let us remember that the more wretched an instrument is, the better it can convey the goodness and power of the Immaculata.*”

All this attests to Fr. Kolbe’s human and spiritual balance and that it derives from his consecration to the Immaculata.

Fr. Giuseppe Simbula, OFMConv.



Icon at the Shrine of Our Lady of Joyful Hope - Our Lady of South Carolina in Kingstree, SC

A Call to Seek His Face

by Fr. Stanley Smolenski, spma

“If my people who are called by my name, will humble themselves and pray and seek my face and turn from their wicked ways, then I will hear from heaven, and I will forgive their sin and will heal their land.” [2 Chronicles 7.14]

St. John Paul II frequently spoke about interpreting the signs of the times. Is the coronavirus such a sign to our times? The Old Testament is replete with such signs, indications to “Seek his Face” – to return to their covenant relationship, a call to conversion.

Egypt was given signs in the form of ten plagues for not accepting the messages from Moses. King David was given a pestilence in punishment for his sin of taking the forbidden census [2 Samuel 24.16-18; 1 Chronicles 21]. The plague stopped when he fulfilled the prophetic requirement of acquiring the land to build the temple. An angel appeared there sheathing his sword.

The history of the Church records frequent recourse to penance in times of plagues. During the Roman plague

of 591, Pope St. Gregory the Great led a penitential procession with the image of Our Lady, which continues to be venerated in St. Mary Major Basilica entitled “Salus Populi Romani” – the Salvation of the Roman People. He had a vision at Hadrian’s tomb while approaching the Vatican. It was similar to David’s: an Angel sheathing his sword as a sign of the end of the plague. A statue of such an Angel is still visible on that site. Pope Francis prayed recently before this image of Our Lady for relief from the current pandemic.

Our Lady has frequently come to the rescue in such times. During the 1426 plague, she appeared to a peasant woman in Vincenza, Italy, requesting a chapel in her honor for which she would reward them with the end of the pestilence. As soon as her request was fulfilled, she in turn fulfilled her promise. The plague quickly ended.

The story of the lady-bug is that during a crop pestilence in medieval times, the people invoked Our Lady and suddenly small unknown bugs appeared and cleaned up the pestilence, saving the crop. The bugs were at first called Our Lady’s bugs, now shortened to lady-bugs, a sign of good fortune.

The spectacular Oberammergau Passion Play in Germany has been taking place every ten years since 1634 in thanksgiving for the town being spared the plague as was promised.

Our Lady is recorded as warning of pestilences. La Salette in France is a famous one. In 1846, she appeared weeping to two teenage cowherders. She spoke to them of an impending punishment in the form of a pestilence that would destroy all the wheat and grapes, causing famine, even children dying in the arms of their parents. The cause was the prevalent neglect of Sunday Mass and the constant abuse of the Lord’s name. She admonished the people through the children that they did not take heed of the previous year’s

potato loss. But should they repent, seek the Face of the Lord, the crops would seem to plant themselves.

Pope St. John Paul II called the Church to contemplate the Eucharistic Face of Jesus with Mary through the Rosary in reparation for the world’s sins. This is our present urgent need to overcome the worldwide coronavirus pandemic. St. Maximilian insisted that we always trust in the maternal mercy of the Immaculata.

Fr. Stanley Smolenski spma, resided at the original Marytown in Kenosha, WI, from 1974 to 1976, assisting with conferences and writing articles for the Immaculata. He also assisted at the MI retreats for youth as chaplain and speaker. He was invited to California as well. Presently a canonical Baptistine hermit, he is the director of the diocesan Shrine of Our Lady of Joyful Hope – Our Lady of South Carolina in Kingstree, SC.



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.

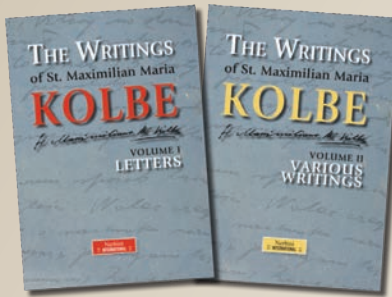
Send your prayer intentions to be placed in the MI Book of Intentions at the feet of Our Lady and St. Maximilian Kolbe’s first class relic:

PrayerRequest@MissionImmaculata.com

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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