

Knight of the Immaculata

ISSN 2719-454X

No. 23 January — March 2021



Everyone can
become a saint



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Publisher: Fundacja Militia Immaculatae, ul. Garncarska 34, 04-886 Warsaw, Poland

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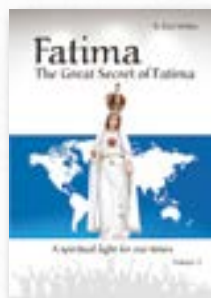
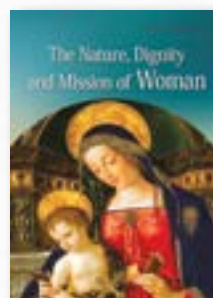


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Dear Knights of the Immaculata!

We are all aware, that extraordinary times have arrived. The aim of the current undertakings in the world is to destroy the Church and Christian civilization in order to build on their ruins a New World Order without God and His Law. But this is neither new nor extraordinary, because from the very beginning this was always the ambition of the devil. What is extraordinary and makes it apocalyptic, is the intensity and totality of this war! As Saint Louis Mary Grignion de Montfort announced, the devil, because he has not much time left, will redouble his efforts to achieve his battle of destruction. And according to the Apocalypse he will almost win and humanly speaking there is no hope for us. If therefore we try to enter this final battle on a purely human and natural level with the limited means of our earthly resources, we will certainly lose it.

How important, therefore, the prophetic words of Archbishop Lefebvre, already spoken out in 1987: "This is not a fight against man, we are fighting against Satan. It is a fight that requires all supernatural forces to be able to fight against those who want to raze the Church, to destroy it to the ground. We must be aware of this dramatic, apocalyptic struggle in which we live, and we must no longer underestimate it. As we underestimate it, so our strength to fight decreases, we become weak, we no longer have the courage to proclaim the truth, we no longer have the courage to proclaim the Kingdom of our Lord Jesus Christ over society, because it sounds bad in the ears of the godless and atheistic mentality of the world."

Saint Maximilian equally reflected often about such exceptional times. Already since 1938 he foresaw the upcoming Second World War, and he wanted to prepare the Knights for such times of heavy trials. His advice is extremely precious for us, to prepare us for similar, or worse, or even the final battles and wars:

First he explains: "During the first three centuries there was a great deal of persecution in the Church. The blood of the martyrs was the seed of new Christians. One of the historians of that time writes that for some forty years or so, when there was peace, many Christians were spoiled. That is why he rejoiced that persecution had begun again. We, too, can rejoice, because at a time of various difficulties, we will encourage ourselves to be zealous and understand better the need for greater prayer and mortification." So the first order for such times like ours is: ENCOUR-

AGE ONE ANOTHER! The more we are attacked, the more we need to stand together and motivate one another to be faithful and to redouble our efforts to be good soldiers of Our Divine Commander.

Secondly: "First and foremost, we must try to make sure that our zeal is great. The resolution, the intention that I must be a saint, must be very serious and firm. And this must be consistently pursued. Our sanctification is our zeal." So the second order for such times is: STRIVE FOR HOLINESS! To explain this point, you may read the following articles of this issue of the Knight, explaining the necessity of a great desire to become a saint!

Thirdly: "Zeal for mutual love must go as far as possible. It is easy to provide evidence of love when we love those who are good towards us, but real love is when we patiently endure annoyances and adversity, when we pay goodness for evil inflicted on us. That is true love. We must go so far as to completely forgive all injuries and not feel the least bit offended. (...) This is the spirit of all Christians, and let us be careful that there remains nothing that is not forgiven. This is an extremely important thing, because we love God in this. We do not do so, in order that anything evil should not afflict us, but we endure all these trials for the Immaculata. And this is supernatural love. Then we are able to completely and always forgive." So the third order of such times is: FORGIVE ALWAYS! This is maybe the most difficult point of our strategy: if we are almost surrounded only by hatred and malicious attacks trying to destroy what is the most precious for us, then we have a hard time to "forgive those who trespass against us!" However, it is just this: the Will of Our Lord: He will forgive us in the measure as we forgive our enemies. But remain attentive to forgiving your enemies, by no way means accepting the evil they do. Our holy Founder explains this, too, very often: Our Lady hates sin, but she loves the sinner, so that he may convert! Equally we must hate Freemasonry, communism, heresy, apostasy, modernism etc., but love those poor souls, victims of these satanic ideologies, and do what we can to convert them!

With great confidence let us live another year of Our Lord, and let us have just one ambition and desire: the greatest glory of God and the salvation of many souls through the Immaculata!

Fr. Karl Stehlin

Warsaw, on the Feast of the Most Holy Name of Jesus,
on the 3rd of January 2021



St. Maximilian on Holiness

Man by nature tends to his own refinement, not only intellectual and physical, but also moral; so at all times in the history of mankind we find people who are not only considered superior to the average individual, but also to learned scholars. These people are called saints. Because of the fall of our first parents, human reason was clouded and has since been unable to find a clear way to spiritual self-improvement. At the same time, men's weakened willpower did not have sufficient strength to embrace heroism hence our obscure or false concepts of Holiness.

Already *Chinese philosophers* distinguished "men who live according to the model of spirit" and ranked them above the wise. Such holiness, which consisted in the perfect fulfilment of God's laws, namely, perfection and truth, had a purely natural character.

Already the *Greeks* had a better notion of holiness; in fact, although they regarded virtue as something natural, for them holiness was next to godliness; even Plato, in his dialogue *Euthyphron*, showed that holiness is pleasing to the gods precisely because it is holiness. Even the sensuous Epicurus wrote books on holiness and devotion to the gods.

Among the *Buddhists*, a concept of holiness that is quite the op-

posite of that seems to have taken shape. Buddhists believe that the whole universe is evil, and that the gods are unhappy beings who, just like men, long for some kind of "liberation". Buddhist monks leave their homes and possessions with the aim of destroying their nature and killing in it the seeds of future lives, to annihilate themselves in ecstasy and reach "nirvana" (nothingness).

Mohammedans invoke God and long for Him. Their "marabut" (monk) is trained in fasting, vigils and temperance. He inhabits desert places in order to obtain visions and ecstasy and so get in touch with God. Once he has reached this goal (evidently we are not talking in this case supernatural ecstasy), he receives the title of "uali", that is, God's friend, and after his death his fellow Muslims invoke his intercession to God and the Prophet. Such intercession must show itself through miracles. In addition, Mohammedans also call every event that is not common, or expected daily, a "miracle" and fully accept it. No questioning is allowed.

In the *Old Testament* the concept of holiness was closely attached to the idea of God. So, for example, we read in the book of Leviticus (20:26): "To me, therefore, you shall be sacred; for I, the LORD, am sacred, I, who have set you apart from the other nations to be my own"; and in the fourth chapter of the second book of Kings (4:9): "I know that he is a holy man of God". But even there holiness is not perfect.

Only ***Jesus Christ***, by coming into the world, showed humanity the way to true holi-



ness by example and word. The essence of holiness consists in loving God to the point of heroism. Its hallmark is the fulfilment of God's will, especially as expressed in the commandments of God and of the Church in the duties of one's state of life. Its means are (1) continuous self-vigilance in order to know one's flaws and uproot them, engraft the virtues, cultivate them, develop them to higher degrees; and (2) prayer, whereby the soul obtains God's supernatural graces, indispensable to spiritual progress. In all saints, prayer takes a prominent place.

The most important stages of prayer are vocal prayer, meditation and contemplation. In contemplation, God may at times draw the soul very close to Himself, in which case the soul, dazzled by unearthly light and kindled with love, enters a state of ecstasy, which has nothing in common with natural enchantments. That is, however, neither indispensable nor necessary to achieve holiness. (...)

The rather widespread notion that the saints were not like us is simply false. They also were subject to temptation, also fell and got up again, felt oppressed by sadness, weakened, and paralyzed by discouragement. However, mindful of the words of the Saviour "Apart from me you can do nothing" (Jn 15:5), and those of St. Paul: "I have strength for everything in Him who strengthens me" (Phil 4:13), they did not rely on themselves, but, putting all their trust in God, after every fall, they humbled themselves; they sincerely repented, cleansed their souls in the sacrament of Penance, and then settled down to work with even greater fervour. In this way their falls served them as steps toward an ever greater perfection and they became lighter and lighter.

When St. Scholastica asked her brother St. Benedict what was needed to achieve holiness, she received this reply: "You must want to".



Everyone can **become a saint**

"I must be a saint, the greatest saint possible" — wrote St. Maximilian in his "Rule of Life" during the spiritual exercises of February 1920. He used to read this each month.

If Jesus came to sanctify all, if it is God's will that "all should be saints," then sanctity cannot consist in extraordinary gifts of nature and grace, which depend solely upon God's liberality.

Sanctity, therefore, must consist in something that all souls of good will, even the simplest and most humble, can attain, sustained by divine assistance.



Sanctity is the perfection of Christian life. It is the full development in us of the supernatural life, whose beginnings are sanctifying grace, the infused virtues, and the gifts of the Holy Ghost.

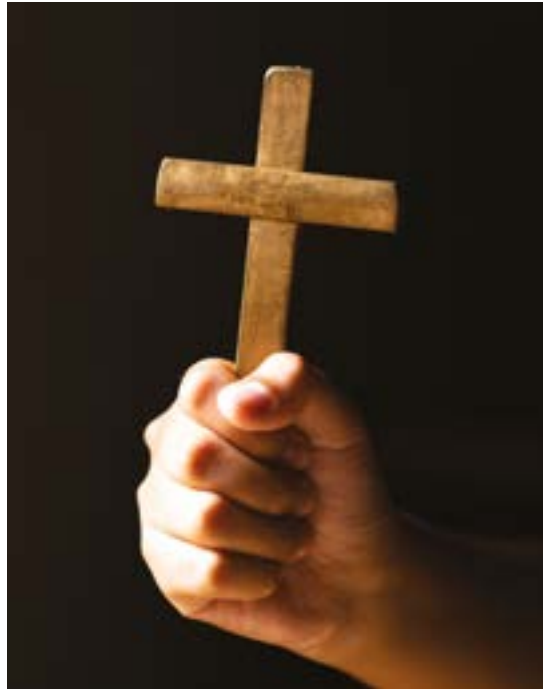
Baptism has deposited within us this seed of sanctity, which is grace, a seed capable of blossoming into precious fruits of supernatural and eternal life for the soul which zealously cultivates it.

"Offer yourself entirely to her who is our celestial heavenly good Mother, and in this way you can easily overcome all the difficulties and... become a saint, a great saint: this is the only thing that I wish you with all my heart. It can be said that all the saints are the work of the Blessed Virgin and that special devotion to her is one of their common characteristics." — wrote St. Maximilian in 1918 to his brother.

By elevating us to the supernatural state, grace makes us capable of entering into relations with the Blessed Trinity, that is, capable of knowing and loving God as He is in Himself, as He knows and loves Himself.

Grace, therefore, engenders and nourishes a new life of knowledge and love in us, a life which is a participation in the divine life. What could be holier or more sanctifying than these intimate relations with the Blessed Trinity? Such are the lofty heights to which grace raises us, and this gift is bestowed on all who have been baptized.

This supernatural life, proceeding from grace, must permeate our entire human life in such a way that the latter will be supernaturalized in all its activities, in every detail, as well as in its totality. As grace



grows and flourishes in our soul, its influence becomes deeper and wider; and when this influence extends effectively to all our actions, directing them solely to God's glory and uniting us wholly to Him by means of charity, then we have reached the fullness of Christian life, sanctity.

"If you manage to achieve what you proposed in it, in

a short time you will be a saint! It is the way to infinity and will never end, thus 'he that is holy. Let him be holy still' (Rev. 22:11); but the more one moves forward on this path, the more clearly one can see how long the way is that remains to be covered and how short the path that has already been covered, compared to the length of the journey. The more quickly one runs, the more one understands the slowness of

one's current place. And so relentlessly, as if you have to start over every time from the beginning" — wrote St. Maximilian in 1920 to his brother.

Grace is a wholly gratuitous gift bestowed on us by God through the infinite merits of Jesus.

He merited it for us by His death on the Cross, and not in a limited measure but supra-



bundantly. St. John says that He is "full of grace ...and of His fullness we all have received, and grace for grace" (Jn 1:14.16).

Hence, we can all become saints.

This does not mean, however, that we are all called to the same degree and kind of sanctity. Besides those we call the "great" saints, those who had a special mission to accomplish and therefore received singular gifts of nature and grace, there have always been the humble, hidden saints, who were sanctified in obscurity and silence.

Sanctity does not consist in the greatness of the works accomplished or of the gifts received, but in the degree of sanctifying grace and charity to which the soul has attained by faithful correspondence with God's invitations.



*I must be a saint,
the greatest saint
possible.*

I, too, can aspire to this kind of sanctity with no fear of rashness or self-deception.

M



True devotion to **Mary**

These mysteries are our main focus but running parallel to this cycle we find also for our spiritual advancement the backdrop of certain devotions.

We began a few days ago the month of May, and as we all know so well this lovely month of spring is dedicated to Mary our heavenly mother and devotion to her Immaculate Heart.

"If I were asked", says St. Louis Grignion de Montfort, "by someone seeking to honour Our Lady 'what does genuine devotion to her involve?' I would answer briefly, that it consists in a full appreciation of the privileges and dignity of Our Lady; in expressing our gratitude for her goodness to us; in zealously promoting devotion to her; in constantly appealing for her help; in being completely dependent on her; and in placing firm reliance and loving

Every year we follow the cycle of Our Lord's life as presented to us in the Holy Liturgy — the various mysteries of His incarnation and birth, His life and death, His final glorification in Heaven.

confidence in her motherly goodness."

Within these few words we can find three parts that comprise true devotion to Mary: firstly to appreciate who Mary truly is; secondly to be grateful for all that she does for us; and thirdly to pray to her constantly. With these three goals in mind we can spend a very fruitful month of May deepening our devotion to our heavenly mother.

True devotion to Our Lady begins then with knowing her clearly; who she is — her dignity, her mission, her privileges — because in order to love anything, we must first know it.

Our Lady is firstly the mother of God. This truth is the foundation of her dignity and the source of all her other privileges. God chose her from amongst all women, to be His mother, and because of this choice He preserved her from original sin and in its stead poured into her soul a plenitude of His grace. Thus He prepared her in the most fitting way to become His mother.

Being a mother, Mary has a mother's heart. At the Annunciation she accepted her role, with all that it entailed. She knew that to be the mother of the Messiah

meant to be the mother of "the man of sorrows" spoken of by the Prophet Isaiah. Her consent to the plan of God included the voluntary offering of her Son to the work of our redemption. It is the completion of this work that would be the fulfilment of the prophecy of Simeon "and thine own soul a sword shall pierce."

We have here Our Lady's claim to the title of "Co-redemptrix." By her consent and suffering in union with her Son, she merited by way of fittingness what Jesus merited by justice, namely our redemption.



Furthermore, our heavenly mother is also a mediatrix. The Holy Ghost chose her to be the way for God to come to men and likewise He chose her to be the one and only channel through which He sends His graces to mankind. This privilege is summed up in her title of "mediatrix of all grace." A consequence of this reality is that every grace we receive, whether it be the deepening of self-knowledge, or the courage to face another day, or repentance from past sin - each and every grace comes to us through her hands. We see an expression of this on the miraculous medal where the rays of light coming from her hands represent the streams of grace she pours out upon the world.

Now that we appreciate our heavenly Mother's privileges we

can be grateful for all that she does for us. As the mediatrix of all grace, she is entitled to our unlimited gratitude. Being raised to the state of grace, or living constantly in that State of Grace, are both thanks to her intercession. We are indebted to her for the grace of returning to the state of grace after a fall, or making progress in the life of virtue, no matter how slight the progress might be.

This response of gratitude is not only a duty, but is further an act of humility. By expressing gratitude we recognise that we have received a good that beforehand we lacked, we have been made more perfect than we were before, and consequently admit our previous imperfection.

Saint Louis Grignion de Montfort outlines a worthy expression of gratitude to Mary by suggesting that we seek to spread and promote devotion to her. Saint Maximilian Kolbe founded the Militia Immaculatæ for this purpose. Those of us who are enrolled amongst her Knights have this goal in mind. To live this Knighthood is a glory to ourselves, a grace to others and above all a sign of gratitude to our heavenly mother and queen.



The last part of devotion to Mary comprises continual recourse to her. If we truly believe in her privileges of her Divine Maternity, and Mediatrix of all grace, this is a logical conclusion. Our Lord told us "without me, [i.e. without My grace] you can do nothing." We can rephrase this to say "without the Blessed Virgin Mary we can do nothing." St Louis outlines the qualities that our constant prayer must have. We must pray in a spirit of dependence, as all good comes to us through her and so we need not go elsewhere. Our prayer must be confident, for her maternal heart knows only too well the things we need, and is there any heart more sensitive to the needs of her children than the heart of a mother?

What form does our devotion take? There are many forms. Especially in the month of May we can adorn Our Lady's altars with fresh flowers; in her litany we can sing her praises especially as a family; but above all we can give the pride of place to the recitation of her Holy Rosary. Not just now and then, not just when we are in dire straits, but every day. Happy the family that daily gathers at her feet, to recall her dignity and privileges,



and expresses their gratitude for her gracious favours and seeks her maternal protection.

Let us rejoice in this time after Easter, as no doubt she did after Our Lord's Resurrection. Let us profit from the graces of the season, and from the extra time we now have at home to read and deepen our knowledge of Mary. Saint Alphonsus de Liguori wrote a book, "The Glories of Mary" where he explains them for all to understand. Thus in knowing Mary better our gratitude will grow and our prayer endure, leading us to true devotion, wherein we find true happiness.

Fr. Marcel Ockerse

Like a Cedar in Lebanon

Eternal Wisdom displays His qualities to mankind through the qualities of the natural things He created to help men have spiritual understanding. And so Eternal Wisdom compares Himself in Ecclesiasticus (Sirach) Chapter 24 to a tabernacle, a tree setting roots in the chosen people, in Jerusalem and in Sion. He compares Himself to the Cedar, Cypress, Palm, Turpentine and Plane trees. Nor is the list complete, for Eternal Wisdom compares Himself also to the roses of Jericho, cinnamon spices, aromatic balms and the perfumes of storax, galbanum, onyx, frankincense and aloes.

The description of these noble things gives a glimpse into the original paradise created for Adam

and Eve, but lost to us by their sin. For this reason, with unerring judgment, the Church applies these passages to the Blessed Virgin Mary, she who is the new paradise for the new Adam.

With great profit then, we can examine one of these things to discern therein the mystical properties of the Immaculata and of Her servants.

"I was exalted like a Cedar in Lebanon," says the Sacred Writer in Ecclesiasticus 24:17.

Let us follow the exegesis of Fr. Cornelius a Lapide to discern the eight qualities of this tree and their spiritual meaning.

1. The Cedar is tall and loves mountains, by which we understand that the soul of Mary, and of all her true servants, is constantly tending towards eternity. Lebanon literally means the mountains to the North of Israel, but here, because the Temple's pillars were constructed of the cedars of Lebanon, the Holy Ghost intends to say that Mary's soul was trained and elevated to Divine things in the Temple of Jerusalem. So too every servant of Mary will be elevated to



Divine things in the true Lebanon, the altar of the Eucharistic Sacrifice.

2. The Cedar is very straight, signifying the rectitude of Justice from which Mary's soul never deviated. Indeed, only by a strong thirst for Justice can we be satisfied in the rectitude of victory over sin. Such love for Justice does not allow a soul to be swayed by human respect or fear of what the world might do to us. Mary never feared the Pharisees, the soldiers, nor Pilate, nor even death itself. So, too, her servants, rooted firmly in her Immaculate Heart, will share her rectitude not to be shaken by any motive not found in Wisdom and Justice.

3. The Cedar is a very solid wood, not easily dented or bent into a different shape. So too Mary never wavered in her vow of Virginity; it was so solid as not even to vibrate when the Angel Gabriel mentioned Maternity. Often, the resolve and commitment of her servants is tested by the trials of life; but only those who stay close to her reasonable service of God above all things can withstand the forces that will try to dent their res-



olutions and bend their intentions to other things.

4. The Cedar doesn't corrupt easily like other woods, so that Pliny wrote that things soaked in its oil would not rot. In the same way, the just soul doesn't lose its original goodness by interior neglect that often occurs when it takes on new occupations. For example, Mary did not lose her virginity when she became a Mother, nor did she lose the innocence of young girl-hood when she associated with many sinners. In the same way, no servant of Mary must lose their 1st devotion, or the



virtues of their conversion, as they take on new tasks that could make them forget their first fervour or the virtues of their early days.

5. The Cedar is noted too for its longevity. Pliny noted that a certain Cedar wood Temple in Utica

had lasted for 1020 years! Mary has exercised eternally her duties of Motherhood for more than 2000 years and she envisages bringing all of her children to Heaven.

6. Cedar has a fruit, which the ancients said was at first bitter in taste, but later, sweet. In this regard the Cedar represents Christian discipline, at first hard, later sweet. In Mary it represents the figures, history and prophecies of the Old Testament, at first bitter in their literal meaning, but later full of the light that unveiled the features of Christ.

7. The Cedar tree has a pleasant odour, and this odour they said repels serpents. Thus, Mary shall crush the antique Serpent's head, but her very name, example and imitation drives away the evil spirits who flee when she is invoked.

8. Finally, the sap of the Cedar is medicinal, curing various illnesses, such as tooth-aches and various internal disorders. Thus, devotion to Our Lady cures such ailments as bitter zeal, animosity, gluttony, drunkenness and other such disorders that afflict us in this world.

Fr. Timothy Pfeiffer

M.I. Corners in the chapels in the world

More and more beautiful M.I. Corners are being created in the chapels, at which are presented the publications of the Militia Immaculatæ. A well-stocked corner allows Knights, faithful and, above all, newcomers, easy access to good literature. Knights can distribute books, brochures, and flyers — and thus fulfill an active part of the ideal of the M.I.

In the chapels, newcomers, who have become more and more numerous in recent months, learn about traditional literature and the activities and thoughts of St. Maximilian. And then they inform their circles about Tradition and the ideals of the Founder of the M.I. In this

way more people can get to know and love the Immaculate, for whom St. Maximilian lived and breathed.

For example: In Gateshead and Edinburgh in District GB, so many Polish faithful are leaving the



M.I. Corner in Zaczernie (Poland)

Novus Ordo chapels and coming over to Tradition, that to encourage them even more, the M.I. Corners of those two chapels now carry stocks of booklets and flyers in Polish for them to distribute to their friends and thus encourage even more to follow in their footsteps.



Polish publications in M.I. Corners in the chapels in Gateshead and Edinburgh

The M.I. apostolate via the internet

In this global crisis, the materialistic and atheistic world which surrounds us and which once perhaps attracted us, will not be able to rise up without God.

However, instead of calling on His Divine Mercy as in the past, the leaders tear each other apart to save their citizens and crush them with all their might.

So, for us Knights of the Immaculate, how concretely, in this stagnation where the possibilities to act are increasingly reduced, how can we continue to fulfil our promise to render faithful service to our heavenly Queen?

We must first return to the essence of our consecration. We promised to be instruments, to let ourselves be moulded by her, to give her complete freedom to do what she wants with us. And if the

possibilities of acting manifestly outside, through the apostolate of personal contact are no longer possible for the moment, it is because she wants it so, let us be sure.

However, we should not find an excuse for the weakness of our nature and indulge, either in discouragement or, even worse, in this egoism which no longer cares about the salvation of its neighbour.

No. Many possibilities for our apostolate are still within our reach because charity is inventive.

I can no longer physically visit my neighbours, but I can, through my prayer and my sacrifices, allow the Immaculate to activate all those medals distributed previously and which are for the most part inactive. They will regain their usefulness in proportion to the ardour of my desires. The more my soul, united to that of the Immaculate, desires and asks for the salvation of those people, the more Mary can enter their house and act powerfully there for their conversion.

The desire for the salvation of those souls whose paths we have crossed, united with the immense



desires of the Immaculate, has more effectiveness than all the conversations or human actions in which self-love often finds itself.

"O Immaculate, increase my desire by thy desires so that the greatest number of souls to whom I have given thy Medal may be saved."

I can no longer walk the streets with my flyers but I can contact by phone or email those that Providence has already placed in my path.

I can no longer share my books but I can send PDFs from the M.I. Library.



www.militia-immaculatae.org

Modern technological means are sufficiently evolved and accessible to all to be able to become apostolic instruments, even if on the other hand, an unmoderated use can always cause my downfall. By using them for good, through the Immaculate Heart of Mary, she will be our shield

against the dangers of the virtual world.

Thus, the Knights of the Immaculate will be able to continue their apostolate in spite of everything and become effective instruments in the hands of Mary, joining the spiritual apostolate to the virtual apostolate, against all odds.

Conferences • Sermons

M.I. Channel in Youtube

www.youtube.com/c/MilitiaImmaculataeTraditional

New Polish publications

In Poland the Headquarters of the M.I. prepared and printed a few books, booklets and flyers in the Polish language.

1. On the occasion of the 100th anniversary of the apparitions of Our Lady in Lourdes (1958–1959) the University of Freiburg organised a series of lectures on Marian themes. One of the speakers was a French Dominican, Fr. Ceslas Spicq. His



lecture was entitled "What Jesus owes to his Mother". This Polish edition is the fruit of an English translation by Fr. Bonawentura Wierzejewski, Bernardine.

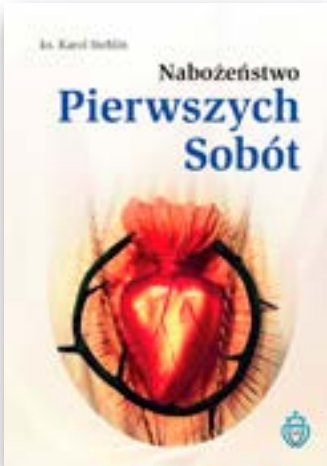
2. The book "Who are you, o Immaculata?" by Fr. Karl Stehlin is a valuable book for all Mary's children who want to spend their lives and themselves in her service. In every respect this little treatise is composed along the lines of the Marian devotion and mysticism of St. Louis-Marie Grignion de Montfort and St. Maximilian Kolbe, whose writings are quoted extensively. Besides these, it



draws on Mary's message at Fatima and thus makes an important connection to the crisis that is convulsing the Church and society today.

3. The booklet on the devotion of the Five First Saturdays. Saturdays are traditionally dedicated to Our Lady. Since the beginning of Christianity, the Church has considered Saturdays to be dedicated

sel to whom the light and graces of Our Lady are entrusted. The human vessel becomes an instrument for her to continue to pour her grace and mercy into the world.



to intensifying our devotion to the Blessed Virgin Mary, Mother of God and our mother.

4. The booklet on the Children of Fatima: the life that the three children led after Our Lady's appearances to them is an indirect lesson from Heaven for us, but a very practical one. It teaches us that when Heaven appears on earth, what is of the earth is transformed by Heaven's light. When Our Lady appears to a human being, that person becomes a ves-



The flyers: on apparition of Our Lady in La Salette, on Our Lady of the Gate of Dawn and on Mater Misericordiae.



Pilgrimage to Lourdes to celebrate the 50th anniversary of the Society of Saint Pius X

The jubilee international pilgrimage to Lourdes, which has been announced for a long time, was obliged to change its character. Due to the restrictions introduced in the autumn — the closure of borders or the obligation to submit to quarantine — most districts of the Society had to cancel the official participation of their priests and faithful. Until the last moment, the participation of pilgrims from Poland was questioned, but in the

end, a group of 70 people reached the site of the Immaculate Conception without any obstacles.

Usually at this time Lourdes would be overcrowded with pilgrims, but because of the 'pandemic' this year, the place of the apparitions was completely deserted. The outer area of the sanctuary presented an even sadder sight, as it was additionally divided by barriers to prevent the formation of larger groups of people... In these circumstances, it was clearly visible that there were several thousand pilgrims of Tradition, which would normally only be a drop in the sea of pilgrims. The vast majority were the faithful from France, but there were also pilgrims from abroad, among whom Poles were the most numerous group.

The arrival of the pilgrims at Lourdes on Friday, 23rd of October was accompanied by rain. However, already the next day the weather changed dramatically, which allowed for undisturbed implementation of previous plans. Parallel to the official programme of the French district, the Polish group had a separate service schedule, adapt-





ed to their needs. Every morning at 8 a.m., a Mass with a sermon was celebrated in the church of the local prior. On Saturday before noon, in exceptionally beautiful weather, the faithful from Poland, led by Fr. Karl Stehlin, prayed at the Stations of the Cross, where Archbishop Marcel Lefebvre used to pray at every opportunity. Later, opposite the Massabielle cave, on the other side of the river Gave, the pilgrims recited one part of the rosary together and then they visited the shrine on their own.

In the afternoon, it was possible to join the official programme of the French group, with the participation of the Superior General of the Society — Fr. Davide Pagliarani, for whom two solemn Masses were

celebrated in the underground basilica of St. Pius X. In the evening, there was a traditional procession with lanterns, which, however, due to the curfew introduced in France these days, had to end one hour earlier than had originally been intended.

Despite the difficulties, the pilgrimage was undoubtedly an excellent opportunity not only to present our personal intentions, thanks and requests to Our Lady, but also to thank her for 50 years of existence and the spiritual struggle of the Society and to strengthen perseverance and zeal — virtues that we need as never before — in the battle for the ultimate triumph of the Church and the Immaculate Heart of Mary.

Conferences and new Knights in Poland

In Poland, during the last three months, Fr. Stehlin preached a few conferences and enrolled many Knights into the M.I.

In September he held conferences and a short retreat in the chapel in Zaczernie (South Poland). In October, the month of the Rosary, Father came to the church in Gdynia (North Poland) to give more conferences. In November Father arrived in Wrocław where he preached a few conferences.

In each place Father Stehlin preached on the ideals of the M.I.,

on the Founder (St. Maximilian) and about the M.I. Apostolate. He explained how Knights can raise awareness of the apostolate with flyers, booklets and through the M.I. Library (www.militia-immaculatae.org), the M.I. Channel on Youtube and social media (Twitter, Facebook etc.)

Father Karl Stehlin enrolled 138 new Knights as follows:

- Zaczernie — 38 Knights,
- Gdynia — 29 Knights,
- Wrocław — 57 Knights,
- Olsztyn — 14 Knights.



New Knights in Gdynia

Feast of the Immaculate Conception in Warsaw

On the 8th of December, the main Feast of the Militia Immaculatæ, an enrolment ceremony took place in the church of the Immaculate Conception of the Blessed Virgin Mary in Warsaw, welcoming new people into the M.I.

The ceremony was preceded by a short conference given by the director of the M.I., Father Karl Stehlin on the ideals of the Knighthood of the Immaculate. The meeting was attended by both M.I. candidates and Knights who renewed the act of dedication to the Immaculate. The army of the Immaculate was expanded on her Feast by 43 Knights.

Let us pray that they zealously spread the honour of the Blessed

Virgin Mary and be good instruments in leading souls to the Most Sacred Heart of Jesus through the hands of the Immaculata.



Handmade rosaries

The Knights of the Immaculate came up with the initiative of making rosaries and then offering them to the faithful after Holy Masses. The first rosaries were made of stones with steel (permanent) connections. Wooden ones connected with a strong string were also offered.

In Warsaw, the rosaries were very popular. After the first Mass, the M.I. had only a few left.



Christmas cards

The Knights of the Immaculate (more precisely the Carmelite nuns) prepared some beautiful Christmas cards, which were offered in Warsaw (Poland) to the faithful in early December.



Days of recollection and Knights in Rheinhausen

On the last Saturday and Sunday of November, at St. Michael's Church in Rheinhausen (Germany), Father Karl Stehlin led the days of recollection. Their main theme was: "Saint Maximilian Kolbe — defender of Catholic Tradition". The speaker gave several conferences, which focused on the following issues:

1) Saint Maximilian opposed ecumenism. He founded the M.I., whose aim is the conversion of the infidels to the Church by Mary, Mediatrix of Graces.

2) The founder of the M.I. was against pacifism. The Knights are active in the militant Church: fighting against sin and Satan, fighting for the triumph of Christ and Mary.

3) The ideas of the M.I. and its actions were targeted by the fiendish freemasonry movement as these

were against the spirit of the Second Vatican Council; instead of "introducing paradise on earth", St. Maximilian put at the centre the salvation of every soul and preserving it from the clutches of sin, attachment and imperfection.

The days of recollection were crowned with a ceremony to welcome new Knights. The ranks of the army of the Immaculate Mother of God were joined by 15 zealous people, including several children.

Mothers of families in Rheinhausen, with the permission of the prior, established M.I. 2 "Mothers". Members of the circle meet twice a month. At the first meeting there is a conference by one of the ladies, and the second meeting of the month is for common prayer for the holiness of families.



Campaign of Pandemic flyer

The Knights of the Immaculate from Germany prepared a flyer "Protection against the epidemic by the Miraculous Medal". This flyer was translated into many languages by the Headquarters of the M.I. in Poland. Now we have this flyer in 12 languages.

Knights are giving the flyer to people who are afraid of "pandemics". It is a good instrument to interest people in the Miraculous Medal and the many miracles performed by God through it.

In many countries Knights are distributing this flyer. For example

in Poland Knights distributed more than 10,000 flyers with Miraculous Medals. Knights prepared a special promotion: three flyers and three Miraculous Medals in a small transparent bag.

One lady from Munich (Germany) wrote: "A short summary of our campaign: after the campaign ended with the pandemic flyer, we asked all priests again whether we could continue to display the Medals; at the moment I am allowed to supply 22 churches, this week I have an appointment with the priest for another five churches."





Like an army in battle array

Part I

The Origin of the Militia Immaculatæ

With God there are no accidents, no unforeseen circumstances and so when things “just so happen to come about,” we can still find in them the workings of Divine Providence. This is what happened in Rome, back in 1917.

On one particular occasion the enemies of the Church were openly celebrating 200 years of freemasonry. They boldly boasted their infernal intent by the banners they unfurled — Archangel Michael crushed beneath Lucifer — and

the blasphemies they chanted — “Satan will reign in the Vatican and the Pope will be his servant”.

A Franciscan Brother happened to be in Rome at this time too. Maximilian Kolbe witnessed the demonstrations and wondered indignantly “Is it possible that our enemies should make such a display of force in order to defeat us, while we fold our hands in our lap and do nothing? After all, do we not have more powerful weapons; can we not count on Heaven, and



his heart. From that moment on he was converted and ardently sought to be baptised.

These three circumstances came together, no doubt, by the workings of God and resulted in a very determined Maximilian who drew up a simple yet powerful plan to strike back.

The second part in the next issue

especially on the Immaculata?" He continued to study theology in Rome and focused especially on the role that Mary plays in the economy of salvation.

Also in Rome there was another celebration taking place that year. They were commemorating the conversion of Alphonse Ratisbonne through the mediation of the miraculous medal. Alphonse was a Jew and from a well-known family of Jewish bankers. He had, however, accepted a miraculous medal from a Catholic friend and had kept it out of politeness. Later, while accompanying his friend to the church of Sant Andrea delle Fratte in Rome he found himself drawn to Our Lady's altar where she appeared to him and changed



The Militia Immaculatæ is an army of Knights of Mary Immaculate which works for the conversion of all men to God, be they Protestants, or Jews, or Muslims, & in particular the Freemasons, and that all become saints, under the patronage and through the mediation of the Immaculate Virgin.

The Militia Immaculatæ was founded by St. Maximilian Maria Kolbe on the 16th of October 1917. Since 1937, Militia Immaculatæ is also called the Knights of the Immaculata.



Original Statutes of the Militia Immaculatæ (by St. Maximilian)

"She will crush your head." (Genesis 3:15)

"Thou alone hast vanquished all heresies throughout the world."

(from the Roman Breviary)

I. Goal of Membership:

To work for the conversion to God of all men, be they sinners, heretics, schismatics, Jews, Moslems etc., in particular the Freemasons; and that all become saints, under the patronage and through the mediation of the Immaculate Virgin.

II. Conditions of Membership:

1. To consecrate oneself entirely to the Immaculate Virgin, placing oneself freely as a docile and generous instrument in her hands.
2. To wear the Miraculous Medal.

III. Duties of Membership:

1. If possible, to pray the following ejaculatory prayer at least once a day: "O Mary, conceived without sin, pray for us who have recourse to thee, and for all those who do not have recourse to thee, especially for the Freemasons and for those who are commended to thy care."
2. To use all other valid and legitimate means for the conversion and sanctification of men, according to one's means, in the different states and conditions of life, as the occasions present themselves; this is entrusted to the zeal and prudence of each one. Particularly recommended, however, is spreading the Miraculous Medal.

N.B. These means are recommended only as suggestions and not as an obligation; not one of them obliges under pain of sin, not even venial sin. Our principal motive is to help the greatest possible number of souls to be united with the Sacred Heart of Jesus through the mediation of the Immaculata.

If you want to join us, please email: info@militia-immaculatae.org
and tell us which country you are from.

Masses for the M.I. in 2021

We are pleased to announce that Father Dennis McDonald, National Moderator of the M.I. in the USA, will offer in the year 2021 Holy Masses for the sanctification of the Knights of the Militia Immaculatæ. Father will celebrate these Masses on the most important Feasts of Our Lady.

February 2nd – Purification/Presentation

March 25th – Annunciation

March 26th – Our Lady of Compassion

April 26th – Our Lady of Good Counsel

May 31st – Queenship of the Blessed Virgin

June 27th – Our Lady of Perpetual Help

July 2nd – Visitation of the Blessed Virgin

September 24th – Our Lady of Ransom

October 13th – Fatima apparition

October 16th – Starting of Militia Immaculatæ

November 27th – Miraculous Medal

December 10th – Our Lady of Loreto



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Please support the apostolate of the Militia Immaculatæ

www.militia-immaculatae.org/english/donations/

