

Fr. Karl Stehlin

MILITIA IMMACULATÆ

Short Handbook

for moderators and coordinators



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Kolbe Publications

2018

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Kolbe Publications Pte Ltd

Copies Available:

Kolbe Publications Pte Ltd

286 Upper Thomson Road, Singapore 574402

www.kolbepublications.com

email: sales@kolbepublications.com

ISBN 978-981-17-0212-9

First Printing

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Introduction

This small handbook is meant to be a help for priests and for all knights accepting responsibility in the Militia Immaculatæ. It is neither a course of Mariology, nor an explanation of the spirituality of the Militia Immaculatæ, nor a biography of the Founder or other eminent personalities of the M.I.

It is simply an instructional handbook:

a/ to provide an understanding of the importance of the M.I. and to make it understood to others (Chapter 1),

b/ to distinguish the M.I. from other movements / associations and to show its relationship to them (Chapter 2),

c/ to explain above all to the leaders what they have to do and how to do it (Chapter 3),

d/ to presentation the hierarchical structure in the M.I. and the responsibility of the moderators and knights with special tasks (Chapter 4),

e/ to provide a small appendix which will give answers to classic objections to the work of the M.I. (Chapter 5).

If you are interested in the M.I. and what needs to be done to establish it and to ensure its follow-up, see Chapter 3.

If you are confronted with objections that address the problem of the coexistence and possible integration of the M.I. with other movements, read Chapter 2.

If you have objections to the very purpose of the M.I., which you find unnecessary or superfluous, read Chapter 1. The considerations in this chapter can be used as instructions for explaining to the knights and to the candidates the essence, importance and goals of the M.I.

Chapter 1

Principles: Understanding the scope of the M.I.

1.1. Theological dimension

1.1.1. Mary Mediatrix

The Militia Immaculate is the concrete application and putting into practice of the reality of doctrine of Our Lady as the Mediatrix of all graces. This dogma is a truth of faith pertaining to the universal ordinary magisterium. It maintains that all the graces of conversion and sanctification, merited by Our Lord through His passion and death on the cross, have been deposited in Mary so that she may distribute them to all men of good will, «whenever she wishes, to whom she wishes, how she wishes and how much she wishes» (St. Bernard). To this mediation of graces descending from the Sacred Heart to us through the hands of the Immaculata (*mediatio descendens*), there corresponds an ascending mediation (*mediatio ascendens*): our return to God must be made along the same path through which God came to us, and this way is Mary; expressed by the axiom forged since Christian antiquity, «Per Mariam ad Jesum», and also the words of Our Lady at Fatima, “My Immaculate Heart will be your refuge and the way that leads you to God”.

Like St. Bernard, St. Alphonsus, St. Louis-Marie Grignon de Montfort and many other Marian saints, St. Maximilian Kolbe sees in Mary’s universal media-

tion not only one of her most beautiful privileges and greatnesses, but also a reality that profoundly affects the relationship of the spiritual Mother with us and especially her role in our work of conversion and sanctification. Saint Louis-Marie Grignon de Montfort makes it clear that true and perfect devotion to Mary is based on this truth. That devotion incarnates the doctrine of Mary as “our Mother and Mediatrix” for our personal life, for our conversion and sanctification. If God wanted to “give us everything through Mary” (St. Bernard) and nothing but through Mary, God will not come nearer to us without her, and neither will we go back to God without her. If we want to live Christian lives according to the will of God, our whole life must be penetrated by Mary, directed by Mary. It is in so far as she is present in us and we strive to do everything through her, with her, in her, and for her, that God will give us His graces.

Saint Maximilian Kolbe, as the faithful spiritual son of St. Louis-Marie, will add nothing essential to his great vision. Nevertheless, it is easy to observe that Montfort concentrates above all on the *marialisation*¹ of our personal spiritual life, of the individual return of each soul to God, while St. Maximilian Kolbe concentrates on the *marialisation* of our spiritual relationship with our neighbour. Through the Marian devotion proposed by these two saints, our supernatural life reaches the highest perfection in its two essential aspects: the glory of God and the salvation of souls; our relationship with God and our relationship with our neighbour.

¹ The term “marialisation” has been used in the French language for over a century. It is a word that is rich with meaning. Effectively, it has three senses:

a) the process by which Mary is made present and active in something, e.g. the process by which our behavior towards our neighbor becomes more and more dependent on Mary, inspired by Mary; or the process by which the peoples of a nation show an ever greater devotion to Mary, by their consecration of various city, state, and government level institutions to her. “The Mary’s Mission Tour worked hard for the marialisation of the Philippines.”

b) the human actions that cause marialisation, e.g. acts of consecration, ejaculatory prayers, the preaching of missions, interior acts of submission, and whatever else causes persons and places to be more under the influence of Mary. “An act of consecration is a radical marialisation of a Christian soul.”

c) the final result of the process and the human actions involved in the process of marialisation, namely a total, all-encompassing dominion of Our Lady. “The great devotion to Our Lady that you see in Poland is the fruit of its marialisation”.

Saint Maximilian Kolbe was chosen by Providence to highlight the necessity, importance and exact role of the Blessed Virgin Mary in our relationship with our neighbour, which is the task which God assigns us on this earth. In this relation we distinguish between the subject (me) and the object (the neighbour), and the one and the other have to be “*marialised*”:

a/ concerning the subject: the many present graces that we need to faithfully fulfil our duties of state, to live in community with those around us (family, civil and religious society); the relationship with evil people, the effort to render good for evil, the struggle against jealousy, anger, detraction, reckless judgments, *etc...* All these graces come to us only and at any time through Mary.

b/ concerning the object: in addition to our relationship with God, the principal role and fundamental task that Providence gives us for our sojourn on earth is to behave as an instrumental cause for the conversion and sanctification of others. All the graces that God wants to pass on to us for the conversion and sanctification of others come to us also and at all times through Mary.

However, it is necessary that all of this does not just stay at the level of a beautiful theory, but that it becomes a rule of life that is applied in everyday practice:

1.1.2. Our Mediatrix through the act of consecration

Since God does not force us to accept His redeeming action, but wants our free consent, the Blessed Virgin can exercise her role of Mediatrix in us only if we desire it, if we accept it by an act of will, by a deliberate and decisive «yes». She will do her work in us only to the extent that we give ourselves to her through the act of consecration. The act of consecration is specified by its objective. We have seen that there are two great objectives in our spiritual life: our relationship to God and our relationship with our neighbour. Consequently, there are two different acts of consecration that complement each other:

a/ First of all, we give ourselves to Mary so that she may become fully our Mother and Mistress, and that we may become fully her child and slave. The principal and fundamental act of consecration contains our entire gift of ourselves to Mary.

It concretely and effectively focuses on our own sanctification, our personal return to God through Mary. This is how Providence wanted it by inspiring St. Grignion de Montfort to compose his act of consecration known as the Holy Slavery.

b/ Then, we give ourselves to Mary so that she can take charge of our life in the world and the tasks that God wants us to accomplish. Henceforth she will be the principal cause (of course, always subordinate to God) of all our actions and our relationship with others, and accept us as «instruments in her immaculate hands». The act of consecration of St. Maximilian Kolbe, after a reminder of the consecration of oneself (summary of the consecration according to St. Grignion de Montfort), consists in Mary's taking possession of all our faculties in order to make them channels through which she can perform in souls the marvels of conversion and sanctification, and generally “crush the head of the serpent”, “vanquish all heresies in the whole world” and thus increasingly establish the “reign of the Sacred Heart of Our Lord” (see the act of consecration).

1.1.3. The Immaculata

For St. Maximilian Kolbe the title of Mediatrix of all graces is intimately linked to the mystery of the Immaculate Conception. Like St. Pius X in his encyclical *Ad Diem Illum*, he wants to emphasize the practical importance of this truth for the Christian life. Here, we can only give a brief summary of Maximilian Kolbe's grandiose vision of “the Immaculata”: the preservation from original sin and consequently Mary's eminent holiness positively signify the fullness of all the graces that God wanted to give to the world and first deposited in her. The “source” of her mediation of all graces lies in this fullness of the Gift of God which the Blessed Virgin Mary received at the very moment of her Immaculate Conception when the Holy Ghost entered entirely into her soul to sanctify her totally and make her the instrument par excellence of His mission in the world, expressed by St. Paul in 1 Cor 5: “*Caritas Dei diffusa est in cordibus nostris per Spiritum Sanctum qui datum est nobis*”. In other words, the title of Mediatrix makes us understand Mary's action, the title of Immaculate (Conception) puts us in touch with the very being of Mary, with the mystery of her always Immaculate Heart.

This leads us to what is perhaps most peculiar in the spiritual life and the theological reflection of Father Kolbe, Mary's relationship with the Holy Ghost, as explained below.

1.2. Sacramental dimension: confirmation

1.2.1. Baptism and Confirmation

According to St. Louis-Marie Grignion de Montfort, the goal of the consecration to Mary as her slave is the transformation of our personal life (life of prayer, sacraments, practice of virtue, spirit of sacrifice), so that we may love God more and more and thus, finally, truly fulfil our most sacred vows: the promises of our baptism. Therefore, the act of consecration wants above all to be the perfect renewal, through Mary's hands, of our baptismal vows: through Mary, I always want to adhere to Christ in a living faith, and for this I totally reject from myself the poison that the devil and sin have put in my soul. The consecration to Mary according to St. Louis-Marie Grignion de Montfort makes us fully "live our baptism".

God also placed us in a world and surrounded us with many other men, and established a deep relationship between them. Above all, He wants each one to do his best for the true happiness of the other, which means that he works for his salvation. That is why we have received an additional sacrament, Confirmation, which increases the influence of the Holy Ghost upon us, not only for our own salvation, but also that we might become soldiers of Christ and participate in the building up of the Mystical Body of Christ. So as not to spoil these great graces of Confirmation and finally enter the King's army by following His call, the Lord sends us the Immaculata so that we may become her knights, so that we may join her small army and so help her to save the souls of her children, as many souls as possible. Thus, through the act of consecration according to St. Maximilian Kolbe, we entrust the graces of Confirmation to Mary, so that she may renew them in us at every moment and

make us live as true “soldiers of Christ”, no longer occupied with ourselves, but with our great vocation as Christians, according to the call of Christ the King (see Spiritual Exercises of St. Ignatius, beginning of the 2nd week). The consecration to Mary according to St. Maximilian Kolbe makes us fully “live our Confirmation”.

1.2.2. The Holy Ghost in us through the Immaculata

Through the sacrament of Confirmation, we receive the fullness of the gifts of the Holy Ghost, and He Himself fills our souls and illuminate them with the fire of His Love, making us participate in the Love with which God loves Himself in the mystery of the Holy Trinity. According to St. Grignon de Montfort (TDM, no. 20) the Holy Ghost becomes fruitful in Mary and produces his masterpieces only in her and through her (the holy humanity of Our Lord, the sanctification of souls). At Pentecost, she is in the midst of the apostles, and according to an ancient tradition, the gifts of the Holy Ghost are given to them through her. Our Pentecost is the reception of the sacrament of Confirmation and the gifts of the Holy Ghost are given only through her (like all other graces).

The profound reason for this action of the Holy Ghost in Mary and through Mary lies in His very relationship with her. The Fathers of the Church call her the *sacrarium Spiritus Sancti*; since the Middle Ages, she has been commonly invoked as the Spouse of the Holy Ghost. The Holy Ghost is the gift of the Father and the Son. Saint Thomas explains that God wants to give Himself as much as He can to a creature. This gift is the Holy Ghost Himself. However, after Original Sin, the obstacle lies in the vessel itself which is more or less obstructed by actual sins and wounds of Original Sin. Only once during the whole history of humanity is the *donum Dei altissimi* received completely. Only does it not meet any obstacle. Only once is it received without the slightest hesitation, because only once does the Holy Ghost find the vessel which He is entering to be totally pure and immaculate. In other words, in all of history, it was only the soul of the Immaculata that the Holy Ghost was able to transform completely in such a way that she was and is abandoned entirely to His will and inspirations. Therefore, all her thoughts,

words, actions are in a way more the thoughts, words and actions of the Holy Ghost than her own. She will never think of anything other than what the Holy Ghost makes her think, she will only speak the words of God, *etc.* She is somehow the visible presence of the Holy Ghost in the world, His sanctuary, His tabernacle, His Spouse. St. Maximilian Kolbe goes further by saying that while Nestorius was terribly mistaken in claiming that the union of God and man in Our Lord was only a moral union of the two natures of two different people (the Son of God and the Son of Mary), he would not have been mistaken if he had said this about the Blessed Virgin: The greatness of the Immaculata consists in the fact that the human person Mary, the daughter of St. Anne and St. Joachim, is, since her Immaculate Conception, so intimately linked to the Third Person of the most Holy Trinity that she is more the presence of the Holy Ghost in the world than she is the presence of herself.

In conclusion: where Mary is, there is the Holy Ghost. On earth, the Holy Ghost is where Mary is. Therefore, to the extent that we are consecrated to the Immaculata, the Holy Ghost will invade us with His gifts and make the inefaceable character of the sacrament of Confirmation blossom.

1.2.3. Soldier of Christ — Knight of the Immaculata

As we have seen, the Holy Ghost is given to us at Confirmation for our own sanctification, but also, and above all in view of our role as members of the Mystical Body, called to build up and expand it. But how will I fulfil my role as a soldier of Christ? How will I be the instrument of the Holy Ghost for the conversion and sanctification of souls, especially other members of the Mystical Body?

By uniting myself with Mary. Since she is the universal and *par excellence* instrument of the Holy Ghost in the world, it is in her and through her and with her that the Holy Ghost penetrates me and makes me fit for my vocation, for the purpose that God has planned for my life on earth: the more I am Mary's instrument in my actions and my relationship with my neighbour, the more the Holy Ghost fills my being with His light and strength. One becomes a «soldier of Christ» insofar as one is an instrument (a knight) of the Immaculata.

The Church expressly speaks of “**soldiers of Christ**”, making clear that the vocation of the confirmed Christian is a vocation in the militant Church to undergo an unceasing struggle against the omnipresent forces of evil. It is indeed a question of tearing souls away from the hold of the devil who keeps them in error and sin. Since Satan and his armies are terrible enemies and, humanly speaking, all-powerful enemies, we have only one possibility of winning battles against them: to constantly receive the graces and gifts of the Holy Ghost that come from the Mediatrix of all graces. So, the more I am an instrument in the hands of the Immaculata, the more I am able to face the devil and his supporters, the more I am truly His knight to her, defending her cause, winning her battles.

Here, above all, we will better understand the importance of the consecration according to St. Maximilian Kolbe which puts us before the reality of our vocation to fight in the Church in order to diminish and even eliminate the tyranny of Satan in souls and establish through HER the sweet reign of the Sacred Heart of Our Lord.

1.3. Moral dimension: the new commandment

Let us consider the Militia Immaculatæ from the point of view of moral life, that is, the practice of virtues. Here, above all, we see the importance of the Immaculata who is necessary for us to do the will of God and thereby save ourselves.

1.3.1. The Great Commandment

a/ Love of God: “You will love the Lord God with all your heart, with all your soul, with all your strength, and your neighbour as yourself.” This is the great commandment of God. If we look a little bit at our degree of love for God, we must acknowledge with shame that it is almost non-existent. The one who loves often thinks of his beloved. How often do we think of God? He who loves yearns to have his beloved and seeks to always be with her. How often does our indifference make us forget the sweet presence of Our Lord in us? Whoever loves wants always to bring joy to his beloved and make sure that she is never

sad or hurt. How many times do we wound the Lord and deny Him through our sins and neglect?

To help us, wretched, unworthy and poor sinners, the Lord sends His Holy Mother to us so that she may be our Mother and Queen of our hearts. He wants us to give ourselves to her, completely, through our total gift, in order to remodel our whole personal life, doing everything with her, always looking at her and imitating her as a child. Do everything by her, always seek to be obedient as a slave to his queen. The Mother of God sent us her servant St. Louis-Marie Grignion de Montfort to teach us what true and complete consecration is. The purpose of consecration to Mary, as her slave, is the transformation of our personal life (life of prayer, sacraments, practice of virtue, spirit of sacrifice), so that we may love God more and more.

b/ Love of neighbour: But after the supreme commandment to love God, Christ demands of us: “Love one another as I have loved you”. He calls it his new commandment. How did Christ love us? He gave everything to save us from eternal misery and to lead us to eternal bliss. Again, we must ask ourselves: have we loved our neighbour as He has loved him? Do we often think of the salvation of souls? Most of the time we don’t care about it. And if we wish someone well, it often boils down to health, well-being and success. Once again, the Lord sends us help, so that we may always practice the great commandment of love for our neighbour better: it is the loving Mother, the Queen, who, after Christ, loves all men so much; she loves each of them, more than the best mother on earth would love her beloved child. She asks us to become her knights, to enter her small army and help her to save the souls of her children, as many souls as possible. The Queen of Heaven and earth begs, comes to me and humbly pleads: “My child, I need you! Will you help me save my children, their eternal souls? There are so many who lose themselves for eternity because no one offers themselves or prays for them.” (see Fatima, on the 19th of August 1917). To help us better understand this, she sent us her servant St. Maximilian Kolbe who teaches us how to be her instruments to save souls. He founded the Militia of the Immaculatæ to lay the

whole world at her feet, so that she might crush the head of the devil everywhere and destroy all errors throughout the whole world.

1.3.2. Love thy neighbour through the Immaculata

The M.I. presents us the Immaculata in her immense desire to save her children, who are often completely lost, from eternal damnation. She is the best of mothers with her heart full of anguish and her love for her beloved children. The duty of love for one's neighbour is nothing more than to lend a hand to the blessed Mother by helping her save her children. The more we enter into this perspective, the more our neighbour becomes for us what he really is: a being destined to live with God for all eternity, a soul redeemed by the Blood of the Saviour, a child of the sorrowful Mother (who often does not even know that he has such a Mother).

After this recognition of the value of our neighbour, who is so loved by Jesus and Mary, the M.I. invites me to begin to practise love of my neighbour, by wanting to do him good. Instead of the typically human reactions which we have towards our neighbour (aggression, anger, envy, malevolence, indifference, slander, and other manifestations of the "*homo homini lupus*"), the Immaculata teaches her knight how to love his neighbour. With this fraternal charity that spreads little by little in us, all the other moral virtues increase in us (benevolence, kindness, forgiveness of offence, *etc.*).

The M.I. gives the knight the notion of true love of neighbour, supernatural fraternal charity. The purpose of the M.I. is the conversion from error to truth, from sin to the life of grace through the Immaculata, to make souls happy forever in heaven. These supernatural and eternal motives make the knight generous and put his life and actions ever more at the supernatural level.

1.3.3. Doing the will of the Immaculata — supernatural obedience

The Immaculata is therefore everything to the knight. He cannot be an instrument in her hands if he does not want to do her will. An instrument that does not do what the artist wants is useless and often harmful. That is why the

virtue par excellence preached by St. Maximilian is obedience to the Immaculata, the desire to always and everywhere do only her will. Among the means of the Knights' apostolate, the strongest and most effective weapon for saving souls is precisely the decision to renounce one's own will to do the will of the Immaculata. Moreover, Father Kolbe insists that the only sure way to know the will of the Immaculata is through the legitimate orders of the superior. Today there is nothing more difficult in the liberal world than supernatural obedience. The M.I. makes the yoke lighter: while it is often difficult to obey superiors who all have defects, the reminder that they are only somewhat rough brooms or mops in the so soft hands of the Immaculata, will often give serenity and a supernatural spirit to the one who must obey.

In short, the M.I. is a school for the practice of many virtues under the guidance of the Immaculata who simply asks her child to become an instrument in her immaculate hands. Not only She uses her instrument to bring her graces of conversion into souls, but also She forms, educates and even transforms it.

1.4. The great law of instrumentality

1.4.1. The overwhelming importance of the instrument

God does not need anyone to do His work of salvation, but He wants us to be part of the most noble work of love and mercy that can be accomplished on this earth. He wants it so much that He decided that the salvation of many would depend on our generosity. Pope Pius XII in his encyclical *Mystici Corporis* teaches: "This is a deep mystery, and an inexhaustible subject of meditation, that the salvation of many depends on the prayers and voluntary penances which the members of the Mystical Body of Jesus Christ offer." The Sacred Heart tells St. Margaret Mary: "One soul can obtain the grace to convert a thousand criminals."

In Fatima, on the 19th of August 1917, Our Lady lamented: "So many souls go to Hell". This is the pain of her Immaculate Heart and the reason for

her sadness in almost all of her apparitions! But then she explains in an astonishing way why so many souls fall into Hell. Is it because they are bad? Because they refuse God's grace? Because they prefer the pleasures of the world to divine will? Because they follow the demon's injunctions? All of this is certainly true, but it is not the reason Our Lady gives us here. The reason is that they have no one to pray for them, no one to offer sacrifices for them! This regret hides a more solemn request: "Since no one prays, at least you, the chosen souls who meet me in Fatima, please pray and offer sacrifices."

To understand this urgent call of Our Lady, let us remember that God has established a law: He usually gives His graces only through men. Our Lord, the High Priest, gives His graces not directly by Himself, but through the ministry of priests. Our Lady, who is the Mediatrix of all graces, generally also gives them only through intermediaries. Look at a famous artist, a genius: he won't paint anything if he doesn't have any instruments to do it. In themselves, these instruments are nothing. But without them, no picture will be painted. If we object that we are only an unworthy sinner, she will reply that she can paint a magnificent painting with an ordinary broom.

That is why Our Lady, who desires so much the conversion and sanctification of her children, comes to us and asks us, with tears in her eyes: "Would you please be kind enough with me, your Mother, and help me to save souls? Pray and make sacrifices because so many souls go to Hell, because they have no one to pray and make sacrifices for them!" We know many stories of saints who confirm this truth. For example, St. John Bosco waiting for a train, observes a man who swears against God and utters horrible blasphemies. He makes an ejaculatory prayer for the conversion of this man. The train arrives and Don Bosco forgets this incident. Several months later, he sees that man in a vision. The man announces to him that when he was about to die after an accident, God granted him the grace of repentance thanks to the saint's little ejaculatory prayers.

So she to whom I belong entirely, in comparison with whom I am a miserable poor wretch, she approaches me like a beggar and leads me in the footsteps of the cross:

“Here I have received all men as beloved children. Here are all the enemies of my Son. They offend Him, they insult Him and they are completely indifferent to His immense love. However, I love them all, even in this situation. I loved you also when you were far from my Son, far from me, lost in your sins! I asked for graces for you and gave you all my love as your Mother. And so came the happy day of your conversion. However, I still have many more children who are now in the situation that was yours then. And just as I have found instruments to help me convert and sanctify you, so I now ask you to help me for others who are still lying in the shadow of error and sin! Help me save souls! Be an instrument in my Immaculate hands!”

1.4.2. Why the great effectiveness of the instrument and its small acts?

We still have to ask ourselves the question: how is it possible that the salvation of many souls can depend on such little things as ejaculatory prayers or small sacrifices? If the anchorites spent their whole lives in the desert only to atone for some of their sins, if we think of how much it cost Our Lord to obtain our salvation from the clutches of Satan, how can a prayer of a few seconds have the same effect?

The answer lies in the definition of the instrument itself: the instrument itself is nothing, but in the artist’s hand it is of utmost importance, because the artist will not be able to carry out his work without the instrument.

Here, the action of the instrument is to create a channel or pipe: on the one hand, it approaches the Immaculate Heart; on the other hand, it approaches the heart of the sinner to be converted. The channel is the humble request that the Immaculata deign to bring out of her Heart a river of graces which will pass through the channel (prayer, sacrifices *etc.*) to the heart of the sinner. It is therefore the grace that comes from the Immaculata that touches the heart, but this grace needs the channel to reach it.

The quality of the channel will depend on how many graces will pass from the Heart of Mary to souls: the more one lends oneself to becoming her instrument, the more she can carry out her function as mediatrix and loving mother. The larger the channel, the more she can pass on a great number of graces each

time. Now, it is not quantity that is important, but quality, that is to say, the degree of love for God, for the Immaculata and for souls with which we accomplish our sacrifices, our apostolic actions, our prayers.

The M.I. highlights what is really important in our life, what will bear incredible fruit for eternity: everything that we accomplish in a state of dependence on Mary, as an instrument in her immaculate hands, and with what intentions and how many times we accomplished those things (see further considerations on the keyword “instrument” in paragraph 2.2.1.).

The use of ejaculatory prayer and sacrifices as the principal means of apostolate will gradually bring about a change in the knight’s mentality: what appears of little value (prayers) and even to be abhorred (sacrifice — suffering), gradually becomes the primordial activity of life, because the Militia never ceases to show its extreme importance. At the same time, the things that seemed important and great in life (one’s own personality, ambitions, well-being, health, *etc.*) will be put in their right place. The knight will be ever more imbued with the true and supernatural.

1.4.3. The true greatness of the instrument

Let us ask ourselves: what is the deepest meaning of our life? Why did we receive a long time to live, such relationships, such talents? Many use these goods for their own pleasure, pride, vanity, sometimes for some “charitable action”. However, we were created to bear fruit that remains: eternal goods. At the end of our life, what will remain? Only what I have done for God’s sake and for the salvation of souls. If I discover a drug that can give each man an extra twenty years of life, I will be a significant benefactor of humanity. Yet after 20 years, everyone will die. But if I can give someone not only all of his temporal goods, but even the good of eternal salvation (without which he would burn in Hell forever), what will be his gratitude, and for me, what an everlasting joy that I have brought him so much good! What a transport of joyful thanksgiving, then, will fill every soul allowed to praise God endlessly in the incomparable joy of Heaven because of my apostolic work! Without my little prayers the same soul would have burned

forever in Hell. If I fulfil my duties as a knight, I become the secondary source of salvation for many and I enter into the long line of great missionaries and holy “hunters of souls”. They have made the best use of their earthly life, and have drawn from it a seed of eternal joy for themselves and for many others.

1.5. A great idea with an adapted structure to realize it

One could object: this is a great idea, but how do we achieve it? We can delight spirits with great ideas and mobilize them for a time. But if this idea is not materialized and implemented, and made visible by means adapted to the situation of today’s man, it will sooner or later be doomed to oblivion.

1.5.1. Necessary elements for one’s neighbour

The necessary elements in our relationship with God are prayer, Holy Liturgy, sacraments, doctrine, mortification, the practice of virtues, *etc.* All this is given to us within the Church and does not need other means or structures. This is why everyone can do the act of consecration according to St. Grignon de Montfort individually without committing themselves to anything else and without needing any other means. What elements are necessary in our relationship with our neighbour for his conversion and sanctification?

a / The inner elements are the most important ones, for they form the fundamental attitude of the soul and put the right intention in it: benevolence, a deep concern for the salvation of souls; prayers and sacrifices for the conversion and sanctification of poor sinners as well as the act of consecration, *etc.* These internal acts can be performed without the need for external means. But generally, this is not enough.

b / The external elements must be added, because man is not pure spirit. He must express himself through visible and tangible acts: personal contact, words addressed to the other, approaching gestures in order to give him the

treasure of graces. Here, external means are necessary: you must learn how to approach others, know when and where to contact your neighbour; you must acquire a minimum of knowledge to express your thoughts and communicate what you know yourself.

c / The principal act of love of our neighbour: if we want to bring our neighbour to the way of salvation, we must train his intelligence by appropriate means. This is done by the teaching of truth, orally or in writing, using all honest means, especially those that arouse curiosity, interest, and so motivate the learning of true doctrine. The more means that are available for the formation of the intelligence, the greater the possibility of converting and enlightening souls (books, brochures, leaflets, websites, films, *etc.*).

d / The secondary act of love of our neighbour: once the intelligence is enlightened, we still have to train the will, i.e., attract people to “do something”. Here, the neighbour is brought out of his passivity and his steps are directed towards the Immaculata (acceptance of carrying the miraculous medal or the scapular, making an act of consecration, entering the M.I., promising a small ejaculatory oration per day, *etc.*).

It is therefore clear that the exercise of fraternal charity requires a whole arsenal of means that the individual is not capable of creating. Moreover, a whole strategy is needed to make proper use of these means; therefore, we need external help, a teacher who is experienced in the psychology of contemporary human life and especially in the science of directing souls. But he who says “external means”, says structure: we need an organization that manufactures these means, distributes them, and so on.

1.5.2. Necessary elements for ourselves

In fallen man, great ideas have short legs: the wounds of original sin pull man down. Without the appropriate means, he cannot remain on the heights of the great idea. We must realize our weaknesses and take steps to overcome

them; otherwise they prevent us from practising seriously and constantly the love of our neighbour. These weaknesses are: neglect, forgetfulness, lack of perseverance, selfish views, laziness, naturalism, and so on.

So, we need a constant motivation from the outside to get us out of our inertia. This motivation and these means must make the exercise of love of neighbour as easy and attractive as possible. Man, with his gregarious instinct, usually follows the shepherd. Therefore, it is necessary to present people with the dish ready-made, because alone, they are not able to make themselves eat.

Also, experience shows that the great Marian movements (the Legion of Mary, the Blue Army of Our Lady of Fatima, the M.I.) have attracted millions of souls for an intense and effective apostolate. Without these structures, these people would have remained inert and sterile.

The Militia Immaculatæ responds perfectly to all these requirements by offering a whole arsenal of means for the exercise of the love of one's neighbour, guarantees a ceaseless and varied motivation, establishes a simple and effective strategy that allows for a continuous apostolate. But above all, the M.I. gives the means of making the apostolate effective by inviting the neighbour to a minimum of response, by a simple and easy act of consecration, which pleases Heaven very much.

1.6. The Great idea for all

Another essential quality of the M.I. consists in the universality of its members. Usually, a movement or association focuses on a specific group of people: youth, fervent and committed lay people, religious.

1.6.1. The M.I. especially for the masses

We have seen that the consecration to the Immaculata according to St. Maximilian Kolbe particularly brings to life the graces of the Sacrament of Confirmation and leads its members to assume their responsibilities as “soldiers of Christ” for the salvation of souls. Consequently, the M.I. is addressed to all

confirmed Christians (or those preparing for Confirmation). The same is true for the consecration of St. Grignon de Montfort, which is addressed to all baptized Christians, with an important difference: to make the consecration of the Holy Slavery, it is already necessary to have a good Marian formation, the beginnings of a true interior life, and the assiduous practice of the sacraments. Montfort is therefore quite demanding with the preparation for this consecration, which should be preceded by special spiritual exercises during 33 days (TDM 227–233). From these conditions it follows that, *de facto*, only a limited number of Catholics are able to make the consecration.

On the contrary, for the consecration of St. Maximilian the demands are reduced to a strict minimum, both for the preparation and for the duties of the knights: one ejaculatory prayer per day and the wearing of the miraculous medal — and even these obligations are not under the penalty of sin. One could say that the Immaculata is so impatient to find instruments for passing on her graces to souls that she literally accepts “anyone”. She is so grateful for a single act of this instrument (a 5-second ejaculatory prayer) that she does not hesitate to call such a nothing her dear “knight”.

a / As for the lazy people in the parish:

By its minimalistic conditions for membership, the M.I. fills a constant and terrible gap in the pastoral ministry of every parish: it is the fact that only a small minority (perhaps 5–10%) stands out from the ordinary by their fervour, and they are the ones who belong to the fraternities, movements, associations, Third Orders, *etc...* It is also a fact that it is almost impossible to stir the great mass of the common people and motivate them to do something other than attending Sunday Mass and making their confession from time to time. Now, the M.I. brings here a precious remedy: it gives a very strong motivation, an urgent and personal call of the Immaculata to each one; but, at the same time, it hardly asks for any obligations, which people fear most. It is the Blessed Virgin herself who asks her indifferent, negligent and lazy children to give her a little finger. Already this gesture, on the part of these people, gives them many

graces and often an ejaculatory prayer per day for someone's salvation is the beginning of a beautiful conversion to a fervent life.

But the M.I. does not stop there: by inviting them to make this “minimum gesture”, through the Certificate of Enrolment form, the moderators obtain the address of the new members. It is role of the M.I. to bombard these “last minute knights” to get them out of their sleep. From experience, it can be said that this effort of the M.I. is quite successful: generally 50% continue to sleep, but 50% wake up to do at least what they promised. Concretely, this means that in a parish of 1100 people one will find around 100 zealous people involved in the different movements. Through the entry of the other 1000 into the M.I. and by their regular “bombardment” (see the means below in paragraph 3.4.), 500 of the knights continue to sleep, but 500 wake up somehow, and will at least pray once a day: this means 500 more prayers go up daily to Heaven to implore the graces of Mary.

Now, 50% of these allow themselves to be touched by the “bombardment” and will do more, pray more, make more sacrifices. Thus, 250 people in the parish (who slept for years) awaken and respond to the suggestions of the Immaculata by the M.I. It will soon become clear that these people are becoming more faithful to their duty, and the parish will rejoice at a rise in the quality of its members.

b / As for those persons not (yet) belonging to our congregations:

Today, there is little, if any, Catholic sensibility even in a people who still call themselves Catholics. That is why it is impossible to ask them for anything. If somebody tries to bring them closer to Tradition, he often invites them to read good books, to attend Mass, but usually without success. Why then are all his initiatives doomed to failure? Because there is only one person who has received the grace from above to touch hardened hearts, and it is the Blessed Virgin. Therefore, if we want to convert people from outside, it is through her that we must pass: She alone opens the closed doors of the souls with preparatory graces (*gratia praeveniens*) to dispose them towards the light of truth and the

reception of grace. The knight approaches these souls as an instrument of the Immaculata: it is therefore the Immaculata who invites them to do “something” for her. In a Catholic country it can be said that of 12,000 people educated with a minimum of knowledge about their heavenly Mother (whom they have always held in a certain esteem), about 6,000 let themselves be touched and accept to make the act of consecration. Of these, about a quarter react to “bombardments” (thus 1500) and half will do more (thus 750).

1.6.2. The M.I. crossing every state and all degrees on the path to perfection

The most important work of the M.I. is to address the remaining 25% of knights who respond to the “bombardments” of the Immaculata, because they are now more or less open to being educated, to beginning an apostolate with people in the world. At this stage, the M.I. accompanies the knights step-by-step in their spiritual advancement by giving them spiritual nourishment for their souls and the means of apostolate adapted to their spiritual state. It is an art to always give the soul what it needs for its own good, at every stage of the spiritual journey.

So, among the knights, we have people who have not even really begun a spiritual life worthy of the name. We have beginners who try to do the minimum, and then we have a whole range of people on the way, all with more or less vigour, perseverance, constancy, fervour, *etc.* The M.I. strives to take care of everyone and give them what they need.

On the other hand, the knights feel surrounded by the army of the Blessed Virgin, and often they experience her gentle hand that pulls them out of the abyss and makes them approach the Light. Above all, the awareness of not being lost, alone in a perverse world, is an enormous encouragement for many, and when they discover that throughout the world the Immaculata continues to perform miracles of conversion they receive by this a very strong motivation to advance themselves on the difficult path of conversion and sanctification.

Finally, the M.I. addresses even the rare knights who are ready for anything..., up to the heroic gift of themselves, the M.I. 3 — level three of the M.I. It is to them above all that St. Maximilian addressed himself by founding the Cities of the Immaculata in Poland and Japan. It is the beautiful fruit of the whole action of the Immaculata towards her children who accept to serve her as her instruments. Indeed, she invites everyone to these heights of total giving, while respecting the freedom and good will of each one, and only few will reach it. Those who do succeed, however, are the pillars of the M.I., the elite souls who make up the glory and greatness of the Church.

Thus, the M.I. truly embraces everyone in its members, from the righteous man who is emerging from a life of sin and/or error, to the pilgrims of perfection.

1.6.3. The M.I. for the active and contemplative

It may look as if the M.I. is reserved only for active people who are dedicated to the apostolate by choosing a life filled with action and events. Indeed, the apostolate in writing, the effort for the conversion of poor sinners through meetings, conversations, the distribution of leaflets and medals, *etc.* seems to be at the forefront of the M.I.

But if we look closely, St. Maximilian bases all this intense apostolate on the life of prayer, especially the daily adoration of the Blessed Sacrament, on assiduous attendance at Mass and the reception of the sacraments. The contemplation of the Crucified One and His Mother at the foot of the Cross is the source of every apostolic success. This was why Maximilian Kolbe strongly propagated Dom Chautard's book *The Soul of the Apostolate*, insisting on the primacy of contemplation and the interior life.

In that sense, the M.I. presents knights with a good balance between action and the interior life, between duties towards God and duties towards neighbour, while leaving to each one the choice of what suits him best. Here, we also understand one of the reasons for the universality of the M.I. It is very flexible in the choice of means, leaving everyone a great

deal of freedom to choose what suits him best to respond to the call of the Immaculata.

1.6.4. The M.I. for individuals and institutions

Finally, this universality of the M.I. is to be seen in its structure, as envisaged by St. Maximilian Kolbe, which distinguishes between individually belonging to the M.I. (M.I. 1) and the creation of an organization to give oneself to the Immaculata in a group, for the purpose of a common apostolate (M.I. 2). Chapter 3.5 is devoted entirely to M.I. 2.

At this stage, it suffices to recall that, in this manual, the Militia Immaculatæ is considered in its first and main degree as M.I. 1: not a movement like the other Marian movements, but as a consecration, a law of life, a perfect renewal of our obligations linked to the sacrament of Confirmation, an individual encounter of each knight with the Immaculata.

1.7. Integration of the M.I. in the Marian life of the Church

As the great army of the Immaculata, the M.I. is part of the great Marian current of the Catholic Church. It summarizes and enriches Mariology, it promotes and revives the great Marian devotions, it explains to its members the content and deep meaning of the great apparitions of the Blessed Virgin Mary.

1.7.1. Mariology

Saint Maximilian wanted the Cities of the Immaculata to be academies of learning on Our Lady in which one would try to deepen the whole of Mariology, especially the Marian dogmas, and apply them in the practice of Christian life. In addition, he asked that an essential part of the M.I. apostolate should be to make known the books written by holy and eminent authors about the Blessed Virgin Mary: it was he who first had the works of Father de Montfort and Father Emile Neubert translated and edited into Polish.

1.7.2. Marian devotion of the Church

The main feast of the Militia Immaculatæ is the 8th of December. In addition, the Church grants indulgences to M.I. members on the occasion of many feasts of the Blessed Virgin Mary. The knights have a great devotion to the Holy Rosary and to the first Saturdays of the month in honour of the Immaculate Heart of Mary. Although St. Maximilian Kolbe himself spoke little of the Immaculate Heart and did not know about the message of Fatima, the M.I. was among the first to spread this devotion after World War II. Among the particular devotions to the Blessed Virgin is the devotion of Mary Queen, Co-redemptrix and Mediatrix, with particular emphasis on her role as a refuge for sinners and great missionary to save souls. She too is the Guardian of faith who prevents us from falling into the wiles of the devil who wants us to lose faith.

In addition, the publications of the M.I. from the date of its founding to the time of the Council warn against falling into the sentimentalism and apparitionism that can be so harmful to true Marian devotion.

1.7.3. M.I. and the great apparitions

Saint Maximilian is inspired above all by the apparition of the Blessed Virgin to St. Catherine Labouré at Rue de Bac, and the apparitions of the Blessed Virgin in Lourdes.

a/ Rue de Bac:

Maximilian Kolbe was in Rome at the time of the 75th anniversary of the dazzling conversion of Alfonse Ratisbonne through the Miraculous Medal, which later became the visible symbol of the M.I. It is imposed on the knight during his entry into the M.I., and his primary apostolate is to distribute it. Therefore, the apparitions of Our Lady to St. Catherine Labouré are in the foreground of the M.I. Saint Maximilian Kolbe often quotes the words of Our Lady and explains the profound and apostolic meaning of the Miraculous Medal.

b/ Lourdes:

During his stay in Rome, Maximilian Kolbe was healed by the application of Lourdes water on an abscessed finger wound that the doctor ordered to be amputated. But it is above all his predilection for the mystery of the Immaculate Conception that naturally brought him closer to Our Lady of Lourdes. The most fascinating of all events is Our Lady's definition of Herself: "I am the Immaculate Conception". Perhaps no other author has reflected so deeply on the meaning of this word. It was during his pilgrimages to Lourdes that he said he had received the most graces to know the mystery of the Immaculata and this is where he received the strength to follow her to martyrdom.

c/ Fatima:

In another book, we tried to demonstrate the profound unity between the M.I. and the message of Our Lady to Fatima. Indeed, the Immaculate Heart of Mary is the most perfect and adequate expression of Our Lady's roles as Co-Redemptrix and Mediatrix of all graces. The Militia Immaculatæ is founded on these truths. Moreover, the demands of Mary's Immaculate Heart concerning the conversion of poor sinners are exactly the same as the ideal of the M.I. It can be said that at Fatima, Our Lady gives the guidelines to be followed; through the M.I., she shows us how to respond to her requests in detail and in a structured form.

We are sure that it is the Founder's intention that the Militia Immaculatæ has the noble and grave duty to ensure the continuation of the "whole truth about Fatima": to use the means at its disposal to make known the apparitions and their significance throughout the whole world. Moreover, the knights of the Immaculata must first and foremost be the knights of the Immaculate Heart of Mary: they must constantly deepen the devotion to the Immaculate Heart of Mary in their lives, they must strive to do everything possible to ensure that her demands are finally fulfilled, especially the consecration of Russia, the devotion to the 5 First Saturdays, and the publication of the true Third Secret of Fatima.

For evidence of this orientation of the Traditional Observance M.I. toward Fatima, consider that it has an M.I. 2 dedicated to the consecration of Russia. and distributes 6 leaflets, 4 brochures and 3 books about Fatima.



M.I. 2 — Mission for Russia

Information about the activities
of the **M.I. 2 — Mission for Russia** will be available at:
www.consecrationrussia.org



Chapter 2

The M.I. and other institutions

2.1. General relationship between the M.I. and other institutions

The M.I. brings to each ecclesial institution (religious congregation, parish, association, Third Order, brotherhood etc.) the act of consecration, a deep knowledge of the Blessed Virgin Mary and concrete help to the apostolate.

2.1.1. Consecration

Each institution approved by the Church has its own statutes, purposes, means and mode of functioning. The ends of each institution participate, concretely and practically, in the fulfilment of the great commandment of love of God and love of neighbour.

Since 150 years many Popes (particularly St. Pius X) and bishops promote the consecration to the Blessed Virgin Mary as slaves according to the Treatise of True Devotion written by St. Louis-Marie Grignion de Montfort. By this consecration, the life of each individual is *marialised* (see footnote on the page 9) in view of his proper sanctification, especially in regard to the obligations of his duties of state. There are many institutions (e.g. SSPX) that invite and even ask their members to perform this act of consecration, knowing that the graces necessary to perfectly fulfil their obligations all come from Mary.

All the Church's institutions are oriented to the good of one's neighbour, to the salvation of souls, to the apostolate. Since the supernatural effectiveness of any relationship with one's neighbour and therefore of the whole apostolate depends on the grace given to us only by Mary, it is logical that all those who consecrate themselves to the Blessed Virgin as slaves for their own sanctifica-

tion should equally dedicate themselves to her as instruments for the success of their mission on earth, that is to say, their participation in the work of the Redemption among souls. Like St. Grignon de Montfort, St. Maximilian Kolbe wants this consecration to the Immaculata to penetrate all institutions. In other words, all members of an ecclesial institution should be children and slaves, but also soldiers and knights of Mary. In short, they must all be *marialised*.

2.1.2. Thorough knowledge of Mary and guide to perfection

Whoever reads the texts of St. Maximilian Kolbe will be surprised by their extreme simplicity and the constant concern to discover the practical aspect of the great truths of our Faith, especially those concerning the Blessed Virgin Mary. As already described in paragraphs 1.1., 1.2. and 1.3. above, the M.I. is a source of the practice of all virtues, especially of love of neighbour, obedience and humility.

2.1.3. Help for the proper apostolate of each institution

Every Catholic institution with an apostolic purpose must use every means for the conversion and sanctification of souls. Very often these institutions are unable to give themselves these means, because they are either too small, too poor, too busy with other obligations, or they are simply destitute of the specialists who can create these means. At this point, the M.I. will offer a whole arsenal of apostolic means that will enable these institutions to carry out a fruitful apostolate.

If we consider this more closely, it is the Immaculata herself who, through her knights, wants to help the institution so that it may prosper and bear much fruit by providing her with effective means to be used according to the will of the Immaculata. It can be said that the «price» that these institutions will have to pay for these means will be to submit themselves to the Immaculata and become in all things her instruments.

Let us be very clear: it is not at all a question of wanting to replace anything, of modifying an institution, or even of absorbing it into the M.I. The only «addition» asked of an institution is to welcome the Blessed Virgin into the centre of its existence and to want to help her to save souls by submitting to her as her docile instrument. But as the members of each institution are subject to the common law of poor sinners, what has been said in paragraph 1.5.2 will apply to them as well, i.e., their submission to the Immaculata will imply that they should become knights.

2.2. The M.I. and other Marian movements

Special consideration must be given about the relationship between the M.I. and other Marian movements such as the Legion of Mary, the Cruzada Cordimariana, the Blue Army etc.

If the M.I. can bring to each movement the triple help explained above, this applies above all to the Marian movements. A Marian movement willingly welcomes all possible consecrations to the Blessed Virgin, knowing that in this way the members give themselves to her ever more profoundly. Moreover, a movement whose aim is to get to know and love Our Lady more and more will be delighted to acquire from any other Marian institution a deeper knowledge of Our Lady. Finally, this movement will be particularly interested in receiving help for its apostolate to make the Immaculata known and loved by the greatest possible number of souls.

But, one may object, the M.I. and the Marian movements have practically the same goals, the same ideal and the same principles. Even the help described above is not beyond the scope of the Marian movements. With the M.I., wouldn't we be duplicating? Doesn't the larger movement risk absorbing the smaller one? Can the M.I. really give the Marian movements something more than that which is already provided in the statutes (handbook) of these movements? Yes, it can bring three things: a contribution to the spirituality of the members and two supports for the apostolate.

2.2.1. The key word: “instrument”

In the Marian movements everything is oriented towards the Blessed Virgin Mary, especially the apostolate. Therefore, any fulfilment of our duty and vocation on earth belongs to Our Lady. So, all acts done with the habitual and virtual intention of pleasing God and Mary are meritorious.

a/ to be truly an “instrument”: Let us now examine ourselves on the very act of fraternal charity and the concrete actions of our apostolate: what is our fundamental attitude, our state of mind, our intention?

Usually I am the one who undertakes the apostolate, who distributes the leaflet, the medal, of course counting on the grace of God, but in the very action I see myself as the principal cause, and the assistance from above as a secondary, instrumental cause. However, it should be the opposite.

It must be well understood that the Mediatrix of all graces usually gives her graces only through an instrument (channel, pipe), and this happens at the precise moment of our action towards our neighbour. Therefore, this moment is of utmost importance: if we neglect to accomplish an act of charity through Mary, she cannot give the graces; if we accomplish it with little fervour, she will give little grace; if we do it perfectly, she will give the graces abundantly. If we consider the life of Jacinta of Fatima we see easily that her acts of fraternal charity to save “my poor sinners” were so perfect that she became the instrument of salvation for a multitude of souls despite her young age and her very short life on earth. One can observe an identical phenomenon in the life of St. Therese of the Child Jesus.

A great artist can only accomplish his masterpiece if he has the appropriate and perfectly docile instruments in his hands. We are spiritual instruments endowed with intelligence and will, so these two highest faculties of our soul must be in total submission to the artist. In my opinion, so far no institution (except the M.I.) is sufficiently concerned with or has thoroughly examined this most important act of all apostolic action (*actus caritatis erga proximum*), which is the love of our neighbour in action, in other words the concrete exercise of our vocation on earth under the influence of the grace of our Confirmation.

The M.I. vigorously teaches that, in the very act of the apostolate, the knight is only an instrument in the hands of the Immaculata; she is the primary and principal cause, so it is she who distributes the flyer or medal by my hands, it is she who at the moment of the visible action of her instrument accomplishes the invisible action of transmitting a grace of conversion or sanctification.

b / learning how to become her instrument:

The attitude of being only an instrument is repugnant to our fallen state and to our nature considered in itself, because we usually consider ourselves to be the main cause of our actions. However, we must realize that the value of our whole Marian life, of our consecrations, of our devotions, of our apostolate, depends entirely on this fact of “being a perfect instrument in her immaculate hands”. It is clear that the enemy will do everything possible to prevent the supernatural effectiveness of those who claim to be the most fervent servants of Mary. It is therefore necessary to be aware that here we are faced with the most difficult task in practising our consecration to Mary.

The Militia Immaculatæ is the proper school for this essential learning: on it depends how many graces the Immaculata can offer to her children. The instructions of St. Maximilian Kolbe (which we want to pass on to the knights by letters, articles etc.) considered this learning to be truly “the forming of her instrument”. Here we discover precious pearls of knowledge of Our Lady’s mission, but also a multitude of tips and methods for this education of being her instrument. He teaches the knight in particular how to keep in his heart the spirit and the will to be only an instrument at the very moment of apostolic action. Thus, the Militia Immaculatæ can bring to every movement, and particularly to the Marian movements, a teaching and an apprenticeship that is not found elsewhere.

c / the essential effects of the “instrument”:

Among the many fruits and effects of this attitude of the soul we will point out only two. What are the typical reactions in the apostolate, in our efforts to do good to others?

If it doesn’t work, if you suffer a failure, it creates in your heart a negative feeling of disdain, indignation, anger, and sometimes even temerarious judgment. If failure multiplies, it is discouragement, tiredness, often in the end abandonment (“anyway, it’s of no use!”). None of these reactions are supernatural, quite often they are sinful and therefore they prevent the Immaculata from distributing her graces. However, to the extent that I am aware of being only the instrument of the Immaculata, I manage to get rid of these reactions, knowing that the instrument does not know the intentions or procedures of the artist, and it is neither necessary nor useful to know them. The instrument only has to obey perfectly what the artist commands by placing total trust in the master who knows what he is doing. So I concentrate on my apostolic action, trying to please the Immaculata in everything. Then failure itself will become a source of grace for many souls. Moreover, if I do not have the reactions described above, and keep serenity and benevolence in front of my neighbour when I fail, this attitude will often be a source of conversion for my neighbour, much more than the reading of the leaflet I would have liked to give him.

If it works, if my action is successful, there is often deep in my heart an upsurge of pride, satisfaction in myself and my abilities. And this is worse than the reactions mentioned above, because “God resists the proud”. This

attitude of pride is so deep in our souls that a whole life is not enough to make it disappear completely. But if I act consciously as an “instrument”, I attribute whatsoever success to the main cause. It was not the brush that painted the masterpiece, the brush in itself is for nothing. Hence, the consciousness and effort of being her instrument is the very act of humility. But we must not delude ourselves: we must constantly remind ourselves before, during and after the apostolic action of this truth that we are merely her instruments. Otherwise, we will fall into the negative reactions mentioned above.

2.2.2. Help for the apostolate of a Marian movement

As we have seen, the M.I.’s “arsenal” will effectively help the apostolate of these movements. The wide variety of means for the *marialisation* of the world, included in the M.I., has grown, and continues to grow, which allows each Marian movement to choose what best corresponds to its own apostolate. The M.I. will assist it in carrying out its own apostolic projects, publishing books, publishing material on its websites and in any effort to promote the movement.

2.2.3. The M.I. as an apostolate proper to a Marian movement

There’s another means of assistance by which the M.I. can contribute to the apostolate of a movement, especially if it has an external apostolate with the people of the world, such as the Legion of Mary or the apostolate of many youth movements. These movements go to the people to win them over to Mary, giving devotional objects, talking about the Blessed Virgin, inviting them to pray, and so on. A number of these people readily accept instruction and objects, perhaps even pray with visitors. However, they usually remain passive. If we don’t come back after several visits, these people won’t do anything.

The M.I. is an effective way to get them out of their passivity and “do something” for Mary. Usually, they are touched that the Blessed Virgin asks for their help. Inviting them to go to Mass or to become legionaries of Mary, for example, is often too much to ask. But everyone is capable of receiving and wearing the miraculous medal and reciting a small prayer. Thus, as we have seen, they will give a little to the Immaculata and the Blessed Virgin will reward this small gesture abundantly; some who have become knights will come out of their passivity and thus come closer to the Blessed Virgin, and through her they will approach Our Lord (doctrine, sacraments, etc.). It is at this time that

the Marian movement will be able to work much more effectively with these new knights, educate them and lead some to become members of the Legion of Mary, for example. Experience shows that the effectiveness of the apostolate of the Legion of Mary, when it is linked to the M.I., is more effective and bears beautiful fruits of conversion.

2.2.4. Concrete procedure

How to integrate the M.I. in an already existing movement?

Simply by adding to the statutes (if necessary) the mention that the movement is dedicated entirely to the Blessed Virgin Mary, and that each member is invited to make his personal consecration to Mary as a child and slave (according to St. Louis-Marie Grignion de Montfort) so that his return to God may be made through Mary, and also as an instrument — a knight — in the hands of the Immaculata (according to St. Maximilian Kolbe), so that his apostolate in the world may be done with and through Mary.

The institution will choose a priest (the chaplain) as moderator to invite those members who wish to make the act of consecration; he will then send the list of new knights to the national moderator/district co-ordinator. These members will then receive all M.I. publications, for their own sanctification and to help them in their efforts for the conversion and sanctification of their neighbour. If the movement wishes to receive the M.I.'s help, its moderator or its secretary will contact the national moderator or the director of the M.I.

2.3. The great army of the Blessed Virgin: unity and diversity

Visibly, Providence blesses the Militia Immaculatæ. After five years of great hardship in its beginnings (1917–1922), it spread very rapidly throughout the world until in the 1950s it had more than four million members. Again, after the quasi destruction of the M.I. by the spirit of the Council, the M.I. of Traditional Observance has been experiencing rapid growth worldwide and constitutes the largest institution among Traditional movements with 100,000 members (in December 2017).

Can we not say that the Blessed Virgin Mary wants her own army? An army composed of all those who want to be “soldiers of Christ” as instruments

in her hands, as knights, crusaders, legionnaires in the service of the Commander-in-Chief of the Christian armies?

The M.I. would be the great army in which are found various units, battalions and services: there are the simple troops (ordinary knights), there are the officers (engaged and zealous knights), there are the elite battalions (the Legion of Mary and other movements), there are the knights engaged in battle (the catechists on the ground) and the supply units (the elderly and the sick).

There are priests who put their whole lives under the banner of Mary to be her instruments in all and thus the perfect instruments of the High Priest. There are the religious who want to follow their rules and constitutions heroically. In this, they know that it will only be possible if they put themselves in Mary's dependence as instruments in her immaculate hands, serving God alone and through the service of God, saving souls or relieving souls in purgatory.

There are the fathers and mothers of families, who fill their homes with the presence of the Immaculata on whom they want to depend in everything: she will be the true Mother and educator of their children who learn from their parents the greatness and beauty of being called to become a soldier in the service of the King of kings, a knight of the Immaculata to win the harsh battles against the enemies of salvation.

There are the children who learn to love the Immaculata Mother and Queen, there are teenagers with their dreams of becoming a great and important person, seeking to imitate heroes and live for an ideal: They especially need to be fascinated by the inspiring example of Mary's great saints like St. Louis-Marie de Montfort, St. Maximilian Kolbe, the children of Fatima, and so many others.

There are the men engaged in social, economic and political life, living under the banner of the "Woman clothed with the sun" crushing Satan's head: as knights of the Immaculata, they penetrate the enemy's environment to spread the sweet smell of their Queen.

There are the elderly who make maximum use of the little time they have left to "pray and make many sacrifices" to save a multitude of souls.

There are all the faithful who, together with their pastors, rediscover by the Immaculata what the militant Church is in its unity (its divine foundation, means and end) and its diversity in the members who complement each other and who form the army of God in battles, in the war for the triumph of the Immaculate Heart of Mary and the eternal Kingdom of the King of kings.

The original Statutes of the M.I.

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

"Thou alone hast vanquished all heresies throughout the world" (from the Roman Breviary).

I. Object:

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

II. Conditions:

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. Means:

1. If possible, to pray the following ejaculation 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 Masons and for all those who are commended to Thee."

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.

Militia Immaculatae

1. Spem conservet carum lumen Sancti II
Quibus hanc colam salutarem in omni
saeculo

I- Spem: Quibus conservetur pecca-
torum, haereticorum, schismaticorum,
indocorum etc. et praesertim in no-
strum; et sanctificationem omnium
est patrum, et mediante Beati
Immaculatae.

II- Conditiones: q h talis omni tempo-
ris Beati II Im talit Ab, hinc
quibus instauratur in immacula-
ta Sancti Immaculatae II Sancti
Immaculatae

The Statutes, handwritten in Latin by St. Maximilian on the day when the M.I. was founded

III- Modus q Sancti Immaculatae omni quo-
libet Immaculatae inculcatur:
in Sancti Immaculatae omni tempo-
ris Beati II Im talit Ab, hinc
quibus instauratur in immacula-
ta Sancti Immaculatae II Sancti
Immaculatae

IV Quibus legittima media
secundum possibilitatem in diver-
sitate status, conditionis, occasionis;
quod re et prudenter semper
omni tempo omni tempo omni tempo
omni tempo omni tempo omni tempo

Chapter 3

Existence of the Militia Immaculatæ

3.1. Preparation

3.1.1. General considerations for preparing enrolment in the M.I.

As we have seen, the M.I. is addressed to all, the fervent and the lazy, beginners and those who are perfect. Nevertheless, the act of consecration made by a devout Catholic has an entirely different spiritual dimension than the same consecration made by a beginner. Hence the need, in the very preparation of the act of consecration (= entry into the M.I.), to distinguish:

a/ The preparation of the devout Catholic who is usually already part of a movement, Third Order, etc. As the consecration of St. Maximilian Kolbe completes the consecration of St. Louis-Marie Grignion de Montfort and is its extension and application in the field of apostolate and fraternal charity, it is logical that the faithful should dedicate themselves to the Blessed Virgin, first as a child and slave, and then as a knight — an instrument in her immaculate hands for the salvation of souls. Consecration according to St. Montfort being the perfect renewal of the vows of baptism by Mary, and that of St. Maximilian, the renewal of the commitments linked to the sacrament of confirmation by Mary, these two consecrations have similar relationships that correspond to the relationship between baptism and confirmation.

It is therefore normal and logical that these faithful should first try to live as slaves of Mary according to the Montfortian formula; then they should commit themselves to the M.I. to make the Blessed Virgin known and loved, to become her

apostles and knights. We can therefore ask them to prepare themselves profoundly for this consecration by carrying it out with the fervour mentioned below, and also to enrich their time of preparation with appropriate readings and devotions.

b/ The preparation of the “average” Catholic who, generally, limits himself to Sunday Mass, without committing himself more:

As we have seen, the M.I. is, among many other advantages, an extraordinary way of stirring up Christians who have been driven into indifference and passivity. These people are not capable of making the effort to consecrate themselves according to St. Montfort’s method, nor are they able to enter into an association, a confraternity, since the obligations to be assumed keep them away.

It is to these people that the Blessed Virgin extends her hand and asks that they give her their little finger; she practically asks nothing of them. A minimal knowledge, acquired in a small conference with a flyer as an aide-memoire, the assurance of their good will and their desire to do something for the Blessed Virgin are enough to make them knights of the Immaculata.

The minimum knowledge consists in generally understanding the basic idea of the M.I. (an instrument in the hands of the Immaculata to help her save souls) and the means to practice it (prayers, sacrifices, apostolate), to grasp the knight’s obligation to make at least one ejaculatory prayer a day and to wear the miraculous medal. Moreover, it is necessary to know the general meaning of the act of consecration as an act of will to give oneself to Mary in order to be her instrument, and thus to be able to begin to practice the love of God and of one’s neighbour (by this act, the knight pleases Our Lord and Our Lady very much). Finally, it is necessary to agree to receive regular information from the director, who will recall and explain in ever greater depth the meaning and purpose of this consecration.

c/ The exceptional case of the foundation of the M.I. in a place (first ceremony):

The time of the founding of the M.I. in a place is particular, because it usually contains the above mentioned two extreme cases combined. In order not to frighten the lazy, we limit ourselves to the minimal preparation; but for the devotees, we will make small remarks such as: “If you are already a child / legionary of Mary or enrolled in a Marian confraternity, you should meditate

on the M.I. texts, brochures and booklets with great care and make yourselves available to your priests to help them in the M.I. apostolate.”

For the preparation, each candidate should have: the booklet *Consecration to the Immaculata – with an introduction and 13-days preparation according to St. Maximilian Kolbe*, the M.I. flyers, the M.I. brochure (if there are no more paper copies, you can always download them at www.mi-library.org). He must also fill in the registration form with his personal data. If possible, he should provide his electronic contact details (email, cell phone number, etc.) for more regular and easy contact (see 3.4.5.).

3.1.2. Practical procedure for founding the M.I. (first reception ceremony)

a/ Usual procedure

First period: make the M.I. known. The national moderator, the director, another priest or even a lay specialist can be sent to make a presentation of the M.I. If this is not possible, the priest in charge of the chapel can make a presentation himself using this handbook. Flyers and brochures about the M.I. should be distributed. The date of the first ceremony should be announced approximately 1 month in advance. Registration forms should be put out on the table where the M.I. flyers are available, and the faithful invited to take them and fill them out.

Second period: concrete preparation. Two weeks before the ceremony, the candidates receive the booklet *Consecration to the Immaculata – with an introduction and 13-days preparation according to St. Maximilian Kolbe* which contains a 13-day novena (the candidates are to devote a few minutes to the preparation each day). It is preferable that the priest explain to the candidates how to do this preparation and perhaps do it with them on the first day. This booklet can be downloaded free of charge from

https://knightlibrary.files.wordpress.com/2017/08/consecration_web1.pdf

Attention: It is not necessary for the candidate to do this preparation in its entirety (see below). Candidates presenting themselves during this period should not be rejected (even if they arrive at the last minute).

Third period: immediate preparation. It is preferable for the candidates to confess within the days preceding the consecration. On the day of the ceremony, candidates must have their registration form duly completed (according to the

priest's decision, it may be submitted within the days preceding the ceremony in order to prepare the register and certificates in advance). It is preferable that the priest announce the ceremony to all the faithful by inviting everyone, even those who are not members of the M.I.

b/ Exceptional procedure

Following an exceptional occasion (visit of the director, the national moderator, big Marian ceremony, pilgrimage etc.) the ceremony can be carried out with a minimum of preparation, counting on “the grace of the day”:

/ Explanation in a conference of the essentials of the M.I., with an immediate invitation to be enrolled.

/ Distribution of the ceremonial sheet immediately after Mass:

/ During the CEREMONY, the persons who present themselves should be given THE REGISTRATION FORM when they receive the miraculous medal. After the act of consecration (before giving the final blessing) the priest asks all those who have received the miraculous medal to fill in the registration form on the spot, including their email address if applicable.

/ The ceremony accomplished, they must go to the priest with the completed registration form: they give the priest the registration form and he, in return, gives them a blank CERTIFICATE, which has been signed and stamped by him. Then they themselves need to fill in the certificates with their personal data (this can be done at home).

/ After the ceremony, it is imperative to give them the M.I. flyer, the M.I. brochure and, if available, the booklet *Consecration to the Immaculata – with an introduction and 13-days preparation according to St. Maximilian Kolbe* and invite them to read those materials; and on the occasion of a feast close to the Blessed Virgin Mary, to prepare for 13 days and then to renew in private their act of consecration.

3.1.3. Practical procedure for the preparation of enrolment ceremonies where the M.I. already exists

a/ Usual procedure


First Period: Occasionally, a catechism or conference on the M.I. can be given. We can also, by preparing the “M.I. Feast-day” (see 3.4.3.), announce that there will

be an enrolment ceremony for those wishing to enter the M.I. This announcement can be made in the parish bulletin, on the bulletin board and at the M.I. corner. (see 3.4.1.). The registration form must be available at the M.I. Corner. The priest invites the faithful to take it and fill it out. The candidates obtain the booklet *Consecration to the Immaculata – with an introduction and 13-days preparation according to St. Maximilian Kolbe* at the M.I. Corner or in electronic form.

Second period: Two weeks before the ceremony, candidates begin the 13-day novena (each day devoting a few minutes to the preparation). It is preferable that the priest explain to the candidates how to do this preparation and perhaps that he do it with them on the first day. It is not necessary for the candidate to do this preparation in its entirety (see below). Candidates must not be rejected if they turn up during these two weeks (even at the last minute).

Third period: It is preferable for candidates to confess in the days preceding the consecration. On the day of the ceremony, the candidates must have their registration form duly completed (according to the priest’s decision, the form could be handed in during the days before the ceremony in order to prepare the register and certificates in advance). It is preferable that the priest announce the ceremony to all the faithful, inviting everyone, even those who are not members of the M.I.

b/ Exceptional procedure: as above



Militia Immaculatae **Enrollment Form**

Name and Surname

Address

Email

Phone no.

Place Date

Signature

The registration form (format A6)

3.2. Enrolment into the Militia Immaculatæ

3.2.1. Enrolment Ceremony

/ Date and place: Preferably a feast of the Blessed Virgin or an “M.I. Feast-day” (see 3.4.3.). The main solemnity and patronal feast of the M.I. is the 8th of December. The ceremony is preferably held at the end of the Mass immediately after the last gospel or before Benediction of the Blessed Sacrament. The ceremony does not take place during Mass or during Adoration of the Blessed Sacrament. The priest wears a surplice and white stole. He also can wear a cope.

/ Necessary objects: For the ceremony, four things are needed: 1/ Miraculous Medals (if possible, prepared with a blue rope to put them around the candidates’ necks); 2/ Holy water for the blessing of medals; 3/ a ceremonial; 4/ certificates.

The M.I. badge is not part of the ceremony, but can be given to the new knights on this occasion. The ceremonial can be found at the end of the M.I. brochure, at the end of the booklet *Consecration to the Immaculata – with an introduction and 13-days preparation according to St. Maximilian Kolbe*; it also exists on a separate sheet. If there are a large number of new knights, there should be enough copies of the sheets for all.

/ Ceremony: The ceremony, established by St. Maximilian Kolbe himself, begins with the *Veni Creator*, the *Ave Maris Stella* (or another hymn to the Blessed Virgin in Latin or the vernacular), the renewal of the vows of baptism (optional), the blessing and the imposition of the Miraculous Medal according to the Roman ritual, the act of consecration, the blessing of the priest and a final hymn in honour of the Blessed Virgin Mary. Immediately after the final hymn, the certificates must be signed and distributed to the new knights (see 3.2.2.).

If the ceremony is not preceded by an instruction, the priest should have an allocution after the canticle in honour of the Blessed Virgin.

If the medals have already been blessed, the priest begins immediately with the imposition of the medal.

If the Miraculous Medal has already been imposed on the candidate according to the Roman ritual, the whole part of the blessing and imposition of the medal is omitted.



Admission Ceremony to the Militia Immaculatæ imposition of the Miraculous Medal



3.2.2. M.I. Certificate

The certificate is a document proving the entry of a person into the M.I. The front of the certificate is used to enter the data (date and place of enrolment, name of the celebrant, name and address of the candidate, registry number, signature of the celebrant, seal of the M.I.). On the back of the certificate is the act of consecration.

The more beautiful the certificate, the more it will be held in esteem by its owner: it is best to print the certificate on cardboard paper and laminate it after signature. It is also preferable that the certificate reflects a certain artistic beauty.

A seal is desirable, but not necessary.

It is up to the national moderator to decide whether or not the knight's registry number should be on the certificate.

The certificate must be given to the new knights after the final hymn of the reception ceremony.



M.I. Stamp

CERTIFICATE of Enrollment into the MILITIA IMMACULATÆ	
On	Anno Domini
(Date)	
in the Church	
(Title of Church)	
in	
(Place)	
by Father	
(Name and Surname)	
the member:	
.....	
(Title, Name und Surname)	
.....	
(Address)	
.....	
(City)	
is enrolled in the register of the Militia Immaculatæ under the inscription numbered:	
....., the	
(Place of issuance)	(Date of certificate)
Father Karl Stehlin, Director of the M.I. (or his substitute)	

Act of Consecration to the Immaculata
O Immaculata, Queen of heaven and earth, refuge of sinners and our Mother who loves us so much and to whom God has entrusted the entire kingdom of mercy!
I, N.N., an unworthy sinner, cast myself down at your feet and implore you with all my heart: deign to accept me utterly and entirely as your possession and your property. Do what you will with me, with all the faculties of my soul and my body, with my whole life, with my death and my eternity. Dispose of me as it pleases thee, so as to fulfill what is said of thee: "She will crush the head of the serpent," and also: Thou alone hast vanquished all heresies throughout the world."
Make me an instrument in your immaculate and merciful hands to serve thee, so as to increase as much as possible thy honor in so many tepid souls that have fallen away from the faith and thus to extend the kingdom of the Sacred Heart of Jesus. For upon whatever place you enter, you implore the grace of conversion and sanctification, for all graces come to us from the Sacred Heart of Jesus only through thy hands.
<i>Grant to me to praise thee, O most Blessed Virgin, Give me strength against thine enemies.</i>

M.I. Certificate (format A6)

3.2.3. Records

All knights must be entered in the M.I. Register. The M.I. register exists only in electronic form (excel file). The registration form serves as paper evidence.

Every priory where the M.I. is founded keeps a local register (preferably kept by a lay knight, under the control of the local moderator), because the prior should know which of his parishioners belongs to the M.I. The local registry is sent to the national moderator (or the person designated by him/her for the national registry) after each ceremony of receiving new knights.

3.2.4. A few tips

/ **The enrolment ceremony** is a wonderful opportunity to remind those who are already knights of their consecration. Therefore, it is good to invite all the knights to these ceremonies, in order to seize this opportunity to solemnly renew their act of consecration.

/ **Since the Miraculous Medal** is imposed during this ceremony, it could be an opportunity to remember the benefits and wonders of the Miraculous Medal; to invite all knights to wear it with pride and to distribute it to people. That is why it is good to have a lot of medals in stock, but also the corresponding leaflets that explain in a few words their meaning.

/ **The M.I. badge** is a profound and magnificent testimony of M.I. membership. However, it should be pointed out that the badge is not the M.I. emblem and is not part of the ceremony. Many countries in the world are too poor to provide knights with these expensive badges. Therefore, the badge can be given along with other useful objects — after the ceremony.

/ **The ceremony and renewal of the consecration** is always on a feast day for the M.I. It's very useful to do it on the "M.I. Feast-day" (see 3.4.3), and to accompany it with an aperitif, a meal, etc. (see 3.4.3).

3.3. Strategy to ensure perseverance by knights and their spiritual progress

Once the M.I. is established, it is necessary to guarantee the perseverance of the knights and to constantly motivate them to live their consecration to the Immaculata with increasing fervour. It is therefore necessary to have a clear and realistic vision of the best means to be used for maintaining and increasing the M.I. Among the means presented below, the most fruitful ones will be used. This will be achieved if the following principles are applied:

3.3.1. Principles and guidelines

Principle 1: Avoid forgetting

Starting the M.I. is very easy, but if there is no follow up, the knights will quickly fall asleep and their consecration descend into oblivion. To avoid this, a strategy of “continuous and regular bombardment” is needed throughout the year: spiritual nourishment for the intelligence, and motivations to push the will to action.

Principle 2: “What is new, is attractive”

If they are always the same means, this “bombardment” will end up boring you like a favourite food that you take too often. Therefore, the knights should be provided with a wide variety of ever-changing means: this will arouse their curiosity to read and motivate them for the apostolate. For example: if we can always give something new to the people we visit regularly, we can help them to learn a large part of their catechism, as all flyers teach another fragment of a mystery of our Faith. This way, they move forward on the right path and we have the satisfaction of seeing our effort crowned with success.

Someone may object that this principle comes from the modern liberal world, which feeds people with ever new and changing attractions because of the vain curiosity of our wounded human nature. To this we answer that this curiosity is not necessarily an evil, but a quality of our intellect which naturally seeks knowledge. The attractiveness of something new and unknown is grounded in the psychology of man, and when St. Maximilian Kolbe defended the use of modern mass media

in the service of the Immaculata, he especially had in mind these attractive means to attract people's curiosity for the good and the truth. That's why the M.I. offers a well-developed "arsenal" of means (tracts, bulletins, MP4s, cards, booklets, brochures, electronic means, etc.) that are given to knights, not simultaneously, but gradually.

Principle 3: *Quidquid recipitur ad modum recipientis recipitur* (Whatever is received is received according to the manner of the receiver.)

The means used must be adapted to the understanding of the recipients. This presupposes a whole study of the psychology of man today. However, it is not difficult to observe that everything that throws itself at the eyes is attractive. The man on the street no longer reads: he watches films and images and is impressed by everything that appeals to the senses. That's why you have to attract his eyes with beautiful images, easy and simple texts. You have to use the means he himself uses most often (mobile phone, YouTube, email etc.).

In the apostolate with our neighbour, it is to be noted that usually the objective truth is no longer of interest, but rather feelings, a good atmosphere, the perception of well-being and generally everything that speaks to the heart: therefore the personal and subjective factor is very important.

Principle 4: Attack is the best form of defence

Engaging knights to come out of themselves, to give themselves to a small apostolate for the conversion of souls, is often the best way to maintain and increase their zeal. In our individualistic times, it is particularly difficult to get people out of their holes; that is why "bait" should be given to encourage them to "try at least once". Once the first step has been taken, many knights acquire a taste for this apostolate: they leave their small world, open themselves to their task as confirmed Christians, and by the same token receive many graces for themselves ("what you do for another, you do twice for yourself").

3.3.2. To deepen the knowledge of the Immaculata and to invite to prayer and sacrifice

First, we must give the knights food for their intelligence. For the more one is united to the Immaculata, the more one is her child, her slave, her knight.

However, union with the Immaculata grows in the measure that we know her. This knowledge is equally essential for the apostolate because “*nemo dat quod non habet*”: you cannot give what you do not have. This food should be offered differently to the knights according to their particular circumstances.

There are three main sources of information and education of the intelligence:

/ **The Director’s letter** (five to six times a year) is a letter of instruction for all knights which aims to make both the spirit of the M.I. and its founder, St. Maximilian Kolbe, better known.

/ **The bulletin** (quarterly or bimonthly) contains a part of the instruction for the formation of the knights, and another, rather informative part of the M.I. activities in the world and the miracles accomplished by the Immaculata in the souls. By this, the knights should realize that they are not alone, but integrated in a worldwide spiritual family, and this fact should give them a greater trust in the Blessed Virgin. Imitating the example of St. Maximilian Kolbe, this bulletin should preferably be called “Knight of the Immaculata”.

/ **The M.I. Literature** has the double purpose of educating knights and being a means for their apostolate. This literature must be designed to offer something to everyone. In other words, it accompanies the knight throughout his spiritual journey from conversion to holiness:

a/ Strict minimum: send a small text of 160 characters (one sentence) per SMS or any other electronic means. If possible, text daily, or every 2 days, but not less than once a week. This targets the most lazy and dormant members. **Advantages:** this text can be read in 10 seconds; one can contact a very large number of knights. **The purpose:** to remind them that they are members of the army of the Immaculata, and that the least she expects from them is a small invocation; to invite them to a small reflection (invocation) of 5 to 10 seconds. Experience shows the great effectiveness of this as a means for the conversion of the most lazy to start a spiritual life and enter into the stage of the “beginners”.

b/ Holy cards, pious images: on the front, a beautiful image, on the back a small text of 150–300 characters. This targets everyone, especially the knights

who “begin to do something” (those who are about to begin the *via purgativa*). **Advantages:** the pious image speaks to the imagination and helps in praying; the text or prayer on the back already invites to a one-minute reflection; it is easy to keep the image in a book; it is easy to give it with other gifts or in a letter. **The goal:** to give some basic and simple notions; to help in praying more and better. Experience shows the effectiveness of this means at all levels: it helps everyone to pray better, but above all it helps beginners to be ever more concerned with God and Mary (several minutes a day).

c/ Flyers, leaflets: one double-sided A4 page folded in three, with images and texts of about 1500 characters. The effectiveness of such flyers depends on the appeal of their layout, and the legibility, simplicity and depth of their texts. This means is one more step for the “novice” knights and already gives them a sufficient elementary knowledge of many of the truths of our faith. So, it is for them, in a way, a catechism broken down into small pieces. **Advantages:** the text is embellished with images, tables, etc. It is easy to read, and, especially, it is short. It is the means par excellence for the apostolate. **The goal:** to accustom them to a regular spiritual reading of about 5 minutes a day. To accustom them to the “**knight’s law**”: read it for yourself, read it again for your neighbour and transmit it, as a good instrument of the Immaculata. From that moment on, the knight is “alive”.

d/ Brochures: 30–40 pages A5 (A6) which already give a more detailed presentation of the subject. Their effectiveness depends on the appeal of their layout, the quality of their images, and the legibility, simplicity and depth of their text. It is already at the level of a thorough catechism and requires an effort that exceeds basic capacities. **Advantages:** these texts greatly advance the knight in the knowledge of spiritual things and awaken his taste for “things from above”. They occupy his intelligence more and divert it from nonsense. **The goal:** a deeper knowledge of the truths of our faith, preparation for a more effective apostolate and the beginning of a true spiritual life. It is at this level that the consecration according to St. Grignon de Montfort should be made, because the person will be able to prepare himself well for it.

e/ Booklets: 70–100 pages (A5), which give a complete and profound catechism on the subject, comparable to a chapter of a theological manual. At this level, the use of images and other sensory bait is no longer necessary. Advan-

tages: the intelligence will be formed in a complete and profound way and will produce elite knights who are fervent and apostolic.

fl Books: 100 pages or more for knights who advance in the *via illuminativa*.

Remarks: The choice of the above-mentioned elements will differ according to the mentalities, temperaments and degrees of intelligence of the knights. It is up to the national moderator to find the best ways of doing this. Each priest will know by observing the faithful / knights what kind of literature will be the most suitable for their spiritual nourishment and will guide them in this direction. Often our press tables offer a good quantity of books, and yet, lamentably, people are reading less and less. The presentation of the whole arsenal of “weapons” for one and all could help us to have an adequate vision of the written apostolate.

3.3.3. To renew the act of consecration

The occasional renewal of the act of consecration is a living reminder to all the knights to remember their belonging to the Blessed Virgin and the promise they made to her.

This renewal can take place during great feasts of the Blessed Virgin Mary, especially on the occasion of the Immaculate Conception and the devotions to the Immaculate Heart of Mary. This can be done during the Adoration of the Blessed Sacrament or at the end of the Holy Mass after the last Gospel. The priest could take this opportunity to say a few words of explanation on the meaning of this act of consecration (to do so, he can use the little booklet *Consecration to the Immaculata — with an introduction and 13-days preparation according to St. Maximilian Kolbe* which contains a commentary by St. Maximilian himself on the act of consecration).

Above all, on the occasion of enrolment ceremonies, one could invite all the knights to renew the act of consecration, for at such moments the Marian atmosphere, the fervour of the new knights, the ceremony and the instructions that go hand in hand are elements that greatly encourage a spiritual renewal among the knights whose first love could have faded a little.

3.3.4. Invitation to the concrete apostolate

By the regular invitation to the performance of a concrete apostolate, the knight will never have time to fall asleep. Through the distribution of new means, we take advantage of the innate curiosity and the “brand new, beautiful” to make the M.I. interesting and attractive.

Note 1: it is always an invitation: therefore, there is no obligation to do anything; on the contrary, we will insist that the only obligation is the small daily prayer and that it is left to each person’s free choice, if he wants to do a little more and how much he wants to do. Insisting on each person’s freedom and at the same time appealing to their good will and generosity is another way used by the Immaculata to catch the lazy and put them to work.

Note 2: This is often an invitation to distribute something. Therefore, it is important to provide guidance on how to distribute.

a/ Not only is what you distribute important, but also how it is distributed (see Principle 3, above). The welcoming smile, personal attention when giving, a kind word or greeting, a discreet way and humble attitude, etc. are more important today than we think. Especially if you are refused, you have to keep your good composure and not show indignation, disdain or anger. When we take the leaflet back, we pray fervently for the person who refuses it.

b/ Not only the way you distribute, but also the present intention while doing so: at the time of the apostolate, you must be convinced that you are only the instrument, the broom, of the Immaculata. So it is not I who distributes, but she with me and through me. Therefore: trust absolutely and do not think about success or failure. Such a state of mind will bear the most supernatural fruits.

c/ Gauge the person to whom you are distributing, especially if you have the opportunity to talk. Always be measured and do not overload people with arguments, leaflets, etc. Go slowly, step by step. Pray more, measure and limit your action.

/ Intelligent distribution of the Miraculous Medal: this classical means, practiced with enormous success by billions of people since its origin, was also the principal means of the apostolate of the M.I. from the beginning. However,

this distribution should be done intelligently: it is preferable to give the medal with one of the leaflets or even the brochure on this subject. This allows the person who receives the medal to understand its value and effectiveness, and thus to have devotion to it and wear it with much more conviction and fervour.

/ Distribution of cards, flyers, leaflets, brochures: everything that feeds the knight's knowledge and Marian life (see 3.3.2.), should serve as a "weapon of war" for the conversion of souls. Here, above all, we must first think about the people to whom we are going to distribute. If it's on the street, take the simplest and most attractive things. If they are people we know, we have to ask ourselves whether they are capable of receiving this or that text. If they are people who are fed regularly, give them leaflets one after the other, but not all at once, starting with the simplest.

/ Apostolate by e-mail: a whole arsenal of means is accessible on our websites which, in addition, provide information on the M.I., the literature of the M.I. in various languages. An extremely easy apostolate will be to pass on to friends and acquaintances everything we receive from the M.I. Many people converted and became Knights of the Immaculata after being contacted by a friend. If you're on WhatsApp or similar devices, you can forward M.I. literature to thousands of people.

A more in-depth way of this apostolate would be to help the moderators set up a local website, a WhatsApp group, and to help them with their work.

/ Participate in the distribution of text messages (see 3.3.2. a): the SMS channel starts from the national moderator who sends one SMS per day to the local moderators (coordinators). They send them to the knights-distributors. Here, volunteers are needed to be knight-distributors and to send these messages to a specific number of people.

/ Participate in the M.I. apostolate which is defined in paragraph 3.4.4. It is a group apostolate. We take orders from the head of M.I. Action and we occupy a designated place.

3.4. Concrete means

The strategies which were outlined in the previous section will all be ineffective unless they are accompanied with very practical and concrete tools. Several of these tools are so indispensable that, without them, the M.I. will not survive.

3.4.1. M.I. Corner — indispensable

a/ Definition: the M.I. Corner is a kind of special press table, reserved exclusively for the M.I.'s apostolic means. Here, the knight can get all the M.I. literature, miraculous medals, the M.I. bulletin, the director's letter and any other means of apostolate. In addition to nourishing the apostolate, the M.I. Corner serves as a witness of the existence of the M.I. in a chapel. Pleasantly presented, it attracts the eyes of the faithful and especially of new people: it is, in a way, the Immaculata Mary herself who welcomes her children at the entrance of the church to instruct them and then lead them to her Son. An M.I. Corner should exist in every chapel where the M.I. is established. If the M.I. is established in a school, the M.I. Corner will be located in a place that is visible and accessible to all students.

b/ Arrangement: The M.I. Corner should be in a place of easy access, clearly visible (preferably close to the entrance of the chapel), with the inscription "MILITIA IMMACULATÆ" and an image or a statue of the Blessed Virgin, if possible decorated with flowers. It must be separated from the press table of the chapel.

The M.I. Corner is divided into 2 parts: one part for "free" literature (however always requesting a small voluntary donation): miraculous medals, images, flyers, cards, newsletters, Director's letters, small brochures. And the other part for "paid" literature: booklets, thicker brochures, and especially books. In the middle should be the till which can also be used as an M.I. money-box (thus the faithful can donate without necessarily taking anything).

The M.I. Corner offers only Marian literature, above all the literature published by the M.I. itself. But we can also add Marian literature already published by truly Catholic publishing houses. It is preferable that specifically Marian books on offer at the chapel repository be relocated to the M.I. Corner so that there will be only one source for Marian literature.

c/ The M.I. Corner power supply: It is desirable that each national moderator has the means to feed the M.I. Corners in his field of apostolate. In case this fails, it is the task of the M.I. Director to fill the gaps. For the time being (year 2018), the distribution (in the English speaking world) works as follows:

/ the bimestrial newsletter of the M.I. “The Knight of the Immaculata” is composed by the secretariat of the Director and sent to all priories and places where the M.I. is established.

/ Miraculous Medals with a small leaflet are obtainable from: M.I. of Wil, Switzerland, whose manager is Mr. Benjamin Aepli. Order on the international M.I. website or directly by email at: <contact@militia-immaculatae.info>

/ flyers, books, brochures, booklets, books and other items to be ordered from Kolbe Publications (www.kolbepublications.com)

d/ Funding: The M.I. Corner should have a money box in order to benefit from the knights’ generosity. Everything will be paid from this. Shipments from Kolbe Publications are accompanied by a pro forma invoice, which should be paid as far as possible. This payment is desirable (not compulsory) because it allows the entire arsenal to continue to be published and distributed.

Miraculous Medals (with small flyer) are accompanied by an invoice, which we try to pay as much as possible by bank transfer to the account number indicated.

Pay attention to payments abroad: NO CHEQUES!

e/ Coordinator of the M.I. Corner

The person in charge of the M.I. Corner is a key person for the functioning of the M.I. They should be a fervent knight, competent, regular, with all the confidence of the local moderator.

The person in charge watches over the cleanliness and tidiness of the M.I. Corner (fresh flowers, objects in good order) and once a month should place the orders (medals, leaflets, etc.) at the various distribution sources; that person receives the parcels and supplies the M.I. Corner.

They inform the moderator about new arrivals (new leaflets, booklets etc.), so that he can make a warm and encouraging announcement.

They watch over the M.I. money-box, inform the moderator, and take care of the money transfers (as indicated above).

Note for the M.I. Corner knight: Always present only 3–4 different leaflets and folders, as well as 3–4 cards and images. After some weeks, other leaflets / folders and cards are put up. This rotation of resources makes the M.I. Corner living and complies with Principles 1 and 2 above.



3.4.2. The electronic M.I. Corner — very useful, indispensable in some places

A large proportion of people use electronic media almost exclusively as a means of communication and information. Many knights have learned of the existence of the M.I. of Tradition on the Internet. As already explained, electronic communication can be a very powerful tool of the apostolate to make the Immaculata known and loved. The director and moderators can very easily contact the knights by e-mail and thus act as a physical M.I. Corner to send them all the latest news for free (letters, newsletters and other literature).

a / Use of e-mail by the director and moderators: When registering, candidates should be invited to provide their e-mail address, which must be included in the register. Moderators should make a database of all knights with an e-mail address, and send them the Director's letter, the National Moderator's letter, the M.I. Bulletin, etc., asking them to make it an apostolate and forward it to their acquaintances.

b / Electronic Bookshop: All M.I. publications are available for free download on a special website (www.mi-library.org). This site offers not only all publications in English, but also in other languages. In addition, there are books, booklets, brochures, etc. that have not yet been published in hard copy. So it is a real library that every knight and interested person can use. Everyone can easily download all publications free of charge.

c/ Electronic filmography: film is always a very attractive medium, especially for young people. On our YouTube site (www.youtube.com/channel/UCRsF4L1CnB_YbHtIz0kteYw) you will find mostly filmed lectures about the M.I., but also other interesting presentations.

d/ Our websites are multilingual: there is a lot of information and texts that will help the spiritual life of the knight and his apostolate. There are also on CD, recollections, lectures and sermons on the Blessed Virgin Mary.

e/ Responsibility: the national moderator is responsible for electronic contacts (emails, etc.). If there is a communication from the Director (e. g. Father Director's letter), the national moderator will circulate this letter via the mailing list for his country. The local moderator is responsible for local sites; the national moderator is responsible for national sites; the director is responsible for international sites.



www.mi-library.org



www.militia-immaculatae.info/en



www.militia-immaculatae.asia

3.4.3. M.I. Feast-days — very useful

A very effective way to guarantee the perseverance of knights and recruit new ones is the organization of a day entirely consecrated to the M.I., called the M.I. Feast-day. These are mostly Sundays or public holidays, maybe a whole day of recollection. However, since all knights will be invited, the limitations of the weakest will be taken into consideration, so as not to discourage them from attending. The program could be: High Mass with sermon on the M.I., then coffee break, lecture, lunch with some free time, another lecture, enrolment ceremony with renewal of the act of consecration for all, followed by Benediction.

Attention: Attendance at these M.I. Feast-days is voluntary, knights are not required to attend.

Special preachers can be invited for conferences (national moderator, professor of Mariology, director of the M.I., SSPX Superior General).

A knight or team of knights responsible for the preparation and organization of this day can be appointed. During this day, a special distribution of flyers could also be made to all the faithful and invited guests. We could announce this day by posters, not only inside our chapels, but also elsewhere.

3.4.4. M.I. Actions — very useful for a few

Usually, the apostolate of the M.I. is individual: each knight does for the Immaculata what he wants and can. But exceptionally, the M.I. can organize an activity during events related to the Christian religion (Christmas market, pilgrimage, great demonstrations of a moral and religious character, celebrations during the Holy Year): M.I. stand, a large group of knights distributing flyers, public prayer, a public conference organized by the M.I., apostolate in schools, retreat houses, hospitals...

This kind of apostolate usually strengthens the knight, makes him or her want to continue the apostolate on a personal level. In a group, you feel stronger than you do on your own. It is in a sense the manifestation of the militant Church, of the small army of the Immaculata.

These actions must be well prepared and organized, not by the priest, but by a group of knights. If the knights are not willing and able to form a group and prepare themselves for such an event, this should not be done. The priest's role is to spiritually prepare the troops for this event, reminding them of the supernatural principles of the apostolate.

Attention: This kind of apostolate is voluntary and no knight is obliged to participate. Moreover, we should not invite everyone to the M.I. Action, but only those who want to do something exceptional for the Immaculata.

3.5. M.I. 2

3.5.1. What is M.I. 2

M.I. 2 is the formation of a group of knights for a common apostolate to realize the goals of the Militia Immaculatæ. It is not a higher level of spirituality than M.I. 1, but a more extensive form of apostolate. Members of M.I. 1 perform apostolate as individuals; members of M.I. 2 perform apostolate as a group. That means that the M.I. 2 already presupposes the existence of those knights who have distinguished themselves by their perseverance and constancy in individual apostolic fervour (M.I. 1). These faithful and fervent knights want to do more, work together, pool their talents and apostolic zeal, because in this way the apostolate will be more effective and universal.

Consequently, M.I. 2 requires a structure, statutes (even simple ones) that define its specific goals and the means to achieve them. It also requires a minimum of organization, authority and all that is necessary for a movement, similar to any association, confraternity (like the “Legion of Mary”, “apostles of Mary”).

Once the general purpose of an M.I. 2 has been defined, it is still remains to define its specific goals: who can be part of the group (e. g. youth, fathers, mothers, seminarians, doctors); how the group will set about attaining the conquest of souls to God by the Immaculata (e g. youth movement, study circle, working action group of a priory, an association of nurses).

It may also happen that an existing movement, association or third order defines itself as M.I. 2 by joining the army of the Immaculata. This movement loses nothing of its specificity, but entrusts all its apostolate to the Immaculata and understands itself in the exercise of the movement solely as an instrument (= knight) of the Immaculata, who will henceforth be the principal and mediating cause of all the graces that pass through this movement. In short, M.I. 2 goes beyond the *marialisation* (See footnote on Page 9) of the individual (M.I. 1) to strive for the *marialisation* of a group, a movement, an association, a Third Order, etc.

3.5.2. Conditions for founding an M.I. 2

a/ Extrinsic conditions: if there is already a Marian movement that realizes the specificity of an M.I. 2 (e.g. Legion of Mary, Cruzada Cordimariana, SAS), a new parallel movement should not be established, but rather the most zealous knights in M.I. 1 should be invited to join the already existing movement and enrich it with all their Marian experience (see par. 2.2.). If no such movement exists, then the extrinsic conditions allow for the founding of an M.I. 2.

b/ Intrinsic conditions: It is important to realize that an M.I. 2 is indeed an additional movement to be founded requiring all of the structure of a new foundation: a chaplain, supervision, organisation, meetings ... are needed. It's up to the superior of the place to see if the foundation of an M.I. 2 is opportune, and if he can entrust this task to one of his priests.

The Militia Immaculatæ should never be founded in a place and start immediately with an M.I. 2, even if the knights insist and push for it. Normally, it takes at least 2 years to ensure the solidarity and perseverance of the new knights, and only then can one consider whether an M.I. 2 would be appropriate and its foundation realistic, that is, there must be guarantees that it will persevere even in difficult times.

3.5.3. Foundation and direction of the M.I. 2

a/ The M.I. 2 must be founded by the moderator with the permission of his immediate superior: a local M.I. 2 must be founded by the local moderator with the permission of the prior; an M.I. 2 which goes beyond the territory of a priory must be founded by the national moderator with the permission of the district superior; an M.I. 2 at the international level must be founded by the Director with the permission of the Superior General.

b/ The M.I. 2 (local and national level) will be governed by the authority provided for in the statutes, but always under the supervision of the moderator. Even if the statutes do not mention it, the moderator and his superior still have the right to intervene and even close the M.I. 2, if necessary.

3.5.4. Concrete examples

An M.I. 2 "parish apostolic group": such a group could be responsible for the M.I. Corner, the organisation of the M.I. Feast-Day, pilgrimages and M.I. Actions. It could help the priest with M.I. Registers, with the preparation of new knights, the printing of flyers ...

An M.I. 2 “study circle” focuses on deepening the religious knowledge of knights.

An M.I. 2 “youth movement” carries out all the activities of the youth movement, but in dependence on Mary, the members being instruments in her immaculate hands.

An M.I. 2 “mothers of families” brings the Immaculata and the spirit of the Knighthood into the family and especially into the education of children.

3.6. Mary’s Mission Tour (MMT)

The M.I., because of its universal character, can serve as a basis for an exceptional apostolate that requires the pooling of many elements. Such an apostolate is, for example, the organization of visits by the Virgin Pilgrim of Our Lady of Fatima to a country or diocese. We call it “Mary’s Mission Tour”, abbreviated as MMT.

The essence of Mary’s Mission Tour (MMT) is to seek to bring souls to God through the statue of Our Lady of Fatima, and with the instruments of the Scapular, the Rosary and the Miraculous Medal, in view of reminding souls of their duties to God and of recruiting more souls for the Militia Immaculatæ. Mary’s Mission also strives to consecrate private and personal institutions to Mary’s Immaculate Heart. Through her statue, Mary makes her presence felt, and through her sacramentals, she draws her children to herself, to bring them to God in the Sacraments. This is doing great works of conversion and sanctification through Mary and her instruments.

How does Mary’s Mission work?

The Mission of Mary involves a catechetical team gathered around a priest or priests, a statue of Our Lady of Fatima of suitable size and beauty. The statue should not exceed 1 meter, and ideally it should be 90–96 cm because that way, a box can be built for it and it can be placed in a car. A bigger size would require extra care and a special way of carrying it, as it would not fit conveniently in the back of a car.

The statue is mounted on a carrier that can be carried by hand or one on wheels that can be pulled, and comes with a good supply of Scapulars, Miraculous Medals, Rosaries and catechetical flyers.

The actual deployment of a Mary's Mission involves a preparation phase, an execution phase, and a follow-up phase.

/ The preparation phase:

In the preparation stage, certain catechists will determine the best time and place for Mary's Mission and will take care to select areas, people, or institutions that can bring the most fruit for the Queen of Heaven, or where she can best display her love and power. For example, where possible, public institutions or even governmental bodies will be invited to host an M.I. conference, or to consecrate themselves to the Immaculate Heart. Where public institutions are lacking or unwilling, catechists will turn to neighbourhoods, private enterprises or families. In the last resort, a simple public act of devotion is implemented whereby the visit of the Immaculata to a certain area can be organized and a Rosary procession of reparation is held.

Sometimes a «Forum on Fatima» can be organized: an explanation of the message of Fatima with large images, booklets, brochures, leaflets, pious images, personal interviews of the catechists with the people, with ceremonies of enrolment.

This scouting period will especially aim at obtaining the consecration of institutions, or individuals to Our Lady because by this means a real bond is created that will become a channel of Grace. This bond will be fostered by the follow-up apostolate in the third stage. In trying to meet this goal, the catechists will endeavour to explain the meaning and value of such a consecration, so that in this preparatory period, the selected areas or institutions, and the souls interested in participating in Mary's Mission, will open their hearts and minds as much as possible for the graces of Mary's Mission.

In this preparatory phase, the details necessary for the execution of the Mission of Mary must be clearly determined: the place of the Mass (if there is one), the way of the procession, advertisements and bulletins before the Mission in order to invite as many people as possible to participate.

/ The execution phase:

The execution stage is the visit of the statue of Our Lady. The statue draws the people to receive the sacramentals such as the Scapular, or to attend Holy Mass in honour of Our Lady, or to a conference on the battle between Lucifer

and the Virgin, and the call of Our Lady to the people to join her army, the Militia Immaculatæ.

If there is to be Mass in the evening, the sequence of events will likely be as follows. First, there will be a procession with Our Lady through a neighbourhood either to call the people to the Mass, or to make a Rosary procession of reparation, possibly with torchlight, a very beautiful and impressive event. Then, during Mass, a sermon on the devotion to the Immaculate Heart will be preached. After this, a short explanation of the scapular with imposition of the scapular will follow. Then, a conference for the more generous will be given on the theme of spreading devotion in the world to the Immaculate Heart, or on the warfare between the serpent and the Virgin, or a catechism on the Miraculous Medal. This conference will end with a brief explanation of the Militia Immaculatæ, and a filling out of the enrolment form. During this final period of filling out the enrolment form, the catechists will speak individually with the candidates to reinforce the knowledge of the duties of the M.I. and to ensure their fulfilment of the minimal requirements. The enrolment ceremony follows and then confessions.

If there is to be a full day Mary's Mission in a park or public place, the statue may make a preliminary reparatory procession, then it will find a suitable place to rest and to which it may draw souls. Some catechists will fan out to invite people to draw near, while others will stay near the statue. Those near the statue will be able to give catechism lessons on the Rosary, or the Miraculous Medal and as a token of this class, will give a small flyer. This flyer can serve as a «ticket», which will then be shown to the Priest, who will only give a scapular or a miraculous medal to someone who has a ticket. At certain times, a schedule could be posted for a small conference on the M.I. to be followed by an M.I. enrolment ceremony.

In schools, after a preliminary apostolate with the principal and teachers, a Mary's Mission apostolate can be organized with a whole school, or with select classes. Here it is most desirable to get teachers involved. At first they will be happy to have Mary's Mission for their students, but ultimately, it is the teachers that Our Lady needs in her army. Catechists will strive to find a suitable time for willing teachers to have a conference or catechism on the M.I. to prepare for their enrolment in the M.I. Schools are very good places to work, because not only is it crucial to inspire children with high ideals, but schools offer very efficient structures for follow-up work later.

In a similar way, Mary's Mission can be done on a small scale in families or in prayer groups such as the living rosary groups or other particular groupings of people who may be interested in supporting Mary's Mission or to whom Mary's Mission could be extended.

/ Follow-up phase:

A most important part of Mary's Mission is the follow-up because the initial graces given are all ordered to the salvation and sanctification of souls. These are works of a long duration and not just one fervent day, or one single sacramental. This necessity of nurturing graces received through follow-up catechetical and apostolic work illustrates the great wisdom of the Church in using sacramentals and ceremonies of consecration. These human connections to heaven — but also to catechists — make follow-up possible and fruitful. If Mary's Mission apostolate only consisted in preaching, Priests and lay apostles would have no reason to go back to people, to remind them of graces received and their duties, and no practical and compelling reason to encourage them to continue. Concretely, of all the different applications of Mary's Mission — from scapulars to miraculous medals, the Militia Immaculatæ provides the best context for follow-up since it involves a few simple but profound obligations based upon consecration to Mary.

Follow-up of Mary's Mission, therefore, consists precisely in the return visit, or call, of a catechist to encourage perseverance in the M.I. Or it may also take the form of reminding the officials of consecrated institutions to renew their consecration yearly, with catechetical work towards the workers of the institution to enrol in the M.I. also. Since an ultimate goal of follow-up can be the repetition of a Mary's Mission in that area, as organized by the new Knights themselves, the follow-up work follows a few steps.

In the first step, a simple call or text suffices to remind the new Knights to say their M.I. prayer daily. At this stage, some Knights will respond with interest, others will be unresponsive. For efficiency, Catechists will keep a record of calls and responses. Using this list, the next step will be to pay a house visit to all the Knights, but especially the responsive ones. At this visit a small gift or holy card may be given, a sort of practical reminder to fulfil the duties of the M.I. and a small catechism lesson — if only in conversational form and following

the needs and circumstances — will be given, if it is possible.

In schools, follow-up is simply a return visit to the classrooms already once visited. There the children are checked and reminded on their duties while the teachers are recruited to help and even to join the M.I.

The third step — where it is possible — will be a follow-up Mission with a Priest. At this follow-up Mission, catechists will work with the responsive knights to gather all the knights for a catechism with the Priest, perhaps a Mass, and a renewal ceremony. At this renewal Mission and ceremony, the main focus is the perseverance and sanctification of the knights of the first Mary's Mission. In this spirit therefore, these new knights of the first Mary's Mission will be able to recruit their friends or others to become knights at this follow-up Mission. But since this Mission focuses on the perseverance and sanctification of the first knights of the first Mary's Mission, the Priest will give the conference to these knights, while the catechists will prepare any new recruits for the enrolment ceremony. At the enrolment ceremony for this Mary's follow-up Mission, the old knights from the first Mary's Mission will receive some kind of renewal card that will include a set of Miraculous Medals for their apostolic work. Meanwhile, the new knights will simply receive their Medal and their M.I. Certificate.

Other forms of follow-up are the normal activities of Retreats, Recollections and catechism lessons.

Throughout the follow-up process, knights will receive the Newsletter of the M.I. International Director, may be invited to join the M.I. Prayer Crusade, and where possible, catechists will keep contact to encourage them. In this way, Our Lady will be able to inspire some to follow their vocations, others to seek help for their problems, and all to pray daily the M.I. Prayer for the great intentions of Our Lady: the conversion of sinners and the formation of apostles.

The final step would be a large-scale Mary's Mission organized by the Knights of that area, those who had become knights in the first Mary's Mission, a Mission not organized by the experienced Catechetical crew, but through the zeal of a newly raised army! It is then that we would see the real fruits of the first Mary's Mission and the process would start all over again!





Pilgrims during the Mission of Our Lady of Fatima — a pilgrimage with a statue of Our Lady of Fatima through the Philippines, about 2100 km, from the 28th of October 2016 to the 13th of August 2017. During this pilgrimage, the faithful participated in numerous ceremonies of consecration to the Immaculate Heart of Mary: schools, barangay halls, towns and convents. Many people received the scapular and the priests registered many new knights in the M.I.



Chapter 4

Functioning of the M.I.

4.1. Militia of the Immaculate of the Traditional Observance

Each institution in the Catholic Church has a government by the competent authority of the Church. The M.I. was founded and established under the authority of the Conventual Franciscans. However, the modernist revolution within the Church affected the M.I., and through an abuse of their authority, the leaders of the M.I. altered its statutes and partially destroyed its essential goals as set down by its holy founder. In order to save this holy institution and keep its original goals and means, in the year 2000 the M.I. was revived in absolute fidelity to the spirit of St. Maximilian Kolbe and named Militia of the Immaculate of the Traditional Observance. It has been established by the Society of St. Pius X on the principle of supplied jurisdiction.

4.1.1. M.I. and SSPX

In accordance with the will of Our Lady, the M.I., founded by St. Maximilian Kolbe, has become one of the most important universal armies of the Immaculata, joined by Catholics in the various states of life (see 1.5). The M.I. was never an extension of the apostolate of the Conventual Franciscans (like their Third Order), but the Franciscans understood themselves to be the instruments of Our Lady to take care of this army. Similarly, in our case, the M.I. of the Traditional Observance is not the property of the Society of St. Pius X and an extension of its apostolate amongst the faithful (like our Third Orders), but the moderators (mainly SSPX priests) serve Our Lady's work, her army and apostolate.

Franciscans or the SSPX are groups that belong to the Church with their specific apostolate. But the M.I., even when being administered by the SSPX or the Franciscans, does not belong to them, but belongs rather to Our Lady. And the apostolate that they do for the M.I. is not SSPX apostolate, but rather Our Lady's apostolate. It is the work of an army that belongs to her, that is engaged in waging her battles.

In other words, the direction of the M.I. (which is in the custody of the SSPX) has to be an instrument par excellence of the Immaculata and an application of the appeal of the Immaculate Heart to spread devotion in the world, and from this step, draw souls to the obedience of the Commandments (conversion) and ultimately, to the restoration of the Kingship of Christ. The previous chapters of this handbook give the means and tools to reach this noble and holy goal. In fact, it encompasses a whole conversion process from the striving for conversion to the heights of holiness.

Concretely, through the M.I., the moderator of the SSPX makes himself an instrument of Mary, and strives to realize the goals of the M.I. (see chapter 1.1.–1.3.) and to apply its means. They will not substitute these goals and means with those proper to the SSPX (e.g. convert people to become fully traditionalist, to avoid the *Novus Ordo*). There is no doubt that Our Lady certainly wants the full conversion and holiness of all her children, which is ideally to be fully traditionalist avoiding any kind of modernism (*Novus Ordo*, spirit of Vatican II), but SHE knows better than anybody else when, how and with which means to convert and to sanctify her children so as to bring them little by little to Catholic Tradition.

Yet more concretely, two cases are to be considered:

a/ the M.I. is and will be established within the network of Catholic Tradition (e.g. SSPX chapels, schools, traditional convents): in this case, the goals of the M.I. and the SSPX are identical.

b/ the M.I. is and will also be established in places where the SSPX is unable to grant regular pastoral care, either because of lack of priests, or because of distances, or because they are located in the heart of the *Novus Ordo* structure. In such situations, the M.I. must then be the catalyst in the heart of the *Novus Ordo* context to bring back souls to Tradition. We have to inspire the knights

to be the catalyst (by their fervour and good example, by their apostolate ad extra) to bring the people first closer to Our Lady, and by this way to open their minds and hearts to the treasures of Catholic Tradition, especially the Traditional Mass.

4.1.2. M.I. Structure

Although the M.I. is not a movement proper, but rather a spirit, a lived consecration, a *marialisation* (See footnote on Page 9) of our entire relationship with our neighbour, it needs a structure that serves to guarantee perseverance, to regulate our acts of love towards our neighbour and to give the means to live out the concrete consecration through an apostolate in the service of the Immaculata, by being her instrument. Since the M.I. is an “army of the Immaculata” it maintains a register of all members.

The Superior General is the supreme authority of the M.I. He appoints a director (international moderator) to lead the M.I. in the world. The District Superior appoints a national or district moderator who is responsible for the M.I. in the district. The prior, if necessary, appoints a local moderator who is responsible for the M.I. in the territory of his priory (and the dependent chapels). All the moderators let themselves be helped by strong and fervent knights who receive different tasks to make the M.I. work: CK (corner knight); NRK (national registry knight); LRK (local registry knight); LC (local coordinator); NC (national coordinator); BD (basic distributor), MD (medium distributor), PD (premium distributor).

4.2. Director of the M.I.

By the will of the Superior General, the power to regulate (*munus regendi*) the M.I. belongs to each district superior for his or her district (which may delegate to a national moderator). The director of the M.I. has no power over national moderators or others. He can only introduce the M.I., propose its establishment, ensure that the establishment is properly done, and then consult, encourage and help in the field of perseverance. He has control over the spirituality of the M.I. and must watch, that all its activities remain entirely faithful to the spirit of the Founder. He indicates with authority everything that comes within the scope of point 3 above.

Concretely, the director:

- keeps the world register;
- is aware of all M.I. activities in the world;
- sends materials and information to superiors who are interested in founding a local M.I.;
- propagates the M.I. in traditional circles and promotes Marian life in general, the spirit of the M.I. in particular;
- makes the link between the national moderators, informing them of the activities and apostolic works of the M.I. in the world, giving them the means to propagate the M.I. and keep up the zeal of the knights (bulletins, booklets, brochures, leaflets, miraculous medals, books, etc.);
- is responsible for the M.I.'s international websites;
- writes a circular letter to all knights every 2–3 months;
- leads activities that go beyond the national level.

4.3. National moderator

The District Superior is *ex officio* the district moderator (national moderator). He decides when and where the M.I. can be established. Usually he appoints a representative as district moderator, if possible with an M.I. secretariat for the district. With the help of the secretariat, the moderator:

- keeps district records;
- monitors all M.I. publications in the district (e.g. local website, newsletters, leaflets, books), organises their distribution everywhere the M.I. is located;
- responds to written correspondence to the M.I.;
- links all local moderators to train them and give them ideas for the spread of the M.I.;
- can write a regular flyer (which can be copied from another moderator's flyer or from the international moderator);
- establishes an agenda of activities, apostolate ... to promote and consolidate the M.I.;
- is responsible for the foundation and operation of the M.I. 2s at the national level.

4.4. Local moderator

Every prior (or school principal) is supposed to be the local moderator of his or her priory and its dependencies (school) where the M.I. is established. He may appoint one of his collaborators as a local moderator. As the prior is the key person for the SSPX, so is the local moderator for the M.I. It is not he who has to do the job, but rather he must be the soul of the M.I. through his encouragement, his *zeal for the Immaculata, through the supervision of the apostolate of the knights*.

Attention: friendly communities, parish priests, bishops (when Providence allows) and other ecclesiastical authorities which are in the territory of the national moderator and which establish the M.I., are to be considered as local moderators.

With the help of a local lay coordinator, the local moderator:

- keeps the local register and sends it regularly after updating the district register;
- ensures that the publications of the Director of the M.I. and the district chaplain make it to every knight. To this end, he organises effective distribution and communication (either by email or printed matter);
- ensures that in all chapels where there are knights, there is an M.I. Corner;
- organizes admission ceremonies (with the act of consecration) in the M.I., their preparation, but also the regular renewal of consecration a few times a year;
- is responsible for all kinds of activities and apostolate for knights whose aim is to bring souls to the Immaculata (M.I. Feast-day, M.I. Action);
- is responsible for the foundation and operation of M.I. 2 at the local level.

4.5. Lay collaborators

All the moderators are assisted by strong and fervent knights who receive different tasks to make the M.I. work. Some are indispensable for the functioning of the M.I., others very useful, others are necessary or useful for a definite apostolate, established by the moderator. It goes without saying that one person can perform several functions at once.

4.5.1. Essential collaborators

a/ The Corner-knight (CK): The person in charge of the M.I. Corner is a key person in the operation of the M.I. He should be a fervent, competent, regular knight with all the confidence of the local moderator. It is possible to share the task with others.

The person in charge watches over the M.I. Corner's cleanliness (fresh flowers, objects in good order), and once a month he places orders (e.g. medals, leaflets) with the various suppliers; he receives the parcels and fills the M.I. Corner. He informs the moderator about new arrivals (new leaflets, booklets), so that the moderator can make a warm and encouraging announcement. He watches over the M.I. moneybox, informs the moderator, and takes care of bank transfers (as indicated above).

b/ The Register-Knight: The local register Knight (LRK) maintains and updates the local registry and sends it regularly to the national register knight (NRK). The latter sends it from time to time to the International Registry.

c/ National Coordinator (NC): The national moderator needs a secretary to carry out the various tasks under his responsibility: correspondence with local moderators, printing and distribution of the bulletin, letters from the Knights, archives of the registration forms, *etc.*

4.5.2. Useful collaborators

a/ The Local coordinator (LC) is at the service of the local moderator. His usefulness depends on the degree of M.I. apostolate that exists at the priory level.

b/ The Electronic Knight (EK) takes care of the M.I. apostolate on the internet: sending of the newsletter, letter from the director by e-mail; promotion of the M.I. by internet ...

c/ The Info Knight (IK): is responsible for gathering all possible information about the M.I. in the district (e.g. ceremonies, events, projects, pilgrimages). He transmits this information to the director and the national moderator in order to expand the newsletter and information on the website.

He can also work in the opposite direction: to give knights information about what is happening in the M.I.

4.5.3. Collaborators for concrete apostolate

a/ SMS Apostolate: these are distributor knights, who take responsibility for receiving a text message from above and forwarding them to a specific number of knights. Thus the PD (Premium distributor) receives the message from the national moderator and passes it on to all Medium distributors (MD); the MD passes the message to the basic distributors (BD), who forward the messages to the knights in a basic unit (a chapel, a group, a circle, a Mass centre, a Mission, an association, a factory, a school, a settlement, a street).

b/ Webmaster — Knight (WK): these are knights who manage an M.I. website.

c/ Printing and distribution of the M.I. arsenal. It is often a team of knights who help the secretariat to ensure the printing of the bulletin, leaflets etc. and their distribution.

Attention: The knights who are organized in an M.I. 2 are not mentioned here. The proper statutes of an M.I. 2 must define the tasks of their members.



Chapter 5

Objections and responses

In addition to the objections already set out in the preceding pages (especially in Chapter 2), here are, finally, some of the arguments often repeated against the very idea of the M.I. or against the means employed, or against the timeliness/usefulness of its establishment.

5.1. Against the fundamental idea of the M.I.

5.1.1. Inopportunity of the apostolate *ad extra* because of lack of priests to take care of it

Objection:

We already have too many faithful for our small number of priests, our chapels are full and we cannot do all the work of the apostolate we have. If we gained new faithful through the M.I., our priests would be totally overwhelmed and the situation would even worsen, because new faithful always bring an element of instability and remnants of liberalism and modernism. So, the apostolic work of the M.I. will harm the smooth running of our apostolate with our faithful.

Answer:

a / as for the insufficient number of priests: if a priest preaches to 10 or to 1000 people, it is always the same sermon. Therefore, there is no limit on how many people you can preach to, in fulfilment of the primary duty to teach Catholic doctrine. The history of holy priests shows that many have reached millions. With today's modern means, the voice of one can be listened to by a very large

number of people. As for *munus sanctificandi*, it is true that the priest is limited, especially for confessions and visits to the sick. However, there are ways of making confessions more fluid: teaching how to confess succinctly based on the requirements of catechism, avoiding spiritual direction if there is a long queue; limiting the confessor's little word to something short but deep (with Padre Pio, the confession usually lasted 2 minutes).

Moreover, there is a whole strategy to be deployed in order to make the priest's ministry more effective: by getting help from catechists (knights) and by educating the faithful so that the priest can do the essential ministry.

b/ as for the element of instability and the danger of being infected by the liberalism and modernism of newcomers: this danger is real, but it is not in itself linked to the M.I. It would not be Catholic to close a club to keep oneself free from the influence of the "unclean". It is fairly easy to control the deficiencies brought about by new entrants if they are given clear and precise rules of conduct from the outset. A firm language and a discipline that everyone can maintain allows newcomers to integrate easily. Precisely, the M.I. ideal (through which the newcomers came) allows the Blessed Virgin to form her new children. The M.I. is precisely an effective aid to get rid of the remnants of liberalism and modernism.

c) As for the very principles of the priest's ministry, the objection is due to a certain naturalism which treats the ministry like a business: if there are too many demands for an insufficient number of workers, the company will fail. If you can't fill the orders, you shouldn't advertise, as that will increase orders; in the end, everyone will be disappointed: the long-time members who don't receive what they did before, and the new ones who don't find what they expect to receive. This objection is similar to the attitude of the apostles who kept the children away from Jesus, claiming that He had more important things to do and was tired. The example of all missionaries, all holy priests, and all spiritualities in the Church contradict such a way of considering the apostolic ministry: for it is a purely quantitative view that relies on man's (limited) capacities, forgetting that the essence of ministry is the work of grace, of which priests are only instruments. By sending just 12 apostles to the world on a mission to convert the whole world, Our Lord shows that He wants the few to have an unlimited view of the souls they are to save.

5.1.2. Founded by Maximilian Kolbe, canonized by John Paul II

Objection:

Maximilian Kolbe was canonized by a modernist pope. It is not appropriate to propagate a work whose founder is a figurehead for modernists.

Answer:

The beatification process of Father Kolbe began in 1949 and ended with the declaration of the heroism of his virtues at the beginning of 1969. He was beatified in 1971 and canonized by John Paul II in 1982. Therefore, the process itself was completed and the beatification took place before the changes in the canonization process. Since canonization does not require a new process, but only the verification of a miracle, it can be concluded that the whole process of canonization of this saint took place according to the traditional rules.

Father Kolbe is not responsible for what one does with him after his death. Even if he were not beatified and canonized, his life remains heroic to the highest degree and his work (the M.I.) is traditional to the core, from beginning to end, and has borne incredible fruit. Moreover, the founder of the Legion of Mary is not only not beatified, but also, towards the end of his life, was a little infected with modernism. But this does not detract from the greatness of the work founded by him in 1921.

5.2. Against the means used in the M.I.

5.2.1. Danger of using communication media like Facebook, Twitter, etc.

Objection:

The M.I. uses modern means that are very dangerous. This way, the M.I. invites the faithful to expose themselves to temptation and to become accustomed to using these means for everything, therefore largely for evil.

Answer:

a / First of all, these means are used and permitted only with the apostolic aim of making the Immaculata known and loved and of attracting souls to Tradition. Moreover, these means are not wrong in themselves, such that they are intrinsically perverse. The fact that they are subject to abuse does not mean that they cannot be used for the good.

b/ It is a fact that most young people today use these means of communication almost exclusively. For them, it's a normal thing and they usually use these means for indifferent or honest things. If we do not use them, we will have no influence on them. Moreover, these means are used mainly for the ad extra apostolate to reach as many people as possible.

c / To the extent that souls from the outside draw close to Mary, they are led more and more to use traditional means and thus they move away from occasions of sin.

d / As for the fervent knights, they do not make use of these means except to do apostolate with those who use them. Therefore, strict discipline is demanded and maintained among them.

5.2.2. Multiplication of means — we disperse our forces

Objection:

The idea of the M.I. is very simple. In the beginning, the Founder only made use of the Miraculous Medal. Do we not dilute our message by multiplying the means we use (e.g. tracts)? The knights will be confused when they are asked to perform an apostolate using so many different tools.

Answer:

Saint Maximilian himself invites us to use all possible and honest means to make the Immaculata known and loved.

Each knight is different from every other knight: if we offer a wide spectrum of means for the apostolate, each knight will find what is most suitable for his or her inspirations, talents, temperament and character. One will like this leaflet more, the other another leaflet. Some are happy with the distribution of pious images and medals, others prefer an apostolate with educated people and distribute books. Some are more for visualization by film, others prefer CDs, others the strictly written apostolate. So it is always the same simple and profound idea, but presented in a thousand ways.

5.3. Against the opportuneness / utility of its establishment

5.3.1. Saturation

Objection:

We already have enough Marian associations; we reach the saturation point if we add one more. Even if the M.I. is not a movement like the others, people will perceive it as such. This will only serve to create confusion and a sense of exhaustion. We'll get tired of all this.

Answer:

Saturation will happen if, to the duties of a member of a pious association, we add new ones; if we force him to do more and more; if we overstretch him by giving him too much to read, to study, to do for apostolate. But all this is completely foreign to the M.I., which does not add ANYTHING to one's concrete duties.

The addition proposed by the M.I. is nevertheless essential: it is the introduction of the Mediatrix of all graces into the apostolate and the very life of an institution on which all supernatural effectiveness depends. To become aware of this reality, the members of the institution need only adopt the words "instrument in her immaculate hands", "knight of the Immaculata" and make their consecration. So, instead of saturation, things become simpler: all the various obligations linked to an association return in the flow of a great love towards the Immaculata, to please her and help her to save souls.

5.3.2. Imposing franciscan spirituality

Objection:

Saint Maximilian Kolbe was a Franciscan; his spirituality and work are of the Franciscan spirit. However, many Catholics are make use of other spiritualities. So, it is not right to introduce the M.I. to the masses, but rather it should only be presented to the friends of St. Francis.

Answer:

The saints must live in the setting in which Providence has placed them. Saint Theresa of the Child Jesus was a Carmelite, but according to Pope Pius XI, her spirituality goes far beyond the Carmelite family: it becomes a line of conduct for all souls throughout the Church. Saint Louis Marie Grignion de Montfort was

from the French School. Yet his book on *True Devotion to Mary* goes far beyond this spirituality and is universally received in all the institutions of the Church. The same is true of St. Maximilian Kolbe: although deeply imbued with the Franciscan ideal, the essence of the M.I. goes far beyond the Franciscan framework. In many places, it was Dominicans who were establishing chapters of the Militia Immaculatæ (for example, in France, after the Second World War). Chapter 1 sufficiently sets forth the universality of the M.I. idea.

5.3.3. Lack of competence

Objection:

The official (post Vatican II) M.I. attacks the M.I. of the Traditional Observance more and more, claiming that our M.I. belongs to the Conventual Franciscans, and that we are a completely foreign group with no authority. Moreover, they claim that the traditional M.I. is not in full union with the Catholic Church, because neither is the SSPX which hosts the M.I.

Answer:

As stated (4.1.), the SSPX takes care of the M.I. of the Traditional Observance on the basis of supplied jurisdiction. This jurisdiction is given by the Church in cases of a state of necessity (as well as other situations). This state of necessity applies, because of the new orientation of the post Vatican II M.I. which eliminates essential elements given by the holy founder (conversion of non-Catholics, especially the Freemasons; life as a battle in the militant church; M.I. in total opposition to liberal errors etc.). This state of necessity allows for and requires, on the basis of supplied jurisdiction, the saving of the Militia Immaculatae by being faithful to the spirit and will of its founder.

Concerning the argument that the movement is not Catholic, because the group which administers it is not entirely Catholic, we answer:

The M.I. is a universal work of the Church, inspired by Mary, animated by St. Maximilian for a universal end: the conversion and sanctification of non-Catholics. The M.I. is not the SSPX. The people are not asked to join the SSPX, but to join her army and to make the act of consecration written by St. Maximilian Kolbe himself and approved by the Church.

And though it is outside the scope of this book to treat the topic, we would also argue that the SSPX is fully Catholic, regardless of the calumnies of its detractors.

5.3.3. Our institute is already dedicated to Mary, no need to make additions

Objection:

There is no point in wanting to add a consecration to Mary, if an institution has already consecrated itself to Mary. It is a duplication of work and risks creating confusion: why make another consecration; therefore would not a previously existing consecration, in some cases one that has existed for centuries, suffice?

Answer:

If an institution has consecrated itself to Mary, this consecration will be like the great declaration of the institution that it belongs entirely to Mary . However, this does not preclude the possibility of “clarifying or specifying” this general and universal act. This can be done in successive acts of consecration, depending on the precise title (object) under which one wants to consecrate oneself. The consecration of St. Louis Marie would be an extension and application of the great consecration of the institution for each of the members and their personal sanctification in Mary. The consecration of St. Maximilian Kolbe would be an extension and application of the great consecration of the institution for all its apostolic activity and also for the apostolic efforts of each member.



Appendix 1

Ceremony of reception into the Militia Immaculatæ

I. Opening Hymns

1/ One of the Holy Ghost hymns: 'Veni Creator Spiritus', 'Veni Sancte Spiritus' or 'Come, Holy Ghost' etc.

2/ One of the hymns to the blessed Virgin Mary: Ave Stella Maris or others.

Veni Creator Spiritus

Veni, Creátor Spíritus,
Mentes tuórum vísita,
Imple supérna grátia
Quae tu creásti péctora.

Qui díceris Paráclitus,
Altíssimi donum Dei,
Fons vivus, ignis cáritas,
Et spiritalís únctio.

Tu septifórmis múnere,
Dígitus paternæ dexteræ,
Tú rite promíssum Patris,
Sermóne ditans gúttura.

Accénde lumen sénsibus,
Infúnde amorem córdibus,

Infirma nostris córporis
Virtúte firmans pèrpeti.

Hostem repéllas lóngius,
Pacémque dones prótinus,
Ductóre sic te praévio
Vitémus omne nóxium.

Per Te sciámus da Patrem,
Noscámus atque Fílium,
Teque utriúsque Spíritum
Credámus omni témpore.

Deo Patri sit glória,
Et Fílio, qui a mórtuis
Surréxit, ac Paráclito,
In sæculórum saécula. Amen.

Ave Maris Stella

Ave Maris Stella	Qui pro nobis natus,
Dei Mater Alma,	Tulit esse tuus.
Atque semper Virgo,	
Felix cæli porta.	Virgo singularis,
	Inter omnes mitis,
Sumens illud Ave,	Nos culpæ solutos,
Gabrielis ore,	Mites fac et castos.
Funda nos in pace,	
Mutans Hevæ nomen.	Vitam præsta puram,
	Inter para tutum,
Solve vincla reis,	Ut videntes Jesum,
Profer lumen cæcis,	Semper collætetur.
Mala nostra pelle,	
Bona cuncta posce.	Sit laus Deo Patri,
	Summo Christo decus,
Monstra te esse Matrem	Spiritui Sancto,
Sumat per te preces,	Tribus honor unus. Amen.

II. Allocution by the priest

At this point the priest can give a short allocution in which he explains the consecration to the Immaculata, praises the resolution to make it and encourages the applicants to live it.

III. Renewal of baptismal promises (optional):

Priest: On the day of our Baptism we renounced Satan, his works and the world. We promised to serve God faithfully in His holy Catholic Church. Let us renew these sacred baptismal vows. And so I ask you: Do you renounce Satan? — **R:** We do.

Priest: And all his works? — **R:** We do.

Priest: And all his pomps? — **R:** We do.

Priest: Do you believe in God, the Father almighty, Creator of heaven and earth? — **R:** We do believe.

Priest: Do you believe in Jesus Christ, His only-begotten Son, Our Lord, who was born of the Virgin Mary, suffered, died and was buried? — **R:** We do believe.

Priest: Do you believe in the Holy Spirit, the Holy Catholic Church, the communion of Saints, the forgiveness of sins, the resurrection of the body and life everlasting? — **R:** We do believe.

Priest: Let us therefore pray to God the Father in the words that Our Lord Jesus Christ taught us: Our Father...

IV. Blessing and imposition in the Miraculous Medal

(from the *Rituale Romanum*):

V. Adjutorium nostrum in nomine Domini.

R. *Qui fecit coelum et terram.*

V. Dominus vobiscum.

R. *Et cum spiritu tuo.*

V. Oremus. Omnipotens et misericors Deus, qui per multiples Immaculatae Mariae Virginis apparitiones in terris mirabilia jugiter pro animarum salute operari dignatus es: super hoc numismatis signum, tuam bene + dictionem benignus infunde; ut pie hoc recolentes ac devote gestantes et illius patrocinium sentiant et tuam misericordiam consequantur. Per Christum Dominum nostrum.

R. *Amen.*

The priest sprinkles the Medals with holy water and places them individually upon each person requesting enrollment, praying as follows:

V. Accipe sanctum Numisma, gesta fideliter, et digna veneratione prosequere: ut piissima et immaculata caelorum Domina te protegat atque defendat: et pietatis suae prodigia renovans, quae a Deo suppliciter postulaveris, tibi miseri-

corditer impetret, ut vivens et moriens in materno ejus amplexu feliciter requiescas.

R. Amen.

After all are invested the Priest prays:

V. Kyrie, eleison.

R. Christe, eleison. Kyrie, eleison.

V. Pater noster... (continues silently until the words...) *Et ne nos inducas in tentationem.*

R. Sed libera nos a malo.

V. Regina sine labe originale concepta.

R. Ora pro nobis.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. Oremus. Domine Jesu Christe, qui beatissimam Virginem Mariam matrem tuam ab origine immaculatam innumeris miraculis clarescere voluisti, concede: ut ejusdem patrocinium semper implorantes, gaudia consequamur aeterna: Qui vivis et regnas cum Deo Patre in unitate Spiritus Sancti, Deus, per omnia saecula saeculorum.

R. Amen.



V. Act of Consecration to the Immaculata

O Immaculata, Queen of heaven and earth, refuge of sinners and our Mother who loves us so much and to whom God has entrusted the entire kingdom of mercy!

I, N.N., an unworthy sinner, cast myself down at your feet and implore you with all my heart: deign to accept me utterly and entirely as your possession and your property. Do what you will with me, with all the faculties of my soul and my body, with my whole life, with my death and my eternity.

Dispose of me as it pleases thee, so as to fulfil what is said of thee: “She will crush the head of the serpent,” and also: “Thou alone hast vanquished all heresies throughout the world.”

Make me an instrument in your immaculate and merciful hands to serve thee, so as to increase as much as possible thy honor in so many tepid souls that have fallen away from the faith and thus to extend the kingdom of the Sacred Heart of Jesus. For upon whatever place you enter, you implore the grace of conversion and sanctification, for all graces come to us from the Sacred Heart of Jesus only through thy hands.

*Grant to me to praise thee, O most Blessed Virgin,
Give me strength against thine enemies.*

VI. Ejaculatory prayer of the M.I.

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.

VII. Blessing of the priest and Final Hymn to Our Lady

VIII. Signing of the certificate of enrollment in the M.I.

Indulgences granted to the M.I.

According to the Brief of Pope Pius XI dated on the 18th of December 1926, the members of the Militia Immaculatæ can obtain a plenary indulgence on the following days:

- the day of their enrollment in the M.I.,
- the anniversary of the founding of the M.I. (16th of October),
- the Feast of the Immaculate Conception (8th of December),
- the Feast of the Annunciation (25th of March),
- the Feast of Our Lady of Lourdes (11th of February),
- the anniversary of the first appearance of Our Lady in Fatima (13th of May),
- the Feast of St. Francis of Assisi (4th of October), and
- the Feast of Our Lady of the Miraculous Medal (27th of November).

Besides the usual conditions for receiving a plenary indulgence (sacramental Confession within eight days, reception of Holy Communion, prayer for the intentions of the Popes, freedom from attachment to any sin), one must renew his promise to adhere to the Statues of the M.I. and to keep them faithfully.

Appendix 3

Recommended literature

1. The Immaculata — Our Ideal, *Fr. Karl Stehlin*
2. Who Are, O Immaculata?, *Fr. Karl Stehlin*
3. Consecration to the Immaculata, *Fr. Karl Stehlin*
4. She Leadeth Me
5. Militia Immaculatæ — The Knighthood of The Immaculate Virgin Mary of the Traditional Observance, *Fr. Karl Stehlin*

6. Fatima — a spiritual light for our times (volume I), *Fr. Karl Stehlin*
7. Fatima — a spiritual light for our times (volume II), *Fr. Karl Stehlin*
8. Fatima — The Great Secret of Fatima. A spiritual light for our times (volume III), *Fr. Karl Stehlin*
9. The Consecration of Russia to the Immaculate Heart of Mary, *Fr. Karl Stehlin*
10. The Immaculate Heart of Mary
11. Devotion of the Five First Saturdays, *Fr. Karl Stehlin*
12. The Children of Fatima, *Fr. Karl Stehlin*

13. Lourdes — Revelation of Heaven
14. The Nature, Dignity and Mission of Woman, *Fr. Karl Stehlin*
15. Marian Meditations (Part I), Fr. Idelfonso Villa
16. Marian Meditations (Part II), Fr. Idelfonso Villa
17. Marian Meditations (Part III), Fr. Idelfonso Villa



18. The Immaculata Mediatrix of all Graces
19. What Jesus owes to His Mother, *Fr. Ceslas Spicq*
20. The Miraculous Medal
21. Meditations on the mysteries of the Rosary
22. Tota Pulchra es Maria — Prayer book

**All these books can be ordered from Kolbe Publications:
www.kolbepublications.com**

**and downloaded at no charge from the M.I. Library:
www.mi-library.org**

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1. Brief catechism on Fatima
2. Mary, My Mother, *Fr. Joseph Schryvers*
3. A Month with Mary, *Fr. Dolindo Ruotolo*
4. Life of Union with Mary, *Fr. Emile Neubert*
5. My ideal, Jesus, Son of Mary, *Fr. Emile Neubert*
6. The foot of the Cross, *Fr. Frederick William Faber*
7. The True Devotion to the Blessed Virgin Mary,
St. Louis-Marie Grignion de Montfort

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ISBN 978-981-17-0212-9



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