

Knight

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of the Immaculata



The Immaculata and our love of our neighbours



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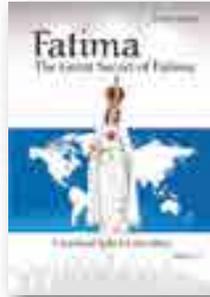
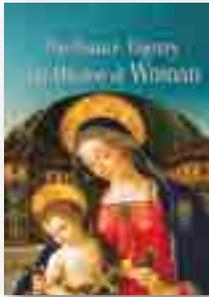
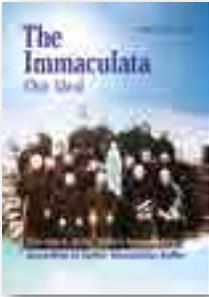


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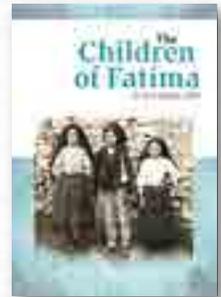
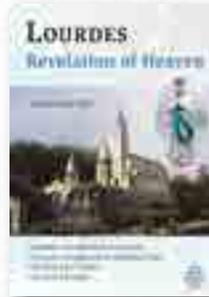
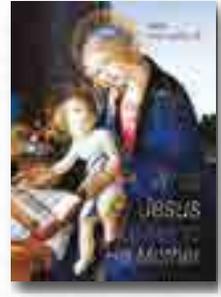
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Dear Knights of the Immaculata!

If you read the witness of one of our Knights in Mexico (below page 34) about such an extraordinary miracle of conversion and therefore salvation of a poor lost sinner thanks to the Miraculous Medal, your conviction will grow about the importance of the apostolate of the M.I. We have no idea how many souls can be saved by distributing the Miraculous Medal and by praying to the Immaculata for the salvation of souls. One of our priests working in Eastern Europe told me that he had tried many times to convert a relative, without success. Some months ago this relative got very sick and was admitted to hospital. Father asked the faithful to implore the Immaculata for his conversion. As the health situation got worse, Father called him many times and finally succeeded: the dying man asked for baptism, and regretted his sins. Father went to the hospital to baptize him, but he could not enter because of the strict Covid restrictions. So he asked the doctor to baptize the man. The doctor (not even being a Catholic) did faithfully what Father asked. The man was baptized, and some hours afterwards he died.

Another event: one of our Knights had a good very sick friend, a *Novus Ordo* Catholic, who had no idea about Catholic Tradition. But after giving her the M.I. flyers and talking about the army of Our Lady founded by Fr. Maximilian Kolbe, the sick lady wanted more and more to become a Knight. When close to death, she wished that a priest of the M.I. could come and receive her as a Knight. Our priest came, gave her the last rites and made her a Knight of the Immaculata. She lived some weeks more, and according to the witness of our Knight, her friend, whenever she had attacks of fear from dying, embraced the Miraculous Medal and peace came back. She had a very peaceful death!

A Knight in the U.K. noticed a stranger at Mass and engaged him in conversation afterwards. He gave the stranger a Miraculous Medal, a flyer about safety in an epidemic, and a booklet about the M.I. of the Traditional Order. The man confided that he was a cancer sufferer and had been receiving chemotherapy. Someone had given him a Miraculous Medal, and overnight his cancer shrank to just 1%. Now he is in remission and regularly drives 70 km to the SSPX chapel for Mass.]

May this *florilegium* (collection of examples) of Our Lady's intervention motivate us all to venerate more and more our heavenly Mother, to trust her and glorify her, and especially to be her generous instruments through the distribution of Miraculous Medals and the promotion of her Brown Scapular. Faithful to our founder, all Knights should have a deep devotion to this Scapular of Our Lady of Mount Carmel, celebrating her feast on the 16th of July and fulfilling faithfully the conditions given by our Lady herself to Saint Simon Stock to obtain the innumerable graces linked to this holy sacramental. Distribute especially during this time the flyers about this theme (see link: www.militia-immaculatae.org/wp-content/uploads/2019/01/06_Scapular_EN.pdf) — distribute all kinds of flyers and virtual cards through the media. The cards are like little memos. They present a sentence with a photo, which gives the Knights a subject for reflection and meditation. The publication of these virtual cards is random: from about 1 card per day to 1 per week. Knights spread these cards by their social media (Facebook, Messenger, Whatsapp, Telegram, Instagram *etc.*).

Remember what St. Maximilian Kolbe said: "Every means, every latest invention in the field of machinery or systems of work ought to be placed first of all at the service of the work of sanctification of souls through the Immaculata."

Fr. Karl Stehlin

Warsaw, on the 11th of June,
Feast of the Sacred Heart of Jesus



St. Maximilian on The M.I. and love of one's neighbour

"The heart of man is restless until it rests in Thee, O God," asserted St. Augustine many centuries ago. With no exaggeration, the years in which we are living may be called restless. And the reason for that is not at all different. Communist atheism seems to be raging on always more rowdily and does everything in order to sow, wherever it can, its reactionary prejudices. At its origin, we may easily locate that criminal mafia called Freemasonry. The hand that manoeuvres all this toward a clear and specific goal, a selfish goal, is "international Zionism," as several strands of research indicate with ever increasing evidence.

That does not mean that there are no honest people even among the Jews; or that even among subscribed atheists there

are only foolish people; or that among the supporters of the inane fashion of the fist raised against one's neighbour, or against the Creator, there are solely careerists with nothing but a feeling of protest in the depths of their souls. In this regard, I am reminded of a fact that occurred a few years ago. An agitator was telling me about his boldness as an unbeliever when he made pronouncements during rallies; in the end, however, he added: "Yet I did not think that way." In short, the real villains, the ill-intentioned who sin with full knowledge, are relatively few. The Saviour Himself forgave before the Heavenly Father even those who were crucifying Him, because— just as Jesus said— they did not know what they were doing [cf. Lk 23:34].

These poor people, therefore, need light, a great deal of supernatural light, of supernatural energy. They are unhappy, discontented, because they take as their ultimate goal what is only a means and therefore, after reaching the happiness to which they aspire, cannot find what they were looking for. And they continue to search with a dejected heart, with bitterness in their souls.

How can we fail to reach out to them? How can we not



help them placate their hearts, lift their minds above all that passes toward the one ultimate purpose, God? Love for one's neighbour pushes those souls who have already found the true ideal of life not to forget their brothers and sisters around them.

One of the many associations that practice this love of one's neighbour is the Militia of the Immaculata. It is called "of the Immaculata" because its members have given themselves without restriction to the Most Blessed Virgin Mary Immaculate, that she herself may work in them and through them and, through them, shower other souls with the graces of supernatural light, strength and happiness. Moreover, it is called "Militia" because it cannot afford to rest, but rather intends to conquer hearts for

the Immaculata by way of love, and through her, for the Divine Heart of Jesus and, ultimately, for the heavenly Father.

Are you already a member of the hosts of this Militia? Would you like to give a helping hand to your neighbours?

Offer yourself up to the Immaculata as well! Let her work through you and you shall disseminate much happiness on earth even during this our time. To many a restless soul, you will give peace and serenity in God.





The Immaculata and our love of our neighbours

Charity is one in its essence, because of the oneness of its object: God loved in Himself, God loved in the neighbour. Hence, the more a soul loves God, so much the more does it love its neighbour.

Now, if charity toward God reached its peak in Mary, we must also say that her charity toward her neighbour was boundless. This is the particular quality of true love of God; far from narrowing the soul of one who possesses it, charity dilates the soul, that it may pour out on others the wealth it has accumulated.

Such was the characteristic of Mary's charity. Although she was completely filled with the love of God, wholly recollected

in the contemplation of the divine mysteries which were taking place in and around her, her recollection did not hinder her from giving attention to her neighbour; on the contrary, we see her always gracious and attentive to the needs of others.

Such also was the characteristic of St. Maximilian's charity.

During the Second World War he welcomed to Niepokalanów people displaced from the Poznan region, Warsaw and other parts of Poland. Among them were Poles, Jews and Gypsies. He welcomed them all free of charge. In addition, the friars at Niepokalanów offered meals (bread and soup).

In 1940, a First Holy Communion ceremony was prepared for the children of the families staying at Niepokalanów. After the ceremony there was



a modest reception for the children and the families. This is a Polish tradition.

Father Maximilian offered not only food and a place to stay, but above all, he heard confessions, celebrated Mass for these people and talked to and supported them. Many of these people lost family members at the outbreak of the war, who were either killed or imprisoned or taken to concentration camps.

Father Maximilian had compassion for all these people and, fulfilling the commandment of love of neighbour, he helped spiritually and materially all those who needed it.

He stood for unmeasured generosity.

Furthermore, Mary's own interior wealth urged her to desire sharing with others the great treasures she possessed.



This is the attitude described in the Gospel, when, immediately after the Annunciation, she undertook a journey "in haste," as St. Luke says, to visit Elizabeth.

It would have been very pleasant for her to remain at Nazareth, adoring in solitude and silence the divine Word incarnate in her womb, but the Angel had told her of the im-



minent maternity of her aged cousin; this was enough for her to feel obliged to go to Elizabeth and offer her humble services. We can say, therefore, that Mary's first act after becoming the Mother of God was an act of charity toward her neighbour.

Saint Maximilian also imitated Mary in this aspect. For love of his neighbour, he founded the Knighthood of the Immaculate. He wanted all schismatics, heretics, pagans and Jews to convert to the one true religion, and Catholics to know and love more and more

the Immaculata, their spiritual Mother.

The salvation of the soul is the most important aspect of everyone's life. Therefore, concern for the salvation of each person is an expression of love of one's neighbour.

In desiring and acting for the salvation of each neighbour, we act out of love and for the love of our neighbour. This is the main goal of the Knighthood of the Immaculata.

God gave Himself to her as a Son, and Mary, who gave herself to Him as His "handmaid," wished also to give herself as the "handmaid" of others. The close union which exists between charity toward God and charity toward one's neighbour is singularly evident here. Her act of charity toward Elizabeth is in perfect

accord with the act of sublime love in which Mary gave herself wholly to God when she pronounced her "fiat."

At the birth of Jesus, it was the same. Mary, in ecstasy, contemplated Him, her divine Son, but this did not prevent her from offering Him to the adoration of the shepherds. Here is Mary's supreme charity to men: giving Jesus to them almost as soon as He gives Himself to her.

She does not wish to be the only one to enjoy Him, but would share her joy with all men. And just as she offered Him to the shepherds and to the Magi who came to adore Him, she would later offer Him to the executioners who would crucify Him.

Saint Maximilian wants to give souls (people) to God through the hands of the Immaculata.

Jesus was everything to Mary; yet, because of her great charity, she did not hesitate to immolate Him for the salvation of men. Can we imagine any more exalted, or more generous charity? Next to Jesus, surely no one loved mankind more than Mary.

Saint Maximilian in the camp helped other prisoners,



shared his bread. He heard confessions and held spiritual talks to sustain the spirits of his comrades.

Father Kolbe did not hesitate to offer his life for a fellow prisoner. It was an act of the greatest love of one's neighbour.

Another aspect of Mary's charity toward others is evidenced in her tactfulness.

When she found Jesus in the Temple — after three days of anxious searching and keenest suffering — she concealed her own sorrow behind that

of Joseph's: "Behold Thy father and I have sought Thee sorrowing" (Lk 2:48). Delicate charity toward her spouse made her profoundly sensitive to his grief and she put it before her own deeper grief. The marriage in Cana gives us another example of Mary's delicacy. While all were occupied with the feast, she alone, although so recollected, noticed the embarrassment of the bridal couple when the wine gave out, and handled the matter so delicately that it passed unobserved, even by the chief steward.

Saint Maximilian, although he fought heresies and errors, was very gentle with people.

He wrote: "We are not allowed to forget those who live among us, and need help similar to the help we are expected



to offer to pagans. Many of the former are unaware of the true Church of Christ and therefore fight against it. To help these unfortunate people lovingly: that is the purpose of the Militia of the Immaculata. After all the schismatics and Protestants have made, with profound belief, the Catholic profession of faith; after all the Jews living in our midst have asked for Holy Baptism in full freedom, then part of the purpose of the Militia of the Immaculata will have been achieved."

Even more so, he was gentle and understanding with his confreres, whom he often upheld and supported in good works.

He was a true Father to them. You can read about this kindness and love of his neighbour in the testimonies of his fel-



low prisoners from Auschwitz, published in this issue.

Mary teaches us that when our love of God is really perfect, it flows at once into generous love of our neighbour, because, as St. Thomas says, one who loves God, loves all that God loves.

If then, we have to recognize that in dealing with our neighbour we are not very charitable, nor very kind to him, nor attentive to his needs, we must conclude that our love for God is still very weak.

M



2021 is a special year for the M.I., because 80 years ago important events for the Knights took place:

1. The arrest of St. Maximilian on the 17th of February 1941 and his imprisonment in Paviak.

The Germans arrested Father Kolbe with three other friars and took them away in the memorial of the Holy Family's Flight into Egypt.

For St. Maximilian, February was an important month — the month of the Immaculate Virgin of Lourdes, whom he worshipped in a special way by reciting a novena with his confreres before

the 11th of February, commemorating the first apparition of Our Lady in Lourdes.

2. The deportation of Father Kolbe from Paviak to the camp in Auschwitz on the 28th of May. Again, difficult experiences took place in the Marian month which St. Maximilian celebrated in a special way.

There are several accounts of fellow prisoners from the time of St. Maximilian in the concen-

tration camp. Below are some of them:

- testimony of Wilhelm Zelazny,
- testimony of Henryk Sienkiewicz,
- testimony of Fr. Konrad Szweda.

3. The death of Father Kolbe in the starvation bunker on the 14th of August 1941. This hap-

pened also in the Marian month, and as St. Maximilian desired: to die on a Marian feast. He was put to death with an injection of phenol on the eve of the Assumption of the Blessed Virgin Mary. We do not know exactly what happened in the bunker, but there are several testimonies of fellow inmates working in the death block. Below we publish Bruno Borgowiec's testimony.

*We invite all Knights to a novena in honour
of St. Maximilian
from the 5th to 13th of August*

Prayer to St. Maximilian Kolbe

O God, You filled the heart of Your servant, St. Maximilian Maria, with zeal for the salvation of souls, love of one's neighbour and passionate devotion to the Immaculata.

Grant us, through his intercession, the grace to act for the glory of God and for the salvation of souls, and to conform ourselves more and more to the death of Your Son, our Lord Jesus Christ, who lives and reigns with You in the unity of the Holy Spirit, for ever and ever.

Amen.

Testimony of Wilhelm Żelazny (camp number 1126)

While in the camp, I lost my will to live and started to think about committing suicide by throwing myself on the wires. My friend, seeing me in this state, decided to help me and it was he who put me in touch with Fr. Maximilian Kolbe.

We met on the camp alley between blocks 3 and 11, where, under the guise of permitted evening walks, priests were hearing the confessions of their fellow prisoners. It was not a confession like in the church, but it took place in the form of a dialogue. It was very important for comfort. At the end of this conversation / confession,

during which Fr. Maximilian lent me his rosary and convinced me that I should not give up, telling me: "Say goodbye, pray, and when you think that you have again come to yourself, give it back to me so that I can give it to someone else."

The rosary was ragged, tied with threads from his habit. As explained by Fr. Maximilian, these were the traces of damage done by a Gestapo officer who interrogated Fr. Kolbe during his stay in Pawiak. When he noticed Fr. Kolbe praying on the rosary in his cell, he demanded that Fr. Maximilian trample his rosary.

Father Kolbe did not do it, saying that a priest cannot treat the rosary like that. Then the Gestapo man himself began to treat the rosary with great ferocity: he beat his prisoner with it, threw it on the floor and tram-



pled it, demanding that Father Kolbe renounce his respect for the rosary. Some of the beads were crushed or damaged, and the whole rosary was torn in many places. After the Gestapo man had left, Father Kolbe very carefully picked up everything from the floor and hid it in a bag sewn inside his sleeve. Using threads from his own habit, he temporarily repaired the rosary, replacing the missing beads with thread. This is how he brought it to the camp in Auschwitz.

In a bag sewn under his arm -inside the camp's striped uniform — Father Maximilian wore the rosary also in Auschwitz, until at the end of our conversation he left it in my hands. This rosary helped me a lot in returning to my spiritual balance, I was grateful to Fr. Maximilian and my neighbour that they took care of me and helped me in difficult times.

When I was ready to return the rosary, the day of the roll-call came, during which Father Kolbe went to his death instead of Franciszek

Gajowniczek. For the next few days he was still alive, but nothing could be transferred to the cell in the death block. So I did not manage to return it and thus the rosary remained with me. I have it with me all the time ever since.

For many years to come, especially during the Stalinist period, my family and I had various hardships: I was fired and harassed in many different ways. At that time, I did not tell anyone the value of the rosary that I kept, even my wife did not know about its origin for a long time. Many times during and after the war, this rosary and prayer of the rosary allowed me to endure difficult life experiences.

Wilhelm Zelazny died in the 1990s in Poland.



The Rosary of St. Maximilian

Testimony of Henryk Sienkiewicz **(camp number 2714)**

After my arrest on the 4th of April 1940 and then questioning by the Gestapo at Szucha Street in Warsaw, I was taken in the first transport from Warsaw, on the 15th of August 1940, to Auschwitz. I was assigned to block 27. This block was divided into chambers. I was directed to the chamber which the Germans called "Schweinerische Pfaffen" and here I got to know Number 16670, Father Maximilian Kolbe.

I already knew him from a story from my school days. My friends and their parents told me about him. At that time, I attended the trade school in Sochaczew (I commuted from Warsaw) and saw how Niepokalanów (City of Immaculata) was built.

In Auschwitz I got to know him better. We were in one room and we slept on the floor next to each other, and here we developed a closer acquaintance and great brotherly love in the further camp experiences. I remember my first night in the camp — I heard Fr. Maximilian praying. I turned

to him and asked him to sleep, because he was exhausted from the transport to the concentration camp. Father Maximilian replied to me: "Sleep my child, because hard work awaits you and you need to rest, and I am an old man; I will pray for you. I have come here to share with you the misery of the camp."

Father Maximilian was assigned to a special command for priests and Jews. One day, Fr. Maximilian was wheeling a wheelbarrow of gravel loaded to the top. Seeing a torment beyond human strength, I then approached Fr. Maximilian and asked him to change with me. Kapo noticed that we were both talking and we got ten clubs for it. Then Fr. Maximilian said to me: "Henio, what we suffer is all for the Immaculate. Let the barbarians see that we are followers of the Immaculate." It cheered me up, which was confirmed in further experiences in the camp.

In June 1941, Fr. Maximilian was assigned to the "Babice" com-

mand, where there was the famous bandit Krott, known throughout the camp for his bloody exploits. One day I saw the "Babice" command returning and in it the victims of the bloody Krott, including Fr. Maximilian. I saw how at the roll call he no longer stood on his feet, but lay still showing no signs of life. After the roll-call, he was taken to the district (it was the camp hospital).

I found out from my companions in the district what they said about Fr. Maximilian. My colleagues told me that there was a monk among them who heard confessions, prays for hours on end, and even gives them his modest portions. I learn that he has won the hearts of all the sick. I managed to enter the district and talked to Fr. Maximilian. I asked him to take care of his health. He told me that he was very pleased that the Immaculate One had allowed him to be there, where he could win the hearts of people for her, who were in difficult conditions and who needed consolation.

Working in the Bunawerk Kommand, I had contact with people at large. One time I got 400 Marks and 30 Medals, I brought

them to the camp and gave them to Fr. Maximilian, who blessed the medals and gave them out to us (I still have mine).

The next time I brought communications that I got from a civilian employee. Father Maximilian was extremely happy because they were very much needed in the sickbay. For this joy, he hugged me tightly, and I was also very glad that I could make Fr. Maximilian so happy.

Working in this command, we had the opportunity to organize food from civilians who were very



sympathetic to us, but it was very risky to bring to the camp. It was even fatal. I told Fr. Maximilian that I was afraid to risk bringing something for my friends. Then he said to me: "Put yourself in the protection of the Immaculate, and I will pray fervently and she will help you."

Inspired by trust in the Immaculate Virgin, I began to bring food to the camp, always avoiding misfortunes. One time I carried a two-kilogram loaf of bread in my pants and one kilogram of pork fat in the tied legs. In the camp-gate search (those who survived the camp know what the search at the gate meant), after being groped by an SS-man, I was let through. I told Fr. Maximilian about the whole incident, who then told me: "Trust the Immaculate One and



she will show grace more than once."

After leaving the hospital, Fr. Maximilian was assigned to block 14. Working on peeling potatoes, he won the hearts of his companions in misery. Everyone was drawn to him. He became popular in the camp, everyone turned to him, went to him for advice and consolation. There was something attractive about him, something superhuman was in this man.

I remember one Sunday afternoon in the month of July, when a few prisoners came together and Fr. Maximilian was among us. We prayed the litany, then Fr. Maximilian delivered the sermon. His words flowed as from the mouth of the best preacher. He so cheered us up that we did not have the feeling that this was his last sermon. In a few days he was sentenced to martyrdom.

(...)

I saw how a German officer ordered Franciszek Gajowniczek to return to his block, and Fr. Maximilian took his place.

Testimony of Fr. Konrad Szweda **(prisoner in the Auschwitz concentration camp** **from the 18th of December 1940 to the 3rd of June 1942)**

During that time I was a nurse in the infection ward. When I found out that Fr. Kolbe was in the hospital, I immediately went to see him. He was conscious. His face was covered with bruises, eyes dark, the high fever burned his body to such an extent that it was difficult for his stiff tongue to move, and his voice was stuck in his throat. After a few days, they transferred Fr. Kolbe to the infectious ward and placed those suspected of typhus in the hall. He was given a bed next to the main entrance door. He blessed every dead person taken out and gave sub-conditional absolution.

In the infirmary, he offered his pastoral care for sick and suffering fellow inmates. He often related various episodes from the rich treasury of his experiences, listened to confessions, conducted common prayers, uplifted spirits, gave conferences about the Blessed Virgin Mary, whom he loved with childish simplicity. Under the cover of night, suffering prisoners would come to him, asking for

confession and words of comfort. When I came to him after a day's work, he would lead me to think of her Child like a mother, he raised my spirits, pointing to the unsurpassed example of the Immaculata. "She is the true Comforter of the afflicted, she listens to everyone, helps everyone." I always went away somewhat strangely uplifted and reassured.

Sometimes I would bring him a cup of saved tea. How surprised I was when he refused to accept, explaining "why should I make an exception? Neither do others." He shared every cup of tea, even the tiniest bit of lemon peel with others. He hated to be under the spot-light. He became much sought-after and everyone called him "Daddy".

As the camp hospital was overcrowded, Fr. Kolbe was moved to a block for the disabled, where he received half his normal food ration. After some time he was transferred from this block to block 14, from which one of the prisoners later escaped.

Testimony of Bruno Borgowiec (camp number 1192)

I was a prisoner in the concentration camp at Auschwitz and I had to clean the death cells and also the bunker of Fr. Maximilian Kolbe, a Franciscan. I was then a writer and translator in the aforementioned bunker, and in view of the extraordinary behaviour of this noble man in the face of death, arousing admiration also among SS-men, I remember with full accuracy the last days of his life.

Block 13 (death block — *editor's note*), located at the right end of the camp, was fenced with a 6-meter wall. There were cells in the basement — some of them had bunks and small windows, while the others had no windows or bunks and were completely dark. After the evening roll-call, 10 prisoners from Block 14 were brought to one of such cells in July 1941.

In front of the block, they were ordered to strip naked first, and the guards then shoved the poor victims into the aforementioned dark cells, where there were al-

ready about 20 unfortunates from the previous escape. From that day on, the unfortunates did not receive any food. From the cell where those poor people were incarcerated, prayers were heard being said loudly every day and singing, in which the prisoners from the neighbouring cells also joined.

When the SS-men were absent from the block, I went to the bunker to talk and console my colleagues. Holy prayers and songs to the Holy Mother of those unfortunates were heard throughout the bunker. I felt like I was in church. Father Kolbe preached, and then the prisoners answered in a chorus. Many a time they were so immersed in prayer that they did not even hear the SS men who were inspecting them coming down to the bunker and only at the loud shouts of SS-men did the voices of prayer cease.

As time went by Father M. Kolbe held up bravely, did not ask for anything and did not complain.

Always he encouraged others. Given that they were very weakened, the prayers were now only in whispers. During each inspection, when almost everyone else was lying on the floor, Fr. Kolbe was seen, standing or kneeling inside, staring at the SS-men with eager eyes.

The SS-men, knowing his sacrifice, and knowing that all those in this cell with him would certainly die, and having respect for Fr. Kolbe, said among themselves: "Der Pfarrer dort ist doch ein ganz anständiger Mensch. So einen haben wir hier noch nicht gehabt." (Tr: "That priest is certainly a good man. We have not had anyone like him here up to now.") This is how 2 weeks passed. After three weeks, only four prisoners remained, including Fr. Kolbe.

One day, the SS-men brought the director of the infirmary, a German criminal named Bock, who gave each one an injection of carbolic acid into the veins of his left hand. Father Kolbe willingly presented his arm to the executioner with a prayer on his lips. Unable to watch, I left on the pretext that I had a job in the law firm. Immediately after the departure of the SS-men with

the executioner, I returned to the death cell, where I found Fr. Kolbe in a sitting position, leaning against the back wall, eyes open, head tilted to the side, his serene, clean face radiant.

With the block barber, called Chlebig, I took the hero's body from the Karvina to the wash-room. From there it was put into a chest and transported to the prison mortuary.



The starvation bunker, where St. Maximilian died

New Knights in Poland

During Lent of 2021 Father Karl Stehlin preached a retreat about Our Lady and true devotion to her. He preached in 3 chapels and he enrolled 105 new Knights:

- Wrocław — 38 Knights,
- Nowy Sącz — 33 Knights,
- Łódź — 34 Knights.

After Easter, Father Karl Stehlin continued his work and visited different places where he gave conferences and offered Holy Masses. He also enrolled new Knights:

- Bolesławiec — 26 Knights,
- Ostrołęka — 2 Knights.



Militia Immaculatæ in Eastern Ukraine

In April-May 2021, the priests of the Priestly Society of the Holy Hieromartyr Josaphat founded a branch of the traditional Militia Immaculatæ in Eastern Ukraine (Kharkiv and Donetsk regions — 100 km from the border with Russia). These areas are spiritually abandoned; many people are still feeling the effects of the Soviet Union, and there is not enough spiritual training and practice.

Those areas are considered missionary because most people do not practise religion and often do not know how to pray: the prayer *Our Father* is known by about 50% of people from those areas, and the prayer *Hail Mary* by only 0,1% of the total population.

In 5 localities where priests of the Brotherhood of St. Josaphat work, 76 people were enrolled into the Militia Immaculatæ. People were extremely happy to join the ranks of Mary's warriors, and zealously began to distribute Miraculous Medals, offering them to others



(who do not attend church and are spiritually distant from God).

In two weeks, the Knights distributed about 500 Miraculous Medals. We hope that the openness of people to wearing the Miraculous Medal will bear abundant fruit and the Mother of God will lead everyone to salvation and conversion.



60th Wedding Anniversary of Knight in England

On Easter Sunday, the 4th of April 2021, District Superior Fr. Robert Brucciani gave the Church's blessing to Mr. Howard



Toon and his wife Noreen on the occasion of their 60th Wedding Anniversary.

Mr. Toon began raising awareness of the Militia Immaculatæ of the Traditional Order following an inspiring talk from Fr. Stehlin at St. Anne's Chapel in Leicester on the 7th of March 2013, and Fr. Brucciani enrolled the first Knights on the 19th of June 2016 after settling in as District Superior.

Membership is now approaching 800 and the target is 1,000 by the end of this year depending on the zeal of the Knights giving out Miraculous Medals and flyers through which the Immaculata's graces will flow.

Apostolate M.I. in Central America



Despite the difficulties of the apostolate due to the restrictions of the so-called pandemic, Fr. Miguel Boniface continues the apostolate of the Militia Immaculatæ in all Central American countries. Recently, in Managua, the capital of Nicaragua, Father Boniface enrolled 24 new Knights into the Militia Immaculatæ. On the 25th of May Fr. Boniface en-

rolled into the M.I. 9 young people. Father also held a Fatima conference in the Seminary de Mons Mata. After the conference was a discussion. Here he enrolled 28 seminarians. Now, in Nicaragua the M.I. has 93 Knights.

Let us pray that the new Knights may zealously serve the Immaculata as instruments for the conversion of souls and spread her honour so that she may be known and loved.



The seminarians with Father Rector and Father Boniface

In Honduras Fr. Muquel Boniface has given 300 Miraculous Medals to the missionaries of the Legion of Mary in Honduras. They are very happy. Father Boniface has also given books and catechisms.



Marian Operations Base in the Philippines – *Domus Mariæ*

The works of Mary are especially works of Grace. As she prays and distributes Graces, she particularly delights in distributing them through her most devoted and generous Knights. *Domus Mariæ*, whether in Poland or in the Philippines, or anywhere else the Holy Virgin may will to establish them, are the "bases of operation" for Marian works.

A base of operation gathers materials, develops plans, trains operatives and sends them out on their mission. After the mission is accomplished, the worn-out and tired "operatives" return to a place of peace and refuge, prayer and restoration.

Domus Mariæ fulfils this role for the area in which it resides. But of

course, it must have "operatives", that is, those generous Knights who consecrate themselves full time to the apostolate of the Immaculata. This complete dedication to Mary's apostolate requires firstly and foremostly a total dedication to heroic perfection in this Marian community. A Priest is the superior of this community. Under his direction these "Servants of Mary" labour ceaselessly under Mary's watchful eye; firstly at their own sanctification; secondly, at the Marian apostolate.

Domus Mariæ Philippines currently has two Servants of Mary, and two Marian workers who reside in *Domus Mariæ*. There are also several extern M.I.s who work closely with it. One of the

apostolic works of recent months has been several trips along the 950 km of Mary's Mission trail to visit and encourage several hundred Knights to be faithful to their M.I. consecration.



Conference by Fr. Tim in *Domus Mariæ* for the Mary's workers Another very

important apostolic work has also been taken up recently by *Domus Mariæ* Phils. This the foundation and management of a new M.I. group called the M.I. Catholic Charity Conference. This is the native counterpart of ACIM Asia, and supports at the ground level on a permanent basis the great annual impact of the Rosa Mystica Medical Missions.

The M.I. Catholic Charity Conference follows up several hundred patients. Though this work



was begun long before *Domus Mariæ*, it is really *Domus Mariæ* that can guarantee its perseverance in the Marian spirit.

Fr. Timothy Pfeiffer

Mission to the oldest tribe

In 2009 and 2010, the Catholic Association of Doctors and Nurses (ACIM) conducted a medical mission for the displaced Negritos but when asked if it could take over the care of the Negritos in the settlements, the staff declined on the grounds that they must focus first on the work already begun for a different tribal group in Sarangani Province.

After eight years of mission work in Sarangani, a number were enrolled to the Militia Immacu-

latæ. In 2019, a Legion of Mary Praesidium was established. Such development indicated that it was time for ACIM workers to take on another mission area. Preparations were made to reach out to the poor people in Butuan who were consecrated to the Immaculata during the Mary's Mission Tour but COVID 19 restrictions cancelled the medical mission.

Meanwhile, in December of 2019 in Davao, some Negritos on a begging round darted inside the

chapel to escape law enforcers. Father Tim gave them miraculous medals. He later sent catechists to their tribal settlement in Surigao, 380 kilometres away.

The chieftain told ACIM workers that religious education was prohibited in the name of cultural preservation. One tribal woman brought out a little statue of the Blessed Virgin Mary. She said it was a 200-year old legacy from her ancestors, and said she wanted a medal of the Blessed Virgin Mary and that she wanted to learn how to pray the Rosary. Other women wanted the same and urged the chieftain to let catechists in. His hesitation only stopped when asked about the

health of his people. Anxious for their survival during the pandemic, he gave permission for catechists and health workers to come.

Public officials in the barangay often complained that these displaced people were unresponsive to various programs for human development. But when Fr. Tim later came to visit the village, a joyful cry was sounded that the Priest-Who-Gave-Medals in Davao had come and then people came out of the shadows to meet him.

The first girl who asked for Adult Baptism in the tribal village in Sarangani, and who was instrumental in the establishment of the mission there, descended from the Negritos of Negros. She



was frequently bullied by other children for her peculiar features. Serving the greater number of the Negritos in Surigao — who, like

her, suffered much anxiety from discrimination and displacement — would be daunting.

Deus vult! Ave Maria!



Pilgrimage to Akita

Every year the Japanese faithful make a pilgrimage to Our Lady of Akita. The pilgrimage always lasts several days. Each day of the pilgrimage begins with Holy Mass, followed by two conferences given by one of the priests. At the end of the day there is a pilgrimage to the shrine of Our Lady of Akita, where the pilgrims pray at the place of the apparitions in front of the miraculous statue of Our Lady.

The pilgrimage is a good opportunity to welcome new Knights.

This year the Militia Immaculatæ in Japan has grown by 5 Knights.



Testimony of a Knight



A fortnight ago I gave a Miraculous Medal to a person I have known for several years. I saw him and without thinking I gave him a Miraculous Medal on the spur of the moment. Normally when I give one to somebody I tell them to pray the ejaculatory prayer and I show it to them. But with this person I didn't do it because he is a special case (he is homosexual), I just told him to always carry it with him because it was the Miraculous Medal. He received it and

he just stared at it and that was it. I already knew privately of his bad behaviour and scandal because he had an operation on his face and he was someone else. To say no more as St. Paul used to say.

He died 3 days ago, on the 23rd of May and his sister said in surprise that a week ago he asked for a priest to go to confession and the last week before he died he was praying the Holy Rosary.

Ave Maria!

*Veronica from Mexico
on the 26th of May 2021*

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

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



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

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

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

(from the Roman Breviary)

I. Goal of Membership:

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

II. Conditions of Membership:

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

III. Duties of Membership:

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

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

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

Masses for the M.I. in 2021

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

February 2nd – Purification/Presentation

March 25th – Annunciation

March 26th – Our Lady of Compassion

April 26th – Our Lady of Good Counsel

May 31st – Queenship of the Blessed Virgin

June 27th – Our Lady of Perpetual Help

July 2nd – Visitation of the Blessed Virgin

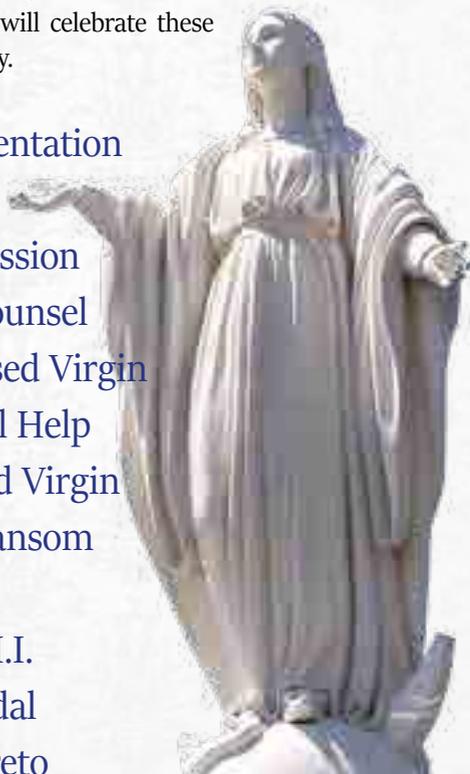
September 24th – Our Lady of Ransom

October 13th – Fatima apparition

October 16th – Founding of the M.I.

November 27th – Miraculous Medal

December 10th – Our Lady of Loreto



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Please support the apostolate of the Militia Immaculatæ

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

