

LETTER No 9 to the KNIGHTS OF THE IMMACULATA IN ASIA

Dear Knights of the Immaculata!

There is an important reason why Saint Maximilian calls the instruments of the Immaculata "knights". She calls us to be her instruments in this world so that she may save her beloved children sitting in darkness and the shadows of death: we should be the bridge or channel through which she wants to pass into the souls immense rays of graces of conversion and sanctification. However, this true practice of the love of the neighbour through Mary is not a simple accomplishment of a duty, a spiritual exercise, an ascetic effort: it is a war, a constant battle! Therefore the very military language of Saint Maximilian: whenever grace meets a soul, Our Lady meets her mortal and eternal enemy. The devil through original sin is the master of the world. The role of the Immaculata is reconquest, a redeeming of the soul from the tyranny of Satan to the eternal kingdom of Our Lord Jesus Christ.

We should not take this title "knight" lightly! It means much more than we habitually think .

First : it reminds us that we belong to the militant church and our life on earth is a constant battle between two mortal enemies.

Our Lord says: "no one can serve two masters.... How broad is the way that leads to destruction; how narrow and rough the way to salvation!" About Him it was said: "He is set for the fall and the resurrection of many in Israel, and for a sign which shall be contradicted." "He that is not with me is against me." St. John comments: "He was in the world... and the world knew him not. He came unto his own, and his own received him not.... If the world hate you, know ye that it hath hated me before you. If you had been of the world, the world would love its own.... but I have chosen you out of the world." And in his first Epistle, he concisely states the fundamental principle: "Love not the world, nor the things that are in the world. If any man love the world, the charity of the Father is not in him. For all that is in the world

is the concupiscence of the flesh and the concupiscence of the eyes and the pride of life, which is not of the Father but is of the world" (1 John 2:15-16).

St. Paul and the Church Fathers knew no other doctrine. St. Augustine in particular summed up salvation history as the unceasing battle between the City of God and the City of the Devil. This fundamental idea of Christianity is found in all the Saints, without exception.

Saint Maximilian, a witness of the godless agitations of Freemasonry writes: "What should we do, then – we, the Knights of the Immaculata? ... Today we must steadfastly and resolutely declare on which side we stand: under the banner of Christ, in His ranks, in the regiment of His Immaculate Mother – or under Satan's flag, the flag of insurrection and perversion, of hatred of God. Here there is no settlement or compromise, for our Lord Jesus Christ himself said: "He who is not with me is against me. He who does not gather with me, scatters."

We, the Knights of the Immaculata, have made our decision. Now we are all influenced by the spirit of the modern age. Today pacifism reigns within the Church: we are all brothers and sisters; there is no longer an enemy, so they say. Peace, first and foremost, is the catchword. They say that God does not want war, and so He wants peace. It follows that we must come to an understanding with those who believe differently, accept them, acknowledge their values, and work together with them. All men are men of good will, anyhow, and that is why we are building up a new world of peace and happiness. Apart from the fact that such slogans have been used for centuries by the mortal enemies of the Church, such a "proclamation" is the worst crime against souls that can be committed: There's a war going on, the enemy is attacking, and our generals not only lay down their arms, but even call the enemy a friend, embrace him, and do not notice that, in a very sophisticated way, someone is stabbing them in the back. This is the crisis in the Church, which delivers souls into the bondage of Satan with hardly any resistance whatsoever.

Therefore the knight has to stand under the banner of the Woman who "alone has conquered all heresies", who is also able to help us against the hydra of contemporary godlessness.

Catholics today must be filled with this fighting spirit, or else they will perish. The enemy is so dangerous precisely because he has been mobilized as an invisible, intangible influence: he envelops people like a whispering wind, like a wavelength that creeps through the strongest walls, full of fine and seemingly plausible phrases, "balanced", friendly, congenial, full of charm and pleasant, sympathetic sentiments. This is the poison that the enemy uses today. Declaring war on this omnipresent and deadly enemy is incomparably more difficult than having to deal with an overt attacker who is known to be dangerous. Before thinking about what this battle consists of, what the enemy's tactics are and which weapons and what strategy one should use, one must be clearly convinced that it is a battle, indeed, an unremitting battle of life and death. "brethren, be sober and watchful, because your adversary the devil, like a roaring lion, goes about seeking whom he may devour. Resist him, steadfast in faith" (1 Peter 5:8-9). The very first sentence of the Statutes of the M.I. accentuates this battle: "She shall crush thy head!" (Genesis 3:15). This was, of course, heaven's first and only declaration of war against hell, and it should determine the life of the Knights of the Immaculata.

Second: It is also significant that there is complete unanimity about the fact that in the end times this war will increase in intensity, that the devil will win more and more victories, "so as to deceive, if possible, even the elect" (Matthew 24:24). It is not surprising, then, that the Mother of God in her major apparitions, especially in La Salette and Fatima, describes the final phase of this battle and calls on her faithful children to take up the powerful weapons that she gives us. After all, she appeared precisely in order to stand beside us in this battle and to show us the surest ways which lead to victory. In this age of the "decisive battle" – this is the expression that the Mother of God used in speaking to Sr. Lucia – it has pleased Heaven to call together little armies, which under the banner of the Immaculata raise the gauntlet and throw it down in front of the enemy, just as young David confronted mighty Goliath. Precisely because the battle is growing more fierce, the Lord raises up servants who are not only aware of this war, but who

deliberately keep this ideal of the soldier in mind and position themselves in the vanguard on the battlefield, look the enemy straight in the eye, tear off his mask and fight against him: the knights of the Immaculata!

Third: a knight is not an ordinary foot-soldier, but rather belongs to the elite, so to speak. Let us hear again our Saint: "Faced with such powerful deeds perpetrated by the enemies of God's Church, are we allowed to stand about idle? Is it permissible merely to complain and shed tears? No! Consider that at the last judgment we will not only give an account of what we have done, but God will also count up all those good deeds that we could have done but failed to do. Incumbent upon each one of us is the serious duty to stand on the front lines and physically fend off the enemy's attacks. Often one hears the remark, <but what can I do? The other side is so well organized, has so much power and wealth, etc.> Such an individual has surely forgotten what St. Paul said: <I can do everything in Him, Who strengthens me.>

And so the expressions: knighthood, battle, offensive, winning souls, destroying the enemy, ammunition, deploying the right weapons, etc., recur continually in the founder's writings, as though he had foreseen the danger of our time, in which Christianity has fallen asleep and peace with the devil has been declared. "Knight, knighthood, battle: that all sounds very warlike, because it is indeed a war! Not a war conducted with rifles, bombs, tanks and poison gas, but still a real war. What is our strategy? Above all, it is prayer." "We must overcome our rigidity and get out of this defensive posture. Freemasonry and free-thinking fight against God and faith, wants to make men into base animals and barbarians who destroy what is sacred; so let us, too, fight –with the means that are permitted, of course – not only to defend ourselves and our neighbors from becoming paganized, but also so that Mary might reign over the hearts of all men, for then the Kingdom of Christ comes to them."

Fourth: This fight, however, must not be understood as an adventurous phase in our lives, a sentimental movie or a

computer game. This fight demands all of our strength; it affects every aspect of our sojourn on earth, knows no bounds and has no end, as long as the enemy has not been vanquished. In other words, there are no half-measures in this fight; the knight must perpetually be inspired by the highest ideal: "so that she, the Immaculata, might become as quickly as possible the Queen of the whole world and of every individual soul, in all the countries of the world; so that every heart without exception might be filled with love for her – that is our great ideal."

Mediocrity, laziness and indifference are foreign to the knight: "He is therefore not indifferent with regard to the evil which is spreading, but hates it with all his heart, and at every opportunity, in every place and at every time, he hunts down any sort of evil that poisons souls."

So again, if you wake up in the morning, ask yourself: "Who am I?" I belong entirely to the Immaculata, I am her child, I am her slave, I am her soldier, much more: I am HER KNIGHT!

Manila, 27 October 2015

Fr. Karl Stehlin

TOWARDS FATIMA 2017 (2)

SPRING 1916 - THE FIRST APPARITION OF THE ANGEL to LUCY, FRANCIS AND HYACINTA

The great drama of Fatima begins in 1916 with three apparitions of an angel. If an extraordinary event happens in our lives, we have to consider particularly its beginning and its end. The beginning initiates an important change in our life (e.g. beginning of studies, the conversion to the faith, the first meeting of the future spouse, the first signs of vocation etc.), the end is like the crown and summary of all, what happened to us through such an event (the priestly ordination, the sacrament of marriage, the final examinations after long studies etc.). Similarly in great manifestations of God, a special attention is to be given to its

beginnings and ends: the beginnings can be compared to the foundation, on which the whole will be built, the ends are like the accomplishment of the building.

Since 1916 Francis and Hyacinta had permission from their parents to join their cousin Lucy in taking care of the flock of sheep of both families. Lucy was 9, Francis just 8, Hyacinta 6 years old.

One day in spring 1916 the children were with the sheep in the olive groves near their native village Aljustrel. As was their habit, around noon they prayed the rosary and after a small lunch they began to play.

<We had enjoyed the game for a few moments only, when a strong wind began to shake the trees. We looked up, startled, to see what was happening, for the day was unusually calm. Then we saw coming towards us, above the olive trees, the figure I have already spoken about. Jacinta and Francis had never seen it before, nor had I ever mentioned it to them. As it drew closer, we were able to distinguish its features. It was a **young man, about fourteen or fifteen years old, whiter than snow, transparent as crystal when the sun shines through it, and of great beauty.**

We were surprised, absorbed, and speechless with amazement.

On reaching us, he said: "***Do not be afraid! I am the Angel of Peace! Pray with me!***"

Kneeling on the ground, he bowed down until his forehead reached the ground.

Led by a supernatural impulse, we did the same, and repeated the words which we heard him say:

-"My God, I believe, I adore, I hope and I love You! I ask pardon of You for those who do not believe, do not adore, do not hope and do not love You!"

Having repeated these words three times, he rose and said:

-"Pray thus. The Hearts of Jesus and Mary are attentive to the voice of your supplications". Then he disappeared.>

Let us meditate about this first intervention of Heaven:

1. THE UNUSUAL STRONG WIND:

If we meditate the great manifestations of God in the Bible, they are often linked with a sudden and mysterious wind: e.g. the prophet Elias at Mount Horeb, the apostles in the cenacle on the day of Pentecost. Also when the Immaculata appeared the first time in Lourdes, Saint Bernadette was surprised by "a noise which sounded like a gust of wind".

Psalm 103 says: "You make the winds your messengers, you walk on the wings of the wind". The Hebrew word for Spirit can be translated with "strong wind". This first fact brings Fatima close to

the great manifestations of God in the world. Through the wind God creates a supernatural atmosphere, which blows away all darkness and evil and brings light and heavenly peace.

2. THE FIRST WORDS "Fear not! I am the angel of peace"

These words are like an echo from the Gospel. When the Angel appeared to Zacharias in the temple to announce the conception of Saint John the Baptist, or after having greeted Our Lady on the day of the Annunciation, he said: "Fear not, Mary". When he appeared to Saint Joseph, or to the women coming to the tomb of Jesus the morning of his resurrection, he said: "Fear not!"

3. THE APPEARANCE OF THE ANGEL:

When Lucy was asked about the appearance of the angel, she often declared: "Era de luz – He was of light!" Here again an echo of the Gospel: the Angel who announced the resurrection of Our Lord had an appearance as of lightning, and his clothes were white as snow (Mt 28, 3). And the evangelist describes Our Lord during His transfiguration: His face shone like the sun, and His garments became white as snow (Mt 17, 12). "God is light, and in Him is no darkness" (1 Jn, 1,5), and whenever He deigns to manifest Himself to men (by the ministry of His angels or His holy Mother), He appears always clothed in splendor and light. This mystery of LIGHT is very often mentioned throughout the manifestations in Fatima.

4. THE OVERWHELMING DIVINE PRESENCE:

Lucy comments on the apparition of the angel: "The supernatural atmosphere which enveloped us was so intense that for a long time we were scarcely aware of our own existence, remaining in the same posture in which he had left us, and continually repeating the same prayer. The presence of God made itself felt so intimately and intensely that we did not even venture to speak to one another." The presence of God is something stupendous, even crushing, for our weak human faculties. But this "annihilation before the divine presence" was for the three children the best school of true humility, which is first of all the intimate knowledge of the infinite sanctity of God and the nothingness of the creature.

THE LESSONS FOR US:

1. THE ANGELS AMONGST US:

Fatima begins with the apparition of the angel. God wants to make us reflect and appreciate the existence of the 'invisible world', and

its importance for us. The angels as pure spirits remind us, that we are created for eternity: they are an echo of God's transcendence, majesty, and holiness. In our materialistic world, which appreciates only what falls under our 5 senses, the presence of the angels are an important remedy: they proclaim the priority of the spiritual over the material, of the eternal over the temporal.

The angels are also a reflection of God's infinite beauty – in all apparitions of angels in history is recalled their incredible beauty, full of brightness and light. As “beauty is the splendor and the glorious manifestation of the true and the good” according to Saint Thomas Aquinas, the angels make us love and admire, what is true and good, and at the same time they give us a sound aversion towards all that is ugly, all that is false and evil!

Finally they are a reflection of God's almighty power and strength. Saint Michael the Archangel cast Lucifer and all his follower out of heaven into hell.

The translation of the name Gabriel is = power of God.

Rafael guides Tobias with extreme power to protect him from greatest evils.

Especially in our times we feel our extreme weakness and deficiency: first of all each examination of conscience shows us, that in our own selves we are completely degenerated in comparison to the strong generations of our ancestors. And also because of the domination of the 'powers of darkness' everywhere, in the measure that we live, in the presence and under the protection of the angels, we overcome easily all temptations.

Let us not forget, that God sent the angels to protect us, to take care of us and to be our guardians. In general we totally underestimate their power and desire to assist us in all situations of our life. In Fatima the angel taught the children to pray and he prayed with them – if we would be aware of the presence of the Angels at each Mass, their constant praise and adoration before each tabernacle, their immense reverence and love towards their heavenly Queen, our spiritual life would immediately change, because they would create the proper atmosphere, in which our souls would open themselves towards God.

2. THE MAJESTY OF GOD:

This great majestic Angel, what will he say to the children, how will he behave? He kneels down on the earth and bows his forehead to the ground, to pray to God. If one angel is already such a majesty that the children can hardly breathe in his presence, what do we

say, if billions of angels together fall on the ground before GOD'S MAJESTY?! "All the angels stood around the throne ,they fell before the throne on their faces and worshipped God" (Apoc. 7,11).

And what is the great beginning of FATIMA? A prayer!

And how begins this prayer? "OH MY GOD"!

- Lost truth about God's infinite majesty and greatness. Infinite ocean! Creation is nothing before him.

- This means for us that the beginning and the end, the *unum necessarium*, the center of the world and of our life are not we ourselves, but GOD: Oh my God!

- And all creatures before him are dust. Therefore the prostration, genuflection - visible signs that we recognize the truth and appreciate God's domination and our submission: You are the beginning and the end, the principle and the goal, the foundation and the top. I am just nothing: I can exist only because I am from you, in you, for you!

3. ESSENTIAL VIRTUES: FAITH, HOPE, LOVE – ESSENCE OF OUR LIFE!

The prayer continues to put us in relation to God. If God is all, then it is of utmost importance that we have the right attitude towards him. And this is : "I believe, I adore, I hope, I love you!"

I believe, I accept the invisible world of God, I am more convinced of what You reveal to me, than the visible world which surrounds me. I believe – I accept the reality of God, my eyes open itself to the truth and the only true life – God's being and action.

Adoration is the immediate reaction to God's revelation. If I understand through faith, that God is my all, and I am completely dependent on Him, then I must show it.

Adoration is the recognition, that God is my first principle and my last end, my all. And the true appreciation of myself: I am completely dependent on you, I belong to you.

Hope is the desire of fulfilling God's will, the desire to reach God. Whoever has seen God's greatness, happiness and love, cannot but long after such an infinite joy. But hope is also the trust to God's promises. We can only hope and desire eternal bliss, because God invites us to such a life to be His own children and because He has prepared us a place in heaven.

Love is a union of hearts: it is the perfect answer to God's love which created and saved us, and which wants to give us a part in His own divine life. It is the summit of our life, the most noble and the best of what we can do, in fact the only valuable in our life.

"At the evening of our life we will be judged about how much we loved" says Saint Theresa of the Child Jesus and Saint John of the Cross.

4. MYSTERY OF SIN – NECESSITY OF REPARATION

"I ask pardon for those, who do not believe ..." It is extremely interesting and important, that immediately after the description of the essence of our life (our relationship to God) the angel teaches the children about the contrary, the negation of God's reality: sin. So from the very beginning of Fatima appears another theme which is completely forgotten today: that the history of the world and of man is a fight between two contradicting powers: the Kingdom of God and the tyranny of the devil, "Yes" to God and "No" to God (do NOT believe, adore, hope and love).

It would be the worst of all illusions if we imagine a life in a "brave new world, a paradise on earth" and imagine that we will all be together in universal friendship and love.

No – there is war between "Yes" and "No" towards the true God, and only those who remain in the attitude of "Yes" until the end will be saved according to the clearest declarations of Our Lord Himself. But what shall be our attitude to those who believe in the enemies of God, towards the followers of the "*non serviam*" of Lucifer? Hatred? Indifference? Anger? Unfortunately this is so often our reaction towards the evil which surrounds us.

The angel teaches another language: "I ask pardon for those ..." This little sentence must be meditated again and again: Firstly it is the very act of contrition and penance: ask for forgiveness.

The first act of love of a sinner is to repent from his sins and to ask pardon. As we are all sinners, we all have to ask pardon.

Who are "those who do not believe"?

Not only the others, but I also belong to "those". How many times in my life is there lack of faith, of submission (adoration), of trust in God, of true desires, of love towards God and the neighbor! The fact, that I find myself now in the "light" is not thanks to my skill and generosity, but only thanks to the infinite mercy of God.

Therefore I unite myself with all those, who are now, what I have been once (may be not long ago), to ask for forgiveness! This solidarity is a true act of love of the neighbor, as true love wants for our next "all the best", and the first best is the "forgiveness of sins", because without this one cannot be saved.

Secondly this prayer shows, what the real supreme good and the real supreme evil is.

If in the very beginning of Fatima the word "I ask pardon" appears, then we understand how horrible it is "not to believe, ... not to love God". And one of the most important tasks of our lives will be to be concerned about this, which is what the following apparitions of the angel will confirm.

IMPORTANT IMPORTANT IMPORTANT IMPORTANT IMPORTANT
IMPORTANT:

NEW WEBSITE www.militia-immaculatae.asia

We

are happy to inform you, that a new website of the MILITIA
IMMACULATA

IN ASIA is about to be established. Knights from all Asian
countries

are collaborating with us to do this apostolate to make the
IMMACULATA known in their countries.

I

ask you not only to use it for yourself, but to spread it as much
as

you can. This is your holy obligation as an instrument of the
Immaculata to make her known and loved by the most possible
number of

souls.

However,

if you send this link to somebody inviting him to read the texts
and

meditate, please before sending pray an ejaculatory prayer to
the

Immaculata, that SHE may touch the heart of those, to whom
you send

the link.

But

first of all, I ask you to pray a NOVENA to our Lady (Litanies of Our Lady) asking her blessings and graces for this important apostolate.

Please

inform your acquaintances, that everybody can contact the direction

of the MI using the following email: info@militia-immaculatae.asia