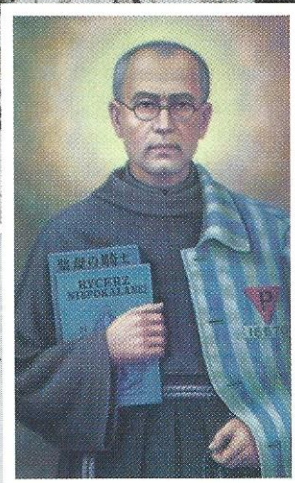
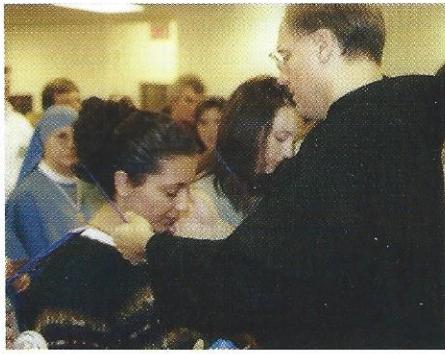


MILITIAMEN & HOPEMAKERS, MOVER & SHAKERS

Fight the good fight where you find it.



Militia Immaculata

When Maximilian Kolbe was nine, he went to the local church and pleaded with our Lady to tell him “what was to become” of him, echoing his mother’s gentle admonition. Appearing to him, our Lady offered him two crowns — one red, symbolizing martyrdom, and one white, symbolizing purity. Like a little child is wont to do, he asked for both.

Thus was set in motion a life overflowing with love for God and souls, fueled by a tender devotion to our Lady. This devotion found concrete expression when Maximilian Kolbe, then a Franciscan seminarian in Rome, founded the Militia Immaculata on October 16, 1917 — three days after the miracle at Fatima.

The Militia Immaculata (MI) is a Marian movement that encourages Catholics to

consecrate themselves to Mary, “the model disciple” and “universal Mediatrix,” in order to become “her instruments for the evangelization of the world.” The movement possesses a “distinctive apostolic spirit” and relies mainly on prayer for the flowering of its current apostolic work in forty-six countries on five continents.

Maximilian was inspired to found the MI in early 1917 while watching a Freemasonry demonstration in St. Peter’s square, commemorating anniversaries of Freemasonry and the Reformation. Participants carried banners that, rather than depicting St. Michael crushing Satan, reversed the image to signify Satan’s destruction of the Church. Gradually, after

Top: Fr. Kolbe at his desk in Nagasaki, Japan. Bottom: St. Maximilian Kolbe has been called the “patron of our difficult century” and “prophet of the civilization of love” by Pope John Paul II who canonized Kolbe in 1982.

much prayer, reflection and consultation, Maximilian realized that Marian consecration was the most powerful means to crush this evil.

Upon his return to Poland in 1919, Maximilian started to spread the Militia Immaculata, and by 1927, had established an evangelization center near Warsaw called *Niepokalanow* — the “City of the Immaculata.” By 1939, the City had expanded from eighteen friars to over 650 — the largest religious community in the world. Utilizing all the methods of mass communication at his disposal, Maximilian

published numerous catechetical and devotional tracts, a daily newspaper (230,000 circulation), and a monthly magazine (1,000,000 circulation). He also started a radio station and envisioned a motion picture studio, resources permitting.

In 1930, Maximilian established a "City of the Immaculata" in Nagasaki, Japan, and visited several other countries with hopes of establishing "Marian Centers" all over the world.

But fate soon intervened.

In 1941, shortly after Nazis imprisoned him in the Auschwitz death camp, he offered to substitute for a fellow prisoner — a husband and father condemned to death. Thus was the white crown replaced with the red, as Maximilian slowly starved to death, thereby building a rich spiritual foundation for the growth of the Militia Immaculata. On August 14, 1941, Maximilian's impatient captors ended his life with a fatal injection.

In 1982, Pope John Paul II canonized Maximilian as a "martyr of charity." Ten years

The National Center of the Militia Immaculata in the U.S., located in Libertyville, Illinois, conducts a bustling apostolate, guided by the Militia Immaculata's distinctive Marian consecration, and doing it, in Maximilian's words, "as soon as possible, as soon as possible."

For more information, contact Militia Immaculata at 847-367-7800 or visit their Web site at www.consecration.com.

Catholic Leadership Institute

"Be all you can be!" might be the motto of The Catholic Leadership Institute, only in this case the template is corporate America's standards of excellence mixed with Army-like rigor. Add to it a burning love for souls and you have the makings of The Catholic Leadership Institute (CLI).

Tim Flanagan conceived CLI in 1990 during Larry Wilson's week-long LEAP (Leaders Experiential Adventure

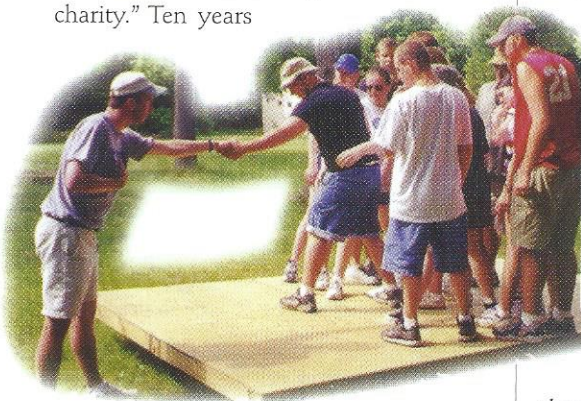


From left: Fr. Tom Higgins shares a moment with Tim Flanagan and Fr. Chuck Pfeister during a recent CLI program.

ing telephone polls and walls along New Mexico's Pecos River to learn team-building, trust and interpersonal skills, with one distinctive difference. Attendees were also learning to build their spiritual muscles through prayer and the sacraments.

LEAP was only the beginning. Soon the roster of programs expanded to include: "The Christopher Leadership Program," run by the Gabriel Richard Institute, training participants in presentation, public speaking and communications skills for various media formats (1993); "Passionate Leadership Training," to develop interpersonal communications through the Carlson DiSC personality profile (1997); a one-day

By July 1991, a group of hardy souls were climbing telephone poles and walls along New Mexico's Pecos River to learn team-building, trust and interpersonal skills, with one distinctive difference. Attendees were also learning to build their spiritual muscles through prayer and the sacraments.

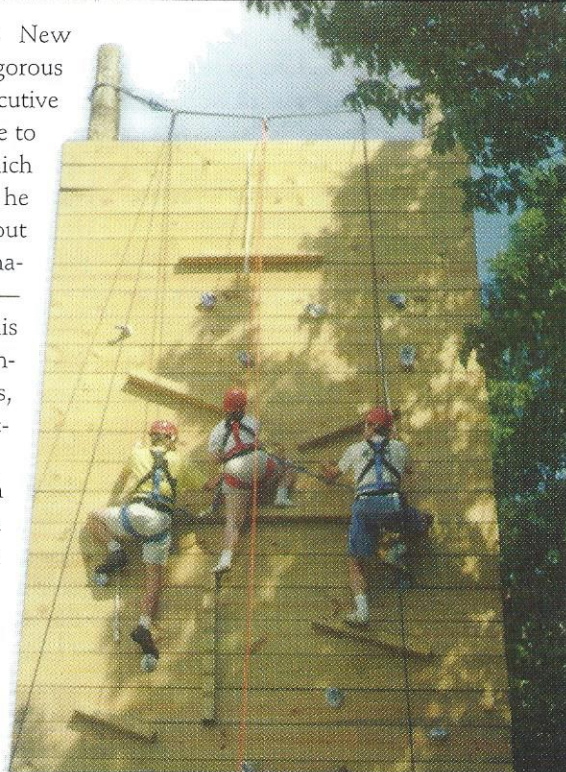


later, the pope heralded his example of dying for another and "consecrating his life to the Immaculate Virgin" as a precursor of "the new evangelization." St. Maximilian, he said, was a "prophet and a sign of the new era, the civilization of love" and a "special patron."

On October 16, 1997, the Holy See elevated the Militia Immaculata to an "international public association, a "milestone of undoubted importance," in its history. "From this point on the MI has received a new mission and a new responsibility . . . considered in the Church's eyes a 'public juridical person,' under the Holy See's jurisdiction. The laity are now 'protagonists of the project for which the MI intends to bear witness: the action of Mary in the Church and the world'" (*Immaculata*, January/February 1999, p. 24).

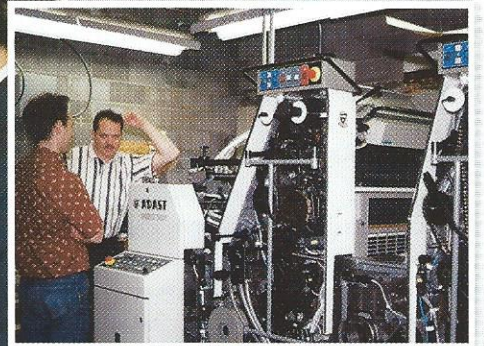
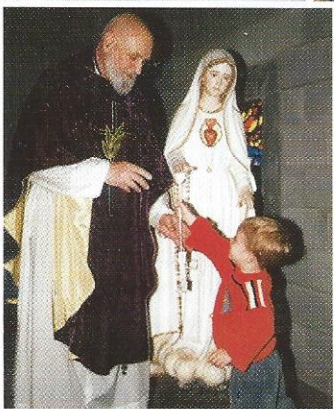
Program) in New Mexico, which utilizes rigorous physical exertion to bolster executive management skills and tools. There to develop habits of excellence by which to serve his financial clients better, he soon found himself wondering about applying such training to the formation of those in Church ministry — an intriguing idea prompted by his concurrent coursework in lay ministry. The young adult ministry was, in his view and experience, a particularly needy client.

Tim was soon in touch with Father Charles Pfeffer, then Director of the Office for Youth and Young Adults in the Philadelphia Archdiocese. Father Chuck was sold and Tim agreed to devote ten years of his life to building CLI into an organization that would, in his words "impact



Philadelphia's youth." Spoken like a true business executive.

By July 1991, a group of sixty-five hardy souls (more than half from the Philadelphia Archdiocese) were climb-



From left: The St. Martin de Porres Dominican Community's resident chaplain, Rev. Antonio Ventura, has many young friends; Members of the community receive the blessing of The Holy Father for their pro-life work; The community produces quality full-color literature, printing many types of Catholic publications.

"Adventure Program," incorporating LEAP techniques in a shorter timeframe; "Leadership for Life" to teach participants how to implement the Catholic Conference of Bishops' 1997 Pastoral Letter, "Sons and Daughters of the Light," which focused on connecting young adults with Jesus, the Church, the Church's mission, and their peers.

After completing CLI's program, a trained cadre of young adults go forth into their parishes as a team to work with other youth who, in turn newly empowered, work in apostolates of their choosing.

But what is the bottom line of all this training? Real life stories tell it best.

Sonji Robinson was, in 1993, "struggling with her faith," after the death of her mother. She, too, was soon climbing telephone polls at a CLI-sponsored LEAP weekend. Now she serves on the staff of St. Peter Claver Center and is Program Coordinator for the Philadelphia Archdiocesan Office of Youth and Young Adult Programs.

Donna Marie Frazier, newly returned from missionary work in Guatemala, was unsure of her calling. After completing the Pecos River LEAP regimen, a series of events impelled her to join Sisters for Life, the order of nuns founded by Cardinal John O'Connor. She is now a community superior.

Finally, consider the story of Matt Manion, CLI's Executive Director. Like the others, he was "a couple of years out of school, with no home in the Church." Though on a successful career track, his "life wasn't clicking." Hearing about CLI, he decided to check it out. One day, at a CLI program, he heard the oft-quoted phrase by Richard Bolles, "The place you are called to is the place where your deepest gladness and the world's deepest hunger meet." Suddenly everything clicked. Starting in April 1999, he began devoting himself full-time to helping the Institute take a quantum leap forward — developing a national staff to bring CLI to all of Philadelphia and beyond. Call it a LEAP of faith!

For more information, contact Matthew F. Manion, Executive Director, Catholic Leadership Institute, 405 Argyle Road, Ardmore, PA 19003 at 610-649-9467-phone; 610-649-9520-fax; or MManion@CatholicLeaders.org.

St. Martin de Porres Lay Dominican Community

In Kentucky, there's a 1960s commune that metamorphosed into a haven of holiness and good works, focused on building the "Culture of Life." Impossible, you say? Think again! St. Martin de Porres Lay Dominican Community, in New Hope, Kentucky, is composed of former commune members who once sought truth atop a

California mountain. Theo Stearns, Director of New Hope Publications, notes with a chuckle that the only truth they found was they were running out of food! Returning from the mountaintop, they continued their political activism; all the while the ember of spirituality continued to burn bright.

Then, in 1973, a physician counseled Theo to have an abortion, which prompted intensive soul searching. "We knew life was sacred," and that of all the Christian Churches the Catholic Church defended life unwaveringly. But, which Christian Church was theologically correct? After consulting the experts, she realized the Catholic Church had won the theological argument. So, "six months after not killing my baby," Theo, a former Presbyterian, converted to Catholicism and was soon followed by all the other members.

Finding a spiritual home in the Dominican Third Order, they decided to establish their own community. Receiving approval to do so, they began to live "the charism of St. Dominic to know and transmit the truth according to one's state in life" — in their case, the "truth about the dignity of the human person and human sexuality" — in Santa Rosa, California. Theirs was to be a "work of catechesis" promulgating the teachings of the Church, especially *Humanae Vitae*.

In 1974, they established a “mom and pop” printing operation to produce pamphlets for distribution in parishes. Soon, other fledgling apostolates were requesting printing assistance. In 1984, they established *St. Martin's Print Shop*, which, among other purposes, assists communications apostolates such as *Precious Life Books*, *Inside the Vatican*, *Canticle and Gilbert! The Magazine of G.K. Chesterton*. Other printed treasures include *No Greater Love*, the story of Blessed Gianna, and a variety of educational pamphlets.

The Community also has a dedicated pro-life apostolate, *Catholics United for Life*, approved in 1974 to shine the spotlight of truth on “the unborn child as a human being” and the corresponding need to overturn *Roe v. Wade*. They undertake this communications apostolate through: 1) “sidewalk counseling,” which is a phrase they

coined; 2) literature tables at abortion referral centers; and 3) pro-life publications. Theirs is a very clear-eyed approach to abortion. Contraception, they believe, is part of the decision-making continuum leading to abortion. Significantly, Elasa

Drogin, a Jewish convert, whose husband Mark also converted, wrote the first exposé on Mar-

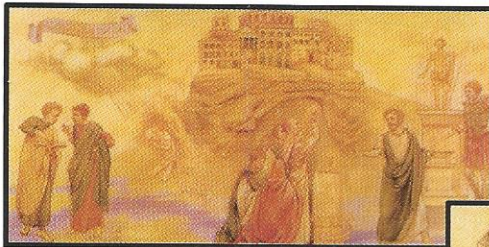
Remnant of Israel has worked ardently to win more Jewish converts for Jesus with great results.

In 1983, the Community moved to New Hope, Kentucky, the site of the first Catholic settlement west of the Alleghenies. And, by 1984, they added a fifth and final apostolate — *The New Hope Life Center* (NHLC), an association of attorneys devoted to “legal protection of human life and defense of First Amendment rights.” *The New Hope Life Center's* two-year-old *St.*

Luke Project is currently involved in litigation defending health care workers who have refused to provide abortion-related medical care.

No more and no less than the “underlying commitment of the Dominican vocation to promote truth about divine revelation” impels all of this activity. The kind of insight you might find on a mountaintop, or sidewalk, or by picking up your phone. **E**

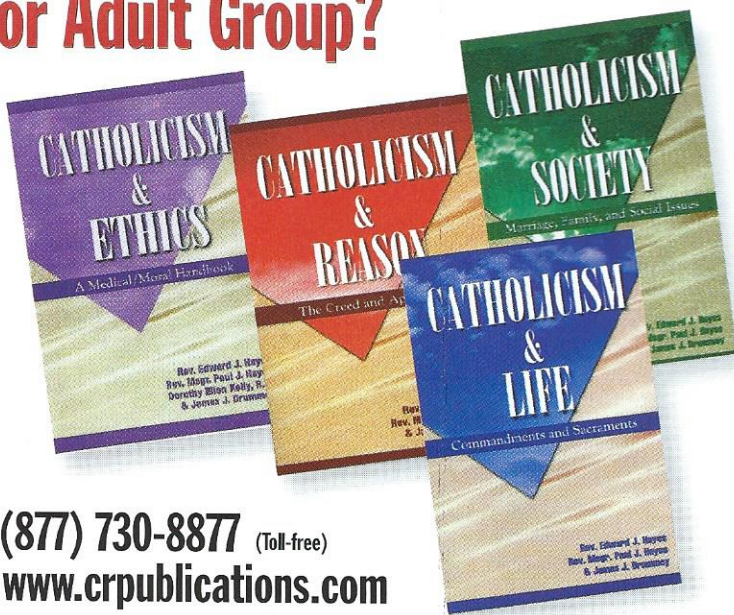
For more information, contact Theo Stearns at 1-800-343-2425.



Above: The Third Christian Century: end of imperial persecutions, vision of Constantine, the Council of Nicea, Christianity made the official religion of Roman Empire by Theodosius; Right: The Sixth Christian Century: monasteries as centers of culture and learning during the Dark Ages; Catholic queens; Codex of Justinian; St. Gregory the Great creates papal states and Gregorian chant.



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Those using the books, both catechists and students, are enthusiastic about them. “I have been using the *Catholicism Series* for about 20 years in high school religion classes,” says Fr. Ed Steinberger of Moline, Kansas. “They are in my evaluation the best books for a solid, down-to-earth, and easy-to-teach course on the market. They are super.”

Pastoral Assistant Richard Johnston of Nashwauk, Minnesota, agrees: “I’d like to thank you for the wonderful series you have provided our Church. Our teachers and students really like the material and are learning what being Catholic is all about.”

For copies of the books or more information about them (texts are \$9.95 each and manuals are \$4.95, with 20% discounts for schools and parishes and 40% for bookstores), please contact C.R. Publications, 345 Prospect Street, Norwood, MA 02062. Phone: (877) 730-8877, fax: (781) 762-7890, or visit our website at www.crpublishations.com