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Abstract: The preaching of Polish bishops on the manifestation of faith in St. Maximilian Kolbe embraces the whole of the question in the light of the Second Vatican Council. It shows how faith can be understood as a factor forming Christian life. In this sense Fr. Kolbe appears to be a personal pattern of the believer, who understands faith as a special encounter of grace and human effort. Faith of this kind embraces the whole man: it combines obedience with freedom, reason with the heart. It is characterized by dynamism and vividness, both in the personal and ecclesial dimension. The ecclesial character of faith constitutes its origin and end. The important elements of a living faith are the following: prayer suffering, and offering. Their source is love, upon which each human trust is grounded. Love makes the practice of faith to grow up to heroism. In St. Maximilian the act of faith bore a strong Marian mark. It is for Her, for the Immaculate, that he lived, worked, and died. His Niepokalanów, the publishing house, Militia of the Immaculata, missions and Auschwitz were the indicators of his apostolical and evangelizational activity. They made up the essence of living by faith and living in faith. He died as he believed. Indeed, St. Maximilian Kolbe's life and activity anticipated the contemporary teaching of the Magisterium, both in the aspect of his personal sanctification and missionary commitment. In this sense Fr. Kolbe outdistanced his epoch and the Church. He had no fear of the media. In his hands they became modern tools of pastoral work with which he sought to win the world for Christ