

Knight of the Immaculata — How one becomes her instrument of mercy

- How are we to become her instruments? First we must really want to! So before we become her instruments, her knights, let us make a sure step by means of a clear, unambiguous act of the will, namely the act of consecration to her, wherein we will emphasize that henceforth we want to be not only her property, but also her instrument.

- Let us see the grandeur of our mission, the distinction of our election. To become in her the cause of mercy, the servant of mercy, the intermediary of divine mercy — what a grand task!

- How can we become the instrument of her mercy? By participating in her work of mercy, which is the work of a mother "bearing her children in pain". First of all, we should ask her to give us the sweetness of a mother, the longing to impart divine gifts to her poor children. As this longing grows, our life will become more and more filled with mercy.

- Then we will also have an ever greater desire to come to the aid of souls.

- Even though we ourselves are mere brooms, cloths, we must give each soul to her, entrust it to her, that is to lead it to the only source of mercy, to the heart of Mary, to the Mother. We can do this in many ways: by ejaculatory prayers, by our own good example, words, writing, *etc.*



Knight of mercy

Saint Louis-Marie Grignion de Montfort described loyal slaves and apostles of the latter times as carrying "the crucifix in their right hand and the rosary in their left". Thus, he pointed to the need for Mary's servant to imitate Christ and Mary in his suffering as profoundly as possible, and to unite with Them ever more frequently.

In order to achieve this goal, one should make use of "all decent means, in accordance with one's state, zeal, and prudence". Everything can become the channel of mercy. One should only want this and think of this.

When there is great motivation to be the knight of mercy, plenitude of means arises, even most simple ones, which become the channels of the living water of grace for souls.



Mater Misericordiæ



So we need to sit back a little, to take in past moments at a glance, in order to give thanks to the Immaculata for the wonders of her mercy.

St. Maximilian Kolbe



MILITIA IMMACULATÆ

www.militia-immaculatae.info/en

info@militia-immaculatae.asia

www.mi-library.org

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Title

Mater Misericordiae

• The invocation "*Mater Misericordiae* — Mother of mercy" is rooted in the writings of the Church Fathers. St. Bernard of Clairvaux, in particular, considered Mary's relation to this divine attribute, which is mercy, saying: "God entrusted to thee the whole order of mercy!" The title "Mother of mercy" is nothing accidental or additional in her case, but it applies to the very core of her being.

• St. Albert the Great attests to it thus: "The Blessed Virgin according to the common custom of the Church is called and really is the Mother of mercy. This title is applied to no other creature. Sometimes a man is called merciful, which means that humble people who are merciful are compared to mercy itself, in which they have a greater or lesser share. Yet she has a special relationship to mercy as its vital cause. Therefore, Mary with regard to mercy occupies an incomparably higher position than any other being. The Blessed Virgin incomparably surpasses everyone in mercy".

• St. Louis-Marie Grignion de Montfort linked her merciful work with the work of converting wanderers and sinners: "Mary must shine forth more than ever in mercy, power and grace; in mercy, to bring back and welcome lovingly the poor sinners and wanderers who are to be converted and return to the Catholic Church", and in the latter times her loyal servants "will appreciate how full of compassion she is and how much they stand in need of her help. In all circumstances they will have recourse to her...".



Mater Misericordiae according to the writings of St. Maximilian

• The Most Sacred Heart of Jesus is the source of grace from which the Immaculata, Our Lady and Queen, takes and liberally dispenses, not according to our merits — since we are all unworthy — but according to her mercy. Talking about her, St. Bernard says that God reserved the economy of justice to Himself, but entrusted the whole economy of mercy to her.

• One should consecrate oneself totally and with boundless confidence to the hands of Divine Mercy, whose personification, by the will of God, is the Immaculata. Not relying on oneself but rather being afraid of oneself, trusting without limits in her and turning to her as a child to his mother every time one feels impelled to evil. No fall shall then occur.



• What about the one who falls into sin, sinks into vice, scorns divine graces, disregards the good example of others, slights healthy inspirations, and makes himself unworthy to receive more graces? Should he perhaps despair? Never! For he has a Mother given to him by God, a mother who watches his every action, every word, and every thought with a benevolent heart. She is not concerned with whether or not he is worthy of the grace of mercy. She just is the **Mother of mercy**, so she rushes to help, even if she is not invoked, wherever misery of souls is most severe. Indeed, the more a soul is disfigured by sin, the more divine mercy — which the Immaculata in fact embodies — manifests itself.

Immaculata —

Divine mercy in the world

• Together with Jesus, Mary is the source of divine mercy in the world. From Him did she obtain fruits and specific acts of His mercy to pass on to her children. It was at the foot of the cross that she received her great mission — she became the Mediatrix of divine mercy in the world as our Mother who hands over the treasures of the eternal Father to all her children.

• A clear illustration of this spiritual reality was the vision of Sister Lucy in Tuy, during which a fount of living water poured forth out of a pierced hand of Jesus and the following words could be seen: *gratia et misericordia*.

• Sister Lucia during her vision in Tuy saw the person of the Immaculata holding her Heart in her hands, as if she wanted to offer it to us as a gift.

