



LAST WILL AND TESTAMENT

OF SAINT STANISLAUS PAPCZYŃSKI

**FOUNDER OF THE MARIANS
OF THE IMMACULATE CONCEPTION**

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FOREWORD

A testament written by the founder of a religious institute is usually not so much a formal legal document as it is an important spiritual message, left to his followers who recognize themselves as the founder's spiritual sons and heirs. We should look no differently at the writings of our holy Father Founder—St. Stanislaus of Jesus and Mary Papczyński (1631-1701), who left us, his spiritual sons, not one, but two testaments. The first was composed in 1692, and the other, around 1700. The holy Founder of the Marians included in both texts a number of valuable recommendations, observations, warnings, and other information. By his testaments, he entrusted his “tiny” Congregation to Jesus Christ and His Immaculate Mother as the true and only founders of the Marian Community. He asked for everyone's forgiveness and promised a “double portion from the hand of God” to those who have supported his Order, “called forth by God.”

On the occasion of the 350th anniversary of the inception of our religious family, we ought to ask ourselves once again what the words of our holy Father Founder's *Last Testaments* tell us today, more than three centuries after his death, and what we—his sons, heirs, and continuers of his work in the Church—should say in response. The release of St. Stanislaus's *Testaments* as a separate publication is intended to help us answer these questions. There-

fore, let us reflect on the words of our Father, which he left to us, his spiritual sons, as our inheritance, guiding principle, and binding testament.

In His farewell words to His apostles, our Lord Jesus Christ imparted three commandments: “Remain in me, as I remain in you” (Jn 15:4); “Love one another as I love you” (Jn 15:12); and “You did not choose me, but I chose you and appointed you that you should go and bear fruit and that your fruit should abide; so that whatever you ask the Father in my name he may give you.” (Jn 15:16).

Our Founder has become for us, a religious family, a mirror of Christ. So we can imagine that he speaks to us in a similar way.

Remain in me, as I remain in you (Jn 15:4):

God’s call as answered by our holy Father Founder also includes our own call. We placed our trust in St. Stanislaus and we believe in his charism and his mission. We believe that — in a covenant of love with Mary Immaculately Conceived — God allows us to share in St. Stanislaus’s founding spirit. If we “remain in him” and stay united with him in the covenant, then he will remain in us and his charism will be creatively opportune and fruitful in the Church and for the Church. And it will sanctify us and give us in the future a share in the eternal happiness in which our Father already lives.

Love one another as I love you (Jn 15:12):

In his last words to the Marians, St. Stanislaus emphasized the need for unity and mutual love. He ad-

vocated patience, faithful fulfillment of one's calling, proper devotion to the Virgin Mary, fervent assistance for the dead, and an ever more zealous spirit: "To my most dear Brothers in Christ I especially and urgently recommend Love for God and neighbor, a union of minds, humility, patience, [...] a faithful fulfillment of their vocation [...], an enduring veneration of the Virgin conceived without sin, a fervent help to the Deceased [...]. Let them remember, that for those things that they have vowed to God and to the Most Noble Virgin, a most certain and infallible reward is laid up in heaven for them. Before all else, I desire, my beloved, that peace and harmony, and mutual love flourish among you; bear one another's burdens, and so you shall fulfill the law of Christ (cf. Gal 6:2). May the God of peace and love take care of you, direct you, defend, and save you forever." These appeals and encouragements of our holy Father Founder should manifest themselves today in the firm solidarity between various communities and nationalities that are present already or will be present later in our Congregation. We need each other. This solidarity should find expression and become at the same time the seed of fruitful service *Pro Christo et Ecclesia*.

You did not choose me, but I chose you and appointed you that you should go and bear fruit and that your fruit should abide; so that whatever you ask the Father in my name he may give you. (Jn 15:16):

Certainly, our holy Father Founder looks with joy on the missionary inspiration of the Marian religious community today. According to the words of our Blessed Renovator, Archbishop George: "Our

concern is with all people and with the needs of the universal Church. We should be willing to go any place where there is an opportunity to do something for the greater glory of God. I trust that the members of our Congregation will always consider the needs of the entire Church; that they will always be capable of the self-sacrifice required to leave their homeland and their own people to go wherever the greater glory of God may best be served. [...] I am certain that there will be no lack of volunteers in our Community willing to go out and work among the pagans and heretics" (*Journal*, January 25, 1911).

Our Congregation wishes to live the Gospel in the Church and the world in a special manner outlined for us by St. Stanislaus, and doing so joyfully and zealously. This evangelical way of life should manifest itself in all areas of our service in the modern world: proclaiming the intrinsic dignity of human life from conception to natural death (since this is demonstrated by the Immaculate Conception of Mary); praying for the dead; working with the youth, families, and in education; caring for the Church and all areas of society and culture, so that, by living in the unity of love, we may build a new world where people can create a common Christian culture in their living and working spaces.

What shall we, as a community of his sons celebrating the 350th anniversary of our existence, tell our Father and Founder today? First, let us express our gratitude for the gift God has given to us in the person of St. Stanislaus. We owe to him the existence of the Marian community and everything that the Marian vocation means to us: the charism of the Congrega-

tion, the fount of favors, the spiritual homeland and family, spirituality and direction, sense and mission. Saint Stanislaus is our role model, our Father, Founder, and Prophet. We give him thanks from the depths of our hearts. Just as we say to our Immaculately Conceived Mother, so we also say to him: “Where would we be without you?” We present to him our needs and our petitions. We are weak and feel our limitations particularly in the face of the great mission that he entrusted to us. We plead for his prophetic spirit, as Elisha pleaded with his master Elijah: “I beg you, let me inherit a double share of your spirit” (2 Kgs 2:9). That is why we ask God in this Jubilee time: *Grant us, O Lord, a part of St. Stanislaus’s founding spirit. Make his charism so dynamic in us that, by its power, we may shape the future of the Church and society.* And as we reflect on our mission, we also ask God to grant unity to our Marian community and we plead that Mary may attract many “young hearts” wishing to devote themselves completely to her mission.

Above all, however, we want to promise our holy Father Founder our readiness and loyalty: loyalty to him and his charism, his work, his mission for the Church and the modern world. In this spirit, we renew the covenant with him and ask the Immaculate Mother of the Lord to guide us in such a way that his charism may continue to become a blessing for the Church.

Presently, 350 years after the inception of our community, we are rediscovering the extent to which the Founder continues to live in his Work and be present in its history. What had first begun in him should

now be fully developed in us, his spiritual sons. Saint Stanislaus could say to us, borrowing the words of St. Paul: “You are yourselves our letter of recommendation, written on your hearts, to be known and read by all men; and you show that you are a letter from Christ delivered by us, written not with ink but with the Spirit of the living God, not on tablets of stone but on tablets of human hearts” (2 Cor 3:2-3).

Only the Holy Spirit can make that happen. By sharing in the faith and trust of our holy Father Founder, we go together into the future. “But you shall receive power when the holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth” (Acts 1:8).

Andrzej Pakuła, MIC
Superior General
38th successor of Saint Stanislaus



According to the information passed on by Father Wyszynski¹, after returning from Rome, in 1692, our holy Father Founder fell seriously ill and believed this illness to be terminal. For that reason, he wrote this spiritual testament, intended primarily for the members of his Congregation. Saint Stanislaus's conviction that he would soon die proved to be wrong: he recovered, although it is not known exactly when. Therefore, he sealed this testament and made a note that it should not be opened and read by anyone until after his death. This testament is called the "first" testament, because later — in 1699/1701 — he wrote another testament.²

The translation of *The First Testament* is based on the critical edition of its Latin original.³

¹ See *Vita Venerabilis Servi Dei Patris Stanislai a Iesu Maria Qui Congregationem Religiosorum Marianorum Immaculate Conceptionis Beatissime Virginis Mariae [...], in Suffragium Animarum Purgatorii instituit, Composita per Patrem Casimirum Wyszynski, eiusdem Congregationis Marianae ExPrepositum Generalem* (1754), mncs. 1772 – APost MIC, 85.

² See *A Letter to the Marians in both Houses*, in: *Historical Writings of Blessed Stanislaus Papczyński*, Stockbridge, 2007, pp. 97-99.

³ See *Scripta Historica P. Stanislai a I.M. Papczyński*, ed. C. Krzyżanowski MIC, Varsaviae 1999, pp.119-122.

THE FIRST TESTAMENT

New Jerusalem, December 9, 1692

In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

I, unworthy Priest and greatest sinner, Stanislaus of Jesus Mary, every day expecting the day of death, uncertain as to the time for all, am ready to accept it with humble thanksgiving as defined by the Lord of life and death. Because, deprived of my own will through the vow of obedience, I cannot make a will⁴, I proceed to make a public declaration before the Most Merciful and Most Holy Trinity, and before the Most Noble Virgin, and the whole Heavenly Court and all creatures.

Because I was born and was educated in the Roman Catholic Faith, in the same I am dying, believing whatever Holy Mother the Church believes, and enjoins to be believed and will enjoin for the future to be believed (and indeed this for the merit of faith). If I sometimes thought, or said, or wrote something without consideration, contrary to this faith, I revoke it, indeed I wish that it be not thought, not said, nor written.

⁴Saint Stanislaus does not speak here of a testament in the usual sense of that word meaning the act of disposing of material possessions, since it did not apply to him as “a hermit of the first class” who had no material possessions, according to the document of the Second Establishment, cf. *Positio*, p. 424, 7, footnote 1. Also cf. *Positio*, p. 487, No. 1.

I give thanks to the Divine Majesty for the graces, favors, gifts, and benefits lavished upon me most abundantly, but I indeed grieve deep within my heart, and I want to grieve most perfectly, out of the love of Him, for my sins, all of which I plunge into the salutary wounds of my Lord and Redeemer, Jesus Christ.

I spread myself at the feet of the Most Noble Virgin Mary, Mother of God with our entire Tiny-Congregation for all eternity, beseeching clemency, intercession, direction, most efficacious protection, and in the moment of death, a most merciful and most powerful defense from the snares of the enemies, and freeing me from all temporal and eternal evil, especially of the punishments due to me, imploring forgiveness, mercy, grace, and a plenary indulgence, and through the most cruel death of Her Son, through His and Her most painful sufferings, everlasting life in the Communion of the Saints for unending happiness.

Because in truth I had to have dealings with many, and I could offend many, irritate and exasperate many, therefore I beg each and all, especially those whom I at times scandalized, burdened, or disturbed unfairly, to forgive me; similarly, I forgive all, even those who will attack me after my death, and I desire and entreat the God of all goodness to be most merciful to them.

I do not make any will as regards belongings, because voluntarily poor, I do not have

any; since I held all in common and for common⁵, I also leave everything to the community; however I desire that my writings be burned (because they are not good enough for reading and are totally fruitless)⁶: I do not dare to impose this [commission] upon anyone, because I am stripped [of all powers], externally as well as internally.

To the Most Illustrious and Very Reverend Lord my Bishop, because he has endured me in his diocese⁷, may God be propitious, as He rewarded and glorified his Predecessor, who did many good things for me⁸. Indeed to all, who have supported and protected this Tiny-Congregation of the Immaculate Conception called forth by God for helping the Faithful Departed, I promise a double portion from the hand of God, while to the persecutors, as they already learned by experience, a prepared punishment: for it is dangerous to touch the “Clients” [i.e. those who are under the protection] of the Most Blessed Virgin Mary⁹.

To my most dear Brothers in Christ I especially and urgently recommend Love for God and neighbor, a union of minds, humility, pa-

⁵ Thus is according to *The Rule of Life*, Ch. III, 2.

⁶ It is to be noticed that St. Stanislaus did not renew this desire in his *Second Testament*.

⁷ Saint Stanislaus speaks here about Bp. John Stanislaus Witwicki, the Ordinary of Poznan (1687-1698).

⁸ The predecessor of Bp. Witwicki in the See of Poznan was Bp. Stephen Wierzbowski (†1687).

⁹ This fact is confirmed by Fr. Wszyński in his biography of St. Stanislaus (*Vita Venerabilis ...*), 80-82; cf. *Positio*, pp. 696-698.

tience, sobriety, modesty, a faithful fulfillment of their vocation and a constant perseverance in it, an enduring veneration of the Virgin conceived without sin, a fervent help to the deceased, an observance of religious rules, religious discipline and perfection, and always a more zealous spirit; let them remember, that for those things that they have vowed to God and to the Most Noble Virgin, a most certain and infallible reward is laid up in heaven for them.

Before all else, I desire, my beloved, that peace and harmony, and mutual love flourish among you¹⁰; bear one another's burdens, and so you shall fulfill the law of Christ¹¹. May the God of peace and love take care of you, direct you, defend and save you for ever. To Whom in one Trinity be eternal glory, honor, adoration, and in Himself, and in the Word Incarnate, and in all the Elect a most sweet predilection, and most of all in His Most Noble Virgin Mother, the Mother of mercies, the unique hope and refuge of all sinners, and mine. Amen.

O God, O Goodness, O infinite Power, as you can, as you know, as you want, have mercy upon me



Stanislaus à JESU MARIA

the most unworthy Priest, a worthless Servant,
the greatest sinner. By my own hand.

¹⁰ Saint Stanislaus stressed the importance of mutual love in his *Norma Vitae* (Ch. II, 4) in these words: "Each of you should keep in mind that the soul of his Institute is love, and to the extent that he withdraws from love, he withdraws from life"

¹¹ Cf. Gal 6: 2.

I have written this by my own hand in a little cell granted to me by the Most Generous God, and belonging to the Cenacle of the Lord. On 9th of December in the Year of the Lord 1692. In New Jerusalem.

I do not leave any debts, except only one, which – I confess – I owe to all, especially to the very devout persons of this town and to the Priests living in common¹², to the inhabitants, the benefactors, friends and enemies, and this is the debt of the gratitude, which I repay to them through a humble thanksgiving, to their holy propitiatory prayers and deeds I commend myself, and also my [confreres]¹³ to their goodwill and protection.

¹² Saint Stanislaus evidently speaks here about the members of the Institute of the secular Clergy living in common (its original name was *Institutum Clericorum Sæcularium in communi viventium*, which was founded in 1640 by Bartholomew Holzhauser (therefore its members used to be called “Bartholomites”). They obtained a foundation in New Jerusalem from Bp. Wierzbowski in 1683. Cf. *Positio*, p. 439, No. 6.

¹³ Evidently our holy Father Founder had in mind his companions and spiritual sons, that is the Marians, especially those living in New Jerusalem.

Due to another severe illness that seemed to put our holy Father Founder's life in danger once again (of which there is no documented evidence or indication as to the time of its occurrence) he composed a new spiritual testament that was obviously meant to replace the one of 1692.¹⁴ The testament comprises two parts. The second, supplementing part, divided into two sections, was written in 1701. Its first section is dated April 10, 1701, but the main first part of this testament was probably written in the first half of 1699.¹⁵

The hand-written original of this testament did not survive to our times. Its contents are known only thanks to *Protocollum Ordinis*, into which it was copied. The title of this document, assigned by the editor of *Protocollum*, was also borrowed from that source.

The translation of *The Second Testament* is based on the critical edition of its Latin original.¹⁶

¹⁴ See above *The First Testament*.

¹⁵ See *Scripta historica...*, p. 131.

¹⁶ *Ibid*, pp. 133-142.

THE SECOND TESTAMENT

New Jerusalem, 1701¹⁷

In the Name of the Father, and of the Son,
and of the Holy Spirit. Amen.

I, Stanislaus of Jesus Mary, formerly a member of the Institute of Pious Schools¹⁸, now by the mercy of God a Religious – although unworthy – of the Order¹⁹ of the Immaculate Conception, all set to fulfill – for the love of God – the Divine resolve by which all men are obliged once to die, I declare [publicly] that I depart from this mortal life in the Roman Catholic faith, for which I was ready to shed my blood at the time of the Swedish war²⁰, when a heretic soldier attacked me with an unsheathed sword as I was going from the [Old] City with a companion near [the church and the monastery of]

¹⁷ 1699/1701?

¹⁸ From 1654 to 1670.

¹⁹ Originally, the status of the Institute was “Congregation” and certainly thus it was written here in the first part of 1699, but we believe that St. Stanislaus changed the word “Congregation” into “Order” in 1701, according to its changed status after the pontifical approbation.

²⁰ The “Swedish war” started on July 21, 1655, with the invasion of Poland by the Protestant Swedish army, which attacked everything that was Polish and Catholic. On Sept. 8th of that year they occupied Warsaw. An eyewitness reported that “the Swedish soldiers kill at will and with impunity” in the streets of Warsaw.

the Dominican Fathers²¹; while the companion (although he was a German) was fleeing away, I – having knelt down – held out my neck to be slashed, but by Divine providence it happened that I was not wounded at all, although I was struck very strongly three times, and yet I sustained immense pain for almost an hour and half²².

Now I thank Divine goodness, which saved me at the time for a long lasting martyrdom. For I suffered very grievous persecutions in the Institute of Pious Schools, I was even nearly killed out of ill will, and finally I was unfairly dispossessed of my first vocation²³. I forgive all before God, who had caused this.

Having obtained the dispensation from the oath of perseverance in the Institute of Pious Schools by the force of the brief of Clement X²⁴, having rejected the ecclesiastical

²¹ Stanislaus Papczyński finished his first year of novitiate on July 2, 1655, and two weeks later he was sent to Warsaw to study theology together with his companion Br. Joseph Starck at St. Anthony's Franciscan Monastery. It is obvious that they were going from the Old City of Warsaw (surrounded by high walls), probably to their own house situated outside it (ca. 1,000 ft from the walls), as was also the Dominican church (just a few steps from the City gate). Cf. *Positio*, pp. 286-494, No. 8. It was enough to be recognized as a Catholic priest or a religious to be attacked by a Protestant soldier at that time.

²² We do not know exactly when this happened, but certainly it must have been between Sept. 8, 1655, and May 6, 1656. Cf. *Positio*, p. 494, No. 9.

²³ Cf. *Positio*, pp. 86-214. 252-276.

²⁴ It was the brief *Cum felicitis recordationis* of Oct. 18, 1670. Cf. *Positio*, pp. 201-204. 190-194.

benefices and prelacies, that were being offered to me by my two Patron Bishops, Trzebicki of Krakow²⁵ and Gembicki of Plock²⁶, by a divine inspiration, with the counsel of the most distinguished Theologians, and with the consent of the Ordinary See of Krakow and Poznan, I assumed the white habit in honor of the Immaculate Conception of the Most Blessed Virgin Mary, and in it I presented myself without delay to the Very Illustrious and Very Reverend Lord [Bishop] Ranucci, the Apostolic Nuncio in Poland, to express obedience and submission, I received a blessing and strong praise and encouragement for my intention to found this Tiny-Congregation²⁷.

I pass over the other matters in silence because they are described in the authentic documents of the Establishment²⁸. Rather I turn most humbly with the publican to beseeching the Divine Majesty that He may deign, by his mercy, because of the merits of my Lord Jesus Christ, and of the Most Blessed Virgin Mary, and all the Saints, to pardon all my sins, and the punishments due to them.

²⁵ Saint Stanislaus received the benefice of chaplaincy in the Archconfraternity of the Immaculate Conception of the B.V.M. in Kazimierz from Bp. Andrew Trzebicki towards the beginning of 1671, but he rejected it by moving to the diocese of Poznan. Cf. *Positio*, p. 229.

²⁶ Bp. John Gembicki offered him the prelacy of a canon at the cathedral of Plock. Cf. *Foundation of the House of Recollection*, 6 in: *Historical Writings ...*, p. 62. Cf. *Positio*, pp. 194-201.

²⁷ Cf. *Foundation of the House of Recollection*, 7.

²⁸ There were two establishments of the Congregation of the Immaculate Conception; cf. *Positio*, pp. 392-400. 420-430.

I entrust this Tiny-Congregation, as its unworthy Superior, to my Lord Jesus Christ, and to the most Noble Virgin Mary His Mother, in so far as they are the true and only Founders, Directors, Protectors, Patrons of this Tiny-Congregation of the Immaculate Conception Helper of the Deceased, most devoutly for ever.

To my Companions, and (if it is proper to say) to my Sons, I greatly commend love for God and neighbor, zeal for the Catholic faith, respect, reverence and obedience to the Most Holy Apostolic See; observance of the vows, humility, patience, help to the Deceased, and peace with all.

I beg pardon of all, both members and those who live outside, if I offended or scandalized anyone, pleading that for the love of Jesus Christ they forgive my frailty.

I offer immortal thanks to the Wierzbowski family for the benefits received from them²⁹, hoping that they will be always most favorable to our Tiny-Congregation. I received many graces from the Most Eminent and Very Reverend Prince Cardinal Radziejowski³⁰, for these God will reward

²⁹ The Wierzbowski family (designated here as the “Wierzbovian House”) or the relatives of the great benefactor of the Marians Bp. Stephen Wierzbowski († March 7, 1687), took the Marian Congregation under their protection on Oct. 26, 1688; cf. *Positio*, pp. 430-433. There is, however, no documentary evidence of the “benefits” received from them.

³⁰ We do not know about any “grace” obtained by the Marians from Card. Radziejowski.

His Eminence with eternal life. I humbly beseech the Most Illustrious and Very Reverend Lord Bishops of Poznan that they deign to assist, conserve and protect this Tiny-Congregation legitimately and canonically founded in their diocese³¹. To the Religious of Góra³² for their love, kindness and endurance with my person, as also to the Very Reverend Lord Priests living in Common³³, as well as to the Citizens may the Lord be their reward.

I go with no prospect of future return; pray for me and I [will pray] for you, as the one who by your propitiatory prayers and deeds will obtain the mercy of God. I leave the portrait of my Person³⁴ to the curious to be looked at, whereas the life of my Lord Jesus Christ to be imitated.

Now, as the unworthy Superior I come to setting [things] in order. I leave and resign the Hermitage³⁵ and the Cenacle of the Lord³⁶ to those Fathers and Brothers who have obliged themselves in conscience that they shall not

³¹ He speaks here about the establishment of the Congregation in 1679; cf. *Positio*, pp. 392-400.

³² Members of religious orders settled by Bp. Wierzbowski in Góra (or New Jerusalem).

³³ Cf. above, *The First Testament*, 12.

³⁴ This is probably the portrait of our holy Father Founder done by an unknown painter, which is found today in the Marian house of Skórzec (Poland). Cf. *Positio*, p. 496, No. 24.

³⁵ The Korabiew Hermitage was the first foundation of the Marians in the Korabiew Forest (1673).

³⁶ The second foundation of the Marians (1677) in New Jerusalem (called also Góra Kalwaria).

abandon these Houses until their death³⁷. By the license of the Most Illustrious and Very Reverend Lord [Bishop] Administrator,³⁸ Father Joachim of St. Anne was elected for me as a Coadjutor³⁹; now I declare him also as [my] successor, obliging his conscience by the severe judgment of God to maintain most strictly the regular observance implanted by God. But since he is now abroad⁴⁰, therefore I consign the government of the Tiny-Congregation to my Assistants Father Joseph of All the Saints and Father Cyprian of St. Stanislaus, and I – in the Name of God – command that all the other Fathers and Brothers be obedient to them in the Lord and for the Lord.

Mindful of the vow of poverty, I should not order anything about other things, but since many things usually are done improperly, therefore by the Divine will I distribute in this way from the sums not specified in the Decree of the Warsaw Consistory⁴¹. I inscribe to the Cenacle of the Lord, and to my [companions] (not

³⁷ Evidently, the Marians had assumed such an obligation because on March 8, 1697, it was imposed upon them by Bp. Popławski, a Warsaw Official, (“qui perpetuam stabilitatem loci iurare debent”); cf. *Positio*, p. 442; p. 496, no. 27.

³⁸ Bp. Jerome Wierzbowski, Auxiliary of Poznan (1682-1712), who after the death of Bp. John St. Witwicki († March 4, 1698) was the Administrator of the diocese of Poznan (11.III.1698 – 18.V.1699).

³⁹ Probably Fr. Joachim Kozłowski was elected Coadjutor by the General Chapter of 1698.

⁴⁰ Fr. Joachim Kozłowski was “abroad”, because at that time he was in Rome as Procurator General of the Congregation, trying to obtain for it pontifical approbation; cf. *Positio*, pp. 520-549.

⁴¹ Cf. Decree of March 8, 1697, in: *Positio*, pp. 437-443.

to anyone else) who serve God here, especially to Fathers Joseph and Cyprian, a thousand florins inscribed for me to the acts of Czerny as a simple debt by the Distinguished Lady Theophila of Windiki Lasocka, wife of the Łomża Cup-bearer⁴², and also one thousand five hundred florins [deposited] with the Distinguished Lord Constantine Lasocki⁴³, on this condition, that in consideration of the annual interest, each week two Masses should be said by them, and by their successors, one for the Deceased deprived of propitiatory prayers and deeds, and the other for sinners.

I hand over all the rights [i.e. the title deeds, the documents regarding the title to property] both of the Hermitage and the Cenacle of the Lord, the authentic *Rule of Life*⁴⁴ with all the writings and the seal of the Congregation, to Father Cyprian of St. Stanislaus Superior of the Cenacle of the Lord, and I entrust them to be kept and protected. For the repair of the Cenacle of the Lord I assign a hundred florins [deposited] with the Noble Lord Bogatek and just as many deposited in the common [cash box]. I committed the other matters verbally to the same Father Cyprian, to all present and to each

⁴² Cf. *Protocollum Ordinis* (see the information about it in *Scripta Historica ...*, p. IX, "Prot."), p. 44.

⁴³ These *inscriptiones particulares* were later on declared as contrary to the vow of poverty, in so far as the Marianists should have "omnia in communi"; cf. *Positio*, p. 497, no. 37.

⁴⁴ Evidently it was the text of *Norma Vitæ* that was corrected in 1694 by Card. Colloredo and in 1698 was approved for the publication by Bp. Popławski, but it was never published; cf. *Positio*, pp. 455-458.

of my future Brothers and Companions assigning for ever the greatest Foundation: the Providence of the Most Generous God.

The Blessing of God the Father, and the grace of our Lord Jesus Christ, and the imparting of the Holy Spirit, the care of the Blessed Virgin Mary, Mother of Mercy and the protection of all the Dwellers in Heaven may be always with you. Amen⁴⁵.

In the Year of the Lord 1701, on April 10th, I confirm all that is written above, although already our Tiny-Congregation is an Order of solemn vows under the *Rule of the Imitation of the Ten Virtues of the Most Blessed Virgin Mary*⁴⁶, which I most humbly accept and I want to renew again the Solemn Profession according to it⁴⁷; providing – if I should live – a better ordinance as regards the Houses⁴⁸.

And if Father Joachim by the consent of the Fathers should again be confirmed as a Coadjutor, then I oblige him, by the terrible judgment of God, that – with regard to what has

⁴⁵ Here ends the principal part of *The Testament*, written in 1699.

⁴⁶ Cf. *Positio*, pp. 540-541, where we can read about the origin of this Rule. The Marians, by accepting it, were aggregated on Sept. 21, 1699, to the Order of the Franciscans.

⁴⁷ Saint Stanislaus Papczyński made the solemn profession on this Rule on June 6, 1701; see the following 15. Strictly speaking, his profession was not “renewed again”, because his former profession was of simple vows.

⁴⁸ Saint Stanislaus already before, in 1699, in the first part of the Testament, made a certain “ordinance regarding the Houses” (cf. above, 10). Soon he will make “a better ordinance”, as it can be seen in the second section of this second part (cf. below, 17).

been prescribed by me – he does not introduce any innovations in the habit, in the title of the Order, nor that he dare to impiously abolish the veneration of the Most Blessed Virgin Mary which we, very unworthy, offer to her Majesty through the recitation of the Little Office of the Immaculate Conception and the entire Rosary. As regards the use of “crematum” [i.e. “burning vodka” – “aguardiente”] he should realize that it is forbidden to him and to all, because this drink by the mysterious mercy of God is alien to Our Company⁴⁹.

Although I can write with difficulty at the end of this document – the hand being seriously ill, yet [I write] with a mind that is very sound and in the possession of God.

Stanislaus à JESU MARIA

unworthy Superior of the Order of
the Immaculate Conception.
By my own hand.

I bequeath the Hermitage to Father Joseph⁵⁰, John⁵¹ and to others who are now re-

⁴⁹ This is evident from *The Rule of Life* (Ch. IV, 2) and from the Ordinances for the Korabiew Hermitage, 5 (cf. below, 16). From this point of view, the Marians were a kind of exception: it seems that in other religious Institutes at that time the use of vodka (*crematum*) was not forbidden, maybe because they felt they were not able to oppose the common use of vodka among the middle class of the Polish civil society.

⁵⁰ Father Joseph Nowakowicz of All Saints, at that time the Superior of the Korabiew Hermitage.

⁵¹ Perhaps it was Fr. John of St. James, who later left the Order or was expelled from it.

I was present at this and by the order I sign

James of St. Anne

Procurator of the Cenacle of the Lord.

By my own hand.

By the order

Father Joachim of St. Anne

Procurator General of
the Order of the Immaculate Conception
of the Most Blessed Virgin Mary
of the Polish Congregation.

By my own hand.

By the order

Paul of the Lord's Nativity

President of the Gozlin Residence,

I was present at this.

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