



Rule

of the Ten Evangelical Virtues
of the Blessed Virgin Mary

*To the Blessed Virgin Mary,
the Immaculate Mother of Our Lord and Master,
who shows us with her own life
the surest way of imitating her Son
— with filial love.*

Rule
of the Ten Evangelical Virtues
of the Blessed Virgin Mary

**The Rule
of the Ten Pleasures
or
Ten Virtues
of the Blessed Virgin Mary**



2023

Copyright © 2017 by Marian Fathers
of the Immaculate Conception of the B.V.M.
All rights reserved.

Proofreading:
Richard Drabik, MIC

Mimi Romaniak

Page layout:
Marina Batiuk

Cover, graphic design, and final editing:
Andrew R. Mączyński, MIC

Front cover: The image of the Immaculate Conception of the Most Blessed Virgin Mary commissioned by the Marianians and painted by Francis Smuglewicz (1745-1807). In December of 1782, this painting was placed in St. Vitus Church in Rome. At that time this church, together with the adjacent monastery, belonged to the Marian Order.

Nihil obstat:
Very Rev. Jan M. Rokosz, MIC
Superior General
Rome, October 22, 2009, No. 207/09

ISBN: 978-1-59614-217-6

Published through the efforts
of the General Promoter of
the Confraternity of the Immaculate Conception of the B.V.M.
for the Congregation of Marian Fathers.

PadriMariani.org
StanislawPapczynski.org
Marian.org

Fifth edition.

Printed in the United States of America.

Table of Contents:

Introduction by the General Superior of the Congregation of Marian Fathers	9
Genesis of “The Rule of the Ten Virtues of the B.V.M.” <i>Andrew R. Mączyński, MIC</i>	13
Preface	39
Chapter I Chastity	41
Chapter II Prudence	44
Chapter III Humility	46
Chapter IV Faith	49
Chapter V Devotion	51
Chapter VI Obedience	55
Chapter VII Poverty	58
Chapter VIII Patience	60
Chapter IX Charity	62
Chapter X Sorrow or Compassion	65
Bibliography	68
Chaplet of the Ten Evangelical Virtues of the Most B.V.M.	71

Introduction

by the General Superior
of the Congregation of Marian Fathers

In the days when Fr. Stanislaus Papczyński (1631-1701) sought approval of the Marian Congregation from the Holy See, there was a regulation demanding that all new religious orders accept one of the already approved rules. Their own specific regulations were to be included in their constitutions or so-called norms. For the Marians, the rules were contained in the *Norma Vitæ* (*Rule of Life*) written by Father Founder.

There was a problem, however. The difficulty lay in Father Founder's conviction that *Norma Vitæ* was created through inspiration from the Holy Spirit and that it reflected in the best possible way God's plan for the Order he wished to establish. Faced with the need to choose one from the already existing rules, Fr. Papczyński's delegate to Rome selected *The Rule of the Ten Virtues of the Blessed Virgin Mary* (1699).

Understandably, Fr. Founder felt disappointed upon learning that his *Norma Vitæ* was not approved for his Order. However, after getting closely acquainted with *The Rule of the Ten Virtues*

of the *B.V.M.*, he accepted it. In thanksgiving for the papal approval for his Order, he sang *Te Deum*. A couple of months later, he made his solemn vows on this *Rule* and shortly after accepted the vows from the members of his Order (1701) also made on this *Rule*. From that time up until 1910, *The Rule of the Ten Virtues* comprised the constitution of the Congregation of Marian Fathers.

The *Rule's* guiding idea is the imitation of the Mother of God in her virtues of purity, prudence, humility, faith, devotion, obedience, poverty, patience, mercy, and sorrow or compassion with Christ in His Passion.

Today, the *Rule* is more than just a historic documentation of specific spirituality. Essentially, the *Rule's* concise contents still remain timely in the same way that it is and always will be wise to imitate Mary and her virtues. More importantly, the *Rule* retains its evangelical radicalism. What is more: the 2007 beatification of the Founder of the Congregation of Marian Fathers and the return to the sources of the Marian spirituality that it brought about caused *The Rule of the Ten Virtues* to give greater inspiration to the Marians and the lay faithful. It becomes a model way of loving God and neighbor.

The Rule of the Ten Virtues was something new and important for the Polish religiosity in that it expressed the Marian devotion in a new manner. It was not only the matter of imploring Mary, expressing one's tender feelings for her, but it displayed Mary as a model for imitation in a concrete way based upon the Gospels passages that mention her life. The *Rule* shows Mary as the one who goes before all the followers of Christ, the one who leads the people of God on this road. Thus, this is a mature, deeply Christocentric and ecclesiological Marian spirituality. For this reason, we are glad to welcome at the Shrine of Our Lady in Licheń, Poland, the community of the Annunciate Sisters. Living by *The Rule of the Ten Virtues of the B.V.M.*, the community will enrich the Church in Poland with its original Marian spirituality.

Even if some of the *Rule's* expressions sound archaic today, the text is nonetheless lively and relevant. In 1930, when presenting the new Constitution, Fr. Francis Bučys, Superior General of the Marians, aptly wrote about it: "Notwithstanding that now it does not possess the force of law, it should nevertheless be the delightful spiritual nourishment for our community, so that it might develop in us the 10 virtues beloved by the Blessed Virgin Mary."

I pass on this wish of my Honorable Predecessor to those who will bow their heads over the *Rule*.

Jan M. Rokosz, MIC
Superior General
of the Congregation of Marian Fathers

Rome — Warsaw, August 29, 2009,
on the 100th Anniversary of Renewal and
Reform of the Congregation of Marian Fathers.

The Genesis of “The Rule of Ten Virtues of the B.V.M.”

Historical Brief

Author

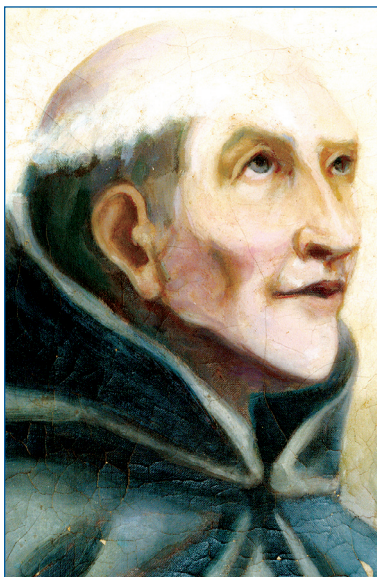
The Rule of the Ten Virtues of the Most B.V.M. or the Rule of the Ten Pleasures of the Most B.V.M. (Regula Decem Beneplacitorum Beatissimæ Virginis Mariæ) is one of the few religious rules approved in spite of the decree issued by the IV Lateran Council in 1215. This decree forbade the approval of the newly founded religious orders on any other than one of the previously approved rules.



*Fr. Gilbert Nicolas, OFM
(also known as
Gabriel Maria).*

The *Rule* was composed by a Franciscan, Fr. Gilbert Nicolas, better known as Gabriel Maria, the name he received from Pope Leo X by his brief (*breve*) of June 11, 1517. By this act, the Pope wished to emphasize the special devotion that Fr. Gilbert had for the mystery of the Annunciation of the B.V.M. Gilbert Nicolas, who also appears in history under the name of Johanes Molezius, was born around 1460 in Riom, in the Province of Auvergne, France. Influenced as a 16-year-old youth by a sermon by a certain Franciscan preacher on the Immaculate Conception of the B.V.M., he discerned his vocation to the religious life. He joined the Franciscans of the Strict Observance in Lafond, near La Rochelle, in 1475. After completing his novitiate and pronouncing his religious vows, he was sent to the monastery in Amboise to continue his education that concluded with his priestly ordination and taking the post of a lector of theology. Father Gilbert fulfilled various functions in the Franciscan Order: He was the guardian of the Amboise monastery (1498-1502), the provincial superior in Aquitaine, and three times the general commissary of the Order. According to his biographers, Fr. Gilbert was distinguished for his great knowledge; however, out of humility, he never wanted to accept the Doctoral degree and rejected frequent proposals of

being named a bishop. Within his Order he was known for a great holiness of life and fostering in a special way the Franciscan poverty in both the Order's legislation and life. He was also noted for his particular devotion to the Eucharist and the Passion of the Lord. Both the Franciscan and Annunciade traditions gave him the title of the Blessed. He died on August 27, 1532, at the convent of the Annunciade Sisters in Rodez (no longer existing) and he is buried there.



*Fr. Gilbert Nicolas, OFM,
— an old French painting*

Joan de Valois and the Order of the Annunciades

From 1498, Blessed Gabriel Maria was the confessor and spiritual director of Joan de Valois, Queen of France and later the Duchess of Berry. Joan was born on April 23, 1464, at the castle Nogent-le-Roi, as the second daughter of King of France Louis XI and Queen Charlotte de Savoy. The newborn princess was badly received by her father who wished for a son. According to the custom of the day, at the age of two months she was betrothed to her father's cousin Louis, the



*A 16th-century
portrait of
St. Joan of France,
attributed to
Jean Perréal.*

two-year old Duke of Orléan. She married him in 1476, at the castle of Montrichard, thus receiving the title of the Duchess of Orléan. After the death of Joan's brother, Charles VIII, in April of 1498, her husband succeeded to the French throne as Louis XII and Joan became the Queen. Shortly afterwards, her husband asked the Apostolic See for an annulment of their marriage for political reasons, which was granted.

After the annulment of their marriage and Joan's loss of queenship in 1498, her former husband granted her the title of the Duchess of Berry. She never held any grudge against him: Instead, she prayed for him until the end of her life. Free from her spousal duties, she gave herself to prayer and works of mercy. In her childhood Joan had a vision, in which the Blessed Mother allegedly announced to her that she would found a religious community in her honor. With the help from her spiritual director, Blessed Gabriel Maria, the Duchess of Berry and eleven other women started a contemplative order of the Virgin Mary. It was also known as the Order of the Ten Virtues or Ten Pleasures of the Mother of God, the Order of Annunciation of the B.V.M. or the Annunciade. The Blessed Virgin Mary was to be the model for the nuns, while the virtues that she practiced — which are mentioned in the Gospels — became their rule of life. Thus *The Rule of the*



Fr. Gabriel Maria, OFM, inspired by the Blessed Virgin Mary, writes the “Rule of the Ten Virtues” — in symbolical interpretation of an old drawing.

Ten Virtues came into being, because the Scriptures directly speak of those virtues. Each of the ten chapters of the *Rule* refers to a concrete virtue of the Blessed Mother noted by the Gospels. In 1501, Fr. Gabirel Maria prepared the text of the *Rule* under Joan’s direction. Along with professing poverty, chastity, and obedience, the Annunciades also vowed to remain cloistered.

Many adversities had to be overcome before the approval of the *Rule* was granted. First, the Holy See was petitioned through mediation of Fr. Wilhelm Morin, OFM, for approval of the newly created religious institute. Pope Alexander VI received the emissary very kindly and spoke of the piety and devotion of the daughter of Louis XI. However, the cardinals, assembled by the Holy Father for this occasion, brought forth at once the proscription of the IV Lateran Council concerning the installation of new orders and unanimously denied the approval of the submitted *Rule*. Some time later, Fr. Gabriel Maria personally traveled to Rome, but also time the cardinals in

An old drawing depicts Fr. Gabriel Maria, OFM on his way to Rome to seek the approval of his Rule.



attendance spoke against the approval. As tradition would have it, an intervention from heaven eventually prevailed over their decision in this matter. That very same night, the chancellor of the Apostolic Dataria (one of the main pontifical offices, no longer in existence), Cardinal J. B. Ferraro, Bishop of Modena, who was greatly influential with the College of Cardinals, allegedly had a dream, in which the Lord God reproached him for refusing to approve the new Order. In that dream the cardinal saw St. Lawrence the Deacon and St. Francis of Assisi extending their arms over Gabriel Maria in a gesture of blessing. To the cardinal, their countenance seemed to say that this humble religious was an instrument of God. Then, still in his dream, the cardinal saw with new eyes the grandeur of Mary in her mystery of the Annunciation, which made him feel obliged to found a new Order dedicated to the honor of this mystery. He awoke under a very strong impression from this dream, reproving himself for resisting the Divine cause. After a prayer and a fresh consideration of the matter, he called Fr. Gabriel to himself and recounted his nighttime experience. He then went to the Pope and asked him to approve the new Order. Indeed, he was successful in convincing Alexander VI and the cardinals.

On February 12, 1502, Pope Alexander VI ratified the new *Rule* and the new Order. After giving



Old drawing shows the moment of approval of the “Rule of Ten Virtues” by Pope Alexander VI in 1502.

the approval, the Pope named Fr. Gabriel Maria the General Visitor to the new community. On the Feast of Pentecost in 1504, Mother Joan made her profession upon the *Rule* of her Order. First novices of the Order of the Blessed Virgin Mary made their vows on November 9th of the

same year. The Order of the Annunciade was ratified shortly before the death of its Foundress, which occurred on February 4, 1505. Death interrupted her efforts to found a male branch of her Order. Although she made her religious vows, the Duchess of Berry continued to reside in her castle at Bourges until her death. She was buried wearing a religious habit and a ducal crown. Even though Joan was accorded a cult of reverence right after her death and was considered a saint, yet it was only in 1742 that Pope Benedict XIV celebrated her formal beatification. She was proclaimed a saint by Pope Pius XII in 1950. Joan's earthly remains were desecrated and burned by Protestants on May 22, 1562.

On May 23, 1515, already after the death of



*Posthumous mask
of St. Joan de Valois*

Joan de Valois, Pope Leo X gave his approval to the second edition of the *Rule*. Just like its first edition, this *Rule* was also written by Fr. Gilbert Nicolas who did so with the goal of joining together the Order of the Annunciade and the Conceptionist Sis-

ters — a contemplative community founded in Spain, in 1484, by St. Beatriz da Silva e Menezes (1424-1490). However, the Conceptionists did not agree to the union, and for that reason Fr. Gilbert prepared a third edition of the *Rule* which was approved on July 25, 1517, by Pope Leo X. In 1528 and 1529, the Friars Minor of the Observance added supplements and statutes to *The Rule of the Ten Virtues of the Most B.V.M.*

Pope Julius II, and also popes Innocent XII and Innocent XIII, confirmed *The Rule of the Ten Virtues of the Most B.V.M.* In addition to approving the *Rule*, Julius II, and the above-mentioned Leo X, granted indulgences to the *Chaplet of the Ten Evangelical Virtues of the Blessed Virgin Mary*, contained in that *Rule*. The Chaplet, which was composed by St. Joan, is an obligatory spiritual exercise for those who retain the *Rule*. In following of the instruction from the Apostolic See, *The Rule of the Ten Virtues of the Most B.V.M.* was adopted for a male religious Order, which was in agreement with the wish of its Foundress, as mentioned before. Throughout the centuries, Popes granted to the Order of the Annunciade numerous spiritual graces, privileges, and indulgences.



*Chapel at the convent of the Annunciades in Bourges
containing an empty sargophagus of St. Joan of France.*

The Marians and “The Rule of the Ten Virtues”

The first legislator of the Marian Order was its founder, Saint Stanislaus of Jesus and Mary Papczyński. Planning a new religious family, in 1671-1673 he prepared the first Marian laws entitled *The Rule of Life* (*Norma Vitæ*). On Oct. 24, 1673, during his visitation of the Marian hermitage in Puszcza Korabiewska, Bishop Stanislaus Jacek Świącicki, Archdeacon and Warsaw Official, gave his approval to this *Rule* to be used by Fr. Stanislaus and his first companions.

In 1690, Saint Stanislaus, accompanied by Sub-deacon Joachim of St. Ann Kozłowski, went to Rome to seek the ratification of his Order upon the Constitutions of his authorship called *Norma Vitæ*. The death of Pope Alexander VIII (1689-1691), and Fr. Papczyński's personal health problems forced the Marian Founder to return to Poland without attaining his goal. In 1691-1694, he made attempts to obtain for the Marians the *Rule* of the Conceptionist Sisters. His efforts failed because the *Rule* of the Spanish nuns was not adopted for a male religious Order. At that point the holy Marian Founder went back to his original plans. In the summer of 1698, he convoked a General Chapter, which elected Fr. Joachim of St. Ann Kozłowski the Procurator General and dispatched him to Rome to seek anew the ratification of the Marian Order upon

the *Norma Vitæ*. In the fall of the same year, Fr. Joachim travelled to the Eternal City in the company of Br. Anthony Ciński.

After the Marian petition was twice rejected by the Congregation for Bishops and Religious (certainly due to the decree issued by the IV Lateran Council in 1215, forbidding the approval of newly created religious communities on any other than the already approved rule), the Marian Procurator General was forced to seek a different road. There was a chance to have the Marian Order ratified upon an existing *Rule*. Following the advice from Fr. Francis Diaz, OFM, Fr. Joachim decided to take for the Marian Order *The Rule of the Ten Virtues*. A permission was needed from the Superior General of the Friars Minor, which office was held then by Fr. Matthew of St. Stephan, OFM. Thus, Fr. Kozłowski petitioned him for granting the *Rule* and for incorporating the Marians into his Order. On September 21, 1699, the Franciscans' Superior issued the requested document at the monastery of *Ara Coeli*. Then, it was necessary to obtain the confirmation of all privileges granted to the Marians by Friars Minor. For this purpose, Fr. Kozłowski petitioned Pope Innocent XII (probably in October of 1699) and received in response the brief *Exponi nobis nuper* of November 24, 1699. This was a letter to the Apostolic Nuncio in Poland informing him that

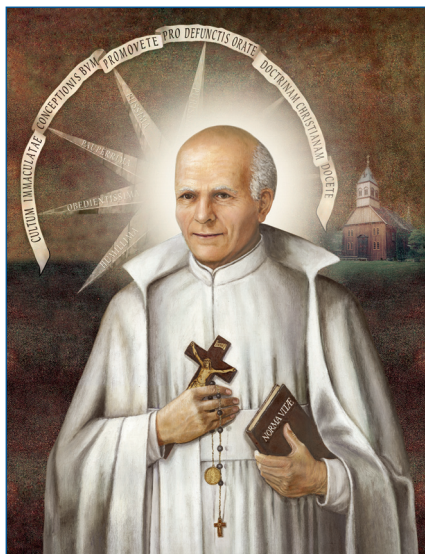
the Marians were granted the right to make solemn vows on *The Rule of the Ten Virtues* in fraternal unity with Seraphic Order. The document also mentioned graces, indulgences, and privileges obtained by the Marians, which the Apostolic See attached to *The Rule of the Ten Virtues*, including the privilege of exemption.

Saint Stanislaus responded positively but cautiously to this new *Rule* yet unknown to him. However, after getting himself acquainted with its contents, he became convinced that the new *Rule* did not contradict in any way his *Norma Vitæ* and was in perfect harmony with the spirit of his goals, especially the devotion to the Blessed Mother and imitation of her life and virtues. As a result, the Marian Founder recognized *The Rule of the Ten Virtues of the B.V.M.* as the will of God and the Church in regard to his religious community and the condition of its existence.

In the General Chapter celebrated on April 14, 1701, where Fr. Stanislaus presided, in accordance with the law, the Marians expressed their agreement to accept *The Rule of the Ten Virtues of the B.V.M.* and to make their solemn vows on this *Rule*. The holy Founder of the Marians was the first to make his religious profession on *The Rule of the Ten Virtues*. This act took place on June 6, 1701, in Warsaw, and Francis Pignatelli, the Apostolic Nuncio to the Polish Republic,

received Fr. Papczyński's vows. Subsequently, on July 5, 1701, in the Church of the Lord's Cenacle at Góra Kalwaria, other members of the community made their profession of vows before St. Stanislaus. This way the Marianists became an Order on the basis of pontifical rights with rights and privileges reserved for clerical orders with solemn vows. *The Rule of the Ten Virtues* had inscribed itself permanently into the history of the Marian Order and the Catholic Church in Poland.

*Saint
Stanislaus of
Jesus and
Mary
Papczyński
was the first
man in the
history of the
Church to
profess his
vows on "The
Rule of the
Ten Virtues of
the B.V.M."*



*Saint Joan de Valois
(1464-1505),
18th-century painting by
A. Padrão,
from the Marian
monastery
in Balsamão, Portugal.*



Following the example of their holy Founder, successive generations of the Marians regarded with great reverence *The Rule of the Ten Virtues* which, being present in the Marians legislation for centuries, was forming the Marian spirit of the Order. Probably, the person who understood it most profoundly and best expressed its spiritual significance, was the Venerable Servant of God, Fr. Casimir Wyszyński (1700-1755), the Superior General of the Marians in 1737-41 and 1747-1750. He translated from Latin into Polish *The Morning Star* — a book by a Spanish Jesuit, Fr. Francis Arias — and published in Warsaw in

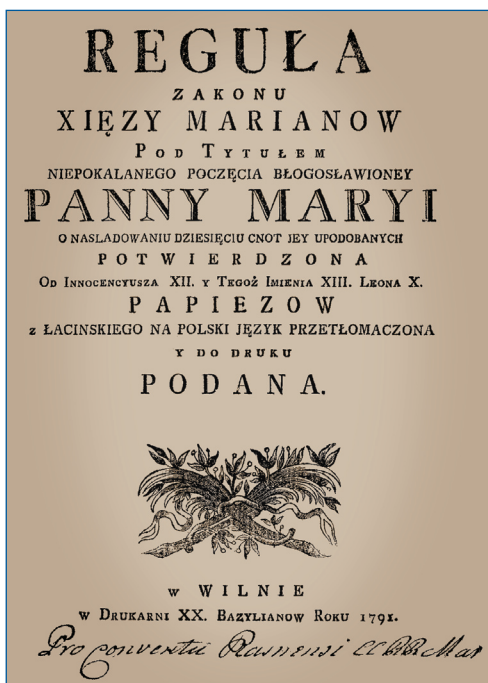


The Ven. Servant of God Fr. Casimir Wyszyński, a saintly Superior General of the Marians, with a copy of "The Morning Star." 18th-century picture from the Marian monastery in Goźlin, Poland.

1749. The contents of this book, which its translator divided into 10 parts, represent a practical commentary to *The Rule of the Ten Virtues*. In his introduction to the book, Fr. Wyszyński informed Polish readers of the history of the *Rule* and the Orders of the Annunciade and of the Marians. He regarded the imitation of Mary's life and virtues as the essential characteristic of Marian

piety. Also, he fervently encouraged everyone to recite the *Chaplet of the Ten Virtues*.

Until the time of the renewal and reform of the Marian Order, *The Rule of the Ten Virtues* was translated into Polish and Portuguese and appeared in print six times (Varsaviæ 1723, Warszawa 1750, twice Lisboa 1757, Romæ 1778, Wilno



Title page of “The Rule of the Ten Virtues of the Most B.V.M.” published in Vilnius, in 1791.

1791). As a result of the endeavors of Blessed George Matulaitis-Matulewicz, on November 28, 1910, Pope Pius X ratified the renewed and reformed Congregation of Marian Fathers along with its new Constitutions. Subsequently, simple vows replaced the solemn ones, and thus *The Rule of the Ten Virtues* ceased to be obligatory for the Marians. However, the *Rule* did not become just a historical document, but it continues to shape Marian spirituality in the renewed Congregation as a valuable spiritual heritage. In the past 100 years, many General Superiors of the reformed community gave witness to this fact. After the reform of 1909, the *Rule* was reprinted at least nine times: in Portuguese, English, and Polish, and it was included into the Constitutions (Romæ 1930, Kraków 1933, Stockbridge 1955, Stockbridge, 1980, Lublin 1984, Warszawa 1986, Curitiba 1988, Warszawa 2001, Rzym—Stockbridge 2006).

For more than three centuries *The Rule of the Ten Virtues* has been — and continues to be — for the Marians an object of study and reflection, while the *Chaplet of the Ten Evangelical Virtues of the B.V.M.*, contained therein, is the favored prayer of the Marian community. The *Rule* also had a significant influence on the interior decorations of Marian churches. For example, a 10-ray star with

Mary's 10 virtues inscribed on each ray in Polish, is painted on the ceiling of the main nave in the 1776 historic church in Goźlin — one of the Congregation's first posts. Another example is the parish church in Puszcza Mariańska built in 2000, which proudly displays in its main altar an Italian-made icon of the Blessed Virgin Mary,



A modern-day icon of Mary from the main altar of the parish church in Puszcza Mariańska (the cradle of the Congregation). Ten polygons bearing the Latin names of the 10 virtues surround Mary's image.

which Pope St. John Paul II personally blessed in 1996. The said icon displays the image of Mary Immaculate surrounded by the Latin names of the Mary's 10 virtues, mentioned in the *Rule*.

The spirit of *The Rule of the Ten Virtues* is also present in the Congregation's modern-day Constitutions. The paragraph 16 reads: "The titular Patroness of the Congregation is the Immaculately Conceived Most Blessed Virgin Mary, Mother of God and Mother of the Church, to whom they shall show special veneration, filial love and devotion, as to their Queen and Lady, very powerful Helper and most loving Mother. Let them go through her to Jesus, invoke her frequently in suppliant entreaty, run to her with the greatest confidence in all their needs, imitate her virtues with all their strength."

The wish of St. Joan de Valois was to found a male branch of her Order. In a certain sense, this wish came true two centuries after her death, when the Marian Order — as the first and thus far the only one — accepted *The Rule of the Ten Virtues of the B.V.M.* adopted for male religious.

* * *

The goal of this edition of *The Rule of Ten Virtues of the B.V.M.* is above all to make known its Marian features to all those who wish to live by the spirituality of the Congregation of Marian Fathers.

For this reason, the contents are basically free from any scholarly attributes such as footnotes or indices. The only exception is the bibliography at the end of the brochure, which shows the materials used in preparation of the article on the genesis of the *Rule* and its ties to the Congregation of Marian Fathers. The character of this publication also determined the choice of a particular previous publication of the *Rule* upon which to base. As stated before, *The Rule of the Ten Virtues* appeared in several editions throughout the history of the Marian Fathers, each edition being slightly different from the other. For this publication, the text of *The Rule of the Ten Virtues* was borrowed from the *The Rule of Life*, Stockbridge, Massachusetts, 1980.

Andrew R. Mączyński, MIC



Gwiazde

na

sporty

NAYPOSŁUSNIYSZA

NAYMABOZNIYSZA

NAYWIEFNIYSZA

NAYPOKORNIYSZA

NAYKOSTROPIYSZA

Wznieść

Gwiazde

z Jaki



This 10-ray star symbolizes the evangelical virtues of the B.V.M. The image is placed on the ceiling of the Marian church in Gozlin.

Preface

O dearly beloved, you who are specially dedicated to devotion to the Mother of God! It is expedient first and before all else to keep the Virgin herself constantly before your eyes, directing your thoughts and your gaze upon her, as the Astrologers gazed upon the Star. Let the Virgin be your Model, your Oracle, your Rule. May you have no other greater eagerness than to render yourselves perfectly pleasing to the Spouse of your souls by imitating the Virgin. Certainly for you, Prudence, Counsel, Vocation, Religion, and Purpose in life lie in this; that you always serve God sincerely. Since the complete way of imitating the Virgin and of pleasing God according to her example — as laid down in your *Rule* — is derived from the Gospel, you must know what the Gospel says of the Virgin's thoughts, words, and actions. In these three ways, the Virgin is presented to you as one who can shine forth in you and who can be imitated. If you make her shine forth in you, you shall have eternal life. Know then that, although the Virgin Mary was full of all grace and virtues, the Holy Spirit willed and caused that only 10 of these were mentioned by the

Evangelists. You should possess these 10 virtues which, according to the testimony of the Gospel, the Virgin possessed. As these shone forth in Mary's life in thought, word, and deed, so they should equally make you think, say, and do the same. And thus prompted by each of these virtues, you should imitate Mary *in your hearts, on your lips, and in your actions*. All perfection and the true observance of your *Rule* consist in this.

Chapter One

*The Virgin Mary's **Chastity**, among her virtues the first mentioned in the Gospel, which you should possess and practice in three ways, in imitation of the Virgin.*

Unable to enumerate in detail all the virtues of the Virgin Mary, we shall recall only those that are specially mentioned in the Gospel. It is the virtue of *purity* which holds first place, so that devout souls may know that first of all they must direct and apply all their faculties to please Christ, as true brides, in chastity, in imitation of the Virgin, and think, say, and do that which the Gospel says Mary thought, said, and did on account of her purity. We read in the Gospel, that the Virgin, in order to please God most perfectly in her virginal purity, first, made a vow of virginity; second, we read in the same Gospel, that she was engaged to Joseph [cf. Lk 1:27]; and finally, that she asked Gabriel: "How can this be, since I do not know man?" [cf. Lk 1:34].

The members of this Order, according to the example and in imitation of the Virgin, in order to please Christ their Spouse, take the vow of perpetual chastity, and take the true

Joseph (namely, Jesus) for their Spouse: They seek after nothing vain, nor say or listen to any empty word of love, but they strive to be intimate with Jesus, their Spouse, alone. How sweet and joyful be the death of the one who during life has had no other Lover than Jesus!

In order to possess this virtue of purity, let them avoid idleness, drunkenness, suspicious companionships and dealings with others, vain adornments of face and body; and singing to please men. They must seek and strive to please Christ alone, who is all desirable [cf. Sg 5:16], all lovable, and more beautiful than anybody else. How many have been lost through idleness and drunkenness! How many are those whom worldly companionships, familiarities, letters, or small gifts have brought to damnation! How many consciences have been led to evil through vanity and song! Happy the one who can say with heart, lips, and deeds: *Jesus, my Love! Jesus, my Spouse! Jesus my God and my All!* How beautiful and great will be the kingdom received in the world to come by the one who in this world, for Christ's sake, imprisoned himself in the cloister — especially if he has been faithful not merely to the place of enclosure, but to the true enclosure of the heart: through the window of the senses allow-

ing nothing vain to enter and not allowing the heart to go out through the affections, but, in all this, loving Jesus alone with all his heart and seeking in Jesus alone his delight and consolation.

Chapter Two

*The Virgin's **Prudence**, among her virtues the second mentioned in the Gospel, which you should possess and cultivate in three ways, in imitation of the Virgin.*

The Virgin Mary was always *most prudent*. From her prudence, in order to please Christ, she thought, spoke, and acted as follows: She thought within herself about Gabriel's manner of greeting her [cf. Lk 1:29], and she kept all these words, pondering them in her heart [cf. Lk 2:19; cf. Lk 2:51]. She fled into Egypt [cf. Mt 2:13-14] for the safety of her Son, nor did she return from there until after the death of Herod [cf. Mt 2:19-21]. Finally, she avoided the country where Archelaus reigned [cf. Mt 2:22].

According to the example and in imitation of the Virgin, and seeking to please Christ and the Virgin, devout souls shall not lightly break silence, but they shall speak only after deliberation [cf. Jas 1:19]. Before opening their lips they should ponder in their heart what they are going to say. Let them be on their guard against all lies or foolish talk, for God will destroy all those who speak a lie [cf. Ps 5:7]. Since perfect wisdom consists in knowing how

to please God [cf. 1 Thes 4:1], and avoiding all sin by which God is offended, they must continually look into their hearts as to their observance of *The Rule of the Blessed Virgin Mary* and as to their life, whether it is pure and pleasing in the sight of Jesus. Above all, they must beware of Herod and Archelaus. It is not without spiritual significance that the Virgin fled from these two kings: Because Herod personified the vice of the flesh and Archelaus, that of ambition — two sins better overcome by flight than by combat. After the example of the Virgin, those professing the *Rule* must avoid all familiarity, and shrink from all office and positions of authority. Moreover, they may be said to have truly fled from Herod when they are so dead to the flesh, and so far from ambition that it is only by force of obedience that they accept the offices assigned to them. For the more perfect practice of this prudence of the Virgin, no one may be admitted to Mary's House except angelic persons, that is, sound in mind and body, of good reputation, true and faithful Catholics, sufficiently educated, and bound to no one by worldly ties.

Chapter Three

Humility, the third virtue mentioned in the Gospel, which you should possess and cultivate in three ways, in imitation of the Virgin.

The Virgin Mary was always *most humble*, and the Lord regarded her humility [cf. Lk 1:48]. Out of this humility, in order to please God, she thought, spoke, and acted in the following way: She was troubled and made fearful by Gabriel's praise, and replied with humility, saying: "I am the servant of the Lord. Let it be done to me as you say" [cf. Lk 1:38].

According to the example and in imitation of the Virgin, members of this Order should be troubled and afraid when they are praised or placed in office. There is true humility in the one who, when praised from outside, is sad and troubled within; while pride is found in one who is cheerful and glad to be raised to a special office or receive the praise of others. Let them conduct themselves with humility in Chapters and in council meetings, neither excusing nor defending themselves, not preferring personal opinions to those of the community, nor following their own inclinations. Let them always say: "Let it be done to me as you say," and not as I say.

For greater perfection in the virtue of humility, they will choose one of the members of the community as Superior, whom they are to obey, to love, and revere as the vicar of the Virgin Mary, since, in fact, he holds her place. His orders should be received as coming from the lips of the Virgin; they should be firmly on guard not to criticize these orders, but let them simply, in all things, obey him.

The Chapter of Faults is ordinarily held every Saturday. There, for their faults, salutary penances are received. Remember: For the humble souls, this kind of Chapter is a purgatory.

The superior should punish faults with discretion, applying — as did the Good Samaritan — oil with wine [cf. Lk 10:34]. The General Superior of the Order should visit all houses once a year, since it pertains to him to devote his attention to them and to watch over their correct establishment. The Visitor, in this visitation, should specially inquire about chastity, charity, and fraternal peace, about poverty and obedience, about the Divine Office and holy prayer.

With regard to the Chapters — during which elections or removals [from offices] should be made for each house, or province, or the whole Order — and with regard to the

manner of conducting these and many other things: the sacred canons and Apostolic Constitutions already issued, or to be issued in the future, together with the statutes passed by the Chapters themselves concerning the government of the Order, must strictly be observed.

Chapter Four

Faith, the fourth virtue mentioned in the Gospel, which you should possess and cultivate in three ways, in imitation of the Virgin.

The Virgin Mary was always *most firm in faith*, and from this faith, in order to please God, she thought, spoke and acted as follows: She conceived the Son of God in faith, humility and obedience. She went up to the hill country, and, entering Zechariah's house, she greeted St. Elizabeth. Indeed, in view of all this, St. Elizabeth congratulated her: "Blessed is she who trusted the Lord's words to her would be fulfilled" [cf. Lk 1:45].

According to the example and in imitation of the Virgin, consecrated souls, in order to please God, must be firm in faith [cf. 1 Pt 5:9], because without faith it is impossible to please God [cf. Heb 11:6]. Through faith, they must also conceive Jesus and climb the mount of perfection, so as to be able to do some good in Zechariah's house, that is, in the Church or in the religious institute. To truly greet St. Elizabeth is to share in the good works of the saints.

No one, therefore, can be received into this Order who is not a faithful Catholic, or is

suspected of heresy, or is excommunicated from the Roman Church. For how could anyone be received into this Order that is totally dedicated to pleasing God unless he is faithful and orthodox?

In order to possess the virtue of faith more perfectly, let them most diligently avoid tangling themselves in inquisitive or scrupulous ideas about faith, but rather they should simply believe that which holy Mother Church believes.

The Superiors are bound to ask the Holy Father for one of the cardinals of the Roman Church to be Protector of this Order. The members will owe obedience and reverence to him, and will be subject to the Apostolic See, to the Roman Church, and firm in their faith, will practice the virtues of the Virgin Mary and do what she was pleased to do.

Chapter Five

Devotion, the fifth virtue mentioned in the Gospel, which you should possess and cultivate in three ways, in imitation of the Virgin.

The Virgin Mary was always *most devout*, and to please God, out of her devotion, she thought, spoke, and acted in the following ways: She praised God with great attentiveness and joy, saying: “My being proclaims the greatness of the Lord” [cf. Lk 1:46]. Every year she went up to Jerusalem, and, following her Son, she listened with the greatest devotion to His preaching. She returned often to Nazareth, and finally, with the Apostles, also persevered in prayer [cf. Acts 1:14].

According to the example and in imitation of the Virgin, and in order to please Christ, devout souls ought, above all, to learn the art and science of praising God and of praying. They must say the Divine Office according to the rules given for the Roman Breviary and every day should have a special commemoration of their patroness, the Blessed Virgin Mary, added to the regular office. Where the houses are founded under the [titles] of the Annunciation, the [Immaculate] Conception, or the Blessed Sacrament, or Our Lady of

Piety, Our Lady of Sorrows, Our Lady of Consolation, or Our Lady of Virtues and similar titles, they will say the Office of their patronal feast on its day and throughout the octave, and they will have its daily commemoration added to the office [of the day]. Persons not obliged to the canonical Office shall say the Corona of the Blessed Virgin Mary, which contains 72 Hail Marys and seven Our Fathers. All the members of the Order shall, as well, say 10 Hail Marys once a day, in honor of the 10 Virtues of the Mother of God, preceded by one Our Father for the Pope and the well-being of the Church. Further, they shall perform each and every one of the devotions, vocal as well as mental, which are recommended to or imposed upon the men and women of the Third Order as well as the Confraternity of this holy Association. When they hear the clock strike the hour, day or night, let them say a Hail Mary in praise of the Virgin, and for her intercession with her Son for the peace of the holy Catholic Church. Then, once a day, they shall recite five *Our Fathers* and as many Hail Marys in honor of the Five Wounds of Christ and the five principal Sorrows of the Virgin Mary. Furthermore, when they hear the bells

announcing the celebration of Mass, they shall say a Hail Mary for the priest who is to celebrate it and the people who will attend it, and they shall attend (or if they are priests, celebrate) Mass each day. They are never to speak in church, except words of prayer.

Those who are not priests ordinarily will receive communion every two weeks, and on the feasts of the Lord and the Virgin Mary, on Holy Thursday, the Sundays of Advent, and on the Feast of the holy Apostles. And those who have been raised in the Order to positions of authority by the Holy See should direct brothers professing *The Rule of the Blessed Virgin Mary*. Besides, all will go up to Jerusalem by devoting themselves to mental and not just vocal prayer. Superiors will endeavor to have sermons preached to those serving the Lord according to this *Rule*, especially in Advent and Lent and on the principal feasts throughout the year. All should listen with attention and devotion, for whoever is of God hears the words of God [cf. Jn 8:47]. To return to Nazareth is to return (their duties completed) to their cells or to chapel, so that, their duties completed, they may not spend their time uselessly and may not lose the merit they have acquired. To persevere in prayer is to be often in church and

attend Divine Services. In order to possess this virtue of prayer more perfectly, the devout souls should above all love devotion to the Sacrament of the Eucharist. The Superiors must be vigilant that by word and example they teach the members to seek this first. When it is possible, they should arrange that constant praise of such a great Sacrament should take place for the whole octaves, for the principal devotion of the Virgin was to the Mass or the worthy Sacrament of the Altar.

Chapter Six

The Virgin's Obedience, among her virtues the sixth mentioned in the Gospel, which you should possess and cultivate in three ways, in imitation of the Virgin.

The Virgin Mary was always *most obedient*, not only to God, but for God's sake, also to men. Out of her obedience in order to please God, she thought, spoke, and acted in the following ways: In obedience she conceived God, and when the days of her purification were completed [cf. Lk 2:22] she presented her Son in the Temple, there offering a pair of turtle doves or pigeons. In obedience to Caesar, she went to Bethlehem, and there she declared her submission to the Emperor [cf. Lk 2:1.4-5].

According to the example and in imitation of the Virgin, devoted souls, in order to please Christ, must obey God by following the 10 Commandments, must offer turtle doves by making a confession of their sins, and must offer pigeons by loving God with their whole heart. At the completion of the day, before going to bed, they must present their work to God, rendering Him an account of it. For God's sake they must therefore obey

their Superiors, considering how the Virgin not only out of obedience conceived, but, while remaining in obedience to Caesar Augustus, gave birth to the Lord. Without obedience, man cannot conceive anything good or bring to completion any good work.

In order to possess this virtue of obedience more perfectly, they must have one Head elected by the Chapter, and they must firmly obey him. Since this Head takes the place of the Virgin, it is expedient for him to be a vessel of Election [cf. Acts 9:15], of virtue, and of all perfection. Concerning local Superiorships and particular elections of community officials, let them observe their own *Constitutions*. Further, all should remember that when they entered this Order, they renounced their own wills on account of God, and to take back their own wills and inclinations would be sacrilegious.

No one may make profession of vows before his 16th year is completed, or be received before his 14th year, or after his 40th, unless there is some very urgent reason for his reception. When they make profession, they shall say: *In the name of the most Holy Trinity: Father, and Son and Holy Spirit, and of the most worthy Mother of God Virgin Mary, I, N.N., promise, and vow to God,*

and the Virgin Mary and all the saints and to you, (express the title of the superior into whose hand the profession is made) to observe all the days of my life "The Rule of the Ten Pleasures of the Blessed Virgin Mary," living in Chastity, Obedience, and holy Poverty, conforming my conduct to this Rule, under the obligations by which those who profess it are obliged and bound in it and by it. The one receiving the profession shall say: If you observe these things, I promise you that you will obtain the reward from the Lord Jesus in Heaven. And all those who attend shall respond in a loud voice: Amen.

Chapter Seven

*The Virgin's **Poverty**, seventh among her virtues mentioned in the Gospel, which you should possess and cultivate in three ways, in imitation of the Virgin.*

The *poorest* Virgin Mary always lived in greatest poverty, and out of this poverty, in order to please God, she thought, spoke, and acted in the following ways: She lodged in a poor place, since there was no room for her at the inn [cf. Lk 2:7]; she laid Jesus in a manger, wrapped Him in cheap swaddling clothes [cf. Lk 2:7] and nourished her Son at her breast, having no other food to give to Him.

According to the example and in imitation of the Virgin, devoted souls should love and observe this Gospel pearl of poverty, without which nearly all foundations of perfection fall to ruin. Riches and devotion: These two rarely are found in the same cloister. Therefore those professing this *Rule* should live as pilgrims [cf. 1 Pt 2:11] in the houses of their Order; their buildings should be without splendor and simply constructed. They lay Jesus in the manger when they love frugal cells and simple bedrooms; they wrap Him in swaddling clothes when they wear coarse and rough garments; and they nourish Him with

virginal milk when in their hearts they do not receive evil thoughts.

In order to possess this virtue more perfectly so as to please Christ, they must hold all things in common, and nothing as their own. Let them also attend to two points: First, regarding novices, under no agreement may they be received with the dishonor of simony: second, regarding possessions and income, that they be sure not to buy, receive, or seek the superfluous, nor look for books or seek after clothing or desire unusual items. Instead, let them be busy with their work so as to avoid idleness, and so to earn their food by the work of their hands, in this following the Virgin, who worked with her hands [cf. Ps 128:2; cf. 2 Thes 3:10-13]. Accordingly, let them also imitate the praiseworthy customs in spiritual and corporal works of other Orders. Everyone must take better care of the community's property than of what is given to one particular member. All, especially the sick, should be provided with necessities, each according to his need, in accord with the poverty they have professed. At the appropriate times, provisions should be made, especially of those items which at a later time may be scarce. Let the superior beware, lest, showing more favor to one, he offend the others.

Chapter Eight

*The Virgin's **Patience**, eighth among her virtues mentioned in the Gospel, which you should possess and cultivate in three ways, in imitation of the Virgin.*

The Virgin Mary was always *most patient*, and out of her patience, in order to please God, she thought, spoke and acted as follows: She endured patiently the persecution of Herod and of the Jews; she searched for her Son sorrowfully for three days, and when she joyfully discovered Him, with a maternal voice she said, “Son, why have you done this to us? You see that your father and I have been searching for you in sorrow” [cf. Lk 2:48].

According to the example and in imitation of the Virgin, devoted souls, in order to please Christ, should desire to endure something for the name of their Spouse [cf. Acts 5:41], they should rejoice when they suffer persecution unjustly because the Lord Jesus said: “By patient endurance you will save your lives” [cf. Lk 21:19] and the Apostle [Paul] says: “If only we suffer with him we shall also reign with him” [cf. Rm 8:17; cf. 2 Tim 2:12]. Therefore, souls who endure evil in this world for Christ will receive honor in Heaven from Christ.

In order to possess this virtue of patience more perfectly, devoted souls should console themselves if it happens that God does not answer their pleas quickly or if He is not immediately found by them. Yet, they should persevere in patience seeking Jesus for three days, namely: by contrition, Confession, and satisfaction. And finally, in affectionate complaints, they should have familiar conversation with and pose questions to Christ, as the loved one would speak to his lover; since there are many people who do not find Jesus, because they do not look for Him for three days, but only for two days, inasmuch as they do not make a good and valid Confession, hiding or passing over in silence some sins. Let them therefore realize: There is no better way for a soul to be such a special friend of Jesus than to joyfully bear injuries because of Him.

Chapter Nine

The Virgin's Mercy or Charity, ninth among her virtues mentioned in the Gospel, which you should possess and cultivate in three ways, in imitation of the Virgin.

The Virgin Mary always had *the most ardent love and abundant piety and mercy*, and from her charity, in order to please God, she thought, spoke, and acted as follows: She nourished her Son with her own milk, saved Him from the persecution of Herod by carrying Him to Egypt [cf. Mt 2:14]; showed solicitude for her neighbor, asking for wine in Cana of Galilee [cf. Jn 2:3]; and finally, gave salutary instruction to the servants, advising and enlightening them [cf. Jn 2:5].

According to the example and in imitation of the Virgin, devoted souls, in order to please Christ, should nourish Jesus with milk, that is, love with holy feelings none other than Christ, and seek intimacy with no one except Jesus. Let them carry Christ to Egypt, that is, meditating in times of temptation on death (which Egypt signifies). They will minister wine and instructions to their neighbor when they practice the corporal and spiritual works of mercy. Since the members of the Order are, and are claimed to be, special and particular imitators

of the Virgin Mary, even as the Virgin was full of abundant mercy, they also should be full of mercy. The Order should surpass all others in humility, piety, and purity, because the glorious Virgin delighted in these three particular virtues more than all others.

In order to possess this virtue of piety more perfectly, they should consider that the house in which there is no mutual love is the house of the devil, that Christ is not there, for He has made His home in peace [cf. Ps 76:3-4], and that they lose whatever they do without love. Let them daily among themselves bring about peaceful conversation according to the devotion shown by the Virgin, that is, let them always bring about and maintain peace among themselves, reconciling adversaries, excusing all, and acting always as advocates in the interest of peace. Even more, they should easily forgive others their offenses, if they want God to forgive them theirs [cf. Mt 6:14-15]; neither should they see the sins of others, but always keep before their eyes their own sins [cf. Mt 7:1-5], for this is the condition for true charity and humility. It follows, then, that the person constituted as Superior must be solicitous and give no rest to his eyes until he has rec-

onciled those who have quarreled among themselves, or who relate to one another in hatred, or who slander others or speak evil of them, because many have perished by a malicious tongue.

Lastly, let them show even more abundant and greater pity to the sick; the healthy members should serve them as they would wish to be served and reasonably helped if they themselves were sick [cf. Mt 7:12]. And they ought to consider carefully that the virtues are sisters, and that as such they should not expel Sister Charity from the house.

Chapter Ten

*The Virtue of **Sorrow** or **Compassion**, 10th among the virtues mentioned in the Gospel, which you should possess and cultivate in three ways, in imitation of the Virgin.*

The Virgin Mary was always *most sorrowful* and was always full of compassion for the death of her Son. In order to please God, from compassion of her Son, she thought, spoke, and acted in the following ways: She often pondered the words of Simeon: “... and you yourself shall be pierced with a sword...” [cf. Lk 2:35]. She stood near the Cross of her dying Son [cf. Jn 19:25], often contemplated His wounds, and kept visiting the stations of the Passion.

According to the example and in imitation of the Virgin, devoted souls, in order to please Christ, should always carry in their hearts a packet of myrrh. This 10th virtue, of the Cross, is the last and final, because in it, while we live in this valley of sorrows, consists the perfection of our souls.

In order to possess this grace of the Cross, or of compassion for the Crucified and for His Virgin Mother [cf. Eph 4:24], the members should consider that this grace is not found in

the land of those who live a carefree life [cf. Jb 28:13]. So the member who wishes to arrive at this virtue of necessity must live a life of abstinence and sobriety, and seek consolation in his Spouse alone; and that he may reflect the death of his Spouse even in his clothing, he should mortify his body, and clothe himself with rough, cheap clothing. As regards abstinence: Members of this Order, besides the usual vigils, the Ember Days, and Lent prescribed in the Church, must fast, for their whole life, every Friday and Saturday, for the Virgin was in mourning and greatest sorrow on these two days. May those who (having first obtained permission) would wish to fast during Advent, be blessed by Christ the Lord and His Virgin Mother. Regarding the habit, the following dispositions will be observed: They will be clothed in the same way and form as were Jesus and His mother. Since the devoted souls will conform, in actions and in dress, to their Spouse, Christ, and His Virgin Mother, it is necessary that both Mother and Son be reflected in their clothing, namely: by the white color in their habits and the red in the bands of the scapular of the Immaculate Conception. To this scapular, worn beneath the outer garment, will be attached an image of the Mother of God,

adorned in blue. They shall wear publicly on the outside, hanging from the cincture, 10 black prayer beads, i.e., 10 Hail Marys in memory of the 10 virtues of the most pure Virgin.

Finally, that those who make the profession of the *Rule* according to the form given above may serve Christ and His most holy Virgin Mother with joy and peace, with secure conscience, free of any scruples and gloominess of disquiet, they should know that they are obliged under pain of mortal sin only to observe the three vows; those, on the other hand, who have made only simple vows with an oath of perseverance must observe also this oath. They are bound to the other Good Works of the Virgin only under the sanction of punishment or discipline.

Now that we have shown all of the ways found in the Gospels in which the Virgin Mary, conceived without sin, should shine forth in you and be imitated, we conclude this *Rule* on the note of Perseverance: For also in Sacred Scripture at the end it is said that they all persevered in prayer with Mary the Mother of Jesus [cf. Acts 1:14]. Let the devoted members of the Order therefore persevere in the observance of their Rule, for whoever perseveres to the end will be saved [cf. Mt 10:22].

Bibliography:

1. M. Nowodworski, *Encyklopedia Kościelna*, t. VI, Warszawa, 1875, p. 5.
2. M. Cagnac, *La bienheureuse Jeanne de Valois*, J. de Gigord, Paris, 1929, pp. 116–121.
3. S. Sydry MIC, *Czcigodny Sługa Boży O. Stanisław od Jezusa Maryi Papczyński i jego dzieło w świetle dokumentów*, Warszawa, 1937.
4. A.M.C. Forster, *The Good Duchess Joan of France*, London, 1950.
5. J.R. Hale, *Renaissance Europe; Individual and Society, 1480-1520*, New York: Harper & Row, 1972, pp. 15-16.
6. K. Krzyżanowski MIC, *Powstanie i rozwój Zakonu za życia Założyciela*, in: *Marianie*, Ed. J. Bukowicz MIC, T. Górski MIC, Rzym, 1975, pp. 18-31.
7. St. Papczyński, *The Rule of Life*, Stockbridge, Mass., 1980, pp. 29-44.
8. *Règle, Statuts et Constitutions de l'Ordre de la Vierge Marie*, Monastères de L'Annonciade, 1985, pp. IX-X.

9. M. de Magalhães, *Santa Beatriz da Silva, uma gloria de Portugal*, Lisboa, 1989.

10. T. Rogalewski MIC, *Stanisław Papczyński (1631-1701), Założyciel Zgromadzenia Księży Marianów; inspirator mariańskiej szkoły duchowości*, Lublin — Warszawa, 2001.

11. A. Pakuła MIC, *La «Règle des dix plaisirs de la Bienheureuse Vierge Marie» dans l'histoire de la Congrégation des Pères Mariens*, in: *Jeanne de France et l'Annonciade*, Ed. D. Dinet, P. Moracchini, Sœur M.-E. Portebos OVM, Paris, 2004, pp. 401-410.

12. Z. Proczek MIC, *Stróż duchowego dziedzictwa marianów; wybór pism o. Kazimierza Wyszyńskiego*, Warszawa — Stockbridge, 2004.



CHAPLET

of the 10 Evangelical Virtues of the Blessed Virgin Mary

The Marian Fathers have recited this prayer since the time of approval of the Order upon the “Rule of the Ten Evangelical Virtues of the B.V.M.” by Pope Innocent XII in 1699. Saint Stanislaus Papczynski, Founder of the Marians, was the first to make his solemn vows on this rule. He did so in Warsaw, Poland, on June 6, 1701.

First, we make the Sign of the Cross. Then we recite one Our Father and 10 Hail Marys, mentioning after the words “Holy Mary, Mother of God,” one virtue, in the following order:

1. most pure,
2. most prudent,
3. most humble,
4. most faithful,
5. most devout,
6. most obedient,
7. most poor,
8. most patient,
9. most merciful,
10. most sorrowful,



- V.** Glory be to the Father, and to the Son, and to the Holy Spirit;
- R.** As it was in the beginning, is now, and will be forever. Amen.

- V.** In your Conception, O Virgin Mary, you were Immaculate.
- R.** Pray for us to the Father whose Son, Jesus, you brought forth into the world.

Let us pray: Father, You prepared the Virgin O God, who by the Immaculate Conception of the Blessed Virgin prepared a worthy dwelling for your Son, grant, we pray, that, as you preserved her from every stain by virtue of the Death of your Son, which you foresaw, so, through her intercession, we, too, may be cleansed and admitted to your presence. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever.

R. Amen.

V. The Virgin Mary's Immaculate Conception,

R. Be our salvation and our protection.



*Mystical nuptials of St. Joan de Valois
(a painter from the Rubens school).*



RTV
14270207-1123

ISBN 978-1-59614-217-6



9 781596 142176