



THE BLUE SCAPULAR

Prayer Book to Accompany
the Scapular of
the Immaculate Conception



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Blessed Virgin Mary Immaculately Conceived, commissioned by the Marian Fathers and painted by Francis Smuglewicz (1745-1807). In 1782, this painting was placed in St. Vitus Church in Rome.

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the Scapular of
the Immaculate Conception

Editors

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Fourth amended edition



.....
was admitted to

**the Confraternity
of the Immaculate Conception
of the Most Blessed Virgin Mary**

which entitles
him/her to share spiritually in the life,
prayers, and good works of
**the Congregation of Marian Fathers of
the Immaculate Conception of
the Most Blessed Virgin Mary**

and was vested in

the Blue Scapular

which grants him/her participation in
plenary indulgences and special graces
approved by the Holy See.

The name of the new member was inscribed in
the Confraternity Register.

The ceremony of admission
and investiture took place at

.....
and was performed by

Rev.



The Immaculate Conception
by Peter Paul Rubens (1577-1640),
Museum Prado (Madrid, Spain).

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PREFACE



The sign of the Blue Scapular tells us that God introduced us to the Marian road of life. We are His children who joined the community of the Church through the gate of holy Baptism so that we could make our pilgrimage to the glory of heaven together with all our brothers and sisters in faith. On that pilgrimage, Mary, whose life's beauty inspires us to fulfill our calling to holiness, serves as our Mother and Guide.

People who discover the beauty of living their lives with Mary, and who wish to imitate her, accept the Scapular of the Immaculate Conception of the Most Blessed Virgin Mary in order to become like Christ.

The Blue Scapular is an external symbol for students from the school of spirituality of the Immaculate Conception, whose inspiration and master was St. Stanislaus Papczyński, Founder of the Congregation of Marian Fathers.

The mystery of the Immaculate Conception teaches us that God is the Source of salvation. We find the sense of our lives in God's disinterested and gratuitous love. The radiance

of the Woman Full of Grace inspires us to strive for the beauty of our hearts so that they may always be the mystical temples of God, holy and without blemish.

The very decision to accept the Blue Scapular is already a grace of God as well as being His invitation to become even more formed in the fulfillment of our Christian vocation so that we may live in friendship with God and people after the example of Mary, our Immaculate Mother.

Our spiritual bond with Mary prompts us to build a fraternal community with people who also regard Mary as their Master of life. Therefore, may the membership in the Confraternity of the Immaculate Conception become for us an additional incentive to love God and our neighbor even more faithfully.

Fr. Janusz Kumala, MIC

**HISTORY OF THE CONGREGATION OF MARIAN
FATHERS OF THE IMMACULATE CONCEPTION OF THE
MOST B.V.M. AND OF THE CONFRATERNITY OF THE
IMMACULATE CONCEPTION OF
THE MOST B.V.M.**



***Brief History of the Congregation of
Marian Fathers of
the Immaculate Conception
of the Most B.V.M.***

The Congregation of Marian Fathers was founded in 1670. It is the first native male religious Order established in Poland. Its founder was a Pole – Saint Stanislaus of Jesus and Mary Papczyński (1631-1701), who was born in Podegrodzie, near Stary Sącz, in southern Poland. The Order's cradle is the Marian Forest, near Skierniewice in the Mazovia district. In 1699, the Holy See approved the Order of Marian Fathers upon the *Rule of the Ten Evangelical Virtues of the Blessed Virgin Mary*. The holy Father Founder set three goals to his new community:

- spreading devotion to the Immaculate Conception of the Blessed Virgin Mary,

- praying for the faithful departed (souls in Purgatory), especially victims of wars and epidemics, as well as those who were not prepared for death,
- working apostolically, especially among the spiritually neglected.

The holy Fr. Stanislaus was also a zealous apostle of sobriety, which he made one of his Order's principal characteristics. In its early years, the new community met with many difficulties. There were times when its very existence was in question. However, the Order founded by St. Stanislaus proved stronger than the many obstacles it encountered over the centuries.

Thanks to the Venerable Servant of God, Fr. Casimir of St. Joseph Wyszyński (1700-1755), one of the most faithful followers of the Saint Fr. Founder, the Order strengthened and grew during the 18th century. Under Fr. Casimir's leadership, new monasteries were set up in Lithuania, Belarus, and even as far away as Portugal. Through his efforts the Marian Order grew in numbers and became an international community. Among its members there were Poles, Lithuanians, Czechs, Hungarians, Italians, the French, and the Portuguese. By the second half

of the 18th century, the Marians had also founded a monastery in Rome.

This chain of dynamic growth was broken with the political downfall of Poland, and subsequent partitions of this nation's territory at the end of the 18th and then in 19th centuries. In 1864, on the strength of a decree issued by the Czarist authorities, the Marian Order – along with other Catholic Orders – was suppressed and began to die out slowly. In 1909, on the eve of the community's total extinction, Fr. George Matulaitis-Matulewicz (1871-1927), a Lithuanian-born professor of the Spiritual Academy St. Petersburg (Russia), and later the Bishop of Vilnius, joined the Marians in secret from the Czarist authorities. He started the work of renewal and reform of the Order, bringing it back to life. In 1987, Pope St. John Paul II beatified him.

Currently, the Marians number about 500 priests and brothers working in 19 countries around the world, including missions in South America, Africa, and Asia.

Timeline of the Marian Fathers

December 11, 1670 – Fr. Stanislaus Papczyński made the *Oblatio* as an act of offering himself in the service of God and Mary, as well as a public declaration of his intention to found the Congregation of Marian Fathers.

October 24, 1673 – Bishop Stanislaus Jacek Świąteczki gave his approval for the Congregation's first religious house.

November 24, 1699 – Pope Innocent XII approves the Marians as an Order with solemn vows upon the Rule of the Ten Evangelical Virtues of the Most Blessed Virgin Mary that obliged the Marians to wear the Blue Scapular.

1786 – Holy See approves revised Marian Constitutions, which expand apostolic works to include parish schools and preaching the missions.

18th-19th centuries – Marian monasteries in Rome, Portugal, Poland, and Lithuania were suppressed due to the political upheaval.

November 29, 1909 – In the presence of the last living Marian, Fr. Vincent Sękowski, Fr. George Matulaitis-Matulewicz made his vows and was admitted to the Marian Order.

November 28, 1910 – Pope Pius X approved new Constitutions and the renewed form of Marian life.

June 28, 1987 – Beatification of Archbishop George Matulaitis-Matulewicz, Renovator of the Congregation.

September 16, 2007 – Beatification of Father Stanislaus of Jesus and Mary Papczyński, Founder of the Marians.

June 5, 2016 – Canonization of Blessed Stanislaus Papczyński in Rome.

History of the Confraternity of the Immaculate Conception

The Confraternity of the Immaculate Conception has existed with the Congregation of Marian Fathers since the 18th century.

Saint Stanislaus of Jesus and Mary Papczyński (1631-1701), the Founder of the Marian Fathers, considered spreading devotion to the Immaculate Conception of the Most B.V.M. as one of his Order's principal goals. The holy Fr. Founder fervently encouraged his spiritual sons to establish Confraternities of the Immaculate Conception at the Marian churches. This was already reflected in the first laws of the Order, published in 1694-1698. The confraternities were meant to provide

assistance to Poor Souls suffering in Purgatory because St. Stanislaus associated devotion to the Immaculate Conception with helping the faithful departed. Excited by the idea of giving himself into Mary's bondage, he wished not only to live free of evil and sin, but to aid the purification from the stain of sin of all those who were suffering in Purgatory.

The last chapter of *The Rule of the Ten Evangelical Virtues of the B.V.M.*, upon which the Holy See approved the Marian Order in 1699, commanded the Marian religious to wear the Scapular of the Immaculate Conception of the Most B.V.M. They wore it beneath their white habit. Committed by virtue of their calling to spread devotion to the Immaculate Conception of the Blessed Mother, they wished also to popularize the scapular among the faithful.

The Venerable Servant of God Fr. Casimir of St. Joseph Wyszyński (1700-1755) was the first among the Marians to approach the Theatine Fathers in Rome with the request for permission to bless the Blue Scapular and confer it upon the faithful. The permission was granted in 1733 with the obligation of its renewal every three years. The Servant of God resided then in Rome and held the office of Procurator General of the Marian Fathers.

At that time, the Theatine Fathers were the only ones with the authority, granted by the Holy See, to delegate other priests to invest the faithful with the Scapular of the Immaculate Conception. Father Wyszyński probably wished to make the wearing of the Blue Scapular and prescribed associated practices one of the elements of piety of the above-mentioned Confraternity. From that time on, members of the “Scapular Confraternity” or *our Confraternity* (as the Marian Fathers began to call the Confraternity of the Immaculate Conception of the B.V.M. later) were registered in the Confraternity Book, and received the Blue Scapular as a sign of belonging.

The Marian monastery in Goźlin [Poland] still houses a leather-bound 18th-century book, which contains the names of people, admitted to the local Confraternity of the Immaculate Conception of the Most B.V.M. in 1777-1788. The Confraternity members, mostly the Marian Fathers’ benefactors, among whom there were well-known personalities, used to fulfill various services at the local church during “holy days.” As the Confraternity Statute stated, their “first and principal duty, bound by a special promise, is to revere, promote, and defend the honor of the Immaculate Conception of the Most Blessed

Virgin Mary. As an external sign [of that] they are to wear a white-color scapular embellished with blue. This scapular is a sign, as well as a token, of the Most Holy Virgin Mary's protection."

Another Register of the Confraternity of the Immaculate Conception, similar to the one from Gozlin, comes from the Marian monastery on Mount Balsamão in Portugal; it dates back to 1774. Today this book is kept in the General Archives of the Congregation of Marian Fathers in Rome. Its greatly yellowed pages preserve several hundred first and last names of people upon whom the Marian Fathers conferred the Blue Scapular.

For the first time, the Marian historical documents mention the establishment of a Confraternity of the Immaculate Conception on June 26, 1734. The entry speaks of an official formation of this confraternity at the Marian church in Puszcza Korabiewska [now Puszcza Mariańska or the Marian Forest – location of the Congregation's first monastery].

The Theatine Fathers repeatedly renewed the privilege granted to the Marian Fathers, which was first obtained by Fr. Wyszyński. On August 30, 1751, through the efforts of the Venerable Servant of God Fr. Casimir, the Theatines again granted

the right to invest with the Blue Scapular—this time to the Superior General and to six other Marian Fathers in Poland. On May 5, 1753, before leaving for Portugal, the Venerable Servant of God obtained once more from the Superior General of the Theatines the privilege of spreading the Scapular of the Immaculate Conception, this time in the Kingdom of Portugal. More than 20 years later, the continuator of Fr. Wyszyński's activity in Portugal, Fr. Alexis Fischer, approached by means of a letter the Theatine Fathers in Rome with the request for a renewal of the same privilege of investiture granted in 1753. His letter is dated January 26, 1776.

Political upheavals of the first half of the 19th century were undoubtedly the reason for the difficulties in communication with the Theatines in Rome regarding the further spreading of the Scapular by the Marian Fathers in Poland. Thus, it becomes understandable why on February 20, 1841, Fr. Jan Dziewulski petitioned the Holy See directly and asked for permission for the Marian Fathers to continue spreading the Blue Scapular. In the 19th century, three zealous Marian priests, noted for their intellectual and spiritual formation: Fathers Stanislaw Porzycki, Jerzy Naruszewicz, and Alexander Wilczyński,

distinguished themselves particularly in promoting “our Confraternity” established at the churches served by the Order. Let the statistics on the deanery in Marijampole, Lithuania for the year 1888, testify to the fruits brought about by the pastoral activity of these Fathers and other Marians who followed their example. The Marian Fathers had then three monasteries in Lithuania: Marijampole, Miroslavas, and Iglaukai. They also conducted pastoral ministry in neighboring churches. There were 99 active confraternities at the 15 churches of that deanery. Along with several other confraternities, each church also had the Confraternity of the Scapular of the Immaculate Conception of the Most Blessed Virgin Mary.

The confraternities existing at the Marian churches exerted a considerable influence over the religious life and Marian devotion both in their parishes and in the vicinity. They contributed to the moral renewal and encouraged charitable works. They were instrumental in the sanctification of their members by promoting frequent confession and participation in Holy Mass on the feast days of Our Lady.

The Renovator and Reformer of the Marian Order, Blessed Archbishop George Matulaitis-

Matulewicz, also asked the Theatines in Rome for authorization to invest the faithful with the Blue Scapular. The permission was granted him on December 1, 1911.

On June 3, 1992, Fr. Donald Petraitis, MIC, then the Superior General of the Marians, obtained from the Superior General of the Theatine Order a perpetual permission for himself and his successors to bless and confer the Scapular of the Immaculate Conception of the Most Blessed Virgin Mary. This permission was reaffirmed on March 19, 2005, by a special letter of the Theatine Fathers' General Superior addressed to the Superior General of the Marians and to the General Promoter of the Association of Marian Helpers. By another letter of July 16, 2008, the Superior General of the Theatines gave the Marian Fathers' Superior General a perpetual permission to sub-delegate priests, both Marian and non-Marian, to bless and confer the Blue Scapular, according to canon 1169 of the Code of Canon Law.*

Thus, according to their centuries-long tradition, the Marian Fathers promote among the faithful the Blue Scapular, which is the external

* View the official permission given by the Theatine Fathers to the Marian Fathers, Appendix, Statutes, p. 13.

mark of the Confraternity members' piety and devotion to the Immaculate Conception of the B.V.M., fostered by the Congregation of Marian Fathers almost from the beginning of its history. Confraternities of the Immaculate Conception represent one of the important means by which the Congregation of Marian Fathers spreads devotion to the Immaculate Conception of the Mother of God and assists the souls suffering in Purgatory, of whom the Immaculate Mother of Christ is a particular advocate.

The Marian Fathers in the United States started spreading the Scapular of the Immaculate Conception in the 1960s. This action met with a remarkable response, and it was later extended to the United Kingdom, Poland, Brazil, and Ukraine. Today the Confraternity of the Immaculate Conception of the B.V.M. at the Congregation of Marian Fathers counts several thousand members.



This image of Mary Immaculate is from the title page of the Portuguese edition of "Information about the Garment or Scapular of the Immaculate Conception," published by the Marians in 1758.

HISTORY OF THE BLUE SCAPULAR OF THE IMMACULATE CONCEPTION OF THE MOST BLESSED VIRGIN MARY



What Is a Scapular?

The scapular (the word comes from the Latin *scapula*—meaning an arm, shoulders, and back) is a sleeveless garment consisting of two wide, rectangular pieces of material, slipped over a religious' head onto the habit. It is a part of the religious garb of some Orders like the Benedictines or the Dominicans. Sometimes a hood, known in the East as the *analobo*, is attached to the scapular. This type of garb was introduced in the 5th century by St. Benedict as a *scapolare propter opera*—that is, an apron worn to protect the habit during physical labor.

Over time this *scapolare* underwent some changes. It gradually became longer, and the material from which it was made changed as well. It was no longer a protective garment but a symbol, a sign of dedication to God. Spiritual writers spoke of it as *iugum Christi*—the yoke of Christ. In the 12th century, the Rules of the Servites, Benedictines in certain abbeys, and

Carmelites required that the monks wear their scapulars even in their sleep as a source of spiritual protection through the night.

In the Middle Ages, when many laypeople wished to participate in some way in the spiritual life of the religious orders, various religious associations like “Third Orders,” “Confraternities,” and “Oblates” were established. The sign of acceptance into the spiritual community was the vesting of the scapular to identify its members as belonging to each distinctive religious order.

Types of Scapulars

There are various types of scapulars depending on the religious Order with which they are associated. The origin of most of them is linked to an apparition of the Blessed Mother instructing a particular religious order to promote a certain type of scapular. The oldest among them is the “white” scapular of the Holy Trinity that dates back to 1200. The “brown” Carmelite scapular originated in 1251, while the “black” scapular of the Servites of the Blessed Mother of Sorrows—in 1255.

The majority of the scapulars had a singular affinity with the Mother of God, not only because

they were connected with a particular Marian apparition, which then began the tradition of a particular scapular, but also because of the devotion associated with the practice of wearing a scapular and the indulgences attached to it. The most revered, known, and popular among the Marian scapulars is the Carmelite one. Its origin is shrouded in legend. According to the tradition, the Virgin Mary personally gave this scapular in 1251 to the venerable and particularly devout Superior General of the Carmelites, Blessed Simon Stock. The Blessed Mother is believed to have promised that whoever wore the Carmelite scapular would not suffer the fires of hell.

At first, people used to place the scapular over their clothes or armor, and it was worn with particular pride on solemn occasions. But over time the visible, showy piety became more discreet, and the scapular “moved” under people’s clothing. Consequently, it had to become smaller in size, but it continued to look the same: two pieces of cloth joined by ribbons, which one would put on over one’s head. Sometimes the material was decorated with an embroidered or painted picture. Now the scapular was hidden from the onlookers’ eyes and when it happened to be exposed or revealed—like in the famous Polish painting by Jan Matejko

showing the prostrate figure of a nobleman with the scapular visible on his bare chest—people perceived it as a powerful witness.

The scapular was always vested by authorized persons and always according to a strictly defined ceremony that concluded with a special blessing. The acceptance of the scapular meant, in each case, the assumption of specific responsibilities which, in their essence, usually referred to the rule of life of a particular religious community.

The Church has always looked favorably upon scapulars, endowing them with indulgences, defining their prerogatives, establishing conditions of investiture, and even designating their shape, size, and the manner of wearing them. On December 6, 1910, by the decree of the Congregation of the Holy Office, Pope Pius X permitted the substitution of every scapular with a medal bearing on the obverse the image of the Sacred Heart of Jesus and on the reverse—the image of Our Lady. The regulations regarding its conferral in this new form, and the indulgences and blessings attached to it, remained unchanged.

Undoubtedly, the idea of allowing the laity's participation in the spiritual life of religious orders, expressed in the act of receiving a "new vestment"—even if this vestment was only a symbolic one

(the scapular was also dubbed “a miniature habit”) has at all times been something positive and precious in the eyes of the Church.

Blue Scapular

The Blue Scapular originated in Italy, and it is connected with the person of the Venerable Servant of God Ursula Benincasa (1547-1618), who founded the Congregation of the Oblates of the Immaculate Conception of the Most Blessed Virgin Mary in the year 1583. She also founded the Hermitage of the Contemplative Nuns of the Immaculate Conception. The rule of both communities was approved by Pope Gregory XV on April 7, 1623.

In 1617, in Naples, Italy, on the Feast of the Presentation of the Lord, Ursula, having received Holy Communion, had a vision of the Blessed Mother clothed in a white garment over which she wore another garment of azure blue. In her arms, Mary held the Infant Jesus. Our Lady was surrounded by many persons, all similarly attired.

The Blessed Mother spoke to Ursula in these words: “Cease weeping, Ursula, and turn your sighs into heartfelt joy. Listen closely to what Jesus, whom I am holding in my lap, will say to you.”

Then Jesus revealed to Ursula that she would found a convent where 33 nuns, dressed in the same attire as the Most Blessed Virgin Mary of her vision, would live a life of solitude and seclusion. The Savior promised special graces and many spiritual gifts to those who would zealously follow this way of life.

The Venerable Servant of God besought the Lord to extend these favors also to such people who, living in the world, would have a special devotion to the mystery of the Immaculate Conception, observe chastity according to their station in life, and wear a small blue scapular. As a sign that her prayer was heard, Jesus showed Ursula in a vision a multitude of angels distributing scapulars all over the earth. This scene is artistically captured in a fresco at the Theatine Sisters' Convent in Naples.

Overwhelmed with joy, Ursula personally made scapulars similar to the ones she saw in her vision, had them blessed, and distributed them among the faithful. The practice of wearing the Blue Scapular began to spread quickly already during Ursula's lifetime. After her death, her spiritual daughters undertook the promotion of this scapular as their Order's special mission. On August 7, 1793, Pope Pius VI recognized Ursula's

heroic virtues and proclaimed her a Venerable Servant of God.

In 1633, the Theatine Fathers in their General Chapter, recognized the Oblates of the Immaculate Conception and the community of contemplative nuns whose inception was rooted in the vision of Venerable Ursula as branches of their Order. From that time on, these two communities took on the title of Theatine Nuns of the Immaculate Conception of the B.V.M. Thereupon, the Theatine Fathers also began to promote devotion of the Scapular of the Immaculate Conception, a task assigned to them officially by Pope Clement X on January 30, 1671. At the Theatine Fathers' request, he granted privileges and indulgences to the Blue Scapular by a special apostolic breve. These were similar in scope to the ones obtained by the Conceptionists in the 15th century. Another Pope, Clement XI, endowed this scapular with more indulgences, which he mentioned in his apostolic letter of May 12, 1710. The indulgences were confirmed and amplified by Pope Gregory XIV in 1645 and by Blessed Pius IX in 1850. These two Popes also declared that the indulgences of the Blue Scapular could be applied to the souls of the faithful departed.



A copperplate that depicts the Most Blessed Virgin Mary as the daughter of Sts. Joachim and Anne. The handwritten inscription in Portuguese placed on the copper plate suggests that this work was inspired by an image from the Marian monastery in Puszcza Mariańska. This copper plate is located in the cell of the Venerable Servant of God Fr. Casimir Wyszyński at the Marian monastery on Mount Balsamão, Portugal. Second half of the 18th century.

THEOLOGY OF THE BLUE SCAPULAR



Along with the rosary, the scapular, is one of the oldest and most popular forms of devotion to the Most Holy Virgin. It is considered to be one of the so-called sacramentals or “sacramentalia.” In many of her apparitions (to St. Dominic, to the Servant of God Ursula Benincasa, and to the Fatima children) the Blessed Mother has pointed to the scapular as a means of sanctification and salvation. The Church, too, often recommends its use.

Church’s Approval

The Marian sacramentals or sacramentalia are deeply valued by the Church. The Second Vatican Council says:

The sacred synod teaches this Catholic doctrine advisedly and at the same time admonishes all the sons of the Church that the cult, especially the liturgical cult, of the Blessed Virgin, be generously fostered, and that the practices and exercises of devotion towards her, recommended by the teaching authority of the Church in the

course of centuries, be highly esteemed, and that those decrees, which were given in the early days regarding the cult images of Christ, the Blessed Virgin and the saints, be religiously observed. (Dogmatic Constitution on the Church, No. 67)

Pope Paul VI, further elaborating on the teaching of the Second Vatican Council, talked about the great significance of the scapular. In March of 1965, he said:

May the faithful have great reverence for the exercises and pious practices associated with the devotion to the Most Holy Virgin Mary, which in the course of centuries were approved by the Church. ... The rosary to Mary and the scapular are among the recommended exercises. ... The scapular is a practice which, due to its simplicity, is suitable for everyone and which has spread widely among the faithful Christians to their spiritual benefit.

In his Apostolic Letter of March 25, 2001, Pope St. John Paul II wrote:

There are two truths drawn out from the symbol that the scapular constitutes. One—the continuous protection of the Most Holy Virgin, not only along life's journey, but also at the moment of passing through to the fullness of eternal glory. The other—the knowledge

that devotion towards Her cannot be limited to prayers and acts of respect in her honor in particular circumstances, but it must constitute a “HABIT,” that is, a permanent guiding rule of one’s Christian behavior, interwoven with prayer and an interior life, by means of frequent reception of the Sacraments and the actual performance of spiritual and corporal works of mercy. In this way the scapular becomes the sign of a “bond” and of a reciprocal intimate spiritual relationship between Mary and the faithful. Indeed, it interprets in a concrete way the entrustment that, on the cross, Jesus made to John, and in him, to all of us, of his Mother, and the commitment of the beloved apostle and of us, to Her, appointed to be our spiritual Mother.

The scapular is directly linked to the contemporary Marian spirituality promoted by St. John Paul II. As such, it is focused on devotion, trust, and dedication to the Mother of God. It was Pope Pius XII who pointed to this element when on the 700th anniversary of the existence of the scapular he addressed a letter to the Carmelite Fathers in which he wrote: “Dedication is the contemporary form of Marian devotion. ... Your scapular is a sign of dedication to Mary.”

This statement clearly shows why the Blue Scapular is still significant in today's culture: the people who wear it declare solemnly that they do not want to dedicate their lives to the passing matters of this world, but—like Mary—to God alone, and want to live immaculately—without sin.

The act of oblation recited by the faithful receiving the Blue Scapular speaks clearly about surrendering oneself to the “bondage of love.” It is no wonder that the Blue Scapular is a sign of the Blessed Mother's special recognition of us as her children. The first and most important conclusion flowing from all of the above is that the Blessed Mother embraces with a special love all those who wear the scapular, because of their devotion to God and to her. Thus, the scapular makes us uniquely her own.

Biblical Foundations

As we look for the biblical foundations of the Blue Scapular, we might point to the theology behind wearing a special garment, present both in the Old and the New Testaments.

The Holy Scriptures—the primary source of our faith—allow us to see for ourselves how deeply the Blue Scapular theology is rooted in the Bible.

Speaking on the subject, we should recall the words of the prophet Isaiah first: "I rejoice heartily in the Lord, in my God is the joy of my soul; for He has clothed me with a robe of salvation, and wrapped me in a mantle of justice, like a bridegroom adorned with a diadem, like a bride bedecked with her jewels" (61:10).

This passage clearly shows that a true vestment and adornment of the people of God is the divine life, taking place within them. On the other hand, all instances of our unfaithfulness, defined in theology as sin, strip those vestments off of us, leaving us naked. This state of nakedness, symbolically expressing the distance that we put between ourselves and God, was noted by the prophet Ezekiel in regards to the Chosen People: "So I spread the corner of my cloak over you to cover your nakedness" (16:8). Sin has demeaned our human dignity and marred our image before God. Thus, we see the consequence of our disobedience to God. In this light, words from the Book of Baruch take on a special meaning: "Wrapped in the cloak of justice from God, bear on your head the mitre that displays the glory of the eternal name. For God will show all the earth your splendor" (5:2-3).

This excerpt shows God as the source of true worth, as we glorify His name and He clothes us

in “splendor.” This idea was further developed by St. Paul in his Letter to the Ephesians: “... you should put away the old self of your former way of life, corrupted through deceitful desires, and be renewed in the spirit of your minds, and put on the new self, created in God’s new way in righteousness and holiness of truth” (4:22-24). Finally, in the Gospel of Matthew, Jesus in the parable of the wedding banquet speaks of a man who is cast out of the celebration because he is not wearing a wedding garment (see 22:1-14).

The above-mentioned quotes show us that terms describing human garments or adornments are used by the Scriptures to express certain spiritual realities. This unity of purpose and meaning represents a special “biblical symbolism.” According to it, and in accounting for the entirety of Divine Revelation, we can venture to say that anyone who accepts Christ and lives by His teachings puts on the vestment of salvation.

The Holy Scriptures teach that meeting God required putting on a special garment. The garment was to be clean, without stain, and washed (Ex 19:10-14; Lv 14:9; Nm 19:7), holy (1 Chr 16:29; Ps(s) 96:9), and solemn (Ezra 3:10). In the Book of Revelation, references are made to people, who “have not soiled their garments”

(3:4), to those “wearing white robes” (3:5; 6:11; 7:13), and those wearing robes that have been “washed in the blood of the Lamb” (7:14).

The scapular is a reference to this “new” garment. Those who wear it express their desire for holiness, for remaining in union with God, and for making their entire lives a liturgy to the glory of the Lord.

Mystical Meaning

The scapular has a profound mystical meaning as a reference to the protective mantle of the Madonna, the external garment, which Mary places over people turning to her in need. The oldest version of the 3rd century prayer, “Under Your Protection,” contains the words: “Under the mantle of your mercy. . .” This truth is depicted in many images of the Blessed Mother coming from the same period in which the scapular originated. In a mystical interpretation, it is possible to believe that the scapular is a piece of Mary’s garment, received from her hands and guaranteeing her constant protection to those who wear it. Hence, the recommendation that those who wear the scapular should often recite the prayer “Under Your Protection.”

Spirituality of the Contemplative Nuns of the Immaculate Conception

As mentioned above, wearing the scapular signifies participation in the spirituality and privileges of the religious Order with which the scapular is associated. It is, therefore, worth knowing what kind of spirituality the Servant of God Ursula chose for the contemplative nuns of the Immaculate Conception that she founded. Their rule required, among other things, abstinence from meat in their lifetime (exception was made in time of sickness), and fasting on all vigils of Marian feasts, which was particularly strict before the solemnities of the Immaculate Conception and Corpus Christi. In addition to fasts mandated by the Church, the rule required fasting every Saturday and on the last two days of carnival. Also, on every Friday, a five-hour adoration before the Blessed Sacrament was to be held. The rule allowed every nun admitted to the profession of perpetual vows to spend one day beforehand in conversation with her nearest family. However, she could never see them again afterwards. The rule forbade communication with anyone from the outside. (The food was delivered to the convent by means of a turnstile).

As we remember, the Infant Jesus in Ursula's vision extended His blessing both to the nuns and to laypeople, who wear the Blue Scapular, have a special devotion to the mystery of the Immaculate Conception, and observe chastity according to their vocation. Although laypeople are not bonded by the strictness of eremitic life, they should realize that wearing the scapular without living in their state of life (married, religious, single) the way that Mary desires would not be worthy. They ought to choose, leading such a life in which the Blessed Mother can be truly present. They are called to be "holy and unblemished before God," as St. Paul wrote in his letter to the Ephesians (1:4).

Special Graces

To those who piously wear the Scapular of the Immaculate Conception, the Lord Jesus promised special gifts and assistance in life.

Naturally, it does not mean that the scapular is to be used routinely. The scapular is a sign of a certain attitude and disposition of the heart. This disposition gives us hope for obtaining the means necessary for our salvation, since wearing the scapular endows one with many graces promised

by the Blessed Mother and granted by the Church. The faithful who wear the Blue Scapular express their desire to become like the Immaculate Mary, which means, avoiding all sin and living in union with God. Those who want to wear the scapular worthily desire to be holy! Therefore, it is not surprising that St. Louis Grignon de Montfort believed that wearing the scapular was one of the most important forms of Marian piety.

Symbolism

One may wonder if the scapular has not lost its significance since the time it began to be worn under the clothes rather than externally and can even now take the form of a medal.

Let us recall here the theology of Gothic cathedrals. Many of them are decorated with magnificent sculptures placed high under their vaulted ceilings or even on their roofs where only God could see them. The Gothic cathedral is considered to be a masterpiece of sacred art since this work was not for people but for God Himself. Such is the case, too, with today's scapular: God, not the people, sees it and rejoices in it. Wearing the scapular under the clothing is a practice in the spirit of Jesus' order: "But when you pray,

go into your room and shut the door and pray to your Father who is in secret; and your Father who sees in secret will reward you” (Mt 6:6). The scapular hidden under the clothes is no longer a sign for the people, but a sign for God, for the Blessed Mother, and for those who wear it.

Let us also note the erroneous and dangerous understanding of the scapular that may be found in people of “small faith.” By regarding the scapular as a talisman that guarantees salvation and promises graces regardless of the way of life one leads, one risks falling into superstition and susceptibility to magic. “There is no other thing in Christianity more worthy of condemnation than this satanic impertinence,” affirmed St. Louis de Montfort.

In 1750, St. Alphonsus Maria Ligouri in *The Glories of Mary* stated that in honor of the great leaders of the world, their followers adopt their garb. Mary Immaculate is also happy that her devotees wear her scapular as a sign of devotion and belonging to the family of the Divine Mother. Saint Alphonsus also said that he shows his devotion by wearing Our Lady’s Scapular.

The Role of the Scapular

The role of the scapular in the history of the world is similar to that of the rosary. It is intended as a sign of conversion, unity with God, and daily striving for holiness. As St. Dominic prophesied in the 13th century to Br. Angelus: “One day, through the rosary and the scapular, the Most Holy Virgin Mary will rescue the world.”



Portrait of St. Stanislaus Papczyński, painted for his canonization by W. Pyrzanowski, 2016.

**AVAILING ONESELF OF THE GRACES ASSOCIATED WITH
BELONGING TO THE CONFRATERNITY OF
THE IMMACULATE CONCEPTION AND WEARING THE
BLUE SCAPULAR**



The acceptance of the Blue Scapular and the worthy wearing of it—which is an obligation of every member of the Confraternity of the Immaculate Conception—ensure access to the many special graces of which Our Lord spoke and with which the Church endowed the scapular by the power of her authority. But participation in the spiritual benefits associated with the scapular requires assuming and fulfilling certain obligations.

In order to increase in the Church devotion to the Immaculate Conception, the Blue Scapular was endowed, as mentioned above, with the many indulgences which are listed further in this handbook. Our Lady sees those wearing the Blue Scapular as her special children; she showers them with many graces and protects them against all evil.

Responsibilities of the Faithful Wearing the Blue Scapular and Belonging to the Confraternity

Let us remember that these special graces and indulgences are granted only if people honor the Immaculate Conception of the Blessed Mother through:

- Wearing the Blue Scapular day and night;
- Living a life of chastity according to their station in life;
- Showing special devotion to the Most Holy Virgin Mary in the mystery of her Immaculate Conception;
- Praying for the conversion of sinners and for God's mercy on the whole world.

Nature of the Confraternity of the Immaculate Conception: Its Goals and Spiritual Benefits

The Congregation of Marian Fathers' Confraternity of the Immaculate Conception of the Most B.V.M. is a private association of the faithful who, living in the world and participating in the spirituality, apostolate, and mission of the Congregation of Marian Fathers, particularly spread devotion to the Immaculate Conception of

the Most B.V.M. and pray for the deceased, while striving for Christian perfection in the manner proper to their station in life. Confraternity members share (both during their lifetime and after death) in the Congregation's spiritual benefits. The Confraternity's goals are:

- To help its members, living in the world, in their striving for Christian perfection according to the spirituality of the Congregation of Marian Fathers.
- To spread devotion to the Immaculate Conception of the B.V.M. and to assist the deceased suffering in Purgatory.

Confraternity members, vested with the Blue Scapular, shall always devoutly wear it as a visible sign in honor of the Immaculate Conception of the Most B.V.M. and a distinguishing feature of those who are particularly devoted to the Most Blessed Virgin Immaculately Conceived.

Membership in the Confraternity obliges the members to spread devotion to the Immaculate Conception of the Most B.V.M. by imitating Mary's virtues, but above all by living in the state of grace. It also obliges them to continuously dedicate a certain amount of time to meeting the Lord in prayer, to frequently participate in the Eucharistic Sacrifice, and to meditate upon the Rosary.

Confraternity members are **to recite and offer daily for the intention of the deceased the Chaplet of the Ten Evangelical Virtues of the B.V.M. or the Divine Mercy Chaplet, and the *Salve Regina* prayer.** They may also offer for the intentions of the Poor Souls their deeds of mercy, sufferings, and trials of life, as well as voluntary self-denial and mortification.

It is recommended for the Confraternity members to frequently invoke Mary's protection with short ardent prayers such as, "Immaculate Queen of the Holy Scapular take me under the mantle of your protection;" "O Mary Conceived without sin, pray for us who have recourse to you," "May the Virgin Mary's Immaculate Conception be our health and protection," and "Blessed be the holy and Immaculate Conception of the Most Holy Virgin Mary."

As faith-filled persons involved in the life of the Church, Confraternity members shall participate in the life of their parish community and support the priests in various ways, especially in the work of evangelization in their own parish. They should also spread the scapular devotion and encourage others to join the Confraternity of the Immaculate Conception.

Confraternity members should participate in periodic meetings presided over by the local

Promoter of the Confraternity, for the purpose of revitalizing their sense of belonging, learning the spirituality of the Marian Fathers, and strengthening their awareness of the needs of their neighbor, doing all of the above in close communion with Mary. They should also support the Marians with their prayers and alms; finding new friends for the Congregation and praying for good and holy Marian vocations.

Confraternity members share in all spiritual benefits of the Congregation of Marian Fathers of the Immaculate Conception of the B.V.M.:

- Fruits of the daily Masses celebrated by the Marian priests, and Masses for the intentions of the living and deceased associates of the Congregation of Marian Fathers.
- The right to enroll their deceased loved ones in the Memorial of the Holy Masses celebrated by the Congregation in the entire month of November and in the Solemn Vespers sung during the Octave of All Souls Day.
- Fruits of the daily prayers recited by the members of the Congregation.
- Supernatural fruits of the merits, good deeds, and indulgences obtained by members of the Congregation.

By virtue of receiving and wearing the Blue Scapular of the Immaculate Conception of the B.V.M., and by the power of the directives of the Apostolic See of February 2, 1968, and of March 30, 2012, Confraternity members may obtain a plenary indulgence under the usual conditions on the day of receiving the Scapular and their admission into the Confraternity, as well as on the days listed below.

The primary feasts of the Confraternity are:

- The solemnity of the Immaculate Conception of the Most Blessed Virgin Mary (Dec. 8);
- The Commemoration of All the Faithful Departed (November 2).

Confraternity members shall live out the solemnity of the Immaculate Conception in profound love and gratitude to God and Mary. On this day they shall renew their devout commitment to her service, their faithfulness to Christ and His Church, and shall entrust to the maternal Heart of the Immaculate Virgin the entire Marian family.

On the day of All the Faithful Departed, Confraternity members shall commend to God through prayers, sacrifices, and indulgences the souls of the departed suffering in Purgatory.

***Indulgences Attached to the Scapular
of the Immaculate Conception
of the Most B.V.M. and the Marian Fathers'
Confraternity***

Those who wear the Scapular of the Immaculate Conception can receive a plenary indulgence under the usual conditions* on the following days:

- The day of investiture with the Scapular of the Immaculate Conception;
- The solemnity of the Immaculate Conception of the Most B.V.M. (December 8);
- The feast of Presentation of the Lord (February 2);
- The solemnity of the Assumption of the Most B.V.M. (August 15);
- Christmas Day (December 25);
- Easter Sunday;
- The solemnity of the Ascension of the Lord;
- The liturgical commemoration of St. Stanislaus Papczyński, Founder of the Marians (May 18);
- The liturgical commemoration of St. Cajetan, Founder of the Theatine Order (August 7).

* To gain a plenary indulgence one must:

- be in the state of grace and free from all attachment to sin, even venial sin;
- have a general intention to gain the indulgence;
- perform acts to obtain the indulgence;
- receive the Sacrament of Reconciliation and Holy Eucharist;
- pray for the intentions of the Holy Father.



A copperplate, which portrays Fr. Casimir Wyszyński, was made in the 18th century in Vienna by J.C. Winkler.

PRAYERS TO THE IMMACULATE VIRGIN MARY



Marians spread God's glory through fostering devotion to the Immaculate Conception of the Most Blessed Virgin Mary.

People who wear the Blue Scapular and are members of the Confraternity should cultivate a special devotion to the mystery of the Immaculate Conception of the Most Blessed Virgin Mary. As we meditate upon this privilege of Our Lady, we admire the goodness and omnipotence of God who preserved Mary from sin, and we praise the Lord for His great mercy. We also learn from the Immaculate One to live in sanctity. Let us pray ardently and with great love to our Immaculate Mother. Let us avail ourselves often of the treasury of prayers compiled below, particularly on the feasts and solemnities of Mary.

Daily Offering of Oneself to the Blessed Mother

My Lady and my Mother, I give myself entirely to you, and to show my devotion to you, I consecrate to you this day my eyes, my ears, my mouth, my heart, my whole being without reserve. Wherefore, Good Mother as I am your own, keep me and guard me as your property and possession.

Chaplet of the Ten Evangelical Virtues of the B.V.M.

The Marians 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 Papczyński, Founder of the Marians, was the first to make his solemn vows on this rule in Warsaw, on June 6, 1701.

To pray the Chaplet, use only 10 beads of a Rosary or a 10-bead chaplet. Begin with the Sign of the Cross, followed by one *Our Father*. Then on each of the 10 beads, pray one *Hail Mary*, adding after the words "Holy Mary, Mother of God..." one of the following virtues.

**IN THE NAME OF THE FATHER, AND OF THE SON,
AND OF THE HOLY SPIRIT. AMEN.**

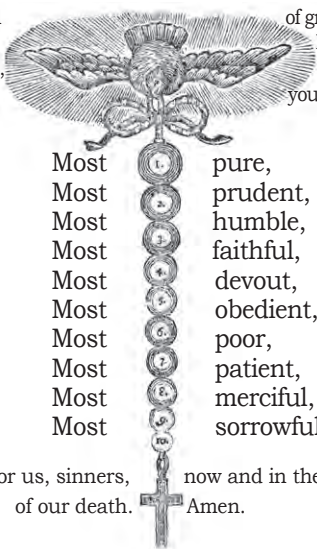
Our Father who are in heaven...

Hail, Mary, full
with you.
among women,
is the fruit of
Holy Mary,

of grace, the Lord is
Blessed are you
and blessed
your womb, Jesus.
Mother of God,

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

Pray for us, sinners, now and in the hour
of our death. Amen.



- 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 ever shall be, world without end. 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.
- V.** Let us pray:
 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, one God for ever and ever.
- R.** Amen.
- V.** May the Virgin Mary's Immaculate Conception,
- R.** Be our Health and our Protection.

Angelus

V. The Angel of the Lord declared unto Mary.

R. And she conceived of the Holy Spirit.

Hail Mary, full of grace, the Lord is with you; blessed are you among women and blessed is the fruit of your womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

V. Behold the handmaid of the Lord.

R. Be it done unto me according to Thy word.

Hail Mary . . .

V. And the Word was made Flesh.

R. And dwelt among us.

Hail Mary . . .

V. Pray for us, O Holy Mother of God.

R. That we may be made worthy of the promises of Christ.

V. Let us pray:

Pour forth, we beg you, O Lord, Your grace into our hearts: that we, to whom the incarnation of Christ, Your Son, was made known by the message of an angel, may by His Passion and Cross be brought to the glory of His Resurrection, through the same Christ Our Lord.

R. Amen.

We Fly to Your Patronage

We fly to your patronage, O holy Mother of God. Despise not our petitions in our necessities but deliver us from all dangers, O ever-glorious and Blessed Virgin. O our sovereign Mistress, our Advocate, our Mediatrix, and our Consolation: Reconcile us with your Son; recommend us to your Son; commit us to your Son. Amen.

Hail, Holy Queen (Salve Regina)

Hail, Holy Queen, Mother of mercy, our life, our sweetness and our hope! To you do we cry, poor banished children of Eve, To you do we send up our sighs, mourning and weeping in this valley of tears. Turn, then, O most gracious advocate, your eyes of mercy toward us and after this our exile show unto us the blessed fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin Mary.

Prayer of St. Bernard (*Memorare*)

Remember, O most gracious Virgin Mary, that never was it known that anyone who fled to your protection, implored your help, or sought your intercession was left unaided. Inspired by this

confidence, I fly to your aid, O Virgin of Virgins, my Mother. To you I come, before you I stand, sinful and sorrowful. O Mary, Mother of the Word Incarnate, despise not my petition but in your mercy hear and answer me. Amen.

Prayer to Mary in the Words of St. Bernard of Clairvaux

When tossed by tempests and storms on the turbulent sea of this world, I lift my eyes to you, O Mary, Shining Star, that the waves may not overwhelm me. When the gales of temptations blow fiercely, when I fall upon the sharp rocks of pain, I lift up my eyes to you and call upon you, O Mary. When the violent tides of pride, blasphemy, and jealousy toss me about, I lift up my eyes to you and call upon you, O Mary. When anger, or greed, or lust shake the fragile boat of my soul, I lift up my eyes to you, O Mary. And should the abyss of sorrow or the magnitude of despair begin to overwhelm me, tormented by the gravity of my sins, confused by the ugliness of my conscience, frightened by the threat of judgment, I would still look up to you, ever calling upon you. O Mary, in danger, depression, or doubt I will always call upon you. Following you, O Mary,

I will never lose my way—thinking about you,
I will never be lost. And if you will continue to
support me, I will not fall. Amen.

Prayer to Mary Immaculate for a Life of Holiness

O, Immaculate Virgin, Mother of the true God
and Mother of the Church, you who show your
graciousness and compassion for all those who
seek refuge in your protection, hear the prayer
which we bring to you with filial trust and present
it to your Son, Jesus, our only Redeemer.

O, Mother of Mercy, the teacher of silent and
hidden sacrifice, to you, who come to meet us
sinners, we offer on this day our whole being and
all our love. We also offer you our life, our work,
our joys, our weaknesses, and our suffering.

Grant our days peace, justice, and happiness,
for we entrust to your care all that we have and
all that we are, Our Lady and Mother. We want
to belong to you entirely, to walk with you the
path of complete fidelity to Christ in His Church:
guide us always with your gracious hand.

Grant our families the grace to respect and
love each conceived life with the same love with
which you conceived the life of the Son of God
in your womb.

Holy Virgin Mary, Mother of fair love, guard our families that they may always remain in harmony, and bless the upbringing of our children.

O Mary, our hope, look upon us with compassion; teach us always to walk towards Jesus; and should we fall, help us to rise again and return to Him by confessing our faults and sins in the Sacrament of Reconciliation, which brings peace to our souls. We beseech you, give us the gift of love for all the Holy Sacraments which your Son left for us as signs here on earth.

Then, O Most Holy Mother, with God's peace in our conscience, with our hearts free from anger and hatred, we will be able to bring to others the true joy and the true peace whose source is your Son, Our Lord, Jesus Christ, who lives and reigns with the Father and the Holy Spirit for ever and ever. Amen.

**Prayer for the Solemnity of
the Immaculate Conception of
the Most Blessed Virgin Mary**

(by St. John Paul II)

Blessed be God, the Father of Our Lord, Jesus Christ, who filled you, Virgin of Nazareth, with all spiritual blessings in Christ. In Him you were Immaculately Conceived!

Chosen to be His Mother, in Him and through Him you were redeemed more than any other human being!

Preserved from the effects of original sin, you were conceived and came into this world in the state of sanctifying grace.

Full of grace! In today's feast we venerate this mystery of faith. Today, together with the entire Church, we venerate the redemption which took place in you. This very special participation in the redemption of the world and man was reserved for you alone: exclusively for you.

Hail Mary, *Alma Redemptoris Mater!*

You, who are the first among the redeemed, help us, the people of the twentieth century which is drawing to a close, and, at the same time, the people of the second millennium after Christ, to find our share in the mystery of redemption.

Help us to understand the profound divine dimension, and, at the same time, the human dimension of this mystery, and to have a fuller access to its inexhaustible riches. We ask all this of you on today's feast: O gracious, O compassionate, O sweet Virgin Mary. Amen.

Litany of Loreto

Lord, have mercy.
Christ have mercy.
Lord have mercy. Christ hear us.
Christ graciously hear us.
God the Father of heaven,
have mercy on us.
God the Son, Redeemer of the world,
God the Holy Spirit,
Holy Trinity, one God,
Holy Mary,
pray for us.
Holy Mother of God,
Holy Virgin of Virgins,
Mother of Christ,
Mother of divine grace,
Mother most pure,
Mother most chaste,
Mother inviolate,
Mother undefiled,
Mother most amiable,
Mother most admirable,
Mother of good Counsel,
Mother of our Creator,
Mother of our Savior,
Virgin most prudent,

Virgin most venerable,
Virgin most renowned,
Virgin most powerful,
Virgin most merciful,
Virgin most faithful,
Mirror of justice,
Seat of wisdom,
Cause of our joy,
Spiritual vessel,
Vessel of honor,
Singular vessel of devotion,
Mystical rose,
Tower of David,
Tower of ivory,
House of gold,
Ark of the covenant,
Gate of heaven,
Morning star,
Health of the sick,
Refuge of sinners,
Comforter of the afflicted,
Help of Christians,
Queen of Angels,
Queen of Patriarchs,
Queen of Prophets,
Queen of Apostles,
Queen of Martyrs,

Queen of Confessors,
Queen of Virgins,
Queen of all Saints,
Queen conceived without original sin,
Queen assumed into heaven,
Queen of the most holy Rosary,
Queen of families,
Queen of peace,

Lamb of God, You take away the sins of the world;
spare us, O Lord.

Lamb of God, You take away the sins of the world;
graciously hear us, O Lord.

Lamb of God, You take away the sins of the world;
have mercy on us.

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises
of Christ.

V. Let us pray.

Grant, we beseech You, O Lord God, that we, Your
servants, may enjoy perpetual health of mind and
body, and by the glorious intercession of Blessed
Mary, ever Virgin, may we be freed from present
sorrow, and rejoice in eternal happiness. Through
Christ our Lord.

R. Amen.

Litany of the Immaculate Conception of the Most Blessed Virgin Mary

Lord, have mercy.

Christ, have mercy.

Lord, have mercy.

Christ, hear us.

Christ, graciously hear us.

God, the Father of Heaven,

have mercy on us.

God, the Son, Redeemer of the world,

God, the Holy Spirit,

Holy Trinity, One God,

Holy Mary, *pray for us.*

Holy Mary, conceived without original sin,

All beautiful and with no stain,

Free from all lust and covetousness,

Beloved Daughter of the Eternal Father,

Chosen Mother of the Son of God,

The most beloved Spouse of the Holy Spirit,

Shrine of the Holy Trinity,

Shining Dawn of the Sun of Justice,

New Eve, as promised in Paradise,

empowered to crush the Serpent's head,

Consolation, Joy, and Blessing of

the Chosen People,

The most perfect being of all creatures,

Lily shining with purity among thorns,

Virgin, wed to God in the dawn of time,
Shining Light, adorned with seven gifts of
the Holy Spirit,
Holocaust of God's Love,
Living Vessel of the Incarnate Word,
Virgin Mother of Jesus,
The greatest Pride of the Christian World,
Worthy Daughter of the Old Covenant's
holy women,
Faithful Fulfillment of the Prophets' visions,
Blessed among women,
Queen of heaven and earth,
Conqueror of demons,
Refuge of sinners,
Strong Support of the weak,
Treasury of Graces for all seeking holiness,
Peerless Model for the saints,
The most true Mirror of Jesus's Heart,
Mediatrice of God's graces,
for all are entrusted to you,
Comforter of the afflicted and Hope of the dying,
Special Protectress of those who call upon you,
Most gracious Mother of all your children,
Our Lady of Sorrows, present at the foot of
Christ's Cross,
Wide Gate of Heaven, for all your veneration,
Rich Reward in Heaven for the imitators of
your virtues,

Special Patroness of those who spread the
honor of your Immaculate Conception,

Lamb of God, You take away the sins of the world;
spare us, O Lord.

Lamb of God, You take away the sins of the world;
graciously hear us, O Lord.

Lamb of God, You take away the sins of the world;
have mercy on us.

V. In Your Conception, O Virgin Mary, You
were Immaculate.

R. Pray for us to God the Father, whose Son,
Jesus, you brought forth into the world.

V. Let us pray.

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, one
God for ever and ever.

R. Amen.

Litany of the Mysteries of Mary's Life

Mother of God and Virgin Immaculate,
intercede for us.
Bringing joy to the world by your birth,
Presented as a child in the Temple,
Betrothed to St. Joseph,
Greeted by the Archangel Gabriel,
Chosen to be the Mother of God,
Blessed among women and full of grace,
Visiting St. Elizabeth,
Giving birth to Jesus in Bethlehem,
Revealing the Son of God to
the shepherds and the magi,
Presenting your Son in the Temple,
Fleeing into Egypt with Jesus,
Finding Jesus in the Temple,
Listening to the teaching Christ,
Holding in your arms your Son taken down
from the Cross,
The first to welcome the Risen Lord,
Watching your Son ascend to Heaven,
Entreating the Holy Spirit upon
the Apostles gathered in the Cenacle,
Assumed into Heaven body and soul,
Our Most powerful Queen and Lady,
intercede for us.

V. By the mysteries of your life, you are our model, O Lady.

R. Intercede for us that we may imitate you in our daily lives.

V. Let us pray.

O Lord God, in the life of the Most Holy Virgin Mary, You have shown us the most perfect example of how to live our daily lives as followers of the Saviour, and have revealed the joy of salvation that awaits us. Through the intercession of Mary, whose life we ponder, grant that we may become co-heirs in the Kingdom of Your Son, who lives and reigns with You, for ever and ever.

R. Amen.

Litany of the Immaculate Heart of Mary

(by Blessed John Newman)

Immaculate Mary, gentle and humble of heart— make our hearts like the Heart of Jesus.

Heart of Mary

pray for us.

Heart of Mary, united with the Heart of Jesus,
Heart of Mary, Temple of the Holy Trinity,

Heart of Mary, Home of the Incarnate Word,
Heart of Mary, overflowing with grace,
Heart of Mary, blessed among all hearts,
Heart of Mary, abyss of humility,
Heart of Mary, sacrifice of love,
Heart of Mary, crucified,
Heart of Mary, consolation of the afflicted,
Heart of Mary, refuge of sinners,
Heart of Mary, hope of the dying,
Heart of Mary, seat of mercy,
Heart of Mary, pray for us.

V. Immaculate Mary, gentle and humble
of heart.

R. Make our hearts like the Heart of Jesus.

**Novena Before the Solemnity of the
Immaculate Conception of the B.V.M.**

Introductory prayer

(recited daily)

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

Mary, Immaculate Virgin, with you we praise
the Holy Trinity and thank the Triune God for

your preservation from original sin. We beseech you most urgently to hear our petitions and grant us your help and protection. Amen.

Day 1.

Immaculate Mary, we praise your Immaculate Conception. You were greeted by the Archangel Gabriel with the words: “Hail Mary, full of grace, the Lord is with you” (Lk 1:28). We beg you to help us to call on your name to overcome evil inclinations and lusts. Amen.

Day 2.

Immaculate Mary, you are the humble handmaid of the Lord. You yourself used this name when you spoke to God’s messenger: “Behold, I am the handmaid of the Lord; let it be done to me according to your word” (Lk 1:38). Help us, through your intercession with your Son, to root out from our lives all the pride which poisons our souls. Amen.

Day 3.

Immaculate Mary, you forgave all who wounded your Immaculate Heart and the Sacred Heart of your Son, Jesus. Your Son taught us to pray to the Father: “Forgive us our debts, as we

also have forgiven our debtors” (Mt 6:12). Cure us from all inclinations toward prejudice and hatred for our neighbors, and fill us with kindness and love toward all. Amen.

Day 4.

Immaculate Mary, purity of heart is one of the special graces and favors God bestowed on you. In your conversation with the Angel you asked: “How shall this be, since I do not know man?” (Lk 1:34). Teach us to value this virtue and to despise the impurity of sin. Amen.

Day 5.

Immaculate Mary, you treasured in your heart every word spoken by and about your Divine Son. He admonished us to “stop judging and you will not be judged. Stop condemning and you will not be condemned” (Lk 7:37). Protect us, dear Mother, from using slander and calumny by which we hurt the hearts of our neighbors. Amen.

Day 6.

Immaculate Mary, your Son taught: “Beware that your hearts do not become drowsy from gluttony and drunkenness and the anxieties of daily life” (Lk 21:34). Help us to obtain the grace

to make abstinence and sobriety hallmarks of our own lives. Amen.

Day 7.

Immaculate Mary, you were always faithful in fulfilling the Lord's will. St. John testifies that you stood at Jesus' side till the very end: "But standing by the cross of Jesus were His mother ..." (Jn 19:25). O, how many times did we transgress God's commandments? Teach us, O Blessed Mother, to respect your Son's will. Amen.

Day 8.

Immaculate Mary, your Son said: "Let your 'Yes' mean 'Yes,' and your 'No' mean 'No'" (Mt 5:37). Our speech, then, should be simple and honest, but there is often so much dishonesty and sham in us. Help us to obtain the grace of simplicity and truth. Amen.

Day 9.

Immaculate Mary, your feast day is approaching. You are the masterpiece of the Most Holy Trinity. The Divine Love gave you to us. We thank God with a grateful heart for this magnificent gift, and we ask you, teach us to grow in sincere love of Our Father in Heaven and our brothers and sisters on earth. Amen.

Antiphon

(recited daily)

You are all fair, O Mary,
The original stain is not in you.
You are the glory of Jerusalem,
You are the joy of Israel,
You are the honor of our people,
You are the advocate of sinners.
O Mary, Virgin most prudent,
Mother most merciful,
Pray for us. Intercede for us with your Son,
Our Lord, Jesus Christ.

V. In Your Conception, O Virgin Mary, You were Immaculate.

R. Pray for us to God the Father, whose Son, Jesus, you brought forth into the world.

V. Let us pray.

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, one God
for ever and ever.

R. Amen.

PRAYERS FOR THE DECEASED



Marians spread God's glory by praying for the souls suffering in Purgatory.

Because we are dedicated to the Immaculate Virgin Mary, we are called not only to strive for our personal holiness, but also to help others in their pilgrimage to full participation in the community of the saved. Our help is not limited to our living brothers and sisters, but—by the example of the Blessed Mother—we want to help the departed, who are being ripened for Heaven in Purgatory, to achieve union with God. Let us, therefore, pray for the deceased. Let us offer the indulgences we gain, our mortifications, and the difficulties of our everyday life for them.



Saint Stanislaus of Jesus and Mary Papczyński
 as the intercessor of the Poor Souls in Purgatory.
 Copperplate by I.B. Dourneau, probably made in
 Portugal in the middle of the 18th century.
 General Archives of the Marian Fathers in Rome.

**Prayers for the Departed for
Every Day of the Week
Introductory Prayer**

(recited daily)

V. O Lord, hear my prayer.

R. And let my cry come unto You.

V. O God, Creator and Redeemer of all the faithful, grant unto the souls of Your servants and handmaids the remission of all their sins, that through our devout supplications they may obtain the pardon they have always desired, You who live and reign, world without end.

R. Amen.

Sunday

O Merciful God, I ask You by the Precious Blood, which Your Divine Son, Jesus Christ, shed in the Garden, deliver a soul from Purgatory, and especially that one which is the most forsaken of all, and receive him/her into Your glory, where he/she may praise and bless You forever. Amen.

Our Father... Hail Mary ...

Eternal rest grant unto them, O Lord. And may perpetual light shine upon them.

Monday

O Merciful God, I ask You by the Precious Blood which Your Divine Son, Jesus Christ, shed in His cruel scourging, to deliver a soul from Purgatory, and especially that soul which is nearest to its entrance into Your glory, that it may soon begin to praise You and bless You forever. Amen.

Our Father... Hail Mary... Eternal rest...

Tuesday

O Merciful God, I ask You, by the Precious Blood of Your Divine Son, Jesus Christ, that He shed during His crowning with thorns, deliver a soul from Purgatory, and particularly that soul which is in the greatest need of our prayers, in order that he/she may not be delayed much longer in praising You in Your glory forever. Amen.

Our Father... Hail Mary... Eternal rest...

Wednesday

O Merciful God, I ask You, by the Precious Blood of Your Divine Son, Jesus Christ, that He shed in the streets of Jerusalem, carrying the cross on His sacred shoulders, deliver a soul from Purgatory, and especially the one which is

richest in merits in Your sight, so that, having soon attained the high place in glory to which he/she is destined, he/she may praise You and bless You forever. Amen.

Our Father... Hail Mary... Eternal rest...

Thursday

O Merciful God, I ask You, by the Precious Body and Blood of Your Divine Son, Jesus Christ, which He Himself, on the night before His Passion, gave as food and drink to His beloved Apostles and bequeathed to His Holy Church as the perpetual Sacrifice and life-giving nourishment of the faithful, deliver a soul from Purgatory, and especially that soul which was most devoted to this Mystery of Love, in order that he/she may praise You together with Your Son in Your glory forever. Amen.

Our Father... Hail Mary... Eternal rest...

Friday

O Merciful God, I ask You, by the Precious Blood which Your Divine Son Jesus Christ shed this day upon the tree of the Cross, especially from His sacred hands and feet, deliver a soul from Purgatory, and especially that soul which

most faithfully remained with the Blessed Mother at the Cross, offering her suffering to You. Amen.

Our Father... Hail Mary... Eternal rest...

Saturday

O Merciful God, I ask You, by the Precious Blood which gushed forth from the side of Your Divine Son, Jesus Christ, in the presence, and to the great sorrow of His Immaculate Mother, deliver a soul from Purgatory and especially that soul which was most devoted to the Immaculate Virgin Mary, that it may come quickly into Your glory, there to praise You with her, through all the ages. Amen.

Our Father ... Hail Mary ... Eternal rest...

Prayer for All the Deceased

Omnipotent God, through the death of Your Son, Jesus Christ, on the Cross, You destroyed our death, and through His rest in the grave and the glorious Resurrection, You restored us to immortal life. Graciously hear my prayer for all those who died in Christ and now trustingly await resurrection. God of the living and the dead, in Your graciousness, grant that those who came

to know You on earth through their faith, may eternally praise You in Heaven. Through Christ, Our Lord. Amen.

Prayer for the Deceased

(by Blessed John Newman)

God of all souls, Jesus, the lover of souls, I offer You all the deceased who departed with the sign of faith and sleep in peace. I beg You, O Lord and Savior, just as You became man out of Your Mercy for us, so now graciously receive them into Your Presence. Remember, O Lord, that they are Your creatures, created by You, the only, living, and true God. For there is no other God than You, and there is no one who could equal Your works. May their souls rejoice in Your light. Be not mindful of their old sins which they committed out of the excess of their desires, or because of the corrupt habits of their stained nature. Although they had sinned, yet they always strongly believed in the Father, the Son, and the Holy Spirit, and, before they died, they became reconciled with You through true compunction and the Sacraments of Your Church.

O gracious Lord, I beseech You, be not mindful of their sins or the inexperience of their early

years, but, in Your great Mercy, remember them in Your heavenly glory. May the gates of Heaven open before them, may the Angels rejoice with them. May the Archangel Michael lead them to You. May Your Angels come to meet them and lead them to the Heavenly Jerusalem. May they be received by St. Peter, whom You entrusted with the keys to the Heavenly Kingdom. May St. Paul, the chosen vessel, stand by their side. May St. John, the beloved disciple who was granted the grace to share in the Divine mysteries, intercede for them. May all the Apostles, who were endowed with the authority to bind and loose, pray for them. May all the saints and God's chosen ones who suffered in this world for His Holy Name, show their graciousness to them, so that, released from Purgatory, they may be received into the glory of Your Kingdom where You live and reign with the Father and the Holy Spirit, one God for ever and ever.

Saints of God, come to their aid! Obtain for them release from punishment. Hasten to meet them, angels of the Lord! Receive their souls and lead them to the Lord.

Eternal rest grant unto them, O Lord. And may perpetual light shine upon them. May they rest in peace. Amen.

Act of Heroic Love

Lord God, our best Father, out of my love for You, and for Your greater glory, in union with the sacrifice of Your Son, I relinquish all the satisfactory values of any good deeds I will ever perform and all indulgences that I will ever obtain during my life or which others may offer for me after my death. I offer all these spiritual benefits to You through the intercession of Mary Immaculate.

Act of Mercy for Those Who Are Undergoing Purification in Purgatory

Immaculate Mary, Mother of Mercy, you gazed upon the sacred body of your Beloved Son nailed to the cross; you saw the earth soaked with His Blood and were the witness of His saving death. I commend to you, Mother of Mercy, the souls undergoing purification. I beg you: Look upon them mercifully and obtain for them the grace of eternal happiness. To obtain your intercession, O Immaculate Mother, I forgive all those who have ever hurt me with all my heart and, through your intercession, I beg Our Savior to grant them every grace and blessing. Through your intercession, O Holy Virgin, I offer this act of love to God in order

to obtain His Mercy for the souls suffering in Purgatory. Amen.

Litany for the Souls in Purgatory

Lord, have mercy.

Christ, have mercy.

Lord, have mercy.

Christ, hear us.

Christ, graciously hear us.

God, the Father of Heaven,

have mercy on us.

God, the Son, Redeemer of the world,

God, the Holy Spirit,

Holy Trinity, one God,

Holy Mary,

pray for (him, her, them).

Gate of Heaven,

Queen assumed into Heaven,

St. Michael,

St. John the Baptist,

St. Joseph,

St. *(Patron Saint of the deceased person),*

All you holy men and women saints of God,

Be merciful to them,

deliver (him, her, them), O Lord.

From all evil,
From suffering in Purgatory,
Through the mystery of Your Incarnation,
Through Your Nativity,
Through Your Baptism and holy fasting,
Through Your Cross and bitter Passion,
Through Your glorious Resurrection,
Through Your wonderful Ascension,
Through the coming of the Holy Spirit,
Through Your coming in glory.
We ask that You would absolve us from our
sins,

hear us O Lord.

We ask that You would grant us a desire of
heavenly life,
We ask that You would protect us from sudden
and unexpected death,
We ask that You would deliver our relatives
and benefactors from eternal damnation,
We ask that You would grant all our
benefactors an eternal award,
We ask that You would bring all our teachers
into the eternal light,
We ask that You would have mercy on all
victims of disasters and wars,
We ask that You would grant eternal rest to
all the faithful departed,

We ask that You would allow them to rejoice in
the glory of the resurrection.

Lamb of God, You take away the sins of the world;
spare us, O Lord.

Lamb of God, You take away the sins of the world;
graciously hear us, O Lord.

Lamb of God, You take away the sins of the world;
have mercy on us.

V. Let us pray.

O God, You caused Your Son to conquer death
and ascend into Heaven. Grant Your deceased
servants a share in His victory over death, so that
they may for ever remain in Your presence, their
Creator and Redeemer. Through Christ, Our Lord.

R. Amen.





© Official Year of Mercy icon for the Archdiocese of Denver, painted by iconographer Vivian Imbruglia.

**PRAYERS FOR THE CONVERSION OF SINNERS AND
FOR DIVINE MERCY UPON THE WORLD**



*Marians spread God's glory through promoting
The Divine Mercy message and devotion.*

Mary in her Immaculate Conception experienced most fully the greatness of Divine Mercy. From the very beginning the Lord bestowed upon her His grace and mercy, preserved her from the stain of any sin. As she stood at the Cross of her Son, Jesus, she was proclaimed the Mother of Mercy, and through her Assumption, she received a unique power of obtaining God's mercy for all people, particularly those who, entangled in their sins, are unable to find their way back to God. Let us ask, through her intercession, for the graces necessary for sinners and for Divine Mercy upon the world.

The prayers below are based on the *Diary of Saint Maria Faustina Kowalska*.

Prayer for Sinners

O sweetest Heart of my Lord, full of pity and unfathomable mercy, I plead with You for poor

sinners. O Most Sacred Heart, Fount of Mercy, from which gush forth rays of inconceivable graces upon the entire human race, I beg of You light for poor sinners. O Jesus, be mindful of Your own bitter Passion and do not permit the loss of souls redeemed at so dear a price of Your most precious Blood. O Jesus, when I consider the great price of Your Blood, I rejoice at its immensity, for one drop alone would have been enough for the salvation of all sinners. Although sin is an abyss of wickedness and ingratitude, the price paid for us can never be equalled. Therefore, let every soul trust in the Passion of the Lord, and place its hope in His mercy. God will not deny His mercy to anyone. Heaven and earth may change, but God's mercy will never be exhausted. Oh, what immense joy burns in my heart when I contemplate Your incomprehensible goodness, O Jesus! I desire to bring all sinners to Your feet that they may glorify Your mercy throughout endless ages. Amen (*Diary*, 72).

Act of Oblation for Sinners

Before Heaven and earth, before all the choirs of Angels, before the Most Holy Virgin Mary, before

all the powers of heaven, I declare to the One Triune God that today, in union with Jesus Christ, Redeemer of souls, I make a voluntary offering of myself for the conversion of sinners, especially for those souls who have lost hope in God's mercy. This offering consists in my accepting, with total subjection to God's will, all the sufferings, fears, and terrors with which sinners are filled. In return, I give them all the consolations which my soul receives from my communion with God. In a word, I offer everything for them: Holy Masses, Holy Communion, penances, mortifications, prayers. I do not fear the blows, blows of Divine justice, because I am united with Jesus. O my God, in this way I want to make amends to You for the souls that do not trust in Your goodness. I hope against all hope in the ocean of Your mercy. My Lord and my God, my portion — my portion forever, I do not base this act of oblation on my own strength, but on the strength that flows from the merits of Jesus Christ. I will daily repeat this act of self-oblation by pronouncing the following prayer which You Yourself have taught me, Jesus:

O Blood and Water, which gushed forth from the Heart of Jesus as a Fount of Mercy for us, I trust in You (*Diary*, 309).

Prayer to The Divine Mercy

O God, how good You are, how great is Your Mercy. I fly to Your mercy, Compassionate God, who alone are good. Although my misery is great and my offenses are many, I trust in Your mercy because You are the God of mercy and it has never been heard of in all ages, nor do heaven or earth remember, that a soul trusting in Your mercy has been disappointed.

O God of compassion, You alone can justify me and You will never reject me when I, contrite, approach Your Merciful Heart, where no one has ever been refused, even if he were the greatest sinner. For Your Son assured me: "Sooner would heaven and earth turn into nothingness than my mercy fail to embrace a trusting soul" (*Diary*, 1730).

Jesus, Friend of a lonely heart, You are my haven, You are my peace. You are my salvation, You are my serenity in moments of struggle and amidst an ocean of doubts. You are the bright ray that lights up the path of my life. You know our weaknesses and, like a good physician, You comfort and heal, sparing us sufferings (*Diary*, 247).

Prayer for Divine Mercy

O Greatly Merciful God, Infinite Goodness, today all mankind calls out from the abyss of its misery to Your mercy—to Your compassion, O God; and it is with its mighty voice of misery that it cries out. Gracious God, do not reject the prayer of this earth's exiles. O Lord, Goodness beyond our understanding, who are acquainted with our misery through and through, and know that by our own power we cannot ascend to You, we implore You, anticipate us with Your grace and keep on increasing Your mercy in us, that we may faithfully do Your holy will all through our life and at death's hour. Let the omnipotence of Your mercy shield us from the darts of our salvation's enemies, that we may with confidence, as Your children, await Your final coming—that day known to You alone. And we expect to obtain everything promised us by Jesus in spite of all our wretchedness, for Jesus is our hope: Through His merciful Heart as through an open gate we pass through to heaven (*Diary*, 1570).

Prayer for a Merciful Heart

O Jesus, I understand that Your mercy is incomprehensible, therefore I beseech You, make my heart so big that it could contain the needs of all souls living on this earth. May it reach beyond this world, to the souls suffering in Purgatory O Jesus, make my heart sensitive to every suffering of my neighbors' souls or bodies. O Jesus, I know that You do unto us as we do unto our neighbors. O my Jesus, make my heart like Your Merciful Heart (*Diary*, 692) and change it into Your own, that I may recognize the needs of other hearts, and especially those that are suffering and sad; may the rays of mercy take rest in my heart (*Diary*, 514). Jesus, help me to go through my life doing good to everyone (*Diary*, 692).

Act of Trust in The Divine Mercy

Your mercy runs through our life like a golden thread which maintains in good order the contact of our being with God. For He does not need anything to make Him happy; so everything is solely the work of His mercy (*Diary*, 1466).

Even if everything should conspire against me and the earth should slip from under my feet, I am calmed by Your Heart. I will sing You my pain through my silence, and You will understand me beyond any words. ... (*Diary*, 1490).

O Jesus, I am locking myself in Your Most Merciful Heart as in a fortress, impregnable against the missiles of my enemies (*Diary*, 1535).

Litany of Praises of The Divine Mercy

Divine Mercy, gushing forth from the bosom of
the Father, *I trust in You.*

Divine Mercy, greatest attribute of God,

Divine Mercy, incomprehensible mystery,

Divine Mercy, fount gushing forth from the
mystery of the Most Blessed Trinity,

Divine Mercy, unfathomed by any intellect,
human or angelic,

Divine Mercy, from which wells forth all life
and happiness,

Divine Mercy, better than the heavens,

Divine Mercy, source of miracles and wonders,

Divine Mercy, encompassing the
whole universe,

Divine Mercy, descending to earth in the
Person of the Incarnate Word,

Divine Mercy, which flowed out from the open
wound of the Heart of Jesus,
Divine Mercy, enclosed in the Heart of Jesus
for us, and especially for sinners,
Divine Mercy, unfathomed in the institution of
the Sacred Host,
Divine Mercy, in the founding of Holy Church,
Divine Mercy, in the Sacrament of Holy
Baptism,
Divine Mercy, in our justification
through Jesus Christ,
Divine Mercy, accompanying us through our
whole life,
Divine Mercy, embracing us especially at the
hour of death,
Divine Mercy, endowing us with immortal life,
Divine Mercy, accompanying us every moment
of our life,
Divine Mercy, shielding us from the fire of hell,
Divine Mercy, in the conversion of
hardened sinners,
Divine Mercy, astonishment for Angels,
incomprehensible to Saints,
Divine Mercy, unfathomed in all the mysteries
of God,
Divine Mercy, lifting us out of every misery,
Divine Mercy, source of our happiness and joy,

Divine Mercy, in calling us forth from
nothingness to existence,
Divine Mercy, embracing all the works of
His hands,
Divine Mercy, crown of all of God's handiwork,
Divine Mercy, in which we are all immersed,
Divine Mercy, sweet relief for anguished hearts,
Divine Mercy, only hope of despairing souls,
Divine Mercy, repose of hearts, peace
amidst fear,
Divine Mercy, delight and ecstasy of holy souls,
Divine Mercy, inspiring hope against all hope,

V. Let us pray

Eternal God, in whom mercy is endless and the treasury of compassion inexhaustible, look kindly upon us and increase Your mercy in us, that in difficult moments we might not despair nor become despondent, but with great confidence submit ourselves to Your holy will, which is Love and Mercy itself. Through Christ, Our Lord.

R. Amen. (*Diary*, 948-949).

The Chaplet of The Divine Mercy

Begin with:

*Our Father... Hail Mary...
The Apostles' Creed...*

On the large bead before each decade:

Eternal Father, I offer You the Body and Blood,
Soul and Divinity, of Your dearly beloved Son,
Our Lord Jesus Christ, in atonement for our sins
and those of the whole world.

On the 10 small beads of each decade:

For the sake of His sorrowful Passion have
mercy on us and on the whole world.

In conclusion (after five decades):

Holy God, Holy Mighty One, Holy Immortal
One, have mercy on us and on the whole world.
(3 times)

(Diary, 476)

Act of Entrusting the World to The Divine Mercy

*(by St. John Paul II in Krakow-Łagiewniki,
August 17, 2002)*

God, merciful Father, in Your son, Jesus Christ, You have revealed Your love and poured it out upon us in the Holy Spirit, the Comforter. We entrust to You today the destiny of the world and of every man and woman.

Bend down to us, sinners, heal our weakness, conquer all evil, and grant that all the peoples of the earth may experience Your mercy. In You, the Triune God, may they ever find the source of hope.

Eternal Father, by the Passion and Resurrection of Your Son, have mercy on us and upon the whole world. Amen.

**ADMISSION TO THE CONFRATERNITY OF THE
IMMACULATE CONCEPTION
AND INVESTITURE WITH THE BLUE SCAPULAR**



The rite of admission to the Confraternity and investiture with the Blue Scapular described below should be performed by a Marian priest or deacon (usually, the Local Confraternity Promoter) or a member of the clergy delegated by the Marians. If at all possible, it should be carried out in a communal celebration.

For the rite of blessing and conferral the scapular itself must be used, made of prescribed design and material: Only afterwards may a blessed scapular medal replace the scapular made out of fabric (see Appendix, Statutes of the Confraternity, p. 7).

In his homily, the Promoter or the person presiding over the ceremony ought to briefly explain the spiritual dimension of membership in the Confraternity. Since the Blue Scapular is a sign approved by the Church and one of its sacramentals, he should also emphasize its significance, point out the obligations ensuing from its acceptance, and mention the graces enjoyed by those who worthily wear it.

ORDER OF ADMISSION AND INVESTITURE

INTRODUCTORY RITES

When the people or simply the members of the confraternity have gathered, the celebrant enters during the singing of a hymn suited to the particular celebration. After the singing, the celebrant says:

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

All make the sign of the cross and reply:

Amen.

The celebrant greets those present in the following words:

Through the Son, born of Mary, every blessing comes to us from God our Father. May His grace and peace be with you all.

All reply:

And with your spirit.

In the following words, the celebrant prepares those present for the admission and the blessing.

God uses ordinary things as signs to express His extraordinary mercy toward us. Through simple things as well we express our gratitude, declare our willingness to serve God, and profess the resolve to live up to our baptismal consecration.

The Blue Scapular is the sign of entrance into the Marian Fathers' Confraternity of the Immaculate Conception of the Most Blessed Virgin Mary. This scapular thus expresses our intention of sharing in the spirituality of the Congregation of Marian Fathers. That intention renews our baptismal resolve to put on Christ with the help of Mary Immaculately Conceived, whose own greatest desire is that we become more like Christ in praise of the Trinity, until, dressed for the wedding feast, we reach our home in heaven.

READING OF THE WORD OF GOD

A reader, one of those present, or the celebrant reads a text of sacred Scripture, taken either from the readings in the Lectionary for Masses in honor of Our Lady or one of the following excerpts.

Brothers and sisters, listen to the words of the Prophet Isaiah: *Is 61:9-11*

Their offspring shall be renowned among the nations, and their descendants in the midst of the peoples; all who see them shall acknowledge them: They are offspring the Lord has blessed.

I will rejoice heartily in the Lord, my being exults in my God; for he has clothed me with garments of salvation, and wrapped me in a robe of justice. Like a bridegroom adorned with a diadem, as a bride adorns herself with her jewels. As the earth brings forth its shoots, and a garden makes its seeds spring up, so will the Lord God make justice spring up, and praise before all the nations.

The word of God.

All reply:

Thanks be to God.

or:

**Brothers and sisters, listen to the words of
the Letter of St. Paul to the Ephesians:**

Eph 4:17, 20-24

So I declare and testify in the Lord that you must no longer live as the Gentiles do, in the futility of their minds; that is not how you learned Christ, assuming that you have heard of him and were taught in him, as truth is in Jesus, that you should put away the old self of your former way of life, corrupted through deceitful desires, and be renewed in the spirit of your minds, and put on the new self, created in God's way in righteousness and holiness of truth.

The word of God.

All reply:

Thanks be to God.

After the reading, the celebrant gives the homily.

INTERCESSIONS

The intercessions are then said. The celebrant introduces them and an assisting minister or the one of those present announces the intentions.

Celebrant: Relying on the intercession of the Virgin Mary Immaculately Conceived, who by the power of the Holy Spirit gave the World our flesh, so that we might share in the grace of our firstborn brother and live for the glory of God, let us pray to the Father, saying:

All: God, grant that we may put on Christ.

Reader:

Father, you willed to have your beloved Son take on our humanity, so that in Him we might share in Your own life; grant that we may be called and truly be Your children. For this we pray.

All: God, grant that we may put on Christ.

Reader:

You wished Christ to be in every respect like us, but without sin, so that in following Him we might share in His filial image; grant that we may follow Christ so as to please You in all things. For this we pray.

All: God, grant that we may put on Christ.

Reader:

You call those who are clothed in the wedding garment of the kingdom to the feast of Your grace, where You reveal Yourself to them; teach us to serve you loyally. For this we pray.

All: God, grant that we may put on Christ.

Reader:

You clothe us with the robe of righteousness and holiness, so that though the Holy Spirit we may live for You. Show forth the holiness of Your Church and through Christ make us grow in holiness, so that we may work together generously for the salvation of others. For this we pray.

All: God, grant that we may put on Christ.

Reader:

You continually bestow on us in Christ every spiritual blessing, until, clothed in the wedding garment, we go out to meet Christ at His coming; grant that through the prayers of Mary we may pass from death to life. For this we pray.

All: God, grant that we may put on Christ.

PRAYER OF BLESSING

With outstretched hands, the celebrant continues:

O God, the author and perfecter of all holiness, You call all who are reborn of water and the Holy Spirit to the fullness of the Christian life and the perfection of charity. Look with kindness on those who will join today the Confraternity of the Immaculate Conception and who will devoutly receive the Blue Scapular in honor of the Blessed Virgin Mary Immaculately Conceived. As long as they live, let them become sharers in the image of Christ Your Son and, after they have fulfilled their mission on earth with the help of Mary, the Virgin Mother, receive them into the joy of Your heavenly home. We ask this through Christ our Lord.

All: Amen.

ADMISSION TO THE CONFRATERNITY

Those to be admitted into the Confraternity
approach the altar and remain standing.

Celebrant: Our help is in the name of the Lord.

All: Who made heaven and earth.

C. Lord, hear my prayer.

A. And let my cry come to You.

C. The Lord be with you.

A. And with your spirit.

C. Let us pray.

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, though 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, one God for ever and ever.

A. Amen.

Celebrant: In virtue of the power entrusted to me, I accept you into the Marian Fathers' Confraternity

of the Immaculate Conception of the Most Blessed Virgin Mary. By joining this Confraternity, you accept the commitments that entitle you to share spiritually in the life, prayers, and good works of all the Marian priests and brothers, both during your lifetime and after death. In the name of the Father, and of the Son, and of the Holy Spirit.

All: Amen.

The celebrant sprinkles the newly admitted with holy water, upon which they kneel and recite after the celebrant the following Act of Oblation:

Most Blessed Virgin Mary, / Mother of God and Immaculate Virgin, / I, (here each person mentions his/her name), / a poor and sinful person, / most unworthy to see your holy face, / wish to serve you. Trusting in your great mercy, / in the presence of your beloved Son, / Lord Jesus—our Savior and Master, / and of all the Angels and Saints, / I offer myself today / into your bondage of love / as the most devoted child / in the Confraternity of your Immaculate Conception, / taking you as my special Mother, / Lady, / and Protectress. / I firmly resolve / never to leave you / and always to defend your honor. / I especially promise / that I shall promote / the

mystery of your Immaculate Conception / until death. / Therefore, / I humbly ask you, / most Blessed Virgin, / through the Blood / of your only Begotten Son Jesus Christ, / to mercifully receive me / among the ranks of your servants / as your eternal slave; / to help me / in all my troubles and needs; / and, above all, / to come to my assistance / at the hour of death / as the Mother of Mercy. / Amen.

INVESTITURE WITH THE BLUE SCAPULAR

The newly admitted to the Confraternity remain kneeling and the celebrant continues with the prayer of the blessing of the scapular. The following formula can be used also when the ceremony of blessing and investiture with the scapular is not combined with the admission into the Confraternity.

Lord Jesus Christ, You chose to share our human nature. We humbly ask You to bless this scapular made in honor of the Immaculate Conception of the Most Blessed Virgin Mary. Grant that those who are clothed in it lend themselves to moral renewal among people. And may this/those, Your servant(s), invested with the scapular, through the intercession of the Virgin Mary

Immaculately Conceived also deserve to be clothed in You, who live and reign for ever and ever.

All: Amen.

The celebrant sprinkles the scapular with holy water and places it over the shoulders of the recipient, saying:

Brother/Sister, receive this Blue Scapular, from now on a sign of your belonging in the Confraternity of the Immaculate Conception of the Most Blessed Virgin Mary, that by her help you may divest yourself of “the old man.” May God grant that you may wear it cleansed of every sin and free of all stain, and thus pass into eternal life.

All: Amen.

By the authority delegated to me, I extend to you a share in the spiritual benefits of plenary indulgences and other graces bestowed upon those who are vested with and worthily wear the Blue Scapular. In the name of the Father, and the Son, and the Holy Spirit.

All: Amen.

CONCLUDING RITE

The celebrant, with his hands outstretched, concludes the rite with a solemn blessing. All those present bow their heads:

Celebrant: The Lord be with you.

All: And with your spirit.

- C. Bow your head(s) and pray for God's blessing.
- C. May the Lord, who redeemed the world through His Son born of the Virgin Mary and who deigned to accept you into the Confraternity of her Immaculate Conception, grant you His blessing.
- A. Amen.
- C. May the Most Blessed Virgin Mary, who gave us the Giver of Life, protect you always.
- A. Amen.
- C. May the Lord grant health, true joy, and eternal happiness to all present here today to honor the Immaculate Virgin.
- A. Amen.

Then he blesses all present:

C. And may Almighty God bless you all, the Father, ✠ and the Son, and the Holy Spirit.

A. Amen.

C. May the Virgin Mary's Immaculate Conception be your health and protection.

A. Amen.

It is recommended to end this celebration with a suitable song.

Additional Explanations

- It is necessary to go to Communion on the day of joining the Confraternity of the Immaculate Conception of the B.V.M. and receiving the Blue Scapular. The scapular should be made out of blue cloth. The scapular should be worn so that its one part is over the chest and the other over the back.
- In 1910, St. Pope Pius X introduced a scapular medal*, which may be substituted in most cases for any of the various cloth scapulars. However, valid enrollment in the scapulars must be made before the substitution.

* See the official decree in Latin and its English rendition in Appendix on p. 18 and p. 20 of the Confraternity Statutes.

- Both the cloth scapular and the medal should be worthily worn. When the Blue Scapular wears out or becomes misplaced or lost, another scapular should be put on; the replacement can be blessed by any priest or deacon.
- People wearing the Blue Scapular also share in all the spiritual benefits of the Order of the Clerics Regular—Theatines, both during their lifetime and after death.
- The names of the faithful belonging to the Confraternity of the Immaculate Conception should be recorded in the registry of the Confraternity. Some of the Marian churches at which the Confraternity exists (i.e. in Warsaw-Stegny, Poland, or in London, the United Kingdom) have such a registry. In the U.S. the Confraternity is established at the National Shrine of The Divine Mercy in Stockbridge, Mass. Confraternity members receive a special certificate confirming their membership.
- The death of a Brother or Sister of the Confraternity (the honorary title of a member) should be reported to the respective Marian church, so that the Congregation can include that person in their prayers for the departed.
- The pious wearing of the scapular and devotional practices—as for example, kissing the scapular

or medal—carry an additional partial indulgence granted by the Church.

- There is the opportunity of accepting the Scapular of the Immaculate Conception of the Most Blessed Virgin Mary without joining the Marian Fathers' Confraternity. The faithful who wish to accept the Scapular but do not want to belong to the said Confraternity should clearly state this when asking for the Scapular. The faithful who wear the Blue Scapular but are not formally aggregated (admitted into the Confraternity of the Marian Fathers and listed in their Register) belong spiritually to the broadly understood community of the Theatine Fathers—custodians of the Blue Scapular. In addition, they share in the spiritual benefits of the Archconfraternity of the Immaculate Conception located at the Sant'Andrea della Valle Basilica in Rome, which is run by the Theatine Fathers.

APPENDIX



I wholeheartedly impart my
Apostolic Blessing
to all members

of the *Confraternity of the Immaculate Conception*
of the *B.V.M.*

existing at
the *Congregation of Marian Fathers*

From the Vatican, on December 8, 2003

Joannes Paulus II

Statutes of the Confraternity of the Immaculate Conception of the Most Blessed Virgin Mary of the Congregation of Marian Fathers

Introduction

Saint Stanislaus of Jesus and Mary Papczyński, the Founder of the Congregation of Marian Fathers, considered spreading devotion to the Immaculate Conception of the B.V.M. as the principal goal of the Order. The holy Father Founder fervently encouraged his spiritual sons to establish Confraternities of the Immaculate Conception at Marian churches. The first decrees of the Order spoke of it as soon as 1694. Members of these confraternities were to strive for Christian perfection and to help Poor Souls in Purgatory, while living as lay persons in the world and drawing upon Marian spirituality. Saint Stanislaus linked devotion to the Immaculate Conception with giving assistance to the faithful departed. Inspired by the idea of holiness of a person as the *Mystical Temple of God*, he not only desired to personally live free of evil and sin, but also to support the deceased in Purgatory in their purification from the stain of sin.

The last chapter of the *Rule of the Ten Virtues of the Blessed Virgin Mary*, on the basis of which the Marian Congregation was approved by the Apostolic See in 1699, required wearing the scapular of the Immaculate Conception of the B.V.M. This scapular was worn by the Marians under their white habit. They were obliged by the authority of their vocation to spread devotion to the Immaculate Conception of the Most Holy Mother and promote among the faithful the scapular and practices associated with it.

In 1733, the Venerable Servant of God, Fr. Casimir of St. Joseph Wyszyński requested the Theatine Fathers in Rome to grant him authority to bless and invest the faithful with the Blue Scapular; he received this authorization. He wanted to make the wearing of the Blue Scapular and the practices associated with it one of the elements of piety in the Confraternity. From that time, Confraternity members were registered in the Confraternity Book; such Books still exist in some Marian churches. With the passing of time, the confraternities of the Immaculate Conception at Marian churches began to be known also as the “Scapular Confraternities.” The first mention of the establishment of a Confraternity of the

Immaculate Conception that can be found in the existing documents dates back to June 26, 1734. It speaks of the confraternity at the Marian church in Puszcza Mariańska. From that time, the Confraternities of the Immaculate Conception arose purposefully at each of the Marian cloisters as well as in other churches at which the Marians assisted with pastoral ministry. This is witnessed to by documents from 1888, regarding the deanery in Mariampole, Lithuania, where a Marian cloister was located. We read that a Confraternity of the Scapular of the Immaculate Conception of the B.V.M. existed at each of the 15 churches of the deanery where Marians supported local pastors.

The Theatine Fathers repeatedly renewed the privilege of investing with the Scapular granted once to the Marians. The Renovator and Reformer of the Marian Order, Blessed Archbishop George Matulaitis-Matulewicz, also asked the Theatines in Rome for this privilege, which was granted to him on December 1, 1911. On June 3, 1992, Fr. Donald Petraitis, MIC, then the Superior General of the Marians, obtained from the General Superior of the Theatine Order a perpetual permission for himself and his successors to bless and confer the Scapular of the Immaculate Conception of

the B.V.M. This permission was reaffirmed on March 19, 2005, also granting the power of sub-delegating Marian priests and deacons. On July 16, 2008, this authority was extended to include non-Marians, according to Canon 1169 of the Code of Canon Law.

Thus, according to their centuries-long tradition, the Marians establish Confraternities of the Immaculate Conception of the BVM, in which membership is marked externally by wearing the Blue Scapular. Conducting the confraternities of the Immaculate Conception is one of the important means by which the Congregation of Marian Fathers spreads devotion to the Immaculate Conception of the Mother of God and assists the souls suffering in Purgatory.



**STATUTES OF THE CONFRATERNITY
OF THE IMMACULATE CONCEPTION
OF THE B.V.M.**

1. Nature: The Confraternity of the Immaculate Conception of the B.V.M. of the Congregation of Marian Fathers (hereinafter: Confraternity) is a private association of the faithful who, living in the world and participating in the spirituality, apostolate, and mission of the Congregation of Marian Fathers, particularly spread devotion to the Immaculate Conception of the BVM and pray for the deceased, while striving for Christian perfection in the manner proper to their station. The Confraternity members share (both during their lifetime and after death) in the Congregation's spiritual benefits.

2. Goals:

- a)** To help its members, living in the world, in their striving for Christian perfection according to the spirituality of the Congregation of Marian Fathers.
- b)** To spread devotion to the Immaculate Conception of the BVM and assist the deceased suffering in Purgatory.

3. Installation: The Major Superiors of the Congregation, as well as the General Vicariate and Provincial Superiors, have the authority to establish a Confraternity.

4. To establish the Confraternity at a non-Marian parish or center, the consent of the local pastor is required.

5. Structure:

- a)** For the Marian institutions at which the Confraternity has been established, the Local Superior or the Rector of the Residence shall appoint for an indefinite period of time a Promoter of the Confraternity (PC).
- b)** In the case of institutes not in the care of Marians, the PC is appointed by the one who has authority to establish confraternities, with the prior consent of the local pastor.
- c)** For the spiritual good of the Confraternity members and for better cooperation and growth of the Confraternity itself, the Superior of the Province, Vicariate or Mission has the right to appoint, with his council's consultative vote, a Promoter of the Confraternity (of the Province, Vice-Province, General Vicariate or Mission), according to the structure of the congregation.

- d)** The Superior General, after obtaining the opinion of his Council, appoints the General Promoter of the Confraternity (GPC).
 - e)** The position of the PC and the GPC may be filled by a Marian (either priest or brother) or by one of the lay faithful.
- 6.** Duties of the Promoter of the Confraternity:
- a)** To organize and preside over periodic meetings of the confraternity members according to an approved formation program.
 - b)** To regularly inform the House Superior or the pastor (in the case of a non-Marian center) on the Confraternity meetings and initiatives. Also, to try to make the Confraternity a true place of evangelization according to the spirituality of the Congregation of Marian Fathers.
 - c)** To maintain the Confraternity Membership Book and to regularly send new information to the General Promoter of the Confraternity (GCM).
- 7.** Duties of the GPC:
- a)** To supervise the Congregation-wide growth of the Confraternity.
 - b)** To be in charge of the Confraternity members' formation program, as approved by the Superior General.

- c)** To present to the Superior General an annual written report reflecting the Confraternity's growth, formation, and works, as well as its other activities on the scale of the entire Congregation of Marians.
- d)** To keep an accurate registry of the Confraternity members worldwide.

8. Conditions and manner of admission:

- a)** All the faithful, age 18 and over, who remain in full communion with the Catholic Church (CCL, can. 205) and desire to share the Confraternity's goals and regulations, may be admitted to the Confraternity.
- b)** To gain admittance to the Confraternity, a candidate shall petition the PC.
- c)** Admission to the Confraternity takes place during a short rite according to the formula approved by the Superior General. The liturgical rite is to be presided over by a priest or deacon.
- d)** During the rite of admission, the Blue Scapular of the B.V.M.¹ is blessed and conferred

¹ The Blue Scapular propagated by the Congregation of Marian Fathers consists of two small-size oblong pieces of cloth, of a sky-blue color; one of them bears the Image of the Mother of God, Immaculately Conceived. The two pieces are connected with a red-colored string.

upon the candidate as the essential sign of belonging to the Confraternity. By the authority of the Superior General's Decree of February 25, 2006 (Prot. No. 22/2006)², only a Marian bishop, priest or deacon may bless this scapular and confer it upon the faithful. Non-Marian bishops, priests or deacons must obtain a sub-delegation from the Superior General of the Congregation of Marian Fathers (cf. Decree of the Superior General of the Theatine Fathers of July 16, 2008)³.

- e)** The sick and the faithful residing at a considerable distance from the closest Confraternity branch, may petition for admission in writing.
- f)** Admission to the Confraternity must be acknowledged in the external forum by making an entry in the Confraternity Book and issuing a proper certificate of admission. The first and last name of the enrollee, their date of birth and baptism, the date and place of the ceremony, and the name of the presiding official should be entered into the Confraternity Book.

9. Duties of the Confraternity members:

- a)** Confraternity members, as persons dedicated to the Blessed Virgin Immaculately Conceived,

² See p. 137.

³ See p. 140.

are called not only to strive for personal sanctity according to the spirituality of the Congregation of Marian Fathers, but also to spread devotion to the Immaculate Conception of the BVM and assist the deceased suffering in Purgatory.

b) Confraternity members, vested with the Blue Scapular shall always devoutly wear it as a visible sign in honor of the Immaculate Conception of the B.V.M. and a distinguishing feature of one who is particularly devoted to the Blessed Virgin Immaculately Conceived. The member who so desires may replace the Blue Scapular made out of fabric with a medal⁴ which has the image of the Most Sacred Heart of Jesus on one side and the image of the Blessed Virgin Mary Immaculately Conceived on the reverse. Both the medal and the scapular may later be replaced with a new one at the member's discretion. The new scapulars or medals do not need to be blessed anew.

c) Membership in the Confraternity obliges the members to spread devotion to the Immaculate Conception of the B.V.M. by imitating Mary's virtues, but above all by living in the state of grace. It also obliges one to continuously dedicate a certain amount of time to meeting the

⁴ See p. 144.

Lord in prayer, to frequent participation in the Eucharistic Sacrifice, and to meditation upon the Rosary. Confraternity members are to recite and offer daily for the intention of the deceased the *Chaplet of the Ten Evangelical Virtues of the B.V.M.* or the *Divine Mercy Chaplet*, and the *Salve Regina* prayer. They may also offer for the intentions of the Poor Souls their deeds of mercy, sufferings and trials of life.

- d) As faith-filled persons involved in the life of the Church, Confraternity members shall participate in the life of their parish community and support the priests in various ways, especially in the work of evangelization in their own parish.
- e) Confraternity members should participate in periodic meetings presided over by the PC, for the purpose of revitalizing their sense of belonging, learning the spirituality of the Congregation of Marian Fathers, and strengthening their awareness of the needs of their neighbor, doing all of the above in close communion with Mary.

10. Spiritual benefits:

- a) Confraternity members share in all spiritual benefits of the Congregation of Marian Fathers of the Immaculate Conception of the BVM:

- Fruits of the daily Masses celebrated by the Marian priests, and Masses for the intentions of the living and deceased associates of the Congregation of Marian Fathers.
 - The right to enroll their deceased loved ones in the Memorial of the Holy Masses celebrated by the Congregation throughout the month of November and in the Solemn Vespers sung during the Octave of All Souls Day.
 - Fruits of the daily prayers recited by the members of the Congregation.
 - Supernatural fruits of the merits, good deeds and indulgences obtained by members of the Congregation.
- b)** By virtue of receiving and wearing the Blue Scapular of the Immaculate Conception of the B.V.M., upon the power of the rescript issued by the Apostolic See on February 2, 1968, (Prot. No 272/68R), and as granted by the rescript of March 30, 2012 (Prot. No 1280/11/I), Confraternity members may obtain a plenary indulgence under the usual conditions (sacramental confession, Holy Communion, prayer for the intentions of the Pope) on the day of their admission into the Confraternity and receiving the Scapular, and on the following solemnities, feasts, and memorials:

- Easter Sunday, the Resurrection of the Lord;
- Ascension of the Lord;
- Nativity of the Lord (December 25);
- Immaculate Conception of the B.V.M. (December 8);
- Assumption (August 15);
- Liturgical commemoration of St. Stanislaus Papczyński, Founder of the Congregation of Marian Fathers (May 18);
- Presentation of the Lord (February 2);
- Liturgical commemoration of St. Cajetan of Thiene (August 7).

c) The primary feasts of the Confraternity are the solemnity of the Immaculate Conception of the Blessed Virgin Mary (December 8) and the Commemoration of All the Faithful Departed (November 2). Confraternity members shall observe the solemnity of the Immaculate Conception in profound love and gratitude to God and Mary. On this day they shall renew their devout commitment to her service, their faithfulness to Christ and His Church, and shall entrust to the maternal Heart of the Immaculate Virgin the entire Marian Family. On the day of All the Faithful Departed they shall commend to God through prayers, sacrifices and indulgences the souls of the departed suffering in Purgatory.

11. About the Statutes:

- a)** Following the Statutes is not obligatory under pain of sin; however, whoever trespasses them in matters of God and the Church's commandments, shall not be without blame.
- b)** The present Statutes – previously approved on January 30, 2010 – were re-examined and supplemented by the General Council in its session on September 12, 2017, and they are binding until revoked.
- c)** Changes to these Statutes may be introduced by the Superior General with the consent of his council.

Given in Rome on September 12, 2017

Fr. Zbigniew Piłat, MIC
General Secretary

Fr. Andrzej Pakuła, MIC
General Superior

Rome, February 25, 2006

Prot. No 22/2006

TO ALL PRIESTS AND DEACONS OF THE CONGREGATION OF MARIAN FATHERS

DECREE

Permission to invest the faithful with the Blue Scapular of the Immaculate Conception of the Most Blessed Virgin Mary

Upon the power of the Superior General of the Congregation of Clerics Regular Teatines' letter addressed to the Superior General of the Congregation of Marians on March 19, 2005, having a great concern for spreading the devotion to the Immaculate Conception of the Most Blessed Mother of God and in response to many requests from our confreres and the fervent wish of the lay faithful, I hereby give permission to all priests and deacons of the Congregation of Marian Fathers to invest the faithful with the Blue Scapular of the Immaculate Conception of the Most Blessed Virgin Mary, in accordance with canons 1169-1171 of the Code of Canon Law and the *Marian Ritual*.

*Immaculata Virginis Mariae Conceptio
sit nobis salus et protectio.*

Zbigniew Pilat, MIC
General Secretary

Jan M. Rokosz, MIC
General Superior

CC: Provincial and Vicariate Superiors

IL PREPOSITO GENERALE DEI CHIERICI
REGOLARI
D. VALENTINUS ARTEAGA
ET SÁNCHEZ-GUIJALDO, C. R.

Dilectis Nobis in Christo
Eiusque Sine Labe Originali Conceptæ
Matris Mariæ:

D. P. Jan M. Rokosz, M.I.C., Superiori Generali
Congregationis Clericorum Marianorum ab
Immaculatæ Conceptionis B.mæ V. Mariæ
necnon D. Fr. Andreæ R. Mączyński,
M.I.C., Promotori Generali Associationis
Cooperatorum Marianorum
Salutem

*Laudetur sanctissimum Sacramentum,
et benedicta sit ab omnibus Beatæ Mariæ
Virginis Immaculata Conceptio*

Ad vestras nuper porrectas preces læto
animo inclinati, ex apostolica nobis concessa
potestate, per has manu nostra atque Secretarii
generalis subscriptas litteras signoque nostræ
Congregationis munitas, Vobis vestrisque legitimis
Successoribus in perpetuum libenter concedimus
facultatem, aliis vestri Instituti sodalibus etiam
subdelegandam, benedicendi, ad normam can.

1169–1171, scapularia parva cærulei coloris illaque Christifidelibus, pio devotionis erga Mysterium Conceptionis B. M. V. Immaculatæ affectu ea gestare cupientibus, ita imponendi ut spiritualibus gratiis et indulgentiis et participatione bonorum omnium spiritualium, quæ in nostro Clericorum Regularium Theatinorum religioso instituto ex gratia Dei fiunt vel eidem per Sedis Apostolicæ privilegium concessa aut in posterum concessura, rite frui possint in nomine Patris, et Filii et Spiritus Sancti. Amen.

Dabam Romæ, apud nostras Sancti Andreæ Apostoli “de Valle” ædes, die XIX mensis Martii anni MMV, Sancti Iosephi Deiparæ Virginis Mariæ castissimi sponsi memoriæ solemniter dicato.

Valentin Arteaga Y Sanchez-Guijaldo, C.R.
Præpositus Generalis

Gaietan Rosselli, C.R.
a Secretis

**CURIA GENERALIZIA
DEI CHIERICI REGOLARI TEATINI**

Il Preposito Generale

Roma, 16 luglio 2008
Memoria facoltativa della B.V.M. del Carmelo
249° giorno dell' Anno Santo Avelliniano

Rev. P. Jan M. Rokosz, M.I.C.
Superiore Generale della Congregazione dei
Chierici Mariani dell'Immacolata Concezione
della B.V.M.
Via Corsica, 1 – 00198 ROMA.

Venerato e reverendissimo padre in Cristo e Maria
“sine labe originali concepta”,

Ho ricevuto la vostra carissima lettera del 2 luglio 2008 (Prot. N. 194/200), la quale mi onoro di rispondere con una piena e totale elargizione della facoltà, *dum opus sit*, se veramente ce ne fosse bisogno, «di benedire, secondo le norme dei cann. 1169-1171 del CIC, lo scapolare celeste ai fedeli richiedentilo, con il diritto di subdelega non solo al membri della nostra Congregazione... ma

anche agli altri sacerdoti, sia religiosi che secolari, per poter soddisfare le richieste dei fedeli dalle diverse parti del mondo.»

Ritengo, da quanto mi è stato detto dal nostro Procuratore presso la Santa Sede, che la nuova normativa della Chiesa difatti concede la benedizione ed imposizione semplice degli scapolari, ed altri oggetti sacri, ai Ministri Sacri di cui parla il can. 1169: Vescovi, Presbiteri ed eventualmente Diaconi.

Invece quando lo scapolare è visto come elemento di ammissione ad una confraternità aggregata ad un Istituto religioso, allora l'imposizione dello scapolare deve farsi da un suo membro o da un Ministro a ciò debitamente delegato dalla competente Autorità dello stesso Istituto.

Quanto all'ingresso in una confraternità, per mezzo del quale uno diviene spiritualmente partecipe di un Istituto religioso, si tengano presenti le norme particolari stabilite dai singoli Istituti e siano integralmente osservate. (CEI, *BENEDIZIONALE*, 1992, p. 717)

A questo punto, carissimo Padre, solo rimane trarne le conesguenze. Voi avete, a norma del can.

303, la CONFRATERNITÀ DELL'IMMACOLATA CONCEZIONE, i cui membri – uomini e donne – conducono una vita apostolica e tendono alla perfezione cristiana partecipando nel mondo al carisma del vostro Istituto religioso, sotto l'alta direzione dell'Istituto stesso. Negli statuti della Confraternità ci può essere l'obbligo di portare lo scapolare azzurro. Voi stabilirete la maniera di procedere alla benedizione ed imposizione del suddetto scapolare.

Sia dunque noto a tutti coloro che leggeranno questa lettera, che, se ce bisogno e nella misura in cui ce ne fosse, il sottoscritto P. Valentin Arteaga y Sánchez Guijaldo, concede in perpetuum ai Superiori Generali della Congregazione dei Chierici Mariani dell'Immacolata Concezione della B.V.M., la facoltà di benedire ed imporre l'abitino azzurro dell'Immacolata, e di sottodelegarla tanto a Ministri del proprio Istituto religioso, come a Ministri, siano essi Chierici secolari oppure regolari. In nomine Patris, et Filii et Spiritus Sancti. Amen.

Dato in Roma, quest'oggi 16 luglio 2008, Memoria della Madonna del Monte Carmelo e 249° Giornata dell'Anno Santo Avelliniano.

Resta da Vostra Reverendissima Paternità,
dev.mo in Cristo e Maria Immacolata.

P. Valentin Arteaga, C.R.
Preposito Generale

S. CONGREGATIO S. OFFICII

(SECTIO DE INDULGENTIIS)

DE METALLICO NUMISMATE PRO LIBITU FIDELIUM SACRIS SCAPULARIBUS EX PANNO SUFFICIENDO.

DECRETUM

Cum sacra, quæ vocant, scapularia ad fidelium devotionem fovendam sanctionisque vitæ proposita in eis excitanda maxime conferre compertum sit, ut pius eis nomen dandi mos in dies magis invalescat, SS^{mus} D. N. D. Pius divina providentia PP. X, etsi vehementer exoptet ut eadem, quo hucusque modo consueverunt, fideles deferre prosequantur, plurium tamen ad Se delatis votis ex animo obsecundans, præhabito Emorum Patrum Cardinalium Inquisitorum Generalium suffragio, in Audientia R. P. D. Adessori huius Supremæ Sacræ Congregationis Sancti Officii, die 16 Decembris anni currentis, impertita, benigne decernere dignatus est:

Omnibus fidelibus, tam uni quam pluribus veri nominis atque a Sancta Sede probatis scapularibus (exceptis quæ Tertiorum Ordinum

sunt propria), per regularem, ut aiunt, impositionem iam adscriptis aut in posterum adscribendis, licere posthac pro ipsis, sive uno sive pluribus, scapularibus ex panno, unicum numisma ex metallo seu ad collum seu aliter, decenter tamen super propriam personam, deferre, quo, servatis propriis cuiusque eorum legibus, favores omnes spirituales (*sabbatino*, quod dicunt, scapularis B.M.V. de Monte Carmelo *privilegio* non excepto) omnesque indulgentias singulis adnexas participare ac lucrari possint ac valeant;

Huius numismatis partem rectam, SSmi D. N. I. C. suum sacratissimum Cor ostendentis, aversam, Bmæ Virginis Mariæ effigiem referre debere;

Idem benedictum esse oportere tot distinctis benedictionibus quot sunt scapularia regulariter imposita, queis, pro libitu petentium, suffici velit;

Singulas has, demum, benedictiones impertiri posse *unico crucis signo*, vel in ipso adscriptionis actu, statim post absolutam regularem scapularis impositionem, vel etiam serius, pro petentium opportunitate, non interest an servato vel non diversarum adscriptionum ordine, nec quanto post temporis ab ipsis, a quovis Sacerdote, etiam ab adscribente distincto, qui respectiva scapularia

benedicendi sive ordinaria sive delegata facultate polleat, firmis ceteroquin primitivæ facultatis limitibus, clausulis et conditionibus.

Contrariis quibuscumque, etiam specialissima mentione dignis, non obstantibus.

Datum Romæ, ex Ædibus S. Officii, die 16 Decembris 1910.

L. ✠ S.

Aloisius Giambene
Substitutus pro Indulgentiis



Venerable Servant of God Ursula Benincasa
(1547–1618).



A vision granted on February 2, 1617 to the Venerable Servant of God Ursula Benincasa, in which received the Blue Scapular from the Mother of God.



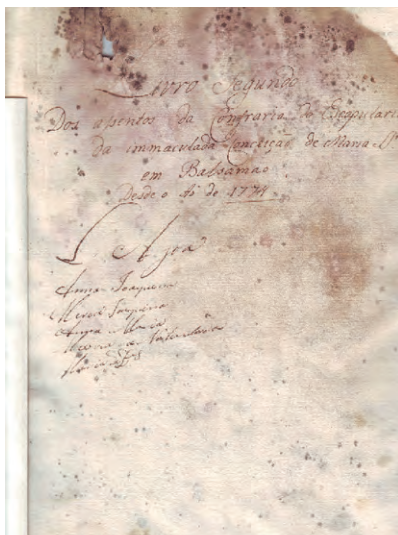
The painting called “The Mass of Fr. Stanislaus Papczyński,” the work of a Marian, Fr. John Niezabitowski (1744-1804), represents one of the main goals of the Marians: assisting souls suffering in Purgatory, especially through promoting the scapular devotion and the recitation of the Chaplet of Ten Virtues of the B.V.M. Chapel of the Marian monastery in Skorzec, Poland.



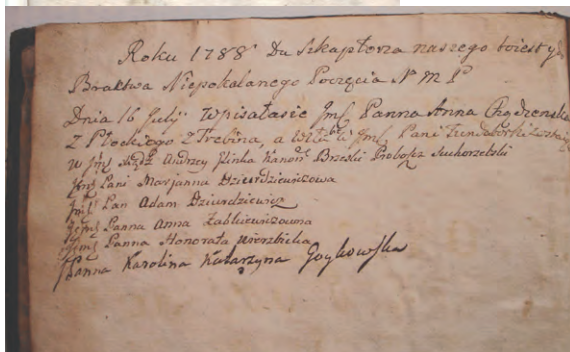
The image presenting St. Stanislaus Papczyński, holding the Blue Scapular, as the Advocate of Poor Souls in Purgatory. Painting by Yolanda Bello. Marian Religious House on Eden Hill, Stockbridge, Massachusetts.



One of the Marian Order's main goals set by the Founder, St. Stanislaus Papczyński, is to pray for the Poor Souls in Purgatory, especially those who lost their lives on the battlefield. The above painting of 1934 by Aleksander L. May depicts St. Stanislaus giving last rites to a dying soldier. Religious House of the Marians in Warsaw-Praga, Poland.



Front page from the Register of the Confraternity of the Immaculate Conception dating 1774 from the Marian monastery on Mount Balsamão in Portugal. General Archives of the Marian Fathers in Rome.



An entry from 1788 in the Register of the Confraternity of the Immaculate Conception, located in the Marian monastery in Gozlin, Poland.



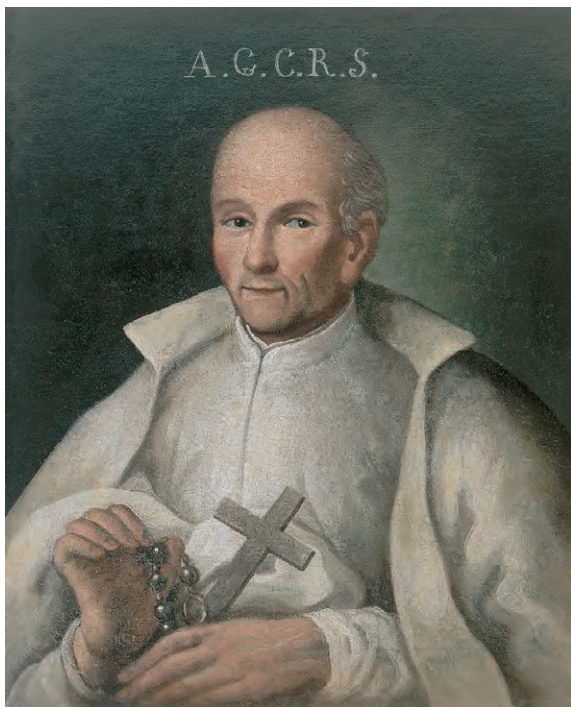
Painting by Domingos Teixeira Barreto from the second half of the 18th century, located at the Marian monastery on Mount Balsamão. The image symbolically depicts Fr. Casimir Wyszyński establishing the Order in Portugal. Father Wyszyński was also a zealous promoter of the Confraternity of the Immaculate Conception with the Blue Scapular.



A fragment from the said painting by Domingos Teixeira Barreto shows Mary as Our Lady of Balsamão with the Blue Scapular in her hand.



Merciful Jesus, Mary Immaculately Conceived, and St. Stanislaus Papczyński, by W. Pyrzanowski, located at the Marian Helpers Center in Warsaw, Poland.



"I leave my portrait for the curious to look at, but the portrayal of my Lord Jesus Christ's life for them to follow." St. Stanislaus Papczyński (His 17th century portrait by an unknown painter, from the Marian monastery in Skorzec, Poland).

Contact Information

To receive more information about joining the Confraternity of the Immaculate Conception of the B.V.M. at the National Shrine of The Divine Mercy in Stockbridge, Mass., 01262, U.S.A., and to learn of the duties and spiritual benefits of membership, along with the information about the Scapular itself, please send an e-mail to our

Confraternity coordinator at:

confraternity @ marian.org or fill out our **online form** at: marian. org/confraternity.

You may also call the toll-free number 1-800-462-7426 (for U.S. and Canada only) for information, or to order the Handbook for Confraternity members (please mention its code **EBS**).

The faithful residing in the **United Kingdom** who are interested in the Confraternity and the Blue Scapular, please contact the Marians at:

**Confraternity of the Immaculate
Conception**

1 Courtfield Gardens, London W13 0EY;

tel.: (+44) 020.8998.0925;

e-mail: info@divinemercury.org.uk

Those who are considering the religious life and would like, as priests or brothers, to spread the honor of the Immaculate Conception of the Most Blessed Virgin Mary, to pray for the deceased, and work in the Marian spirit in our country or in the missions, may contact the Marians in person or by mail at the following address:

Vocation Director
Marians of the Immaculate Conception
515 Belleview Boulevard
Steubenville, OH 43952
call toll free: (877) 261-8806
or e-mail: vocations.@marian.org

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Congregation of Marian Fathers

Is an APOSTOLIC RELIGIOUS COMMUNITY that unites priests and religious brothers who answered God's call to serve Christ and the Church through pastoral and educational ministries conducted home and abroad under the protection and after the example of the IMMACULATE HANDMAID OF THE LORD.

If you wish to obtain information – either for yourself or for someone else – about the history, spirituality, and the Congregation's present-day work, as well as to learn about requirements for candidates to the priesthood or religious life, please write to:

Vocation Director

Marians of the Immaculate Conception

515 Belleview Blvd., Steubenville,

OH43952 or e-mail: vocations@marian.org

Call Toll Free:

(877) 261-8806

**PRAYER FOR VOCATIONS TO THE CONGREGATION OF
MARIAN FATHERS**

God, our Father and Lord of the harvest, stir up in the hearts of many young men the desire to follow Jesus Christ as religious in the Congregation of Marian Fathers. You yourself called it into existence to spread the veneration of the Immaculate Conception of the Most Blessed Virgin Mary, to pray for the blessed repose of the departed, and to proclaim the Kingdom of God on earth. Send forth laborers into Your harvest, so that the work initiated by St. Stanislaus Papczyński may blossom and yield abundant fruit for Your greater glory and the salvation of Your people. Through Jesus Christ our Lord. Amen.

