



Viri Mariae

A Lay Fraternity of Dominican Spirituality and Catholic
Social Kingship

Rule of Life

The Spirit of VIRI MARIAE

We are VIRI MARIAE, Catholic men striving to reflect Christ the King, shaped by the maternal heart of Mary and formed in the spiritual tradition of the Order of Preachers. Anchored in fidelity to the Church, modelled in truth, united in brotherhood, and sent as witnesses to a darkened age, we seek to live visibly Catholic lives, marked by reverence, resolve, and apostolic mission.

Ours is a band of brothers: nimble, local, and deeply invested in the transformation of souls. Our fellowship is not born of convenience or shared interest, but of a deeper call—to will one another's good, to strengthen one another in virtue, and to walk together toward eternal life. We gather frequently, form one another intentionally, and act without delay, answering the promptings of the Holy Spirit with obedience and zeal. In a world that moves fast and forgets the sacred, we move with purpose and remember what matters most.

Lumen Gentium 31 reminds us that the laity are called to illuminate and order all temporal things so they may grow according to Christ. This is not merely a mission; it is a summons from Holy Mother Church. We do not flee the world, nor conform to it. We labour to redeem it from within, that the ordinary might be consecrated and the whole of life become a hymn to the glory of God.

Under the standard of Our Lady and in the footsteps of St. Dominic, we embrace a life of prayer, study, penance, and apostolic action. Like our spiritual father, of whom it was said, "*He spoke only to God or about God,*" we aspire to be men whose lives are wholly directed toward the things of Heaven.

In a time of confusion and compromise, we choose clarity and conviction. In a culture of comfort, we choose sacrifice. And in a world that denies the Kingship of Christ, we plant the seeds of a new Christendom: one home, one parish, one soul at a time.

Article 1. Obedience to the One Church

We, the *Viri Mariae*, profess unwavering fidelity to the One, Holy, Catholic, and Apostolic Church, founded by Jesus Christ and guided by the Holy Spirit. As our first and foundational principle, we pledge total obedience and filial submission to the reigning Roman Pontiff, the Vicar of Christ, and his legitimate successors. We unite ourselves with the bishops in full communion with the Pope, recognising in their apostolic authority the voice of Christ Himself: “*He who hears you hears Me*” (Luke 10:16).

We reject the poisonous seeds of schism, disobedience, and doctrinal dissent in all their forms, whether open rebellion or subtle deviation. We will not be swayed by the spirit of the age nor deceived by those who cloak defiance in the language of orthodoxy while resisting the living Magisterium. For as Scripture teaches, “*to obey is better than sacrifice*”. Obedience is found in the life of every saint; without humble submission, even the most devout practices become lifeless before God. Private judgment, theological pride, and disunity are foreign to our identity.

We uphold the Church not as a mere human institution but as the Mystical Body of Christ, divinely founded, supernaturally sustained, and endowed with the fullness of truth and grace. The Church is our mother, our teacher, and the ark of our salvation. We hold in deep love and high esteem those called to the priesthood and religious life, seeing in them the hands through which Christ builds, sanctifies, and defends His Church.

All our actions, teachings, and apostolic labours shall be ordered in full harmony with Sacred Scripture, Sacred Tradition, and the Catechism of the Catholic Church. We venerate the sacred office of the Magisterium, the guardian of Sacred Tradition and the authentic interpreter of Divine Revelation. These are real and trustworthy foundations that shape how we think, form our consciences, and carry out our mission.

We are men under authority, sons of the Church, not authors of our own truth. In a culture that prizes independence, we offer our assent freely, fully, and faithfully to the Church who teaches with the authority of Christ. Her feast days are our joy; her wounds, our sorrow. We honour her shepherds, uphold her voice, and conform our lives to the fullness of her teaching. Even when the Pope speaks outside the bounds of infallibility, we receive his words with reverence, confident in the Spirit’s guidance and mindful of his learning, experience, and dignity as the Vicar of Christ.

We submit with humility and love to the Church’s wisdom, even when it challenges us. For in such surrender, we do not lose our freedom, we find it.

Article 2. Consecration to the Immaculate Virgin

We, the *Viri Mariae*, bind ourselves in total consecration to the Blessed Virgin Mary, the Immaculata, our Queen, our Mother, and the perfect disciple of the Lord. To her we entrust our fraternity, our families, our vocations, and our journey to salvation. We embrace her not merely as an example to admire, but as a sovereign to obey, a refuge in battle, and a sure guide to her Son. Though her triumph is fierce, her work is gentle. Her way of forming saints is hidden, marked by silence, surrender, and love.

In the spirit of St. Dominic, who defended her honour, preached her Rosary, and called sinners to her mantle, we consecrate ourselves entirely to Mary as the surest path to Christ. We reject the spirit of rebellion that scoffs at Marian devotion and reduces her role to mere sentiment. She is the Mediatrix of all graces, the Queen of Apostles, and the Mother of the Church. Her fiat echoes in every mission we embrace, and her virtues shape the men we are becoming.

We commit to pray the Holy Rosary frequently, both privately and in community, and to meditate deeply on her life and mysteries. We will study her titles, her apparitions, and her role in salvation history. We will conform ourselves to her spirit of purity, humility, simplicity, and unwavering fidelity to the will of God.

Her presence is not an accessory. It is essential. Under her mantle, we fear no evil. In her school, we learn to love. Through her intercession, we labour with hope. She forms Christ in those who entrust themselves to her, shaping hearts in His likeness and leading them by the surest path to live under His reign.

Like the dawn, she goes before Him, dispersing the night and calling the world to behold the rising Son.

As the Mother of the Eucharist, she leads us to the altar where her Son offers Himself anew. United with her at the foot of the Cross and before the Tabernacle, we commit to Eucharistic devotion as the source and summit of our lives, attending Holy Mass frequently, adoring Christ in the Blessed Sacrament, and receiving Him with hearts made pure through her maternal guidance.

Article 3. Formation in Veritas

We, the *Viri Mariae*, commit ourselves to a lifelong formation in Veritas, a formation that shapes the soul for eternal beatitude. We pursue wisdom that conforms the mind and heart to Christ, truth not merely studied, but lived and embodied.

In an age that fragments knowledge and exalts utility, we return to the perennial path: to know God, to love Him, and to serve Him. We uphold the ancient principle that truth is one and unchanging, for God is unchanging, and man, made in His image, is ordered toward the contemplation of divine things. Thus, we reject the errors of modern education: its denial of the soul's primacy, its reduction of truth to opinion, and its corruption of learning through ideology and ambition. True education is not the acquisition of skills, but the formation of men fit for eternity.

Our studies are rooted first in Sacred Scripture, read within the living tradition and liturgical life of the Church. We draw also from the Catechism, the Church Fathers, papal teaching, and the lives of the saints, receiving them not as relics of the past but as living instruments through which the Church continues to form her sons.

As bearers of the Dominican tradition, we give special place to St. Thomas Aquinas, the Angelic Doctor, who wed faith and reason in a harmonious vision of truth. His works provide us with the clearest path for conforming intellect and will to the mind of Christ. Yet we honour also the *praeambula fidei*, those truths of reason that till the soil of the soul for faith. We study the wisdom of the ancients, Moses, David, Solomon, Aristotle, Cicero, Seneca, and others, men who, aided by reason and often by grace, glimpsed the divine order in creation.

We embrace the classical liberal arts, not as a museum of past methods, but as a proven path to cultivate disciplined minds and well-ordered souls. Grammar, logic, rhetoric, arithmetic, geometry, music, and astronomy: these arts elevate reason, refine judgment, and order the soul for contemplation.

We are not spiritual tourists. We choose a few masters and return to them often, that what we read may be remembered, what we remember may be contemplated, and what we contemplate may be shared in truth and love.

We give preference to sources that bear an Imprimatur or Nihil Obstat, that our formation may be guarded from modern errors and the prideful speculations that often accompany them. For without truth, zeal falters; with truth, our words become fire.

Through this way of life, we labour to become men of clarity, charity, and conviction - fit to witness to Christ amid the shadows of this present age and prepared to contemplate His glory in the age to come.

Article 4. Apostolic Presence

We, the *Viri Mariae*, are enlisted in the service of a crowned and crucified King. Our mission to establish His social reign begins not on distant shores, but in the places we walk daily: our homes, parishes, workplaces, and communities, in silence, in sacrifice, in duty, and in love. Christ reigns through men who first allow Him to reign in themselves. Once a man is formed in the truth, his heart fixed on Christ, his mind moulded by the Church—he becomes a leaven in the world. It is only from this interior formation that true cultural transformation can begin: not through domination, but through devotion; not by force, but by fidelity.

Each member is called to live a visibly Catholic life—rooted in truth, charity, and holy example. Our faith governs how we speak, serve, labour, and suffer. There is no neutral ground in the heart of a man consecrated to the King. We are not mere theorists of virtue but active builders of the Kingdom, bringing Christ into ordinary life with resolve, humility, and joy.

Our public witness must flow from an interior life of contemplation and prayer. Without this, we risk becoming actors in borrowed costumes. But with it, we become true icons of grace - humble men, present and dependable in parish life, quick to serve where help is needed, and slow to seek applause. Our reverence flows from a deep love of the sacred, a love that reforms by attraction and rekindles what has grown cold.

In the world of work and civic life, we heed the Church's call to sanctify the temporal order. We are called not to idle observation but to intelligent and faithful engagement with the needs of our time. We do not abandon the world to its idols; we confront them. We do not despair at decay; we rebuild. Whether in the boardroom, the classroom, the field, the workshop, the studio, or the street, we ask: *Where is the Kingship of Christ denied, and how am I called to enthrone Him there?*

We remember that many who walk in darkness have not yet encountered the light of Christ. We do not scorn them. As Christ looked upon the crowds with compassion, so must we treat every soul with dignity and holy affection. We speak the truth without compromise, but always with charity, knowing that hearts are won by the magnetism of truth lived in love.

Every member of *Viri Mariae* is a missionary, first in his own family and community, and then as Providence opens wider fields of influence. Our Lord has warned us plainly: "*Behold, I send you forth as sheep in the midst of wolves.*" Therefore, we do not move with naïveté: "*Be wise as serpents and harmless as doves.*" As the dove, we bear no tooth of malice; we retaliate with mercy, conquer with goodness, and endure with quiet resolve.

We remember that grace awakens faith, always preceding, always sustaining, always drawing souls to Christ. In us, the wounds of the world are not ignored but embraced, and by grace, become redemptive. In all things, we move as instruments of His lordship, bearing His name, His standard, and His mercy into the forgotten corners of modern life.

Wherever a *Vir Mariae* stands, there too must Christ take root.

Article 5. Built in Brotherhood

We, the *Viri Mariae*, do not walk this path alone. We journey as brothers, united in charity and sent with a common mission. We long to be adorned with the three virtues our Lord Himself commended to St. Faustina: humility, purity of intention, and love—strength for the man who turns violence not outward, but inward, crucifying his passions with Christ.

This is the soil in which our fellowship grows.

We are men at arms, called together, formed together, and sent together. Where one man falters, another steadies him. Where one man advances, others follow. This is strength rightly ordered.

We gather in pursuit of sanctity, with hearts set on Christ and lives ordered to His glory. We meet regularly, to pray, to study, to plan, to labour. We share our joys and wounds without fear, for the bond between us is not of convenience, but of covenant. Before we were brothers to one another, we were sons, known, claimed, and delighted in by the Father.

Grounded in the life of grace, we hold fast to the sacraments, especially frequent Confession and the worthy reception of the Holy Eucharist, knowing that without them, we have no strength for the battle. We speak plainly, confess often, and hold one another accountable, not as accusers, but as watchmen charged with guarding each other's souls. We challenge one another to grow, not in pride, but in holiness.

In our speech and conduct, we reject the corrosive habits that darken the soul. We do not gossip, boast, or tear down. We build up. We speak truth in love. We protect reputations as we would relics, and we choose silence over scorn. Ours is a fraternity that breathes with reverence.

We do not seek self-love that curves inward, but one rightly ordered, born of the truth that we are held by God, ransomed by the Cross, and destined for sanctity. Only then can our love extend outward, generous and whole, for the good of the Church and the salvation of others. For this is not a mission of condemnation, but of invitation, welcoming hearts back through mercy that heals and truth that sets free.

Together, we offer prayers, fasts, and almsgiving for our own conversion, for the strengthening of our brotherhood, and for the advancement of Christ's reign. Through this shared sacrifice and spiritual solidarity, we become a living bulwark against the spirit of the age, which isolates, divides, and devours. We are dust aspiring to the heavens; and in self-denial, we discover that we were made for more than the world could ever give.

We are not perfect men. But we are men who rise. We rise by grace, by truth, and by the hands of our brothers. And in rising, we lift each other to the heights of the Cross - where all true kingship begins.

We bind ourselves to this rule not out of duty alone, but out of love - for Mary, for the Church, and for the King. Immaculata, form us. Dominic, teach us. Christ the King, reign through us.