



Old-catholic Mariavite Church

History of the Church

In the lights of the Jubilee the publication of the book of **Father Rozyk** presents a particular glare because it completely exonerates Mariavites of the charges, deviations and errors which one attached them since 1906. [click here.](#)



Origin : a congregation born within the Roman Catholic Church

Important dates

Birth of the Mariavite movement

Foundation of the Mariavite Church

Death of the Marie-Francoise Mother and posterior period

Contemporary period - Festivals of the centenary (1893-1993)

a very important book : "Revelations" written by Father Rozyk

Jubilee of the year 2000

Origins: A congregation born within the Roman catholic Church

With the end of the 19th century, Poland was parcelled out and occupied by **Russia, Prussia and the Austro-Hungarian Empire**. In the territory annexed by the Tsarist Russia, the Roman catholic Church was dominated by **the orthodoxe Church** and its role brought back to that of a secondary Church, even marginal. The religious orders were gathered with prohibition to receive beginners and all new creations of prohibited religious congregations. **In this context, created for itself a nation strongly believing** and also a favourable atmosphere to a development of the religious feeling.

This deepening of the Faith and the life connected with the church appeared in various forms and in particular by **the creation of new clandestine religious orders**.

Thus, within the Roman catholic Church, on funds of moral rigour, laying the stress on a reform of the Church and the desire to record the religious and spiritual standard of living of the secular clergy (alcoholism of the clergy, abuse of power of the bishops), **the movement mariavite appears**.

Mariavitism comes from the fertile activity of **the Father Honorat Kozminski**, brother minor capuchin (1829-1916), that **the Pope Jean Paul II blisped on October 16, 1988**. The Honorat Father was the founder of more than twenty religious congregations; but later, suspicious papacy dislocated it its functions and recognized with reserve its congregations. All carried out a life hidden and clandestine because of persecutions and repressions on behalf of the Russian government.

Their objective was **the support of a religious life** but also the initiative of **a social help** among **the working and country milieu**.

In 1883, joined a clandestine congregation of the Father Honorat Kosminski, **Feliksa Magdalena Kozłowska**. She had been born on May 27, 1852 in Wieliczna close from Wegrow in the east from Warsaw. She was the girl of Jakub and Anna Kozłowski. Her father took part in the insurrection of 1863 against the Russian occupants and died during the battle which the insurrectionists delivered against the Russian army, February 3, 1863.

In 1872, Anna Kozłowska, with her daughter, was withdrawn in Warsaw. **Félicie Madeleine finished her studies in the College IV** and started to work as private teacher. She was very gifted, especially for mathematics and knew perfectly French, English and Russian. Since childhood, she wished being nun and to be given to God, (she had an interior life filled of spirit of prayer).



From **1883 to 1886**, **Félicie Madeleine, become nun** under the name of **Marie-Francoise**, was sacrificed for the patients and the invalids, looking after especially in residence in a district called "Przytulisko" in Warsaw where **the nuns franciscaines of suffering**, founded by the Honorat Father had their House.

In **1886**, on the recommendation of the Father Honorat Kozminski, she came to Plock as inspector from the clandestine congregations and also founded a contemplative congregation **Sisters of Holy Claire** based on the second rule of Saint François.

September 8, 1887, in Plock, the congregation of the Sisters of Holy Claire was set up canonically. Later, this congregation will take the name of **Mariavite Nuns of the Perpetual and Repairing Worship**. The sisters pronounced the wishes of obedience, poverty and chastity and an additional wish, that of the Perpetual Worship of Blessed Sacrament.

After three years, in 1889, the number of the nuns increased considerably.

Also entered the community, the mother of Félicie Madeleine with the name of **Marie Hortulana**. For the needs for the congregation, she bought a house with a garden, place where the convent and the mariavite Cathedral are today.

At the beginning, according to the tradition of **the Sisters of Holy Claire**, alms constituted the base of the means for **the support of the community**. Then was organized a workshop of linen room then another of embroidery and clothes industry of the ornaments of church, chasubles, covers, etc., then a manufacture of weaving and a workshop of stocking.

Finally an artistic workshop of embroidery was organized, it will be, little by little, known in all the country and even abroad. Orders came from all Europe.

The workshops did not get only the tangible properties to support the community, they also made it possible to take an action of charity. Moreover, all this workshops were a good protection for the clandestine religious life towards the civil servants of the Tsar.

Significant dates

The **Old-catholicMariavite Church** is founder member of **the World Council of Churches of Geneva (WCC-COE)**, of **the Conference of the European Churches(KEK)** and **the World Council of Churches of Poland**.

Mariavite : The name comes from **Mariae Vita** : Life of Marie. Spirituality centered on Eucharistie.

Origin: The Father **Honorat Kozminski**, capuchin (1829-1916), blissed on the 6-10-1988 by Jean-Paul II, founded in Poland occupied by Russia, many congregations, but papacy, suspicious dislocated it its functions and recognized with reserve its congregations.

In **1886**, mother **Marie-Francoise Koslowska** (+ 23-8-1921) founded a contemplative community women under the rule of St François.

August 2, 1893 is born officially Mariavitism.

In **1893**, a **Congregation of priests mariavites** - former students of the ecclesiastical academy of Saint Pétersbourg (only faculty of catholic theology authorized in Russia) gives each other the rule of Saint François for model.

In **1903-1906**, persecution by Polish bishops (because of their desire of reform of the Church and the Clergy).

In **1906**, excommunication by Pie X Priests, nuns and 44 000 adults founded the Mariavite Church.

In **1909**, the Mariavite Church is received in **the Union of Utrecht** (Catholic Old Churches), the general superior becomes the Bishop-primacy of the Church which takes the title "**Old-Catholic Mariavite Church**".

In **1924**, withdrawal of the Union of Utrecht, because of certain reforms considered as heterodox by the conference of the Bishops Old Catholics.

In **1935**, reform of the movement and return to the sources of the movement. Dissidence of 3 priests, called "**Felicianow**", faithful to the positions of the archbishop **Jean Marie Michel Kowalski** (+ in Dachau, the 25-5-1942); no representation in France.

In **1972**, links taken again with Utrecht; episcopal dedication of **Mgr Tymotheusz Kowalski** (+ 8-8-1997) in **Plock** (Poland) by many bishops Old Catholics of which the archbishop of Utrecht. The Old-Catholic Mariavite Church is in **intercommunion** with **the Old Catholics Churches of the union of Utrecht**, except for the Churches of Germany and Switzerland.

In **1997**, a **Commission of dialogue** is created with the Roman Catholic Church.

The seat of the **Old-Catholic Mariavite Church** is in Plock (Poland). The Bishop-primacy is Mgr **Wlodzimierz JAWORSKI**.

The Province of France: set up in 1989. Since the 18-2-1992, the episcopal jurisdiction is only in the hands of **Mgr André le Bec, Eglise Sainte Marie**, 47 rue de l'Echiquier, 75010 Paris

Birth of the Mariavite movement



The birth and the development of the mariavitism are closely related to **the Marie-Francoise Mother** and are inspired by the revelation which it accepted on August 2, 1893 concerning **the Divine mercy for our time**.

The diffusion of the Infinite Mercy of God became one very important and decisive moment in the history of **the Congregation of the sisters** and the beginning of **the Congregation of the Mariavites Priests** of the Perpetual Worship. Those existed already under the name of Marial Association of Diocesan Priests.

In the revelations received by the Marie-Francoise Mother about the Mariavites Congregations, we read:

"In 1893, August 2, after having followed the Holy Mass, I was detached from my knowledge and setting in front of the Divine Majesty. An incomprehensible Light wrapped my heart and showed me the corruption of the world and times last, then the relaxation of morals, in particular in the clergy ".

*"I saw the divine justice to be about to punish the world but the Mercy given also to the world like ultimate rescue, the worship of Blessed Sacrament and the assistance of Marie. A few minutes after, the Lord spoke: "I want that the congregation of the Priests under the name of Mariavites be a mean to propagate this worship. Their watchword will be : **Everything for the greatest glory of God and the honor of the Blessed Virgin Mary**. They will be under the guard of Our Lady of the Perpetual-Help ".*

August 2, 1893 is born officially Mariavitisme.

The name of "**MARIAVITE**" comes from **Mariae Vitae Imitating** : "**imitating the life of Marie**" (and her mother kept all the things in its heart, Luc 2-51).

With the example of Marie who lived in the continual worship of her Lord, Mariavites must also be only turned towards their Saver and Lord, Jesus-Christ, in a spirit of deep worship: this is why **the spirituality of Mariavites is primarily centered on Eucharistie**.

As of this time, the number of priests mariavites increased mainly in the dioceses of **Plock, Lublin and Warsaw**. The authorities of these dioceses, fearing the development of the mariavites ideas and the increase in the number of priests

in favour of these ideas, started has to move the priests towards the recesses most distant from their diocese. They thus hoped to weaken their force, and consequently to cause the fall of the movement. However, the ideal mariavite extended very quickly among the priests and the faithful ones from many parishes. At the beginning, the Mariavites Priests came from the theological academy of Saint Petersburg (single faculty of theology authorized under the empire tsarist, the Polish territory under Russian occupation not having the right to open faculty of theology). They were dependent very narrowly with the reforming movement which was "very sharp" among the elite of the Polish clergy. These reformers disputed as of this time the formation and the studies followed by the future priests.

The Mariavites Priests postulated the fundamental reform of the theological studies. They claimed a renewal of the sacerdotal life. In addition, they propagated the characteristic forms of the Polish popular religious life, it is has to say **the worship of Our Lady of the Perpetual-Help, the rosary**, and the re-establishment of the practice of **the Salvation of the Blessed Sacrament** and **the worship of the exposed Blessed Sacrament**.

They also asked, as of the end of the 19th century, the practice of **the frequent communion** for the adults, **the first communion of the children** at the age of seven years, the introduction of **the Polish language into the liturgy** and **the social help** for the poor, especially in **working milieu**.

Mariavites built close to their churches, **manufactures, workshops, co-operative stores loan banks**.

The work of Mariavites in working milieu made them promoters of a social action up to that point unknown in Poland.

At the end of ten years of foundation, in 1903, the Congregation had become sufficiently important to be divided into three provinces. Were elected like provincial, for **Warsaw**, the Father **Jean-Michel KOWALSKI**, for **Lublin**, the Father **Romain Marie Jacques PROCHNIEWSKI**, for **Plock**, the Father **Leon Marie André GOLEBIOWSKI**.

Provincial Mariavites gave to their Bishops memories containing the revelations of the Marie-Francoise Mother and a short history of the congregation:

- the Father **Jean Marie Michel KOWALSKI** in **Mgr Wincenty CHROSCIĄK-POPIEL**, Archbishop of Warsaw,
- the Father **Romain Marie Jacques PROCHNIEWSKI** and the Father **Leon Marie Andre GOLEBIOWSKI** with the Bishop of Plock, **Mgr Jerzy SZEMBEK**.

They wished the canonical recognition of the congregation of the Mariavites Priests. For many, they were the hope of the renewal of the spiritual and intellectual life of the clergy.

Very quickly, the Mariavites Priests were asked by the Bishops, especially **Mgr CALL**, faithful support of the congregation, to be professors and directors of seminars, preachers of the retirements and spiritual exercises of the clergy like for the parochial retirements.

The Father **Honorat KOZMINSKI**, itself, gave an excellent testimony on them in his letters of 1897 and 1898, writing amongst other things: *"They live under the rule of the minor brothers, in so far as his observation and for them possible, taking into account their activities. Almost all are professors of seminars and have high university degrees "*. However since 1897, the period of the first persecutions, directed especially against the Marie-Francoise Mother started, because of the mystical test that this one had lived since 1893.

To the beginning of July 1903, the Bishop of Plock, Mgr **Jerzy SZEMBEK**, which a time had sights on the incipient congregation, but was not followed by the General Chapter, went to Rome to present at the Pope the question of Mariavitism. Mariavites knowing the hostility of the Bishop towards them decided to go personally to Rome to present their constitutions.

On July 18, 1903, a delegation of seventeen people went there, the Marie-Francoise Mother and sixteen priests. Meanwhile, the Pope **Leon XIII** have just died, they awaited in Rome the election of a new Pope. There, they elicited the Father **Jean Marie Michel KOWALSKI** General Minister for the Congregation of the Mariavites Priests. On August 13, the delegation gave to the Pope **Pie X** (lately elected) the canonical request for recognition of their constitutions and congregation. After having obtained guarantees on behalf of the Pope, they returned to Poland.

During the same period, Polish Bishop **SZEMBEK** and some bishops sent in Rome several tendentious information concerning Mariavites with for objective to harm the movement and to arrive at his total liquidation. Mariavites believing in the guarantees given by the Pope, awaited the decision of the Vatican quietly. A little later in 1904, from Rome a decree arrived ordering the dissolution of the Congregation and the transfer of the priests in their dioceses of origin.

Bishop **SZEMBEK** was the executor of this decision. In **January, May and July 1905** and in **February 1906, other delegations of Mariavites went to Rome to present their defense and the recognition of their congregation.**

They received the guarantees of a positive solution there. But all that was in vain: On August 5, 1906, **Pie X** promulgated the Encyclical "Tribes circiter" in which he confirmed the decree of 1904.

The Encyclical required of all the Mariavites Priests to be transferred in their dioceses of origin under penalty of excommunication and prohibited any communication with the Marie-Francoise Mother.

On December 5, 1906, the enquiry gave twenty days to Mariavites "to correct itself" under penalty of excommunication. The effect was completely contrary: Mariavites were consolidated in the Faith and preferred to especially remain themselves in front of the duplicity of Rome in this problem. It should be said that in 1906 the Roman catholic Church in Poland found all its freedom and one attended a resumption in authoritative hand by the Episcopate, of all the congregations born in clandestinity. Mariavites, because of their desire of reform of the Church and the clergy, were in fact victims of the authoritarianism of the Polish bishops.

At that time there, persecution against Mariavites reached its apogee. All the churches built by them were taken again to them.

Ambushes were organized against the priests and the faithful ones. Several pogroms, carried out by a capuchin, **the FELIX Father** caused tens of killed and hundreds of wounded among Mariavites.

The Mariavites workmen were private of their work, the farmers were driven out their grounds. A "**war of religion**" was carried out against Mariavites in dimensions unknown in Poland.

Foundation of the Mariavite Church

As of the end of 1906, all the religious priests and Mariavites and approximately 44000 faithful adults founded the **Mariavite Church**.

On December 24, 1906, the first Polish Mass was celebrated in **Plock**, in the Chapel of the Sisters.

Straight away new churches were built, in 2 months more than 16 parishes. In 1909, construction of 38 churches, 34 chapels and 16 houses "popular" where schools were installed, rooms of secondary courses and training, run for illiterates, guards of children, etc.

On October 10, 1907, **a General Chapter** confirmed the Father **Jean Marie Michel KOWALSKI** as **General Minister** and elected Bishop of the Church in formation.

On October 5, 1909 this one accepted the episcopal dedication of the hands of Mgr **Gerard GUL**, archbishop of Utrecht and the Bishops Old Catholics of Holland and Germany.

The following year, on September 4, 1910, in Lowicz, in Poland, took place the dedication of two other priests mariavites: **Romain Maria Jacques PROCHNIEWSKI** and **Leon Maria Andre GOLEBIOWSKI**. The Bishop consecrator was Mgr **Jean Maria Michel KOWALSKI** and the Bishops assistants, Mgr **Gerard GUL**, Archevêque of Utrecht and Mgr **Jacques VAN THIEL**, Évêque of Haarlem (Holland). Little after the Church took the name of the **Old-Catholic Mariavite Church**. The development of the mariavitism continued. The number of faithful increased considerably. Many churches and chapels were built. In addition, one also attended a significant development of the social, cultural, educational institutions and school directed by the priests and the sisters mariavites.

In 1911, the Mariavite Congregation built in **Plock** an important **cathedral** and **a convent** which always exist and are still currently the seat of the Church.

Construction was finished in 1914, on the eve of the First World War.

The Sanctuary of the Mercy with the wings of the convent are built in the field of the letter E, Eucharistie. The building is neogothic, of English Gothic style; The old house of the Mariavite Sisters (the small manor bought by the Mother of Marie-Francoise Mother) is located at the bedside of the sanctuary, behind the chorus. In these buildings exist always the chapel of the Sisters and the room of the Marie-Francoise Mother.

The sanctuary is of basilical type composed of 3 naves on a rectangular level with a very high central nave. In the chorus, there is the high altar built in the shape of confession, each side of the Gothic stalls and a Gothic balustrade of communion also.



Head office and Mariavites Cathedral
Residence of the Bishop-Primacy with Plock



Mariavite cathedral
of Plock the High altar

The chorus is overhung by an vast cupola decorated with Gothic lanterns giving the natural light on the confession and all the chorus.

An important platform located at the top of the two sides makes it possible to accomodate many faithful.

At the bottom, the platform for the organ and the choral group. Interior decoration is very discrete.

The side aisles are illuminated by ogival windows. The benches, the doors and the floor are made of wood of oak. The interior is of white color, ivory and gold.

At outside, the pediment of the sanctuary ends in three Gothic towers and the cupola by a gilded monstrance

Death of the Marie-Francoise Mother and posterior period

August 23, 1921, died the Marie-Francoise Mother. Its skin was deposited in the crypt of the Sanctuary of Plock. The year of its death, the **Old-Catholic Mariavite Church** counted approximately **45000 faithful** (a dictionary of catholic theology Roman indicates the figure of 120000 faithful), **75 parishes, 41 subsidiary companies, 80 churches, 65 chapels, 7 convents of sisters, 75 parochial houses, 25 primary schools, 1 college, 45 nursery schools, 3 courses for the illiterates, 14 libraries with rooms of reading, 32 manufactures, 4 orphanages, 13 old people's homes, 4 dispensaries, 10 restaurants popular and free for the poor, 7 bakeries, 3 companies of saving and of loans, 2 bodies of firemen, 47 fields agricultural.**

There was also in 1921, 24 companies of assistance for the poor children, 4 associations of youth, 15 associations of young women, 4 caritatives associations women helping the poor. Finally the clergy then counted 3 bishops, 33 priests and 244 nuns.

After the death of Marie-Francoise Mother, the capacity in the Church was between the hands of only one person and without limitation : Mgr **Jean Marie Michel KOWALSKI**.

Its activity was marked by a théologico-dogmatic modernism. He introduced :

- the possibility for a priest of being married (1922-1924),
- the communion under the two species (1922),
- the priesthood of the women (introduced in 1929, removed in January 1935),
- the priesthood of the people of God (1930),
- the communion of the little children (1930),
- the removal of the ecclesiastical titles (1930),
- the suppression of the prerogatives of the clergy (1930),
- the simplification of the ceremonies and the rules of Lent (1931-1933),
- the reduction of the eucharistic young person.

According to historians' mariavites, this modernism growing, expressed by other innovations even bolder, caused **a controversy with the centre of the mariavitism**. The opponents with these reforms were convinced that they **were not in agreement** with **Christian and catholic teaching**.

Meanwhile, the Old-Catholic Mariavite Church had left the Union of Utrecht.

The General Chapter of January 29, 1935, bringing together the bishops, priests, nuns and representatives of the parishes mariavites **deposited Mgr Jean Marie Michel KOWALSKI of his function**. To the beginning, the Archbishop subordinated himself to the decisions of the Chapter. A residence was placed at its disposal, the field of Félicjanow, close of Plock, bought in 1910 by the Marie-Francoise Mother like place of rest of summer for the nuns. But very quickly, he withdrew the Church, forming with 2 priests, 80 nuns and 20% of faithful, a scission which lasts still today.

The General Chapter of January 29, 1935 **removed the majority of the innovations introduced** by Archbishop KOWALSKI. The administration of the Church was based on **the collegial and synodal system**. Since, the Superior of the Church carries the title of **Bishop-Primacy**. The first Bishop-Primacy, after the reform and the return to the sources of Mariavitism was the Bishop **Klemens Maria Filip FELDMAN**.

The Church counted **in 1935**, in addition to **the 3 bishops, 110 priests, 484 nuns and 45.000 faithful**.

The Second World War marked the life of the Church tragically. Although he was separated from the Church, the arrest by the Nazis of the companion of the first hours, Mgr Jean Marie Michel KOWALSKI, his internment, then its death as a martyr in Dachau in 1942, at the 74 years age, were felt painfully by all the Mariavite Church.

In Plock, the Nazis occupied the convent, expelling approximately 400 people and stopping more than 300 mariavites (the quasi totality of the priests, many nuns and faithful were arrested and interned by the Nazis). The Bishop-Primacy, Klemens Maria Filip FELDMAN was transferred by force in Germany for obligatory work.

The gestapo destroyed a rich collection of books of the library of the convent of Plock, "confiscated" the chalices, the most invaluable ciboria and transported them to Germany. All the machines and apparatuses of printing works "were also confiscated". The Church thus lost all its printing works and workshops of binding for missels, breviaries, schoolbooks, etc.

Lastly, many human losses were undergone by the Church. Many Mariavites was transfered in Germany, with forced work. Many also died in the concentration camps. Mariavites, like specifically Polish confession, were the subject of ceaseless suspicions and also of repression on behalf of the occupant. According to documents discovered after the war, it results that entire Mariavitism was intended for "total liquidation".

After 1945, with the "**new conditions**" (Communism), the life of the Church was standardized with the little number of survivors. **The decree of September 5, 1945** controls the legal state of the Church and its legal existence, **decree confirmed in 1967, then in 1989 and 1991, after liberalization.**

In 1945, Mgr **Roman Maria Jakub PROCHNIEWSKI** was elected **Bishop-Primacy** and from 1953 to 1972 the Bishops followed one another :

- **Waclaw Maria Barthomiej PRZYSIECKI** (1953 - 1957),
- **Jan Maria Michel SITEK** (1957 - 1965),
- **Waclaw Maria Innocenty GOLEBIOWSKI** (1965 - 1972).

Contemporary period - Festivals of the centenary

On October 26, 1972, the General Chapter called Mgr **Stanislaw Maria Tymoteusz KOWALSKI** with becoming **Bishop-Primacy**. He had been devoted Bischof on August 6, 1972 in Plock. Took part as consecrators, in addition to the Mariavite Bishops, Mgr **Marinus KOK**, Bischof of Utrecht and President of the Union of Utrecht, Mgr **Anselme G.VAN KLEEF**, Bischof of Haarlem (Holland), the Bishops of the Polish Catholic Church Mgr **Julian PEKALA** and Mgr **Tadeusz MAJEWSKI**.

In 1972 also, **the Roman catholic Episcopal Conference of Poland**, via its President Mgr **Wladyslaw MIZIOLEK** and his secretary the Father Jesuit **Stanislaw BAJKO**, addressed **a request for forgiveness to the Mariavite Church** for all persecutions of which he was the object in the past on behalf of the Roman catholic Church.

On 1983, November 20, took place the episcopal dedications of Monseigneur **Antoine Marie Roman NOWAK**, Bishop of the Diocese of the Area of Podlaskie and Lublin and Monseigneur **Zdzizlaw Maria Wlodzimierz JAWORSKI**, Bishop of the Diocese of Silesia and Lodz.

On 1st October 1993, confirmation of **the Episcopal Dedication of Mgr André le Bec**, by all the Episcopate.

At the end of December 1995, **Episcopal Dedication of Mgr Michal Maria Ludwik JABLONSKI.**

The Old-Catholic Mariavite Church counts currently approximately **thirty thousand members and a hundred places of worship.**

Festivals of the centenary of the birth of the Mariavite Movement (1893 - 1993)

On 1st and August 2nd, 1993 was celebrated **the Centenary of the Mariavite movement in Plock.** The mass was concelebrated by :

- the Old-Catholic mariavite Bishops Mgr **Tymoteusz KOWALSKI**, Bishop-Primacy,
- Mgr **Roman NOWAK**,
- Mgr **Wlodzimierz JAWORSKI**,
- Mgr **André le Bec**

and the bishops Old Catholics of the Union of Utrecht,

- Mgr **Marinus KOK**, Archevêque highly skilled of Utrecht (Holland),
- Mgr **Antony RYSZ**, (Polish Catholic National Church, State-Plain),

- Mgr **Thaddeus MAJEWSKI**, Mgr **Victor WYSOCZANSKI** (Polish Catholic Church, Poland),
- Mgr **Nicolas HUMMEL** (Church Old-Catholic of Austria),

in the presence of **Delegated Churches catholic, orthodoxe, evangelic of Augsburg and evangelic reformed, representatives of the Civil authorities and a crowd the faithful ones of more than five thousand people**



Blessing of the Blessed Sacrament by Mgr Tymoteusz KOWALSKI



The faithful ones on the platform



The Father Henryk SEWERINIAK



**From left to right: Mgr NOWAK - Mgr KOWALSKI - Mgr KOK
Mgr JAWORSKI - Mgr le Bec - Mgr HUMMEL**



Exit of the Bishops at the end of the mass



Sight of the assembly at the time of Academia of the centenary

A very important book : "Révélations" from Mother Marie-Françoise Koslowska -

In the lights of the Jubilee the publication of the book of **Father Rozyk** presents a particular glare because it completely exonerates Mariavites of the charges, deviations and errors which one attached them since 1906. This Theologist writes that he did not found in the book "**Revelations**" of the **Mother Marie Françoise Koslowska** any point or contradiction with the roman catholic church doctrine.

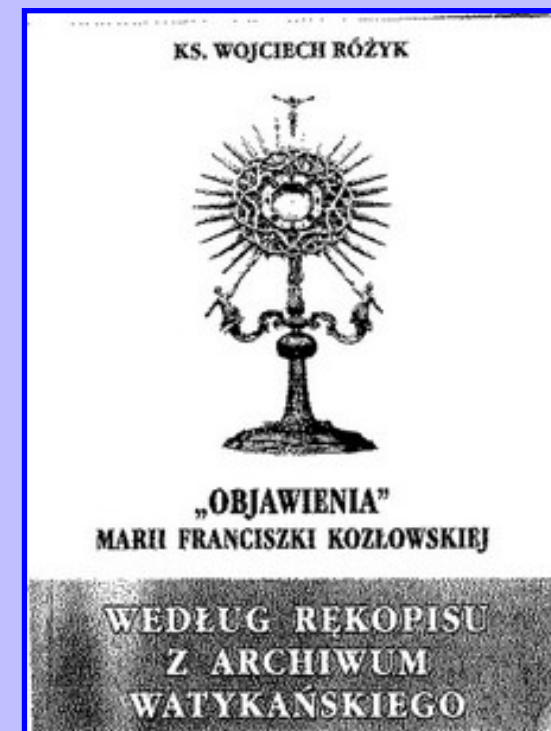
Un livre digne du Grand Jubilé.

On a beaucoup écrit au sujet des Mariavites. D'abord on les ridiculisait, on ironisait à leur sujet, on se moquait d'eux. Il suffit de rappeler les titres des publications des années 1906-1909 : « Là où le diable ne peut rien faire il y enverra une bonne femme », « La vérité sur les Kozlowites ou Mancherons afin d'avertir ceux qui n'ont encore perdu ni la raison ni la foi », « Malheureux possédés ». Pendant les vingt années entre les deux guerres la partie catholique romaine écrivait au sujet des Mariavites plus calmement quoique de façon toujours polémique, tandis que la partie mariavite manifestait toujours autant de vénération et d'admiration pour « Mateczka ». Durant ces dernières années, ont vu le jour quelques études plus sérieuses dans lesquelles on a clairement abandonné la polémique en faveur d'un objectivisme apaisant (père Daniel Olszewski, père Edward Warchol, frère M.Pawel Rudnicki...).

L'ouvrage du Père Dr Wojciech Rozyk, ancien élève de l'Institut Œcuménique de l'Université Catholique de Lublin, surpasse tout ce qu'on a écrit sur le Mariavitisme jusqu'à présent. L'auteur est le premier à soulever la question fondamentale sur son orthodoxie en cherchant la réponse dans la principale source que ses prédécesseurs n'ont jamais mise à profit, à savoir le « manuscrit du vatican », présenté au pape Pie X le 13 août 1903. Il n'existe pas une présentation plus officielle et authentique de leur position.

Est-ce que la théologie contenue dans le « manuscrit du vatican » justifie l'exclusion des Mariavites de la Communion de l'Eglise Catholique Romaine ? Les recherches de la réponse à cette question réalisées par le Père Wojciech Rozyk se métamorphosent en une belle aventure intellectuelle en y entraînant irréfutablement les lecteurs. Le dialogue officiel tenu en Pologne entre l'Eglise Catholique Romaine et L'Eglise Vieille Catholique Mariavite acquiert un point de référence fort.

Joint dans les annexes, le texte du « document du vatican » - aussi bien



l'original en latin que sa première traduction en polonais - assure à cet ouvrage un succès auprès des larges cercles d'historiens. Désormais les études sérieuses sur le Mariavitisme doivent consulter Rozyk.

Le 31 décembre 2006 clôture le centenaire de l'Eglise Mariavite. Dans les lumières du Jubilé la publication du Père Rozyk revêt un éclat supplémentaire.

**Père Professeur Stanislaw Celestyn Napiorkowski OFM Conv
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