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## Зарождение мариавитского движения

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Статья посвящена зарождению мариавитского движения в Польше и марианских движений в Европе во второй половине XIX в., их сходствам и различиям.

**Ключевые слова:** *мариавиты, Польша, католичество, мистицизм*

### The origin of the mariavite movement

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The article is devoted to the emergence of the Mariavite movement in Poland and Marian movements in Europe in the second half of the 19th century, their similarities and differences.

**Keywords:** *Mariavites, Poland, Catholicism, mysticism*

#### The context of the emergence

There were several partitions of Poland (1772, 1793, 1795), and its splitting after the Congress of Vienna (1814–1815). The major part of the country became a part of the Russian Empire. The Imperial confessional policy here after the failed January Uprising (1863) in the context of the issue of Mariavism is worth mentioning. It influenced the context of the birth and the developing of the movement.

As Michail Dolbilov noted, the authorities used confessions for prescribing “ideologically significant differences of the subordinate population” [6]. So-called policy of “Russification” tried to make people “Russian” in terms of the language, culture, religion. The authorities suspected that the Catholic clergy were the key persons in the uprising. Opportunities of the Catholic Church in Poland were limited, suspected clergy were deported and 124 cloisters were closed [4]. The Catholic Church lost some amount of property. The Russian administration closed the Theological Academy in Warsaw, and future clergy had to study in the Saint-Petersburg Ecclesiastical Academy. Also, contacts with other (Prussian and Austrian) parts of Poland and Rome became more limited. Diplomatic contacts with popes were temporarily interrupted and came back only in 1882, during the pontificate of Pope Leo XIII [4].

However, the attitude of the clergy could be flexible, and their disobedience was exaggerated [6]. In fact, many of them agreed with the statement of Divine choice of rulers. It did not deny the fact of the participation of some clergy in the opposition to Russia. At the same time, they could be rather loyal to the authorities because looked at problems of national independence as not the most important thing for Christians.

The policy was not so well-planned as it can seem [6]. It led to controversial results in terms of religious life. On the one hand, the Catholic Church lacked legal, administrative resources for its promotion. Also, it required more clergy in urban space because increasing parishes here did not have an adequate

number of the clergy. There were serious problems with the clergy's morality. Many priests disrupted celibacy and demonstrated other kinds of immorality and distinguished themselves from lower classes [15].

On the other hand, the oppression (not only in the Russian Empire but also in Prussia, for instance) cultivated different forms of religiosity, which were a challenge for the imperial bureaucrats [6].

For the emergence of Mariavitism the most important religious activity became "secret orders". After the January Uprising, an acceptance of new monks and nuns in established orders and new monastic communities were forbidden. This decree did not stop people from monastic activities.

The founder of Mariavitism Maria Francisca (Felixsa Magdalena) Kozłowska (1862–1921) became a Franciscan nun in 1883, in 1887 she established the Mother Clara Order of Poor Sisters [9]. She was born in Wieliczna (east-central Poland). Kozłowska's father died, participating in the January Uprising. Her spiritual mentor was Honorat Koźmiński who was a monk and played a very significant role in Polish religious life. He supported establishing of 26 female religious communities [13]. He dealt with urban citizens and sent nuns to workers for religious work, it was not typical for the clergy [13]. Kozłowska was influenced by Koźmiński. Later, the Mariavites were engaged in social work among urban residents of the lower classes as well.

As Agata Mirek mentioned, "women's numerous order-creating initiatives were a novelty in the nineteenth-century religious movement" [13]. This movement is often called the "Catholic Revival". At first glance, in this period of secularization religion could only lose its importance. However, these processes can imply not disappearing but also transformation of religious practices. Peter Berger, William Swatos and Kevin J. Christiano even stated that religion saved its importance and demonstrated a rather skeptic opinion about the very concept of secularization [2, 16], which is still a topic of many discussions. I think that this concept can be used, taking into account its heterogeneity in different periods and countries.

The "Catholic Revival" in Europe was an attempt to deal with secularization, growing people's indifferentism. The Marian cult was its essential part, including the doctrine of the Immaculate Conception of the Virgin Mary, accepted in 1854 by Pope Pius IX. State limitations and (or) a position of a minority can strengthen religiosity of a community. For instance, Catholics in Germany during Kulturkampf pressure on the Catholic clergy improved their reputation among parishioners [1]. Also, there were new female religious communities.

Poland was among the most industrialized provinces of the Russian Empire, and it probably stimulated people's demand to new forms of religiosity. In the same time, there were remains of earlier religious practices [6].

### **"Aristocratic" and "democratic" in religious experience of visions**

Emergence of the Mariavite movement can be compared with Marian movements because they both belong to the cult of the Holy Virgin in modern Catholicism and represent answers to challenges of secularization, problems of the lower classes of the period. Study of Mariavitism is often limited within the context of Polish History, it lacks comparative dimensions. Was the Mariavite experience very similar to Marian apparitions? I have compared Kozłowska's experience with Marian movements and have seen differences as well as similarities.

As Jeffrey S. Bennett mentioned, in 1830–1933 there were nine apparitions of the Holy Virgin which were officially accepted by all the Catholic Church [3]. The total amount of such visions in history of the Catholic Church is only twelve, while uncountable cases have not become officially approved [3]. The most well-known apparitions occurred in La Salette, 1846 (France), Lourdes, 1858 (France), Licheń, (Poland), 1850–52, Fatima, 1917 (Portugal), Ezquioga, 1931 (Spain). Also, there are visions in a later period (for instance, ‘unrecognized’ apparitions of the Virgin Mary of Medjugorje in 1981).

The attitude to apparitions in the Catholic Church is flexible. People are not obliged to believe in all of them [11].

Maria Kozłowska had mystical experience of appearances of God and wrote “Dzielo wielkiego miłosierdzia Bożego” (“the Work of Divine Mercy”). In this paper she described that the first one was in August, 2, 1893. After the Mass, she “suddenly was present in front of the Divine Majesty” [8]. The woman was sure that she heard Jesus’s voice. He rebuked the Catholic clergy in moral weakness and said about the End of the World. However, he also said that God would help with the Holy Sacrament, assistance of the Virgin, and he wanted to establish the group of priests named the Mariavites [8] (“the life of Mary” in Latin). Moreover, the nun was informed that she became the spiritual mother of this group [8]. She was glad but later, as Kozłowska wrote, she had doubts that this apparition was true. This initial distrust was prescribed by the Church in such cases. In the result, listening the Gospel of Matthew, she decided that this experience was true [8]. Kozłowska mentioned that she saw that the movement would be persecuted. The name of the group means an imitation of inner life and piety of Mary. Kozłowska thought Louis-Marie Grignon Montfort (1673–1716) was her precursor because he was a great venerator of the Marian cult and wrote a treatise about its performing [12].

Then Kozłowska began to invite priests to form the group. As she stated, the choice belonged to God. Felicjan Strumiłło, Kazimierz (Jan) Przyjemski, Leon (Andrzej) Gołębiowski, Czesław (M. Maciej) Czerwiński, Roman (Jakub) Próchniewski, Michail Jan Kowalski and some other became the first Mariavites. Nuns became the Mariavites as well, including Kozłowska’s mother Anna.

Maria Francisca Kozłowska and the Marian movements declare that they are Catholics.

Both cases respond to the challenges of modern society, when there are changes in ways of spirituality, social ties, mobility. They show that modernity is not always linked with religious indifferentism. However, Mariavitism emerged in urban and sub-urban area and connected with social activity.

Religious reflection of a crisis can include Apocalyptic moods. According to Kozłowska, God decided to crash this world because “it only offended him” [8] but the Mariavite piety can save the world. The Marian movements also often proclaimed the coming last times and it led to a conflict with the official Church, which stated that the date of Apocalypse is closed for humans [5].

In the case of the Marian movement, the visionaries saw the Holy Virgin. These contacts can be collective and in general present ‘democratic’ visionary experience. It proofs that Marian devotion was possible not only for the Medieval culture, it can be modern [10].

Paradoxically, despite the Marian cult, there is no clear mention of a Marian apparition to Kozłowska. Her religious experience can be called ‘aristocratic’, because it oriented on examples of the Middle Ages and the Early Modern period.

She introduced herself as a powerful person, receiving exceptional attention of God. The nun felt tortures of crucified Jesus [8]. This feature is rather usual for saints. However, there is no evidence of stigmata (wounds, showing the Imitation of Christ), which can be in such cases, especially for women.

As Agnieszka Halemba reasonably noted, after the mid of the nineteenth century apparitions have become 'public events' and local residents could take part in such religious experience [7]. Thus, the Marian apparitions, starting with La Salette and Lourdes, can be called 'democratic' because the Virgin appeared in places, not devoted to her cult, and receivers of these visions were ordinary, poor people, predominantly children, girls and women.

Kozłowska stated that she communicated with Christ or even with the Holy Trinity as she confessed to the official clergy in 1903. The confessions for the Holy Inquisition are published and contain key features of Mariavitism, mentioned above: the appearance of Jesus, the Marian cult, necessity of the new group [14].

The second difference is the issue of locality. In the case of the Marian movements, the places of apparitions became attractive for many pilgrims. In the case of Kozłowska's her inner personal experience was more important. She called it "spiritual death".

Gender problem is important in both cases. Visionary girls and women gain a higher position in a religious community than others. However, the process of interpreting the visions and recognizing them is still privileged of the male clergy: as Maunder notes, if "female visionaries accepted clerical supervision, it was possible that their message could be heard; if they did not, they risked the charge of disobedience to the Church, in ecclesiastical criteria a clear mark of inauthenticity" [11]. In the Marian movements women tended to be without a shaped power. Kozłowska stated that she not only had visions but was intended by God to establish the new community. For the Church her spiritual power was incorrect. She chose priests for the new group.

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### **Операционализация истории священства: к характеристике современной немецкоязычной историографии<sup>1</sup>**

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В статье предпринимается попытка охарактеризовать 4 исторические «модели» священства, выявленные автором в современной немецкоязычной историографии. Эти модели условно обозначены в тексте как «новозаветная», «имперская», «традиционная» и «современная». По мнению автора, они возникают в связи со специфической риторикой о несоответствии современного священства новозаветным основаниям. Автор высказывает предположение, что классификация «моделей священства» строится на попытке современных исследователей преодолеть существующий ролевой кризис священства с помощью уточнения современного образа священника, способного стать убедительным в современном мире, путем отказа от одних «моделей» и продвижения других.

**Ключевые слова:** священник, модель священства, католическая церковь, кризис, немецкое богословие, риторика кризиса.

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