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**SERVANT OF GOD ROZALIA CELAK
HER LIFE AND MISSION**

Ustroń

2006

[Translation: Anna Sorówka-Łach]

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Abbreviations

Archival Materials from the Postulate Office

- Not.** R. Celak, *Notatki i wspomnienia z życia*. [*Notes and Memories*]ⁱ
- Odp.** R. Celak, *Odpowiedzi na pytania do ostatniego kierownika sumienia*. [*Replies to Questions Posed by the Last Spiritual Director*]
- Listy** R. Celak, *Listy do kierownika sumienia, o. Władysława Całki*. [*Letters to the Spiritual Director, Fr. Władysław Całka, CSsR*]
- Wyzn.** R. Celak, *Wyznania z przeżyć wewnętrznych*. [*Confessions of Spiritual Experience*]
- Refl.** W. Całka, CSsR, *Refleksje nad życiem wewnętrznym Rozalii Celakówny*. [*Reflections on the Spiritual Life of Rozalia Celak*]

ⁱ The titles in square brackets have been provided in English by the translator for the convenience of English-speaking readers. They are not titles of the original publications.

Review

**by Fr. Prof. Dr Dominik Eugeniusz Wider, OCD, one of the most distinguished experts
in Christian spirituality and mysticism**

Apart from the few articles devoted to the God's Servant Rozalia Celak, the study by Ms Ewa Wieczorek is, to my knowledge, the second more extensive publication concerning Rozalia's life and the mission she was entrusted with. The first thorough study of this kind was the book published by her confessor, Rev. Fr. Dobrzycki, co-authored with Fr. Sykstus Szafranec, a Pauline monk, entitled *Wielkie wezwanie Serca Jezusa do Narodu Polskiego [A Great Appeal of the Sacred Heart of Jesus Christ to the Polish Nation]*,ⁱⁱ Kraków edition by WAM 1997. I would like to stress that I am very well familiar with the life and mission of this God's Servant.

It should be noted that the author, who is not so emotionally attached to the God's Servant as Fr. Całka or Fr. Dobrzycki were, managed to understand and correctly interpret Rozalia's writings. The author's reflections have been grouped under two chapters: *Rozalia Celak – Life* and *Rozalia Celak – Mission*. Her analyses and conclusions are trustworthy; she follows faithfully the texts left by the God's Servant. It is important that the author, who made herself acquainted with Rozalia's manuscripts, believes her and recognizes her saintliness as portrayed in the manuscripts. The author also undertook to describe the mission that the God's Servant was entrusted with by Jesus, i.e. the Enthronement of Jesus Christ the King. The author should be admired for the proper understanding of Rozalia's mission, focused on the Enthronement of Jesus Christ the King, as well as for her courage to write about it. The God's Servant herself should also be admired as she did not give in and decidedly defended what Lord Jesus revealed to her, despite the insistence of her highly respected and revered confessor, engaged in the Enthronement of the Heart of Jesus. That is strong justification for her experiences. It should be noted that, based on Rozalia's writings, the enthronement she advocated does not concern only the Polish Nation but is also a mission of the whole world, and it seems to be primarily directed to every person.

The author's reflections have been supplemented with *26 testimonies to the Servant of God Rozalia Celak's intercession*.

The study is well written and in an accessible way. It may contribute to deeper and proper understanding of the Servant of God Rozalia Celak and her mission of the Enthronement of Jesus Christ the King in human hearts, families, among the nations and in the whole world.

Kraków, date: the 1st September 2006

Dominik Wider, O.C.D. (-)

ⁱⁱ The title in square brackets has been provided in English by the translator for the convenience of English-speaking readers. It is not the title of the original publication.

Introduction

In our thousand years' Catholic history, our Nation have had a number of saints and beatified who are our spiritual treasure. Owing to their prayers, devotion and testimony to faith, Poland endured her dramatic fate and still continues to proceed along the 'steep and stony path' towards the throne of Jesus Christ the King. At each stage on that way, Our Lord provides us with new saints so that their words and deeds could enlighten the Church on their pilgrimage.

Such a gift of God's grace in contemporary time seems to be the life of the Servant of God Rozalia Celak through whom God is appealing to our Nation for Enthronement. Rozalia Celak and her mission are well known in Poland and discussed in numerous publications in Catholic press and in many books of collected papers. However, there has been so far no in-depth study on her life or critical assessment of her mission based on source materials. In fact, there have been a few doctoral dissertations and master's theses undertaken on the subject, yet there has been no popular publication based on the above.

Therefore, we welcome with high recognition the foregoing study, a result of thorough work on source materials kept at the archives of the Postulate Office of the Servant of God Rozalia Celak. It reveals a beautiful figure of a simple country girl, later a citizen of Kraków and a nurse, whose life is portrayed as an exceptional example of Christian asceticism and spiritual formation. Her mystic experiences described here are no less fascinating. They depict endeavours of people of goodwill to bring rescue to Poland and the world in accordance to God's directions. In order to achieve this goal, Rozalia's mission should be correctly understood and followed by relevant actions.

Owing to this book, numerous people who know the Servant of God Rozalia Celak and who got attached to her by love, either as a result of favours received through her intercession or due to engagement in the mission of the Enthronement that she advocated, can develop their friendly spiritual bond with our candidate for canonisation. For those who have not heard so far about the life and mission of the Servant of God Rozalia Celak, this publication shall be an opportunity to advance in their religious life and develop fascination for the beauty of the Christian faith.

Apart from aesthetic and spiritual values of Rozalia's life testimony, one should note its spiritual legacy to our generation. Rozalia's message to the Polish Nation is particularly alarming: punishment may come to the world and its fate largely depends on us, on whether we fulfil the mission of the Enthronement required from us by God. Leaving aside determining upon the Church's ruling as regards authenticity of Rozalia's mission, it is worthwhile getting acquainted with it, and most of all, it is worthwhile following the example of the Servant of God in her humble and dedicated service to others and in her great love of God and the Church. It should be remembered also that spiritual friendship with Rozalia, as many people have testified, has changed their life and continuously aids them in difficult moments.

*Rev. Fr. Ryszard Kubasiak, diocesan priest
in charge of the Enthronement Fellowships
in the Bielsko-Żywiecka Diocese*

ROZALIA CELAK – LIFE

Biography

A village called Jachówka is located in a deep, picturesque valley in the region of Beskid Makowski, between Budzów and Bieńkówka, on the rapid little river. The grandest buildings in the village centre are the parish church, the nearby primary school, a little farther the fire station, and one or two grocery shops. The village, so typical of the Polish foothills, rather trim and with a modern arrangement, is quite exceptional. It is filled with the atmosphere of cordiality, gentleness and piety. Whoever enquires about the family home of Rozalia Celak is eagerly directed to the place where the house used to stand: a mown patch of land on the steep bank with a pole, as if a border post, and an information board describing the sad fate of the Celak family hearth. The photos of an old wooden cottage with a small porch refer us back to the distant past involving the birthday and life of little Rózia, whose mission is still ahead of the present time.

We shall try and recollect the past events and God's work inscribed into them in order to reveal under the disguise of humbleness and humility a heroic figure of a woman through whom God, as she claimed, gave Poland a chance of salvation.

Childhood and Youth (1901-1924)

Rózia, the eldest of eight children,¹ was born on the 19th of September 1901 to Tomasz and Joanna Celak, née Kachnic. Rozalia's parents were very poor and supported themselves mainly with farming on about 2 hectares of land.² Despite their hard work, they managed to devote a lot of time to their children and surrounded them, the first-born daughter in particular, with love and care.

Rozalia's both parents were fervent Catholics, following all religious observances. As pious people they cared about religious education of their children. Rozalia recollected in her *Notes*: *'Our parents looked after me and cared not only about my bodily needs but even more about my soul (...). My pious Parents taught me from my earliest years the rules of the deep holy faith, love of God and my neighbour. They guarded my soul and protected me from corruption. At home, I never witnessed a bad example because my Parents acted in such a way that their life would not spread depravity.'* (Not., p. 2).

Strict rules which were observed at the Celaks' home and at the same time exceptional hospitality and dedication triggered respect and regard among people. However, there were

¹ Rozalia's siblings according to their age were: Anna (1903-1952), Maria (1905-1989), Józef (1907-1955), Franciszek (1909-1914), Anastazja (1911-1992), Stanisław (1914-?), Władysław (1922-2000). It is not possible to confirm officially Stanisław's date of death; Fr. Władysław Rafał Celak gave the date of the 20th April 1996.

² Tomasz Celak was also a wheelwright and earned his living building wooden houses.

those who ridiculed the family and treated them with contempt. Rozalia recollected that on many occasions her home was compared to a convent which educated nuns.³ Both their mother and father took great care that their children would not commit even the slightest venial sin, so that their hearts were constantly pure for God. The basic tool in their education was the example of the parents' own life. Rozalia called her father the 'guardian' of her innocence, who was so disgusted with sins of unchastity that nobody in his presence dared behave improperly or even utter suggestive words. When upon her confessor's request Rozalia described her family home years later, she recollected thankfully the severity and consistency of her parents: *'During all those years spent at home, I never heard my mother or father use words that would be immodest. If someone uttered some suggestive words, my father would reprimand them saying that such language should not be used among the youth, and that this was a sin and depravity that could not easily be repaired. My father also cared that I would not leave home without my parents' knowledge and consent. I was not allowed to play with children whose parents were in discord, quarrelled, in whose homes people swore and, most importantly, used indecent language.'* (Odp., p. 630). Years later, Rózia stated decidedly that she could have yielded to temptation on many occasions if not for her upbringing and her parents' piety and strict rules. Even if sometimes it seemed that her parents exaggerated, especially when Rozalia observed her friends who were allowed much more, she still stayed obedient and, looking back at that time, she was whole-heartedly grateful to God for that: *'I admit that it was often as if a torture for me to control my will and obey. However, crying or pleading did not help, Parents would not surrender. My Lord, what would have happened to me without God's grace and Parents' skilful management ... Parents were uncompromising when the soul was concerned and I often thought that their behaviour did harm to me.'* (Not., p. 6).

The children of Joanna and Tomasz were used to praying together everyday from their early age. Each day at their home started with singing of hours in veneration of Mary Immaculate, at noon they would say the Angelus, and in the evening the rosary and other prayers. Reading of the Holy Bible and religious books and press was also very important in the family's life.⁴ The parish church was located in Bieńkówka, 5 kilometres from their house,⁵ yet despite the distance the Celak family regularly attended masses and services on Sundays and often even on weekdays.

Her mother had the strongest influence on Rózia's piety. Already before Rozalia was born, her mother offered her eldest daughter, and later also her other children, to the Blessed Virgin Mary. She taught her from her early age the love of God, the Church, holy sacraments and people. Here is how Rozalia recollects it in her *Notes*: *'The first teacher who taught me the love of Lord Jesus was my Dear Mother. She instructed me how to love Lord Jesus, what Lord Jesus did for us, what we are to love Him for, what I should do for Him in order to please Him, etc. (...). I remembered how to behave in church so as not to upset Lord Jesus and attract His eyes to me.'* (Not., pp. 2-4). *'The first words my Mother taught me to pronounce were "Jesus" and "Mary," yet still before I could speak my Mother took my little hand and helped me to make the sign of the holy cross. Then she taught me "Our Father" and "Hail*

³ *'Malicious people many times would say that our home was a convent bringing up nuns with whom one could not speak.'* (Odp., p. 630)

⁴ The Celak house preserved over a hundred Catholic books, several dozen lay publications, Catholic and lay newspapers, guides, maps of towns and mountains, calendars and prayer books.

The books are just a small percentage of those possessed by the Celaks; it is worthwhile mentioning that such a numerous collection was owned by a uneducated country family.

⁵ Another nearby church which the Celak family attended was located in Budzów, about 4 km from their house.

Mary” ... and other little prayers.’ (Odp., p. 623). Rózia recollects with great respect an example of piety that she was shown by her parents: ‘*My Parents’ piety showed most of all in their observing of God’s commandments, it was not a weird or distorted type of reverence, but the sound and reasonable piety. “Diligent observance of God’s commandments and performing one’s duties according to one’s calling, that is piety,” said my Parents, “not just spending time in church and neglecting one’s responsibilities.”*’ (Odp., p. 632). At the same time, they placed particular emphasis on the love of one’s neighbours, i.e. kindness, politeness, helpfulness, reverence and respect towards the elderly, control over one’s language. They cultivated in Rózia gentleness, sensitivity and humility, they taught her understanding and forgiveness, and primarily the love of God.

Under such care and formation Rózia quickly started to shape her character, she tried to eliminate her vices, for which she was grateful to her parents till the end of her life. She wrote about herself: ‘*I was quite quick-tempered, easily distracted, highly ambitious and irritable, I found it hard to be obedient to my Parents; that is why the work on improving my character was so difficult. Parents paid special attention to my temper and never spared admonition, nothing went unpunished.*’ (Not., pp. 5-6). When she felt increasing anger, she would leave home so as not to lose her temper and upset Lord Jesus and her parents. She would come back after a while, calm and composed. When falsely accused and punished, she never tried to excuse herself. Over time, she managed to develop a gentle and calm disposition.

On the 1st September 1908, Rozalia started to attend the general school in Jachówka.⁶ She recollected that her school years were the most pleasant in her life. She liked to learn very much. ‘*Our Lord gave me good memory and great love for learning. I listened diligently to lessons and did my homework with extreme joy and pleasure. I liked religion classes very much (...).*’ (Not., p. 7). She recalled that teachers and priests were really friendly to her, which she reciprocated. She was often held as a model for other children at school. After she came back from school each day, her parents expected a detailed account of her behaviour at school, her homework, and particularly her religion assignments.

At the same time, she Rozalia prepared to one of the most important (as she admitted herself) events in her life. Namely, when she was 7 she went to her first confession and after three years of preparation, she received her First Holy Communion.⁷ During the preparation Rozalia, as she recalled, had her first mystical experience: ‘*For the first time I heard Lord Jesus’ call in the meadow, in the forest (...). I felt strongly alienated from the children so I wandered off and then Lord Jesus spoke to my little soul: “My child, give yourself totally to Me, be mine, the world will never make you happy, it will not satisfy your desires, give yourself to me and you shall find everything. I shall never leave you.”*’ (Odp., p. 639). ‘*My child, love me since my Heart loved you first, love me for the whole world! I shall extend the space of your heart and fill it with love so that you could reciprocate my love.*’ (Odp., p. 16). Although Rozalia liked her friends, readily helped them in their studies and liked their company, the experience made her stay alone more and more often. She frequently walked sad; whenever possible she spent time away from people, surrounded by nature. Meadows, the forest, mountains, the Podhale landscape, became some of her links with God whom she loved stronger with time (Not., p. 10).

⁶ When she started her education she was 7 years old. Rozalia stated incorrectly that she began school at the age of 6 (Not., p. 6).

⁷ Rozalia gave different dates of her First Holy Communion: 8 May 1911 (Odp., p. 595), 11 May 1911 (Odp., p. 642). At that time, there was a practice in the Church to go to confession for three consecutive years before children could receive their First Holy Communion.

Rózia liked to pray and go to church; she often stopped at the side altar of the church in Bieńkówka, where there was a statue of Our Lady of Lourdes for whom she had particular veneration. She named her three most important 'books': the Holy Sacrament, the Virgin Mary and the Holy Cross.

On the 30th June 1914, she finished education in the 6-grade general school, obtaining very good marks.⁸ Due to her parents' poverty she could not continue her education in the nearby town. She helped her parents working in the fields, with the housework and looking after her younger siblings. At that time, she advanced more and more in prayer and she still heard God's voice calling her to follow Him.

In her childhood, Rózia miraculously escaped death on several occasions. Her first recovery was owned to her Guardian Angel. When she was 7 she decided incautiously to bathe in the river. She could not swim yet and she was all alone on the bank. She began drowning soon after she jumped into the river. Still, before she made a jump, she said a prayer to her Guardian Angel (she called him her holy Carer), who came to her rescue in danger. He miraculously brought a woman who rescued Rozalia.⁹ On another occasion, the danger came with a thunderstorm: *'I was with my mother in the garden when a fearful thunderstorm broke. Mother, Stach and myself went home. During the storm, we prayed and I held a lit blessed candle. All of a sudden, a terrible rumble filled the whole house and we saw fire in the room. Then I did not know anything, what was happening to me, I only sensed that I was burning, I had a horrible headache, just as our mum and that nothing wrong happened to Staszek. Terrified, I dropped the candle on the floor and I was still on the floor. After a while, mum got up (she had been kneeling and praying) and went up to the attic as she thought the house was definitely on fire, but apart from what had happened to us it was unclear where the thunder had struck. We were well except for the horrible headache that I and mum had. Since that incident, I have been terribly afraid of a storm thinking that the first thunder would strike me. In the mountains thunderstorms are terrifying, it seems everything breaks down and dies.'* (Odp., p. 717).

As a child, Rozalia often suffered from serious diseases.¹⁰ In 1916, she came down with an illness which the doctor could not diagnose. She was bed-ridden for a month and suffered very much. She recovered to her doctor's surprise on the ninth day of the Novena to the Suffering of the Virgin Mary. Later, Rózia treated the illness as preparation for her future spiritual suffering.

In the same year, she went to Kraków with her mother.¹¹ They visited the city, among others the Dominican Church. Rozalia recalled that the miraculous picture of Our Lady was displayed in the centre of the church and that during her fervent prayer she experienced mystical solace and heard Our Lady's voice. That unforgettable experience was etched in her memory.

⁸ Her general school-leaving certificate has been preserved which shows the following grades: Diligence: very good, Tidiness: very good, marks for various subjects in both the first and second term: all very good, with the exception for music/singing; in the first term the mark of good, yet in the second term very good.

⁹ Cf. Odp., pp. 619-620

¹⁰ Among the most serious conditions were mumps in 1902 and diphtheria in 1909.

¹¹ Considering the date, the visit may not be regarded simply as a trip. 1916 was the middle year of World War I, which fact was also mentioned by Rozalia.

She more and more often thought of leaving home. Among the main reasons was impossibility of receiving the Holy Communion every day due to too long distance of the church from her home and lack of a regular confessor.

On the 2nd July 1917, she received the sacrament of confirmation from Prince Cardinal Stefan Sapieha, the Bishop of Kraków. At the time, she had more frequent mystical experiences. Around 1918, she made a private vow of chastity before the statue of Mary Immaculate in the church in Bieńkówka.

In 1919, Rozalia entered the so-called spiritual night¹² which would last for six years. She recalled the time as torments thousands of times worse than death: *'When still at home, during my last years spent there, I experienced spiritual coldness, distaste for holy things, and indifference. My mind was dimmed and this inspired violent temptations against theological virtues and then against all other virtues like humility, chastity, patience, etc. My memory was so dimmed that when I prayed I sometimes started my prayer ten times as I was not aware at which point I was. I felt in my spirit reluctance to pray.'* (Not., p. 23). Despite such a spiritual condition, Rózia did not discontinue praying or neglect any of religious observances. Her suffering increased. *'Suddenly I felt horrible darkness, rejection by God, despair ... disdain by people. It seemed to me I was left alone, I felt the punishing hand of God above me. (...) All temptations were against me to a high degree.'*¹³ *My soul witnessed terrifying sins and crime, which seemed to have been committed by myself, for which God rejected me. At times, I was so horrified that I felt fainting as if dying. In such moments, I would fall to my knees begging Our Lord for mercy (...).'* (Not., pp. 28-29).

At that time, Rozalia realised that she had to make a decision about her future. In July 1922, she made her pilgrimage to Jasna Góra in order to recognise God's will concerning her life path. Upon coming back, she was certain that God called her but she was unaware to what. She decided to leave her family home. Her decision faced a decisive objection of her parents who forbade her to abandon home. Despite her parents' will (although she had never objected to her parents before), she declared she would not stay at home. The parents finally gave in with a heavy heart.¹⁴ She set off for Kraków without any detailed plan or financial resources.

¹² According to St John of the Cross, a person at a certain stage of their way to sanctity experiences abandonment by God; this specific kind of purification prepares the soul for the loving union with God. *'The "dark night" is God's influence on the soul purifying it from habitual, natural and spiritual ignorance and imperfections. (...) By purification and enlightenment the soul is prepared to the loving union with Himself. Purifying and enlightening is performed by the same [full of love] Wisdom that purifies blessed souls and fills them with light. There is a doubt: why does the soul call the light of God (enlightening and purifying the soul from imperfections) the dark night? It may be said that for two reasons God's Wisdom is not only the night and darkness for the soul but also its torment and suffering. The first reason is grandeur of God's Wisdom which exceeds the soul's understanding and thus becomes darkness for it. The other reason is smallness and impurity of the soul, and that is its torment and suffering, and also darkness. (...). The soul's suffering caused by its impurity is extreme when surrounded by God's light. The bright light permeates the soul in order to remove all its impurities. Therefore, the soul feels so impure and miserable that it presumes God has rejected it and that it contradicts God in everything.'* (St John of the Cross, *Noc ciemna*, [in:] *Dzieła*, transl. by B. Smyrak, OCD, 1986, Kraków, pp. 456-458). A similar view was offered by St Teresa of Avila and many other mystics.

¹³ One of Rozalia's future spiritual directors said that in his opinion she never voluntarily committed even the slightest venial sin.

¹⁴ Not., p. 24

Painful Spiritual Experiences (1924-1929)

When she arrived in Kraków, Rózia visited a befriended old lady.¹⁵ Upon the request of that pious woman, Rozalia stayed at her place from August 1924 to April 1925. She helped with the housework and they attended church together. The old lady became very attached to Rozalia. However, Rozalia was neither calm nor happy in that place, she kept thinking intensely of entering a convent. Her confessor at the time became a Jesuit priest, Fr. Kazimierz Wach, who encouraged Rozalia to join the order: *'Father really wanted me to enter the convent and made efforts to help me be accepted. He had a Jesuit friend in England and he wanted me to go there to join the Order of the Nuns of the Visitation. I was to be accepted in Kraków, in Krowoderska Street, and then sent to England. It was not God's will at all. In the meantime, the borders got closed, and in a couple of weeks the Father left and my dream about the convent life disappeared.'* (Not., p. 27).

In April 1925, Rozalia took up the job of a patients' charwoman¹⁶ at St Lazarus Hospital,¹⁷ in the surgical ward. In those times, the position was highly regarded and considered high-ranking. It was almost impossible that Rozalia managed to get the job only due to her own efforts. Hence, one may speculate that she might have received the job owing to the old lady with whom she lived. Although the woman advised her against the hospital work (she even tried to put her off the job, as Rózia recalled) and encouraged her to change her mind, it is quite probable that it was she who interceded for Rozalia and arranged that highly valued job for her.

At the time, Rozalia still struggled with her spiritual night experience which commenced in 1919. The six years were very hard for her, also because she did not find understanding among the priests who were her confessors. She recollected with pain: *'I decided to go to confession and ask the Confessor if there was any rescue for myself. To my surprise, none of the priests wished to listen to my confession. Some of them said that I was not of sound mind, others that God did not give them understanding of my soul, still other would tell me off for saying things that do not happen in the world, and there were also those who frankly told me all that was insane. I lived as if deranged at the time.'* (Not., p.30). She experienced painful attacks of Satan and on many occasions she suffered infernal torments. She also suffered from physical ailments. Even her looks changed and some of her acquaintances hardly recognised her. She was advised to see the doctor as Rozalia never shared her spiritual experiences with anyone. Overwhelmed with trouble, she would go to church and stop at the entrance convinced she was rejected by God. However, she would constantly turn to Our Lady in those difficult moments, recollecting the experience she had previously had in 1916 in the Dominican Church. She finally found a confessor, Fr. J. K. Tobiasiewicz. After many painful attempts at confession, it was a great help for Rozalia to find openness and sympathetic response from her new spiritual director.¹⁸

¹⁵ Possibly, she was a retired nurse.

¹⁶ The position is equivalent to the present day hospital attendant.

¹⁷ St Lazarus Hospital [Szpital Św. Łazarza] is a complex of buildings in Kopernika Street in Kraków. It dates back to the first half of the 19th century.

¹⁸ Rev. Fr. J. K. Tobiasiewicz, Doctor of Theology, made Rozalia come to see him every two weeks. Already after the first confession, he found that she was a soul chosen by God and that was why she was being tried by Him in a special way and favoured with His exceptional graces (Odp., pp. 663-664).

The last year of that torment, which ended in 1925, was particularly painful for her. During one of the visions of Hell, the suffering reached its apogee: *'After a while, I fell unconscious on the ground. I felt the hellfire which seemed burning my body. Howling and yelling of the satanic spirits were so excruciating that no human mind could embrace it. When God crucifies the soul in this way and leaves it in darkness, the person cannot do anything about it. My soul was suspended between Heaven, Earth and Hell. (...). Thanks be to Lord Jesus Christ for sending that torment to me when I was alone and nobody could see me. When this kind of agony started I did not know how long I was lying on the ground as I was almost unconscious.'* (Not., p. 47). Her soul even clung to Jesus even stronger and she realised that He was her rescue in everything. Since that time, she felt constant presence of God in her heart.¹⁹

Rozalia focused all her efforts on her hospital work. Her beginnings at the surgical ward were very hard, especially due to negative attitude of the hospital staff to her, conscientious and devoted employee who was concerned about bad treatment of patients and favouring of the wealthy sick. Nobody wished to give her instructions. She had to learn the job on her own, mainly observing others at work. She wrote in her *Notes*: *'I met many unkind people who would bully me in all possible ways.'* (Not., p. 51).

Despite all those experiences, Rozalia performed her duties conscientiously and with devotion. She undertook difficult tasks and many times tended the patients who nobody wanted to look after. She described one of such cases in the following way: *'There was an ill twelve-year old girl in the surgical ward who had gangrene in her legs. Such tissue necrosis results in horrible smell. She was placed in a separate room for the hopeless sick who are to die. Everyone turned away from her with disgust as, indeed, the stink was unbearable. I eagerly undertook to nurse her. Each day for two weeks, I replaced her dressings (she died after two weeks). I was very sensitive to such things by nature so it cost me a lot of effort to apply the dressings.'* (Odp., p. 668).

In June, Rozalia was transferred to the ward of dermatology.²⁰ Work at that ward was another shock for sensitive Rozalia: *'I had never imagined that people could live like this as I had never talked to anyone on the subject. I had only heard that there was a venereal disease but I did not know that one could get infected by leading a debauched life. When I heard the horrid language, I was convinced I was in hell because people could not possibly act like this.'* (Odp., p. 668).

Rózia, who was used to great discipline of language and godliness in her family home, in hospital became so horrified by the vulgar, dirty language spoken by women patients there, by the topics they talked about and their life style that she wanted to give up her job.²¹ She was persuaded against that decision by her confessor, Fr. J. K. Tobiasiewicz. He imagined two possible options for her: entering a convent or work in hospital. Being obedient to God, she remained in hospital and she forced herself to endure the difficulties in every duty. The night duties were hardest for her as well as death of patients whom she tried to help till the last moments of their life, though, being of sensitive nature, she feared death.

¹⁹ She observed also another good consequence of her dark night, namely she became free from any unchaste temptations and her soul was detached from all creation and could look at it from God's perspective.

²⁰ At the time, patients in this ward were mainly prostitutes and women of loose morals.

²¹ Work among people of that description was very hard. Rozalia tended about 70 such patients every day.

Mystic experiences that she had at that time helped her through the most difficult moments and made her perform her duties even more eagerly. One of the experiences she had was the vision of Jesus Christ: *'It seemed to me that I commenced my duties as usual, with the intention to do everything out of love to Lord Jesus. Thus I fulfilled my responsibilities, even those that were insignificant from a human point of view. Then I saw that Lord Jesus performed all the duties, even the most ordinary ones like sweeping, with me. I did not dare to approach Him and so He came up to me and said: "My child, you are here according to my Will, I have directed you in your life and brought you here, I gave you this irresistible longing for Myself, I inspired that yearning in your soul, I filled with bitterness everything which is not Myself and what could separate you from Me, I led you out of your family home ...'* (Not., pp. 6-11).

However, Rozalia still felt the desire to join a religious order. She wished to serve God even better in the convent. Encouraged by her confessor, she made efforts to be accepted to some order.²² Finally, two orders decided to accept Rozalia: the Order of St Clare and the Carmelite Sisters. Rozalia wished to enter the Carmelite convent, yet the sisters made her wait a long time and the supervising priest of the Carmelite order suggested she should join the convent in Belgium. Rozalia consulted the decision with her confessor: *'The confessor decided I should join the Nuns of St Clare. (...) If it had been possible, he would have advised me to enter the Carmelite convent in Poland, yet he was strongly opposed to my leaving the country.'* (Not., pp. 32-33).

She entered the Convent of St Clare on the 15th December 1927. Yet, there she faced another kind of suffering: gossip, lack of mutual understanding and sisterly love which she observed in some of the nuns caused her a lot of pain. With time, she had more difficult experience: *'Some people in that place did not treat me in a humane way. I was burdened with excessive work and thus my strength was tested.'* (Not., p. 38). Obviously, there were also sisters favourably inclined towards Rózia, those who saw her holiness and God's work in her life. Mother Superior at the time, Prioress Antonina Januszewska, wrote about the former postulant: *'I shall take the liberty to claim with absolute certainty that Rozalia was a mystic soul and her love to God already at that time must have been considerable.'*²³

Despite all the hardship, Rozalia would have never left the convent voluntarily. She tried eagerly to participate in the convent's life. However, she grew more and more convinced that it was not the place for her. It was already when she had set foot in the convent that she heard an internal voice: *'This is not a place for you. God's will is different for you.'* (Not., p. 36). Still, she felt a great desire to serve God, from whom no obstacles could alienate her. At the time, her health broke down seriously. Her only strength was again spiritual experience. One of the visions she had, and which she often recollected in her writings, was the one revealing two paths leading to the top of a mountain. The first was the path chosen by the Nuns of St Clare. Rozalia undertook to follow them but she constantly heard a voice saying the path was not destined for her. She went for a while yet under the influence of the voice she turned back and descended the mountain. She started to look around and she noticed a path leading along the steep mountainside, it was covered with thorns and rocks. She heard the confirmation that the path was hers. She started ascending along a precipice among crosses and suffering hardships on her way. When she climbed the highest peak, she saw Heaven. She was ensured

²² She made enquiries about the admission requirements in different religious orders: the Nuns of the Visitation, the Dominican Nuns, the Order of St Clare, the Carmelite Sisters, and the Nuns of St Norbert (Odp., p. 675).

²³ Cf. Testimonies of witnesses (Archives of the Postulate Office).

that when she followed that path, she would reach Heaven and at the same moment she was transferred spiritually to St Lazarus Hospital.²⁴

Soon, acting upon the result of medical examination which confirmed her poor health, the convent supervisors decided they could not let Rozalia stay in the order.²⁵ On the 1st of March 1928, she had to leave the convent. Although she had expected she would not stay in the convent, the decision to expel her was not a joyful one: *'I was prepared for this and it was not a blow for my soul, still I was deeply affected by the expulsion from the convent.'* (Not., p. 46). Despite the pain, she treated the decision as God's will; after all, Our Lord had admonished her from the beginning that He had a different place intended for her.

Fr. Tobiasiewicz was extremely surprised by the turn of events but he advised Rozalia to resume work at hospital. She did not want to come back but obediently did what her confessor recommended. On the 1st March 1928, she took up a job at the Admissions as somebody had already replaced her at her former position at the dermatology ward.²⁶ After she returned to the hospital, she was maligned, ridiculed, and people speculated about her expulsion from the convent.²⁷ Rozalia never explained herself. The period was described in detail in her *Replies*: *'Nobody really knows why I did not stay in the convent. Some particulars are known at home, but apart from that I have not explained myself to anyone so everyone was free to tell whatever they wished about it. (...). After I returned to the hospital, I was to perform the following tasks: cleaning and sweeping of the corridors and toilets where so many people passed and could insult me and make fun of me. It was very hard work for me, but I did my best out of love to Lord Jesus. Oh, my dearest Father, how people nagged and sneered at me ... Many times I was told: "Can you see, nun, how your career ended, what the convent served you, what promotion you have got, etc.?"'* (Odp., p. 677).

On the 15th September 1928, Rozalia took up duties in the Ophthalmic Clinic. At the time, it was a highly recognised and well-paid job. Upon leaving the Admissions, due to malicious negligence of an officer, she was not issued any certificates or paid an outstanding salary, which she accepted not wanting to start arguments. She worked at the operating theatre in the Clinic. She had peace of mind there and kind colleagues. She remembered the doctors as reliable people who put great confidence in her. However, despite the good conditions,²⁸ she claimed she was not content in her heart: *'My consciousness was not peaceful, I felt I was not in the right place, that I should be in a place intended for me. I asked Lord Jesus to give me the direction.'* (Not., p. 57). As a result, on the 30th November 1929, Rozalia returned to the dermatology ward. She was persuaded to do so (in fact, the decision was made against common sense as in the previous positions she had a higher salary and better conditions) by the vision of Lord Jesus who appeared to her being flagellated by patients of the venereal ward and convinced her to return to that ward. *'My spirit was taken to the venereal ward. The scene took place in the room of the present outpatients' clinic, that was where the sick room*

²⁴ Not., pp. 41-45

²⁵ It is probable that her poor health was not the only reason why Rozalia had to leave the convent; her health could not have been so ill as she had strength enough to work in hospital for over ten years.

²⁶ Doctors wanted Rozalia to resume her normal duties at the ward yet she did not wish to upset the person substituting for her and she decided that she would come back if the new employee voluntarily resigned from the post. (Odp., p. 678).

²⁷ Rozalia recollected the most hurtful treatment by two Daughters of Charity of Saint Vincent de Paul, whom she mentioned by name, i.e. Sister Anna Krawczyk and Sister Gabriela Radziszewska.

²⁸ In that period Rozalia recalled only two unpleasant events: the suicide of one of the nurses who hanged herself in the Clinic's attic and her own illness. In winter 1928-1929, she went out of the warm operating theatre into in the freezing weather and caught pneumonia.

was located. Lord Jesus was standing there flagellated, with the crown of thorns and His holiest hands tied with a rope. He had a red cloak on his shoulders. His face looked painful and tortured, His countenance showed deep pain and sadness. The scene impressed me enormously. A great number of people approached Lord Jesus and would hit His face and batter His Sacred Body; I recognised some of those people. Lord Jesus stood there in silence not defending himself, He did not even say a word in His defence. The people approached Him with insolence, laughing, insulting Him and taking turns at punching Him. I kept crying with despair. I wanted to defend Him and lunge at those people but Lord Jesus forbade me to do so with a nod. Then He raised His eyes and looked at me with immense love, as if He sought my help and with His tied hands gave me a sign to come up to Him. I was so terrified that I could not move but kept apologizing for the people who were torturing Him so. Suddenly, Lord Jesus changed in front of my eyes. He assumed a different form. There were neither wounds on His Divine Body, nor the crown of thorns, nor ties on His hands. His countenance was unthinkably beautiful, full of kindness and love. I am not able to describe the love with which He looked at me. I was not afraid of Him, though I was aware whom He was and whom I was. Lord Jesus approached me, took me by my arm and linked arms with me and led me out of the room into the corridor. He was dressed in a white gown and a claret-coloured cloak. I cannot really describe what material it was. He had a Wound in His side. Oh, what love and gentleness was in His voice when He spoke to me, such a miserable soul! I shall never forget it. He pointed to the scene which I have just witnessed and He said with a heavy heart: "My child, look how much pain I suffer from sins of unchastity. I want you here my child so that you can soothe the pain caused by the horrible sins which hurt my Heart so much." When He said this, Lord Jesus took my head with His hands and nestled me against His Divine Heart and went on speaking with immense tenderness, trying to prepare me for suffering. "My dear child, I love you very much. You shall suffer a lot in your life in order to comfort Me, so that you could become like Me and save souls." Then Lord Jesus said hugging me: "My child, I shall reveal and let you understand the mystery and value of suffering. Suffering is such a tremendous grace that it is difficult to comprehend. It is a greater gift than the gift of working miracles. I shall give you love of suffering so that you could bear suffering like Me ...'" (Odp., pp. 680-681).

Rozalia's confessor²⁹ at that time, Fr. H. Jakubiec, commented on her return to the ward of dermatology in the following way: '*If I did not know you I would say you are mad, but since I know you, I tell you to go there as this is evidently God's Will.*' (Not., pp. 74-75).

She once more enquired about admission to the Carmelite Order, yet after a mystic encounter with the diseased Mother Ksawera of Jesus and having received another confirmation that she should work with the venereally sick, Rozalia decided to stay permanently at the ward of dermatology.

Professional Work (1929-1937)

Rozalia's return to the dermatology ward was not easy and this time she also experienced distress and suffering. Once more, she had to face malicious judgements (which concerned her resignation from the job at the Clinic), slanders, and annoying comments. However,

²⁹ Since October 1928, Rozalia's confessor was Fr. Henryk Jakubiec OP, the Provincial Superior of the Dominican Order. He heard Rozalia's confessions for 5 years.

certainty which she had about coming back to the hospital, helped her overcome those difficulties. Doctors who knew her were generally pleased with her return, yet some of the lower-ranking staff had different feelings about it. One of the Daughters of Charity most probably was afraid that Rozalia was coming back to deprive her of her responsibilities and to take over the managing position, therefore, she aimed at debasing Rozalia and burdening her with tasks, which were almost beyond human power. Despite that, Rózia did not complain or weigh the pros and cons of her return to the hospital. She felt that was God's Will. She received a vision which confirmed it, in which she saw herself in a huge church filled with people of different nationalities. Still, instead of the altar she saw a vast sea which carried Lord Jesus in the monstrance exposed for veneration. On her right, she saw a boat resting against the pedestal of the monstrance, and on her left St Michael the Archangel was restraining a huge and horrifying dragon with the chain. *'When I came up to Lord Jesus,'* she wrote in her *Notes*, *'the dragon made a lunge for me with fury and wanted to devour me. I was terrified at first and turned to Lord Jesus with fear asking for help. At this, Lord Jesus assumed His normal form as He had in His earthly life and approached me saying: "My child, this is a symbol of temptation. I wish to instruct you not to be afraid when you experience temptation. Satan wants to discourage you, he is trying to persuade you that everything is lost for you, that I am cross with you, that I have rejected you, yet this is nothing but temptation."*

'Then, Lord Jesus took the dragon from St Michael and approaching me, he said: "Look, my child, Satan is similar to a dog kept on a chain. The dog barks, lunges at passing people, yet it cannot bite if they do not come closer. Similarly, Satan cannot do anything to any soul who does not approach him, i.e. who does not allow temptation and sin. Do not fear, I am at your side and with you, therefore, he cannot harm you or do anything wrong to you, though he hates you with all his might.

"He hates you because you are mine and you belong totally to Me. You should be aware that he hates you most of all the souls who are present in the church at the moment and he is furious at you, yet I repeat, he shall do no harm to you because you are devoted to Me and you belong to Me. When suffering comes onto you, do not be afraid as this is just temptation. I shall not reject you, stay calm. Just as this boat shall endure on the stormy waves when it leans against me, in the same way you shall swim happily into eternity and join Me for ever despite all adversities if you lean on Me." Then Lord Jesus said: *"I like your soul very much. I am pleased with you. I am trying you because I love you and you are pleasing to my Heart.*

"You keep asking Me to reveal My Will for your soul. I, your God, am telling you that you shall stay at this place and not abandon this path as there is no other path for you except the one you are following now. Remember this, and look, are you not going straight ahead when you are following the path of My Will?"

*'I looked back and saw my family home which I left following God's calling and a path leading straight to St Lazarus Hospital. The whole path was adorned with lovely flowers. Lord Jesus told me to be confident because I was following the path which agreed with His Sacred Will and not to look for any other paths. The boat on the stormy waves was my soul, which was to endure all danger supported by Jesus; that was the explanation of the vision which I then received.'*³⁰ (Not., pp. 81-86).

³⁰ Rozalia received the vision in 1930.

During the absence of Fr. H. Jakubiec, Rozalia went to confession to the Redemptorist church in the district of Podgórze in Kraków. There, at the confessional she encountered Fr. Władysław Całka.³¹ The priest soon realised that he met a person chosen by God and gifted with special graces. Rozalia also placed confidence in the new confessor and quickly became frank with him, which was amazing as she was quite an introvert. Her secretive nature and reluctance to sharing her thoughts had so far made her limit her confessions to what was expected as a regular confession of sins. It was Fr. Całka who inspired so much trust that she was able to share with him some of the secrets of her heart or special graces received from God. Rozalia found in him such great support and help that even when he was relocated to Toruń in 1932, she still remained under his spiritual direction (despite the fact that the contact was possible only by correspondence). She entrusted her new confessor with her suffering and sought his advice in all matters, both those related to her conscience and those involving her work and relations with people, especially those that were difficult and inexplicable.

She had incessantly difficult and painful relations with some of her colleagues and this was only one of the disadvantages connected with her service in hospital which was marked by distress. Her job of tending to the sick was none too easy. Cleansing of festering and foul-smelling wounds when she replaced dressings, contact with intimate body parts of the patients, night duties, death of patients in her care: all that often sapped Rózia's ill strength. Moreover, she never fully got used to the behaviour and language of the sick. She sometimes spoke with her spiritual director about those difficulties: *'She would say sometimes that if it had not been for God's Will and her love of her neighbours which inspired her to that sort of work, she would have never taken up such a dreadful and abominable job with the venerably sick. It is even worse than caring for the lepers ... here the dirty words, abusive speech, and disgusting expressions spout like stinking pus from the patients mouths.'* (Refl., p. 6). She quite often tried to help the patients not only in their physical recovery but also she would kneel by their beds asking God for the conversion of their souls. Despite extreme exhaustion, she would give up her break and sleep, she would pray at the dying person's bed until they asked for a priest.³²

Basing on testimonies of Zofia Sławikowa, the manager of the chemist's at St Lazaus Hospital, we have a record of one of many episodes related to spiritual ministry provided by Rozalia to patients, in particular during her night duties: *'At one of her night duties, she found it particularly difficult to persuade a middle-aged man to make his confession and receive the Holy Communion before his death. Then she knelt down at his bedside and started to say the rosary. After a couple of minutes, the patient asked: "What are you doing?" "I am praying," she said, "For whom?" "For you" "For me? I have not asked you for this." He fell asleep. Upon waking up, he saw her still praying and asked: "Are you still praying for me?" "Yes!" Then he said indignantly: "But I do not wish it." He fell asleep again. When he woke up for the third time and still saw her praying, he asked: "Are you still praying for me, despite my harsh words said to you?" She replied: "Yes! Because God's mercy is so great that it embraces also you, though you despise that mercy." The man asked her to call a priest, he made his confession, received his last Holy Communion and was given Extreme Unction, and*

³¹ Fr. Władysław Całka, CSsR (1897-1969) took his holy orders in 1925. He spent the years 1930-1932 in Kraków. In 1932, he was appointed magister of friars and relocated to Toruń. Since 1930, he was Rozalia's spiritual director. It is upon his request that Rozalia wrote her *Notatki i wspomnienia z życia [Notes and Memories]*. The letters which she wrote to him in 1931-1935 have also survived. After her death, Fr. Całka stated and testified to her holiness and heroic virtues. Moreover, he gave testimonials to favours received through Rozalia's intercession, among others sudden recovery from renal calculi.

³² It is a fact that during her duties at hospital nobody died without reconciliation with God.

after 2 or 3 hours he passed away in the morning.³³

All her actions, heroic overcoming herself, making sacrifices, had just one aim: to win God's approval and to develop stronger love for Him. The exclamation: *'Everything out of love to Jesus and Mary!'* is the first sentence opening Rozalia's *Notes*; one can find it in every letter written by her³⁴ and on most of the pages of her *Memories*. It was her motto and lodestar. Moreover, Rozalia realised that she could give herself to God in the best way by accepting suffering with love. In her mystic vision which preceded her return to the dermatology ward, she was given the understanding of the mystery and value of suffering. After Lord Jesus appeared to her being flagellated by venereally sick women, Rozalia once more received the explanation: *'Suffering is such a tremendous grace that it is difficult to comprehend. It is a greater gift than the gift of working miracles. I shall give you the love of suffering so that you could bear suffering like Me. You should be aware that I am giving you a more valuable gift than the gift of working miracles. If I gave you the power of working miracles, you would not be able to be happy with it as this is a gift given for free; by awarding you with suffering, I remain your debtor.'* (Odp., pp. 681-682). *'When the soul suffers, it gives Me the most precious thing it possesses, that is its will, yet the suffering must be accepted with love. The soul then gives Me its total love. This priceless grace is given only to the souls which I love in a special way.'* (Not., p. 60). Rózia knew that from that time her life would be marked with suffering and she never protested against it. In one of her letters to Fr. Całka, she wrote: *'My path to the summits of God's love is, Dear Father, the Holy Cross and Jesus on it and myself also on the cross. The Cross is my university where Lord Jesus instructs my soul in suffering, and from which, through suffering and love to Jesus, I must draw souls to Him.'* (Listy, p. 155).

Rozalia kept in mind the words of St John of the Cross, *'Lord, I wish to be despised and suffer for You,'*³⁵ and St Teresa of Jesus' phrase, *'To suffer or to die,'* and she willingly accepted both hardship related to her work and her own diseases. Her health kept deteriorating. Doctors diagnosed poor condition of her lungs and heart. She often worked when having a fever and being quite weak, which unfortunately was neglected by her supervisors.

However, she accepted everything with joy in order to please Lord Jesus. In 1932, she asked her confessor for permission to make a vow to do, all her life, what pleases Lord Jesus more and what is most perfect. Fr. Całka agreed and Rozalia made such a vow in July that year.³⁶ Soon after that event, she went for a pilgrimage organised by the Jesuit Fathers to Jasna Góra in order to put the matter into the hands of the Virgin Mary.

³³ Testimonies of eyewitnesses (Archives of the Postulate Office)

³⁴ She started each letter with greeting the addressee, then she would write a sentence praising God, e.g. *'Love, praise and adoration for the Sacred Heart of Jesus Christ'* (Listy, p. 9), *'Everything for Jesus through the Virgin Mary's intercession'* (Listy, p. 21).

³⁵ The quotation from St John, which Rozalia cited many times in her *Writings*, is a paraphrase of his words: *'Lord, I wish that you could let me suffer a lot for You and be despised and regarded as nobody.'* That phrase, though generally considered the words uttered by St John of the Cross, cannot be found in any of his works. It was quoted by the saint's brother, Francis. Cf. F. Ruiz Salvador, OCD, *Bóg mówi pośród nocy. Św. Jan od Krzyża - życie - nauka - czasy*, transl. J. Bielecki, OCD, 1999, Kraków, p. 341.

³⁶ Fr. Urbański wrote about that event in his opinion on Rozalia's *Writings*: *'She asked her confessor for permission to make a vow to do what pleased Lord Jesus more and what was most perfect. She did not hesitate to ask this with reference to her whole life. There are not many saints of the Church who would have made similar vows. Those known to have made such a vow are the most tremendous saints: St Teresa of Jesus and St Alphonsus.'*

The work in hospital was time-consuming, especially when Rozalia had to combine several duties daily. In spite of hard work, she decided to complete her education. In October 1932, she enrolled in a three-month evening nursing course. During the course, she had to add to the current duties 3 hours of classes every evening: *'I am attending a course now, I do not know how long it will last. At the beginning, we had 2 classes daily and now since the 15th, there are 3 classes. The course takes up a lot of time as it is not run in our hospital but at the Regional Military Hospital. It is good though that these are evening hours, 6 to 9 o'clock. Our tutors, doctors, are very good, especially the "bacteriologist" (...). Some people do not like the idea that I am learning, in particular the Nurses are against it (...). I am asking you, Father, for your prayer so that God would give me understanding of all this and helped me passed the exam as this depends on His will. I shall have about 200 classes and then the examination straight away, so I have to work really hard to perform my duties and not waste time at the course.'* (Listy, p. 35).

Being so burdened with work, she had hardly time for studies, that is why she learned mainly at night. She finished the course in January 1933, yet she needed to complete the 7th grade of the general school to be admitted to sit the final examinations. She consulted a University professor about it who advised her to complete also several grades of the secondary school, to which she did not object.³⁷ In her letter to Fr. Całka, she described her tutor: *'This professor is really a very noble and religious man, there are not many like him. He coaches me and I am studying with him the material up to the 7th grade of the secondary school. It is true, Father, there is much work to do but I am eager to learn and the studies give me a lot of pleasure. They shall cost me several hundred zlotys but I do not spare the expense.'* (Listy, p. 44).³⁸

Considering the conditions which Rozalia had for her studies (she learned only in the evenings and at night, while the ward sister did what she could to prevent her from studying at all), she attained very good assessment.³⁹ In February 1933, she passed her examinations for the 4th grade of the secondary school and in April that year she already started to cover the curriculum for the 5th grade. In the meantime, she had her final nursing exam. She passed it on the 26th March 1933 and she was awarded a diploma authorised by the Ministry. She did not have time to rest at all and she spent her annual leave studying and taking exams. Apart from the above courses, in 1934 she also completed gas safety training. She had already been on a similar course, yet her first certificate was not accepted. She passed the exam at the end of the training before the Military Commission of the Polish Red Cross.⁴⁰

Her supplemented education, more extensive professional experience, and most of all, her charisma of working for the sick led to new job offers that Rozalia started to receive. The first offer was made by Countess Morstinówna, who with support of her relatives and friends was founding a centre for women of loose morals.⁴¹ She invited Rozalia to work with those

³⁷ From the beginning of her education, still in the general school, she was ambitious and talented. She always said she liked to learn.

³⁸ The expenses are quite for Rozalia, considering the fact that her monthly pay at the dermatology ward was 60 zlotys.

³⁹ *'As concerns the subjects, I do not find them difficult, I am learning languages, German and Latin. Latin is very easy for me and my tutor is making all the efforts to help me and encourages me to learn and not to worry.'* (Listy, p. 50).

⁴⁰ Listy, p. 137.

⁴¹ According to the Countess' intention, it was to be a care centre, where women of loose morals would register voluntarily with a wish to change their life. The centre was to provide proper conditions to prevent them from corruption and help them alter their lifestyle. Rozalia's responsibility was to be assistance in diagnosing venereal diseases and care for the women as their tutor.

women as their carer and tutor. Those duties required a qualified nurse with experience of work with such persons. The Dominican Fathers were also involved in the project, in particular Rev. Fr. Pius Pelletier. Initially, the centre was to be located in Kraków, however, in the end the Countess found a suitable place in Lvov and tried to persuade Rozalia to move to that city.

Rozalia received the offer in October 1933. It was attractive in terms of pay and duties. Still, Rozalia felt she should stay, although the Dominican Fathers (to whom she went to confession after Fr. Całka moved to Toruń) advised her to leave, claiming even that that was God's will.⁴² As a result, Rozalia postponed the decision wishing to have time for consideration.

On the 8th June 1934, Rozalia went to Toruń on a retreat. It was also an opportunity to see Fr. Całka, who recommended her to give up the plan of going to Lvov and advised her to stay at St Lazarus Hospital. Acting upon her spiritual director's advice, Rozalia wrote to the Countess to inform her that she decided to stay in Kraków.⁴³ On the 6th November 1934, Rozalia received a letter from the Health Insurance Fund informing her of a vacancy in the newly built hospital in Biały Prądnik. The working conditions were much better than those she had at her current job. She was offered an independent position, twice as high salary, better retirement benefits. The situation at St Lazarus Hospital being uncertain, Rozalia, on the advice of her spiritual director, began thinking about changing her workplace. Still, having considered the matter during prayer, she once again felt clearly that also this time she should stay with the venereally sick: *'As concerns the position in Biały Prądnik, I gave up the idea completely. Such is God's Will. Lord Jesus does not want me to go there. These are not the conditions for me, I would fare too well. I would work eight hours in better conditions. The position would be independent, the salary of 150 zlotys, while here I am earning 60 something, without deducting the cost of living. My confessor, Fr. Makiel advised me to accept the job, just as you did, Father, which really troubled me and I could not help worrying. I prayed wholeheartedly to be able to recognise God's Will and Lord Jesus heard my prayer.'* (Listy, pp. 132-133).

After the refurbishment at St Lazarus Hospital was completed, Rozalia was directed to work in the Outpatients' Clinic. Earlier, in September 1934, she had gone to Częstochowa on some hospital errand, which opportunity she used to visit Jasna Góra.

Her work and numerous duties exhausted Rozalia more and more. Her health was failing week by week. She complained to nobody about severe pain, colic attacks, or her ill lungs. She would go to work despite the high temperature of 39° C. Finally, one of the doctors noticed her condition and, having examined her, diagnosed severe bronchitis. She experienced the strongest pain at night on the 18th-19th April 1935, i.e. during the night on Maundy Thursday to Good Friday.⁴⁴ After several hours of suffering from intense abdominal pains, she was diagnosed with appendicitis and doctors decided she immediately needed to undergo

⁴² Not all Dominicans advised her to go to Lvov, namely Fr. Tomasz Maškowiak and the Prior, Fr. Henryk Jakubiec, who was not informed about the project by Fr. Pius. Most probably, Fr. Pius discussed the matter with the General of the Dominican Order.

⁴³ The matter of moving to Lvov was not resolved just yet. Despite Rozalia's refusal, the Countess did not stop to put pressure on her. Moreover, at the same time Countess Małachowska, a friend of Mrs Morstinowa, came up with a similar undertaking of founding a centre and she also urged Rozalia to join her.

⁴⁴ The pain was preceded by a mystic experience, during which Rozalia agreed to make a sacrifice for priests. (Odp., p. 690).

the surgery. After the operation, she also developed severe pneumonia.⁴⁵ Despite the great pain, Rozalia was glad that she could offer the suffering to God on the day of the Lord's Passion.

After a month in hospital, she was given two months of convalescent leave, which she spent at her family home. During her stay in Jachówka, Rozalia's flat in Mikołajska Street in Kraków was broken into and almost totally robbed.

The suffering before and after the surgery, which took place in that very special time and was a way of unifying with Jesus suffering on the cross, can be regarded as a symbolic end of the period of development and preparation for a mission with which Rozalia was soon to be entrusted by God. Rozalia undertook the mission under the guidance of her new spiritual director, whose assistance in fulfilling the task was indispensable.

Mystic Experience Associated With Her Mission (1937-1939)

On the 8th May 1937, Rozalia for the first time went to confession to Skałka.⁴⁶ When she addressed Fr. Zygmunt Dobrzycki⁴⁷ for spiritual direction, she was not aware what great role that priest would play in her life and in fulfilling the mission entrusted to her by God. Already during the first confession heard by the priest, she felt great peace in her heart, she put enormous confidence in him and was, according to her own words, 'urged' to open her soul completely to her new confessor.⁴⁸ Then she asked for confession concerning a longer period of time. Fr. Dobrzycki agreed with difficulty, explaining himself with the actual lack of time. After the confession, Rozalia was certain that God managed her decisions: *'Lord Jesus gave me two explanations: firstly, that I should work in the present Hospital, and secondly, that Jesus has sent Father here to direct my miserable soul.'* (Wyzn., p. 196).

For Rózia, it was the time of entering a deeper relationship with God. After many years of preparation through painful experiences both spiritual and physical as well as pain caused by people, Rozalia became ready to accept the task to which she was called. Suffering did not disappear from her life, on the contrary, every day was still marked with a cross, which she always accepted with love. However, through her mystic experiences God started to reveal to her an appeal concerning the Enthronement: it was the appeal which through Rozalia was addressed to Poland and the world.

On the 7th to 13th September 1937, under the direction of Fr. Zygmunt, she went on a retreat during which she once again offered herself to God. She felt in her heart the desire of offering to God such love that no one had ever offered to Him so far. She rediscovered the mystery of the Cross and by love of suffering she wished to reach the highest degree of love. During the retreat, she received a vision, which started as a series of images (visions) and audiation

⁴⁵ Rozalia did not enquire about particulars of her condition during her illness. It appeared later that the doctors expected she could even die.

⁴⁶ 'Skałka' is a colloquial name of the cloister of the Pauline Fathers in Kraków.

⁴⁷ Fr. Kazimierz Dobrzycki (1900-1976) was a Pauline monk, who received the name of Zygmunt in the order. He was Rozalia's spiritual director since 1937 until January 1944, when he was arrested by the Gestapo and sent to the concentration camp in Nordhausen. It was he who, after Rozalia Celak's death, collected the necessary documents concerning her life and initiated the process of information and beatification of saintly Rozalia.

⁴⁸ Wyzn., I, p. 195.

(interior locutions) revealing her mission. Here is how she described one of the first such visions in her *Confessions*:

'In September 1937, I saw the following things: I found myself spiritually in Stradom in Kraków, near Św. Agnieszki Street. I witnessed a huge commotion in the city, people were escaping in panic in unknown directions ... These were people of different classes, carrying suitcases, briefcases, bundles; they were running away from their jobs and activities. I watched with great surprise and terror those droves of escaping people. A serious man stood beside me. He faced the escaping people ... His face was sad but solemn and having some unearthly features. After a while he looked up at the sky and then he seemed full of dignity, solemnity and peace, yet his face showed pain.

'I looked with great respect and veneration at this strange person, who had something divine about him and attractive for the human heart; I was deeply convinced that the man did not come from this earth. Then I also looked up at the sky which was covered with terrifying, black, heavy clouds. They were gathering from the west to cover the whole sky. I also became terrified, I felt some strange fear.

'The stranger approached me and said: "Watch, child, attentively what is going to happen, what you are witnessing now shall soon become the reality ... These shall be horrible times for Poland. The thunderstorm signifies God's punishment which shall be sent to the Polish nation for they turned away from God by sinful life. The Polish nation commit terrible sins and crimes, of which the gravest are sins of unchastity and murder, and many others." Thinking he was St Joseph, I addressed the man: "St Joseph, please, tell me what all this signifies as I cannot understand these things." The stranger looked at me kindly, yet he was not St Joseph but the same person who was to show me similar events and speak to me on the 4th July 1938. It was the same voice, yet I do not know who he was.

'I asked him when that war was supposed to break out, and he said that it would happen soon, yet I did not dare to ask about the year, month or day of that disaster. All of a sudden something strange happened: the houses in the area from Dietla Street up to the main square disappeared. I saw a vast square where people of different class were gathering. Most of them were people from the countryside with baskets, the intelligentsia, workers, Jews, and others, who were bringing stones for the construction site ... I asked the stranger: "Tell me, St Joseph, what they are going to build, what they are bringing those stones, bricks, sand, wood and other items for?" Then strange radiance and dignity started to emanate from his face and he said to me: "Look, child, and soon you shall see what is going to be constructed here, Christ shall reign here." In a while, I saw a monument of the Sacred Heart of Jesus Christ in that square; the monument was so huge that no house or church could compare to it. Lord Jesus stood on the monument so high that He was visible not only in Poland but also in the whole world. I cannot comprehend what the monument looked like or how all people in the whole world could see Lord Jesus, yet God's matters, spiritual matters, cannot be expressed in any human language.

'All the people's eyes were on Lord Jesus, who stood above the whole world surrounded by most beautiful light.

'People of different classes and ranks were making offerings at the foot of the monument, bringing lovely white and red flowers. The decoration was of exceptional beauty that could only be compared to heaven not to earth. The stranger let me understand that such an

offering had to be made at Christ's feet: prayers and various sacrifices of pure hearts and martyrdom in order to cleanse the world from crime, not only in Poland, but first of all in Poland. Suddenly, the sky cleared up beautifully, all black clouds disappeared from the sky. One could see the sun, the moon and stars and it was not just the usual daylight but the light that I cannot describe.

'The stranger said to me: "Look, child, Christ's Kingdom is coming to Poland through the Enthronement." After a while, His Eminence Cardinal Hlond, the Primate of Poland, accompanied by the clergy and the faithful, approached the monument together with my Father Confessor and Spiritual Director, Fr. Zygmunt ... When His Eminence knelt down, Father gave him a roll of letters which he took in order to read them out ... Then the stranger said to me: "Look, child, that concealed Priest, your Spiritual Director, was chosen by God for great tasks because he loved concealment, oblivion and humiliation. Yes, that grace was given to your Priest because Our Lord blesses with graces only those who are humble and lowly, and He is against the haughty; the task of the Enthronement is entrusted first of all to your Priest." At this, my miserable soul felt heavenly joy that Jesus has accepted my tiny sacrifices and prayers brought to Him so that His reign come to this world.

'After a while, His Eminence was reading the Act of Consecration of the whole Poland to the Sacred Heart of Jesus, which started with the words: "Oh, Dearest Jesus, our Saviour, I hereby offer our Country, Poland, to Your Divine Heart," yet I do not remember what followed. The act ended with the phrase: "Glory be to the Divine Heart," etc. At the end, he intoned the song: "Przez śmierć bolesną, Królu wiecznej chwały" [Through your painful death, King of eternal glory] ... When people were singing the line "Więc Królem ludów zowie Cię świat cały, króluj nam Chryste" [You are called the King of all peoples in the whole world, reign Jesus Christ], then the big crowd of people shouted at the top of their voices: "Reign Christ! Reign Christ!" And so they kept shouting continuously and Lord Jesus gazed at the whole Poland and as if embraced it with His Divine Arms. All people raised their arms to Lord Jesus, even Jews and people of other denominations.

'I heard once more the voice: "What you are witnessing now shall happen soon, but first there shall be a lot of suffering," but I could not see that strange man, he disappeared in a mysterious way. The vision was ended, but it filled my soul with deep peace and confidence that Lord Jesus would really reign in Poland through the Enthronement. I was extremely happy that Lord Jesus chose my Priest to carry out the Enthronement ... Oh, Lord Jesus, thank you from my heart for everything you have granted us out of Your infinite love and kindness.' (Wyzn., p. 10n).

At that time, Rozalia did not understand completely what her task should be but she trustfully let herself be directed by Fr. Dobrzycki. He understood the special calling of his penitent and paid special attention to diligent and regular notes which she was to take, relating her spiritual experiences. He also asked her questions which Rozalia had to answer in writing.⁴⁹ It was not an easy task for her since she found it difficult to talk about some of the experiences during her confessions, not to mention writing about most intimate, and so far concealed, experience. Moreover, she wanted to describe everything precisely as she heard and saw things, without

⁴⁹ He would pose questions to her in the years 1938-1943, which Rozalia regularly replied. This way she wrote *Odpowiedzi na pytania do ostatniego kierownika sumienia* [Replies to Questions Posed by the Last Spiritual Director], which perfectly supplement both *Notatki i wspomnienia z życia* [Notes and Memories], written upon request of Fr. W. Całka, and *Wyznania z przeżyć wewnętrznych* [Confessions of Spiritual Experience], compiled upon request of Fr. Dobrzycki.

altering any details or writing too much or too little. She often had her doubts that what she wrote was not true and that she hurt her spiritual director who read her writings. Being in a quandary over what to do, which Fr. Zygmunt considered part of spiritual struggle, Rozalia several times burnt some of her notes. Each time she did it, she felt anxious, like on the 7th September 1937: *'I had some writings which I had not handed in yet and I burnt them straight away so that neither myself nor my Director could ever see those things. While burning the notes, I grew uneasy and felt in my soul that I did not act according to my Father's direction, but at the same time I tried to calm down and excuse myself that I was doing it not to mislead Father and that way also offend Lord Jesus.'* (Wyzn., p 31). Owing to Fr. Dobrzycki and his steadfast order for Rozalia to write everything what she experienced, there has survived God's appeal directed through Różia, who preferred obedience towards her director to her own unfounded reluctance and psychological barriers.

On the 8th December 1937, Rozalia made an act of consecration, offering her prayers, suffering, sacrifices and work for Fr. Dobrzycki. She grew more and more confident that his presence in her life was not coincidental, that he was part of God's plan and provided her with indispensable help in fulfilling the task entrusted to her by God. She received a confirmation of this belief in a mystic experience of December 1937. She saw then that Fr. Zygmunt was leading her along the path towards the peak reaching heaven. With time, people abandoned her on the way. The route was very difficult, stony, overgrown with thorns, running along the precipices. Crowds of people were heading in the opposite direction along the straight path, however, Fr. Dobrzycki did not let Rozalia turn aside from her path even for a while. At the same time, he told her to describe everything what happened during the march and what she experienced. Thus he led her to the summit, which he himself could not climb just yet. He returned and distributed Rozalia's writings as leaflets.⁵⁰ All that made Rozalia place even more confidence in her confessor, which he reciprocated. It was expressed by their Act of Consecration to the Sacred Heart of Jesus Christ and the Virgin Mary, which they both made on the 30th April 1938. As proof of their total devotion and sincerity, they signed the act with their blood.⁵¹ They performed together many other acts of consecration to God, among others the Act of Consecration to 'Infinite Love,' the Act of Consecration to the Sacred Heart of Jesus in the burnt offering of love.⁵² Those symbolic rituals appeared crucial in the context of the task that they undertook. They could not persevere in all difficulties and defend the idea of the Enthronement if not for mutual trust and complete consecration of themselves and their life to God.

At the time, Lord Jesus intensified His call to the Polish nation, communicated to Rozalia, to recognise Jesus as their King. Many times, Rozalia received instruction that everybody should perform the Enthronement⁵³ of Jesus the King, and on behalf of the nation, the act should be

⁵⁰ Wyzn., pp. 43-47.

⁵¹ The document was written in blue ink, yet the signature has the colour of blood. Possibly, it is Rozalia's blood; she signed the act for herself and on Fr. Dobrzycki's behalf, trying this way to stress the sincerity of their offering to the Virgin Mary (Wyzn., I, pp. 58-60).

⁵² The latter of these acts was carried out on the 24th June 1938, however, there is not certainty about the date of the former. Rozalia gave the date of the 20th March 1939 in her *Wyznania*, and according to Fr. Dobrzycki it was the 24th June 1938. It seems that the actual date is the one given by Calakówna since it is highly unlikely that two such important acts were performed both at the same time, i.e. on the 24th June 1938.

⁵³ Enthronement (from Latin *intronizatio*, Greek *enthronidzo*, meaning 'to put on the throne,' 'to raise to the throne,' 'acquisition of the leading function by a religious leader') itself refers to the ceremony of conferring royalty on someone. The ceremony consists basically of two parts: the act of establishing the king and the act of submission to his power. However, with reference to Lord Jesus, we may speak of only partial enthronement. In accordance with the teaching of the Catholic Church, Lord Jesus received the royal power from God the Father, Creator of Heaven and Earth, and people cannot add or alter anything here, i.e. Jesus is the King irrespective of

carried out by the spiritual and secular authorities.

On the 4th July 1938, during her annual holiday, which Rozalia was spending at her parents' house, while she was praying for forgiveness for the sins and crime committed by humankind, she received a vision of the globe.⁵⁴ Observing individual continents and countries, she received an explanation that only those countries would survive where Jesus Christ would reign, that rescue from the disaster could only come through the Enthronement. She recognized that Poland would celebrate the Enthronement and thus she would be saved. Here is the content of her vision: *'On the 4th July, that is this month. I was brought to a high mountain on which I saw a sphere similar to the globe yet of a much bigger size. I examined it with great interest. Geographically, it was the globe. I recognized parts of the world and particular countries. All of the sudden, a dignified figure of a man appeared in front of me. I do not know who he was. The person approached me and started a conversation. He said: "This is the globe," and told me to name and define borders of different parts of the world and particular countries. When I answered his questions, the person spoke to me in a grave and solemn voice: "My child! God shall send terrible punishment for sins and crime (including homicide and debauchery) committed by people in the whole world. God's Justice cannot endure those misdeeds. Only those countries shall persevere where Christ will reign. If you want to save the world, the Enthronement of the Sacred Heart of Jesus Christ must be celebrated in all the countries and nations around the globe. It is the only way in which one may be rescued. Countries and nations which will not recognize that need and submit to the reign of the sweet love of Jesus shall disappear from the face of the earth forever and they shall never rise again. Remember that, my child, they shall perish and shall never exist." Then a thought occurred to me that my Father confessor had sent a letter to His Eminence Cardinal Hlond, the Primate of Poland, with the request that the Enthronement be carried out in our Country, of which nobody knew. To my surprise, I received a reply to my thoughts: "Remember, child," said the man, "the matter of such importance must not be overlooked or forgotten. Let Father remember about it so that it was not too late, the Enthronement **must** be carried out in Poland." Then it crossed my mind that Father and I had offered ourselves to Jesus out of love to Him to suffer to death in the first place for the sake of Poland, then for Germany, Russia, Spain and the whole world; hardly anybody knew about it, either. At that moment the person took my hand and led me to the other hemisphere, pointing to the United States of America and Australia and he said with pain: "Why haven't you included those parts of the world? ... Didn't Christ suffer also for those souls? Aren't they saved with His Most Sacred Blood? You should include them, my child, in particular America." He went on convincingly: "No effort must be spared in order to carry out the Enthronement. That is the final endeavour that Jesus' love makes for people at the end of days!" I asked him with fear whether Poland would endure. The person answered that Poland should not perish unless she recognized Christ as King in every sense of the word, that is unless she accepted God's Law, the law of His love. Otherwise she would not persevere. Finally, he said to me convincingly: "I say this to you once again, my child, that only those nations shall not perish who will be submitted to Jesus' Heart through the Enthronement, who will recognize Him as their King and Lord. A horrible disaster shall come on this world," he said, "which you are going to witness soon ..." Suddenly, a terrible bang could be heard. The globe cracked. Enormous fire*

the human will. Still, it depends on every person and nation (according to people's free will) whether they voluntarily recognise the royalty of Christ and submit to His power. That is what God expects to achieve through Rozalia. Rozalia, under the influence of spiritual experiences, called people to invite God on the royal throne, constructed for Him by each individual and collectively by the whole nation.

⁵⁴ The vision did not concern the events related to World War II but the period more distant in time. Rev. T. Kiersztyn in his *Ostatnia walka [The Last Struggle]* writes that it is a prophecy applicable to the third world war.

broke out and disgusting lava flew out like from a volcano, destroying completely all countries which had not recognized Christ. I saw Germany and other Western European countries being destroyed.

'I turned with terror to the person for help and I asked him: "Is this the end of the world, and the fire and lava, are these hell?" He replied: "This is not the end of the world or hell but a horrible war which shall complete the destruction." The Polish borders survived intact, Poland persevered. The stranger said to me: "The countries under Christ's reign and subjected to the power of His Sacred Heart shall become extremely powerful and there shall be one Fold and one Shepherd." Upon these words everything disappeared. After the Holy Communion, I asked Lord Jesus about the meaning of that vision. I was instructed: "Child, this is what shall happen if people do not return to God. The moment of Enthronement must not be delayed in Poland. Let your Father confessor remember about it ..."' (Wyzn., pp. 82-85).

Rozalia eagerly offered in prayer the matter of the Enthronement and in particular sought assistance from the Virgin Mary. In 1938, she was intensely preparing for the feast of Assumption. Pondering over St Mary's life, she got more and more fascinated with the value of the concealed life. Rediscovering St Mary's real image, she decided to imitate her even better and to reach the height of holiness: *'After the Holy Communion, on the 14th August, Lord Jesus revealed to me, as much as my soul could comprehend it, the value of the concealed life, the simple life like St Mary's. The Blessed Virgin Mary did not stand out due to her exceptional achievements. Her life was most simple and at the same time most beautiful, which God preferred to any other. Here Jesus pointed to the following facts: 1. The Virgin Mary enraptured God's Heart by most ardent love which Her purest Immaculate Heart felt. 2. Her life was perfectly offered to God ("Behold, the handmaid of the Lord"), she perfectly fulfilled His will in every moment and every day. 3. Her life was concealed, quiet, without anything exceptional, and yet it was exceptional in its simplicity. The Gospel tells us little about Her. St Mary was never present where Jesus confirmed with miracles His holy mission, apart from the miracle at the wedding in Cana, where Her motherly Heart, empathic to all Her children's needs and shortages, inspired Her to be. St Mary was not present at the Transfiguration of Jesus on Mount Tabor, nor during Jesus' triumphal entry into Jerusalem; we cannot see Her present in such places, but we do meet Her following Jesus on the way of the cross to Mt Calvary.'* (Wyzn., pp. 117-118). However, the experience was mere introduction to what she felt on the day of the feast: *'Having received Lord Jesus in the Holy Communion, my soul and my whole body were overcome by some extraordinary power. I do not know where I was taken spiritually ... I cannot describe, no matter how hard I would try, what I could understand and see in my soul. If someone were lucky enough to be invited to the most splendid royal court, where they would be received with the unexpected warmest welcome, showered with the most sincere expressions of love, if then the king and queen approached them and kissed them as friends, in a word, if they faced things they would have never thought of or dreamed about, it would not still reflect what Jesus and Mary did for the humblest soul in the world.'* (Wyzn., p. 119).

That spiritual experience was of great importance for Rozalia. She was moved to see the majesty of the King and Queen of Heaven and Earth not only for the sake of the experience itself but also because it threw a new light on the matter of the Enthronement, which became more and more important to her. She felt she was called by God to carry it out. On the Assumption, she understood fully that St Mary was the Queen just because Jesus, her Son, was the King.

The Enthronement became the main issue in her life. She knew that she could not do much all alone, yet upon contemplation of the Blessed Mary's life, she discovered that she could obtain that grace for the Polish nation by means of insignificant deeds performed with love, by suffering, and sacrifice. *'In the evening, on the 23rd May, in the Dominican Church I also asked our beloved Mother, St Mary, to let me find a means to help my Father confessor in his endeavours concerning the Enthronement (...). Right away, I could see in my soul the Hospital lit wonderfully by the light coming from the Holy Cross: contempt, humiliation, scorn, self-effacement and self-denial: all that was so attractive and noble. "Child! Your hospital work shall always be helpful for your Father."' (Wyzn., p. 65).* After that experience, she offered every day at work and every hard duty for the Enthronement (and for her Father confessor). She also more and more often communicated to her spiritual director the call for the Enthronement which she would receive during her prayers. She received a direct demand for Fr. Zygmunt to write to His Eminence Cardinal August Hlond, the Primate of Poland⁵⁵ about the Enthronement. Fr. Dobrzycki was convinced that Rozalia had a mystic soul and that her visions came from God, therefore, he continuously informed about her and her mission his spiritual director, the general of the order, Fr. Pius Przeździecki. He also consulted the demand to write a letter to Primate Hlond with Fr. Pius, who resided in Jasna Góra. Influenced by those discussions and reports on the messages conveyed by Rozalia, Fr. General of the Pauline Order spoke with Primate Hlond on several occasions and wrote to him twice about the matter of the Enthronement. In 1938, he delivered to him in person a broad memorandum during the Eucharistic Congress in Budapest.⁵⁶ In the same year, Primate Hlond required that Rozalia should undergo neurological examination. The requirement was communicated to Rózia by her confessor, who instructed her that she should submit the certificate to the Church Authorities. The demand was a terrible blow for her sensitive heart, yet she obediently came to the appointment with Dr Józef Horodeński at the Neurology Clinic on the 17th September 1938. However, trying to avoid revealing her mystic experiences, she did not tell the doctor that she needed the certificate for the Church Authorities. After the routine examination, the doctor issued a certificate confirming her total mental health.⁵⁷ She presented the certificate to her confessor, still, he required her to return to the same doctor for the certificate for the Church Authorities. He also forbade her to choose another doctor. She came back to the Clinic four days later (on the 21st September), and this time she announced at the beginning for whom the certificate was needed. The examination that followed caused a lot of internal pain to Rozalia. Although Dr Horodeński was a dedicated Catholic and asked questions with great tact, the necessity to confess to him some of her spiritual secrets made Rozalia suffer. Overcoming her reticence, she replied sincerely to all the questions.⁵⁸ The most difficult for her was to relate the appeal she received for the nation. She described the event in her *Confessions* in the following way: *"Do I have to tell you this, too?" "You have to tell me everything ..." Oh, Jesus and my Lord, You know it, only You know it very well how terrible that examination was for me! I am here because of love for You, oh Jesus, out of love of holy obedience, that is owing to Your Will, oh Jesus, please, help me in my weakness, give me the grace of acting in accordance with Your Will in the most perfect way. The doctor saw how I was suffering due to those confessions and he tried to reassure me saying I should not be afraid as that was a necessary procedure. Yes, I shall say this even if I had to die as a*

⁵⁵ The Servant of God, Cardinal August Hlond, was the Primate of Poland in the years 1926-1948.

⁵⁶ Cf. *Wielkie Wezwanie Serca Jezusa do Narodu Polskiego [A Great Appeal of the Sacred Heart of Jesus to the Polish Nation]*, ed. WAM, Kraków 1998, p. 79.

⁵⁷ Cf. *Wyzn.*, I, p. 129.

⁵⁸ Upon Rozalia's request, the examination resembled an interview. She requested the doctor to ask her questions so that she did not have to speak on her own and to say too much or too little. She realised that she might omit certain matters if not required to reply to explicitly asked questions.

result. *I wished to say as little as possible, yet I had to tell some things. "What demands did you receive not only for yourself, but for instance for Poland?" "Poland must recognise Jesus Christ as her King, not only in theory but also in practice."* (Wyzn., pp. 134-135).

Dr Horodeński was the first lay person whom Rozalia told about her spiritual experience and about Lord Jesus' call for the Enthronement. The certificate issued by the doctor, this time for the Church Authorities, was favourable. He was also strongly affected by the examination. Rozalia was most surprised by his kind attitude towards her at the end of the visit: *'After the examination, it was not me but the doctor who first thanked me warmly for coming to see him (...). He asked me several times to come to him with all my problems and told me he wanted to help me in my life as much as he could. (...). He did not charge me for the two visits but asked me a few times to pray for him, making sure that I would remember about it and not forget about him in my prayers throughout my life.'* (Wyzn., p. 137).

Rozalia could not sleep for several nights before and after the examination, that is how deeply she was affected by it: *'At times I could not control myself and I would cry almost all nights, asking Lord Jesus for forgiveness and resolving not to say a word on the subject. I could not hold back my tears of dismay and embarrassment that I had told about those things to the doctor.'* (Wyzn., p. 137). However, owing to her sacrifice, the certificate of great importance was submitted to the Church Authorities. The event was also encouragement for Fr. Zygmunt, who having read Rozalia's report (written on his request) from the examination, listened even more attentively to the appeal conveyed through Rozalia.

Two months later (on the 19th and 20th November 1938), Rozalia went to Jasna Góra for two days. While offering her prayers to the Virgin Mary in front of her Miraculous Image, she heard that sacrifice was needed apart from prayer, which Rozalia agreed to accept. Then she experienced strong emotional suffering, which she compared to some kind of agony, similar to what she went through during her dark night. The spiritual condition continued for several days after she came back to Kraków. As a result, Rozalia had little strength to work, which she tried to overcome with great difficulty. She additionally suffered physical pain due to gas safety training which lasted incessantly for three days and two nights. She regained peace already after a couple of days, after she received the Holy Communion, yet she still remembered that difficult experience.

Soon, there was another experience which gave her a huge shock. At night on the 5th to 6th December 1938, she had a vision of hell⁵⁹: *'I saw hell wide open, which terror I cannot describe. A great number of evil spirits were throwing masses of souls down into the abyss with satanic joy. They were as if competing when introducing more and more souls. The suffering was administered according to the committed sins. Most of souls suffered for sinning against the sixth and the ninth commandment, then for crime and hatred. Those three kinds of sins were particularly noticeable. No one can describe the torment and torture. Just watching can bring about death if one is not supported by God's grace.'* (Wyzn., p. 204).⁶⁰ The vision was so terrifying that Rozalia wrote convincingly she would never forget it or the yelling of satans and the groaning of the damned. Soon after that image, she saw as if a beautiful city made of crystal and diamond: *'When hell with all its terror disappeared, I saw in front of me peaks of imposing height, these seemed mountains but they were similar to towers of some gigantic crystal and diamond city of exceptional beauty that, again, I cannot describe. There was no sun but God's light which was coming through heavenly clouds; the light was so*

⁵⁹ She had a similar vision in 1925, during her spiritual suffering.

⁶⁰ Cf. also Odp., pp. 707-708.

strong that I was blinded by it. I soared up like a bird to the highest peaks supported by some supernatural power.' (Wyzn., p. 205). She met the Mother of God in that place, who, crying, told Rózia how much people offended Her Son. She told Rózia and her Father confessor (Fr. Dobrzycki) to compensate God for the insults and horrible sins and to save people from damnation. The Virgin Mary reminded her that secret sacrifice, received with trust in what Jesus sent, was most pleasing to God.⁶¹

That period of Rozalia's life abounded in various mystic experiences, which was most probably related to the fact that at the time she was entrusted with God's mission to preach the appeal for the Enthronement. Most of her experiences were focused on that appeal, including direct orders (e.g. the repeated request for a letter to Primate Hlond) which had the same objective. All that made Rozalia more humble and encouraged her to serve God more eagerly. She began the new year of 1939 in such a disposition. It was the year that shocked the world with the horrible disaster of the world war, which Rozalia had warned against and pointed at the means of salvation from which, i.e. carrying out the Enthronement.

Fulfilling Her Mission - The Evening of Rozalia's Life (1939-1944)

At the end of February, when Rozalia prayed for her country and other nations, she saw in her spirit the whole Polish-German border ablaze: *'It seemed to me that the fire would destroy the whole world. After a while, the fire spread across Germany bringing total destruction so no trace remained after the present Third Reich. Then I heard a voice in my heart and had confidence that all that would happen, which I cannot describe: "My child, there shall be a terrible war, which shall cause such destruction. Germany shall collapse and she shall never rise again for punishment as they do not recognise Me as their God, King and their Lord. The sins of Poland are great and horrible. God's Justice wishes to punish the nation for their sins, in particular for the sins of unchastity, homicide and hatred. There is still hope for Poland: if they recognise Me as their King and Lord totally through the Act of the Enthronement, not only in individual regions but in the whole country with the Government at the head. The recognition should be accompanied by rejection of sin and total return to God. Let Father not forget about the Enthronement since only I am the salvation for Poland."*' (Wyzn., p. 263).

Rozalia received an even stronger encouragement for the Enthronement, which was due to the more and more complex political situation in the world. The only means of rescue indicated by God totally preoccupied her and Fr. Dobrzycki. *'My good Father, the matter of the Enthronement is as dear to me as to you, Father! I wish to suffer everything for this cause, whatever Lord Jesus decides to burden me with, and to die totally abandoned like our Lord on the cross.'* (Wyzn., pp. 268-269).

They fought for that cause in all possible ways. Fr. Dobrzycki gave regular reports on the matter to Fr. Pius, General of his order. He also analysed thoroughly Rozalia's notes and materials prepared on the Enthronement. Rozalia supported him mostly with prayer and sacrifice, with which her hospital work provided her in abundance. Although she was already a qualified nurse,⁶² she still was assigned the heaviest tasks: *'My colleagues are ashamed of*

⁶¹ Cf. Wyzn., I, pp. 205-207.

⁶² She passed her State nursing examination on the 4th August 1937 and on the 8th October 1937, she obtained the certificate of completion of nursing education.

me, that I am cleaning, seeping, tidying, as if I was a charwoman, that many people address me "you," and in order to ridicule me they often leave the lowliest tasks for me.' (Wyzn., p. 275).

She was often burdened excessively with night duties, which she had to take on even when sick. Since she returned permanently to the dermatology ward (in 1929), she contended with the same problems and troubles. With time, her work did not become easier nor did unpleasant people turn kind, it was quite the opposite. She faced similar problems and sometimes they accumulated. At that time, she additionally encountered new trouble which caused Rózia a lot of pain, giving her another opportunity of sacrifice for the Enthronement. She had to endure slander and numerous tribulations from other penitents of Fr. Dobrzycki. Their verbal attacks and slander which she was insulted with were so painful that Rozalia decided not to go to confession to Skalka any longer. She refrained from it only after a fervent prayer when she realised she should stay with her current confessor. On the Ascension Day, she saw in her soul the following image: she was in a lecture room of a university, where she took place in the corner. St Thérèse of the Child Jesus and her father L. Martin spoke from the lectern. They were giving a lecture on the principles of 'the little way.' Then, they handed a certificate to Rozalia, praising her for her marks. She obtained very good grades in all the subjects (such as humility, simplicity, love, etc.), only obedience required admonition. After that, St Thérèse forbade Rozalia to abandon her spiritual director. Rózia did not want to tell Fr. Dobrzycki about her problems since she was not used to complaining and, what is more, she did not intend to influence Fr. Zygmunt's opinion on the people who were hurting her so as not to act against the love of one's neighbours this way. However, being deeply affected by the hypocrisy of those women, she was granted the grace to see Judas' kiss and Jesus' suffering during that incident. The experience strengthened her to endure such blows: *'I am grateful to Lord Jesus that I am insulted and sworn at publicly, that I have been called a streetwalker, etc. Oh, Jesus, be worshipped for this and, please, do not charge those souls with this sin ... I wish, dear Jesus, to suffer with pleasure and love whatever You decide to send me.'* (Wyzn., p. 379).

In spring 1939, Rozalia started to be regularly attacked by a mad Julia.⁶³ The woman, sometimes accompanied by Rozalia's former patient, Apolonia, would unexpectedly run up to Rozalia in the street, sometimes in church, beat her, pull her hair and call her most abusive names. There were often many witnesses of such incidents, yet people did not help Rózia. Seeing her passiveness, they assumed she was the guilty one. Julia would attack in a most aggressive way when Rózia was on her way back from Skalka after confession or after holy masses in front of other churches. Rozalia described such an incident with the lunatic on the 8th November 1939: *'All of the sudden, Julia attacked me nearby the Dominican Church with furious rage and insults, she would hit my head and pull my hair ... People would stop by and watch this as if it was some kind of a circus performance ... She would call me most hideous names and swearwords ...'* (Wyzn., p. 434). Julia was often encouraged to those attacks by other penitents of Fr. Dobrzycki. The mad woman's attacks were quite dangerous sometimes as she would threaten Rozalia with death, even swearing to kill her. On the 30th November 1939, Rózia wrote: *'Julia's attacks never stop. She follows me in churches like mad, intending*

⁶³ The opinion on that woman's mental health was given by priests who had contact with her. Rozalia also recognised the attacks as truly diabolical: *'This, Dear Father, is not a human being but truly a devil who resides in her. When she beats me and pulls my hair, I feel the satanic spirit.'* (Wyzn., II, p. 471). Fr. Dobrzycki, in his *Zeszyt* wrote about that woman: *'... Julia Moździerzówna, an unfortunate lunatic in my opinion (yet also in the opinion of Very Rev. Prior and Rev. Fr. Józef, as they had a chance to meet her, too), is relentless as concerns sex and envy.'* (Fr. Dobrzycki's *Zeszyt*, p. 2).

to meet me and perform her duty ... Lord Jesus knows what kind of suffering I am going through. I cannot go anywhere alone as I would not be able to defend myself, besides I could not raise my hand to strike her although she beats me in fury. My head aches, I have lots of bumps on my head, yet how can my pain compare to Lord Jesus' suffering?' (Wyzn., p. 458).

A couple of weeks' holiday in her family home in Jachówka was a great relief for Rozalia. She devoted a lot of time to her family and much of it she spent on prayer. She would walk several kilometres to attend mass, and one day she walked 40 km in order to participate in the Eucharist. On the 15th July, she returned to Kraków, well rested and full of energy. She spent the last five days of her annual holiday on a retreat led by Fr. Zygmunt.

Lord Jesus reminded Rozalia all the time about her mission. Once during her prayer, He appeared to her as Ecce Homo, severely lacerated, with the crown of thorns, dressed in a scarlet coat, and instructed the chosen soul, saying how He was deeply hurt by people's sins and indifference: *' "Look, what pain I have to suffer from sins; my wounds have been caused by sensual sins, the crown of thorns is a result of pride, conceit, defiance against God, then contempt and other sins ... There are no souls who would love and comfort Me." Our Lord had a look of great sorrow on His face. Lord Jesus let me feel how much He suffered because of souls' indifference, especially those who have been consecrated to Jesus, i.e. priests and the souls called to religious orders.'* (Wyzn., p. 304).

Conflicts and tension between different countries became stronger. At that time, Rozalia more and more often heard from God what was the means to save the world: the act of the Enthronement. Several days before the outbreak of World War II, being inwardly urged, she told her confessor once more to write a letter to the Primate of Poland and request that the Enthronement be brought forward.

The 1st September opened a new page in history; fear for survival became everyday life for Poles. Despite the horrible events, Rozalia managed to keep her peace: *'There have been several days of this war tension ... Despite that, I am very calm (...). If we knew how much Lord Jesus loves us, we would not admit fear or despair to our hearts even for a moment.'* (Wyzn., p. 396). Her heart was bothered not about her life but about the Enthronement.⁶⁴

At the same time, as she wrote herself, it was for Rozalia the period of intense work. German doctors opened a separate outpatients' clinic and Rozalia was assigned to it. Then, she totally relied on her conscience in what she should do and when, as she was so burdened with responsibilities. Moreover, she had to learn German, which took the rest of her free time.

Her sensitive heart could not bear the fact that despite the war, people still continued to offend God so much with their sins. It was so difficult for her to bear that she would cry over her nation's fate and sins almost every day. Her workplace and insightful powers of observation, and most of all, her exceptional spiritual sensitivity, allowed her to see clearly the depravation of the Polish nation: *'Such degradation and so many sins have never been observed in the*

⁶⁴ She devoted much thought to that issue in her *Writings*. At the beginning of September 1939, she wrote: *'When Lord Jesus is recognised as King and Lord of our nation, then we shall become very strong since everyone will attempt to fulfil His wish, even people of other denominations will request to join the Catholic Church. Terrible time shall come but we must believe and trust Our Lord that He will not abandon us, and particularly we must change our life to be compliant with God's law. This war is punishment for sins of unchastity, crime, and hatred, and if nobody believes it, they shall soon find out the truth ...'* (Wyzn., II, pp. 371-372).

Polish nation as one can see at present,' she wrote in her *Confessions* on the 11th October 1939, *'Lord Jesus is hurt because the Polish consider themselves Catholics, whom they are due to their baptism received in the Roman Catholic Church, yet with regard to their manners they are wild people of the twentieth century in a civilised country, Poland, who was once called the bulwark of Christendom, and now ...'* (Wyzn., p. 403). Witnessing the hideousness of the sin, Rozalia was prepared to do everything to beg mercy for the people.

Fr. Zygmunt left Kraków at the time, which was additional distress for her. He was delegated to Leśniewo and Jasna Góra upon an order from his congregation authorities. Rozalia was deprived not only of her friend but, first of all, of her confessor. She experienced difficult time from her sister, who was living with her at her flat in Mikołajska Street. She totally disapproved of Rozalia's behaviour, accusing her of sanctimoniousness and eccentricity, she opposed her views, often annoyed her and kept nagging her about various matters. Rózia faced up to everything seeing here an opportunity of following her Master in suffering and abandonment: *'I feel quite alienated at home, as if I was an outsider in my family, when I have to come back from work, I feel fear and terror ... Still, the more my suffering is incomprehensible to others, the more I am grateful for it to Lord Jesus. My role model is Lord Jesus, silent, rejected and abandoned.'* (Wyzn., p. 439). As a reward for accepting with love her suffering and humiliation, she wrote in her *Confessions*, Lord Jesus *'filled her heart with unspeakable bliss.'*

At the time, she was failing in health again and she could not leave Kraków or accept the invitation for a retreat received from the General of the Pauline Order and Fr. Dobrzycki. Upon Fr. Zygmunt's demand, she finally underwent medical examination at the turn of 1940 and 1941, and as a result, she was diagnosed with several health problems: her lungs were in a very bad condition as was her heart, liver and stomach (she sensed she might have ulcers). Her condition was so serious that doctors did not decide on surgery fearing she might not survive. She was treated with injections.

Despite her poor health, Rozalia did not give up her job and thanked God she had enough strength and was not bedridden. The hospital was a place where she made a sacrifice of herself until the very end of her life. It was the place of great suffering: *'After 18 years of my hospital experience and having the relevant qualifications, I still perform the lowliest duties: tidying, sweeping the corridors and some bathrooms, etc. My position at the moment is the same as it was when I started my work here ... The most mediocre tasks are still assigned to me, I am burdened with so much work that I can hardly cope with ... Yes, I can say it before Lord Jesus that I have been treated inhumanely by my superiors, in particular by the nuns; I have been oppressed in a way known only to Lord Jesus.'* (Wyzn., p. 544). However, the hospital was also a blessed place for Rózia: *'My night duties are very precious and pleasant for my soul ... it is the time when Lord Jesus descends to my soul in a special way.'* (Wyzn., p. 317).

During that time until her death, Rozalia felt an inner encouragement to do everything she could in order to quicken the day when the nations would be offered to the power of Jesus the King. She realised that her scope of activity was love, suffering, sacrifice and honesty towards her spiritual director. It was Fr. Dobrzycki's task to spread the idea of the Enthronement, and she was to support him with prayer. In November 1941, while praying before the Holy Sacrament for the advent of Jesus' Kingdom to all the nations, she heard in her soul the words which had been directed to her on many occasions: *'I wish to reign in human hearts, pray for my reign in the souls through the Enthronement.'* In accordance with Lord Jesus' wish, she

would pray and make sacrifices for that cause, though physically she grew weaker. She sensed that her life would not be long, which she repeated many times to her confessor. Already in October 1940, she pondered: *'I feel tired as I do not have physical strength ... I am very well aware of the fact that it is the evening of my life. I like the sunset so much: then my soul melts into God, into that Sun of Justice, and I think of Our Lord, how I should love Him and please Him so that my life ended one day just as the day ends, but the bright and sunny day.'* (Wyzn., p. 480). Her strongest desire was for Poland to carry out the Enthronement, but she knew that the mission would be continued by Fr. Dobrzycki and that her task was to convey Jesus' appeal.⁶⁵ Although the political situation was very difficult, she believed till the end that the act would be celebrated by the Polish nation: *'My Dearest Father, I believe in the Enthronement, that it will be carried out, even if I was to be beheaded, I would never believe that it will not take place.'* (Wyzn., p. 398).

Her belief remained unshaken also in January 1944, when German Gestapo arrested Fr. Zygmunt Dobrzycki. The event came as a shock to Rozalia, she knew she could not help her confessor except with prayer. She interceded for him incessantly with faith and trust. Her last letter⁶⁶ was a prayer: an act of consecration of her life and health for her confessor's release. The act was phrased as follows: *'Lord Jesus hidden in the Holy Sacrament of love, you love us despite our utter misery and receive us willingly at all times with all our problems, I come to You with all my misery and problems, asking for Your help. Please, have mercy for me, my Sweetest Jesus, and listen to what I am asking for with all my heart through the intercession of the Immaculate Heart of the Virgin Mary. I am asking You, my Lord Jesus, for the grace of loving You with the love similar to Yours and, moreover, for the release of my Dear Father confessor from prison, for which I am offering You my life and health. Please, help me, Lord Jesus, as there is nobody else who could help me! You know, oh Lord, what agreement we made, therefore, please, grant me this favour and receive my humblest yet very sincere offering.'*

'I am kissing Your Holy Feet. Your most unworthy yet devoted child.' (Wyzn., pp. 590-591).

When Fr. Zygmunt was in the concentration camp, Rozalia still performed her hospital duties and never refused any tasks despite her poor health. At the beginning of September 1944, her condition deteriorated. Nevertheless, she did not refuse help to an acquaintance who asked her for applying cupping glasses. She caught a cold during that service. On the following day, she was unable to finish her duty in hospital and was brought home and sent to bed. On Sunday, on the 10th September, Rozalia's sister, Marysia, called the doctor who diagnosed Rózia with necrotizing ulcerative gingivitis (Plaut-Vincent angina). She was taken to hospital on Monday morning. All the time she had a rosary in her hands, and on the following day, she received the last rites (the last Holy Communion and Extreme Unction). She went to sleep in the evening never to wake up again. She passed away at night from the 12th to 13th September 1944.

⁶⁵ She was often worried whether the Enthronement would be performed and people would respond to the appeal. However, at the beginning of October, she received the words that calmed her down: *'Why do you worry and think as people think (as I was considering the phrase "now or never"), is God's time the human time, am I not preparing human hearts for this solemn moment of the Enthronement, do you think my words will not come true, did you not see everything that was going to happen and that is happening now? Child, stay calm since what bothers you does not come from God's Spirit, God's Spirit is the spirit of peace and not of unrest ...'* (Wyzn., II, pp. 397-398).

⁶⁶ Most probably dated at August 1944.

Rozalia's sister, who was present at her deathbed, said that her death was silent and peaceful; Rozalia sighed calmly a few times and departed to God. It was as if fulfilment of Rozalia's desire, who already in 1940 had written: *'I wish to offer my last hours to Lord Jesus, to Him exclusively, in order to prepare to meet Him. It is my strong desire that Lord Jesus be worshipped with my life and death so that my death would be the most perfect act of love to Lord Jesus. Everything ends with death, except for love which lasts forever. Oh Lord Jesus, I am begging You for perfect love, for most ardent love, the love that no human heart has ever been filled with, so that I could reciprocate Your love with mine.'* (Wyzn., p. 491).

Rozalia was buried at Rakowicki Cemetery in Kraków. Despite the war, numerous faithful gathered at the funeral, including the clergy, the Daughters of Charity, relatives and friends. Her concealed great love of God, her Country and people, especially those tormented by suffering, after her death moved the hearts of many people who knew her. Although during her life treated with contempt, humiliated and many times pestered, after her death, she was recognised in a new way, often with remorse. People started to recollect her kind-heartedness, utmost dedication, the power of her prayer, humility and modesty, and upon the news on extraordinary favours received through her intercession, people realised that a great saint had passed away. That awareness soon became a common fact. The conviction of the sanctity of Rozalia's life reached her home place, Kraków and spread in Poland since God confirmed she was chosen for the important mission by exceptional favours granted to people through her intercession. A special aura of miraculous events surrounded Rozalia's grave where many people sought help in their needs.

It was already after five years since Rozalia's death that private testimonies on her life and virtues and also letters of thanks for miraculous recovery and favours received upon her intercession started to be collected on Fr. Zygmunt's, her last confessor, initiative.

Twenty years after Rozalia's death, Fr. Zygmunt undertook official steps to start the information process⁶⁷ in the Curia of Kraków. His efforts were supported by parish priests from Jachówka and its environs: Rev. Fr. Jan Sidełko, canon priest, Rev. Fr. Klemens Niegłos, canon priest, and Rev. Fr. Józef Motyka, prelate, who all addressed Cardinal Karol Wojtyła, the Metropolitan Bishop of Kraków, with separate requests. Fr. Władysław Całka, CSsR, one of the first Rozalia's confessors, also applied to the Cardinal in this matter. Particular acknowledgement must be given to the inhabitants of Jachówka who on several occasions petitioned the Metropolitan Curia in Kraków for opening Różia's canonisation process. The above efforts were always accompanied with ardent prayers since people well realised the responsibility for spiritual legacy that Rozalia had left behind.

After Fr. Zygmunt Dobrzycki's death in 1976, endeavour to canonise Rozalia slowed down in order to step up the pace during the Solidarity movement and due to changes that took place in Poland as a result. Finally, the prayers and offerings of thousands of people bore long-awaited fruit. On the 5th November 1996, following the efforts made by the Fund of the Sacred Heart of Jesus, Cardinal Franciszek Macharski ceremonially initiated the canonisation process of Rozalia Celak.⁶⁸ Since that date, Rozalia Celakówna has been granted the title of the Servant of God.

⁶⁷ Former Church regulations required preliminary examination of heroic virtues of a candidate for canonisation, i.e. the information process.

⁶⁸ Detailed information on the process can be found on the website of the Postulate Office of the Servant of God Rozalia Celak at www.rozalia.krakow.pl

What Kind of Enthronement Did Rozalia Advocate?

The *Writings* of the Servant of God Rozalia Celak are an invaluable source of reflection. They reveal her love of God, service to people, love of suffering and utmost dedication to Jesus, her total gift of herself, all of which is truly fascinating and constitutes an indispensable lodestar on the path of spiritual development. However, what is most valuable about those writings and what should be regarded as an outcome of all the conclusions it is the fact of acceptance in one's heart the appeal which Lord Jesus directed to us by His Servant: *'The Enthronement must be carried out in Poland, Poland shall not perish unless she recognises Christ as King in every sense of the word.'*

The idea which is presented in Rozalia's visions is, in fact, clear and simple: Jesus must be recognised as King by individuals and in the whole nation by the spiritual and secular authorities. However, a cursory reading of some passages from her *Writings* and awareness of the Enthronement of the Sacred Heart of Jesus which is practised in the Church as a form of worship of the Sacred Heart, may cause some dismay. What kind of the Enthronement did Rozalia have in mind? What is the essence of the Enthronement which Lord Jesus demanded through her? Is it the Enthronement of the Sacred Heart of Jesus or the Enthronement of Jesus the King and recognition of His total power and His law?

Many of the texts indicate that the act which Lord Jesus demands refers to His Person and not one of His attributes. How can one explain the statements which occur in the writings side by side: *'Poland must recognise Jesus Christ as her King'* (Wyzn., p. 135) and *'[let us pray] that the Enthronement of the Sacred Heart of Jesus be brought forward in Poland.'* (Wyzn., p. 365)? What did Rozalia mean by the Enthronement? The idea in its essence is not ambiguous if one analyses what she wrote on the subject.

Before one begins the analysis of Rozalia's writings, one should realise what a mystic experience really is. In theology, it is defined as awareness of God through direct experience,⁶⁹ which can take on different forms: visions, inner words (locutions, audiations), illumination, mystic union, ecstasy, and even levitation and bilocation, etc. (one can find many of those forms in Rozalia's spiritual experience). It is essential that God chooses the person to be His tool without violating their freedom.⁷⁰ God's revelation assumes the form of human thoughts and words conformable with the style and mentality of a person who receives the message.⁷¹ Therefore, mystics will always introduce their subjectivity⁷² into their supernatural experience, *'being influenced by the previously gathered ideas and images.'*⁷³ What ideas and images influenced Rozalia? Let us have a look at the context in which she received her mission.

⁶⁹ P. Dinzlbacher, 2002. *Leksykon mistyki*. Warsaw, p. 190.

⁷⁰ Cf. www.teologia.pl

⁷¹ *Ibidem*

⁷² P. Dinzlbacher, *op. cit.*, p. 191.

⁷³ O. J. V. Baivel T. J., 1934. *Kult Serca Bożego*. Kraków, p. 12.

An Impact of the Devotion to the Sacred Heart of Jesus on Rozalia's Spiritual Life

During her early years spent in Kraków, Rozalia suffered enormously from her confessors who could not understand her spiritual experience or God's activity in her life and many times treated her badly, sometimes shouted at her or even drove her away from the confessional. There were only a few confessors who could recognise Rozalia's exceptional gift. One of them was Fr. Władysław Całka, CSsR, to whom Rozalia could open her heart and to whom she owed a lot. Upon examination of her writings from that period, one can observe infrequent references to the Sacred Heart of Jesus. She always referred directly to Jesus as a Person. Fr. Całka's spiritual direction discontinued when he was relocated to Toruń.

The first message concerning the Enthronement was conveyed by Rozalia in 1937. In the same year, Fr. Zygmunt Dobrzycki became her spiritual director, who was strongly devoted to the Sacred Heart of Jesus, the centre of Christian spirituality at the time. Under his influence, Rozalia started to develop that form of devotion.

Rozalia had obviously been familiar with the devotion to the Sacred Heart and she could remember that at home the Sacred Heart of Jesus had been worshipped. In their home book collection one could find the life of St Margaret Mary, Rozalia's parents instilled in their children the devotion to the Heart of Jesus and always tried to receive the Holy Communion on the first Friday of every month. It was at the time a popular devotion and was practised in the Celak family. However, as one can assume basing on her writings, the Carmelite spirituality was equally important for Rozalia: she loved the little way of St Thérèse of Lisieux, who became the master of her spiritual life, and chose St Teresa of Jesus as her patron and master, and following her (and St John of the Cross) she loved suffering till the limits of endurance. Those references to the Carmelite spirituality are more abundant in Rozalia's writings than the references to the Sacred Heart of Jesus.

Rozalia did not get attached to exceptional gifts that she received from God; she wished to love Him in a pure way. She would repeat many times that she wanted to love God not for the graces He bestowed on her but because He deserves love. She expressed her love first of all by service to the point of self-abnegation and by the love of suffering, which united her with her Master in the strongest way. However, in the matters of her spiritual life, she was always obedient to her confessors. She realised how cautious one must be as concerns spiritual issues, therefore, her profound humility and pure love made her refer those matters to her confessor's judgment: *'I shall obey my spiritual Father blindly, without reasoning.'* (Wyzn., p. 309). Fr. Zygmunt's kindness and sympathetic attitude as well as his openness to God's activity, and most of all, God's assurance that this priest was to direct her spiritually, made Rozalia quickly submit to his management.

Fr. Dobrzycki soon realised that God brought to him a truly chosen soul. The saintly priest became involved wholeheartedly in spiritual direction and took to heart the appeal that his penitent received. Still, at the time he was also preoccupied with other revelations. He was fluent in French and performed different translations. When he became Rozalia's confessor, he was translating the writings of Mother Louise Margaret Claret de la Touche (most probably, he translated also the writings of St Margaret Mary Alacoque, and he certainly read them in the original). The works of Mother Louise, *The Sacred Heart and the Priesthood* and *The Priests Universal Union of the Friends of the Sacred Heart*, derive from and allude largely to St Margaret Mary's visions. Here one touches upon one of the most significant

questions, namely the fact that Rozalia's confessor was strongly influenced by the devotion to the Sacred Heart of Jesus, which would have a huge impact on the development of Rozalia's mentality and vocabulary.

Let us focus on the essence of that devotion and its development in the time contemporary with Rozalia's. One must define precisely the scope of the devotion to the Sacred Heart in order to understand Rozalia's mission and its relation to that devotion. Lord Jesus through St Margaret Mary Alacoque reminded the world of the truth of His love, presenting it by means of the symbol of His Heart. Revealing His love and suffering, resulting from contempt shown to Him by people, Lord Jesus called people to reciprocate His love with the love coming from the bottom of their hearts. The love should be expressed through certain practices: celebration of the first Fridays of every month, observance of the Holy Hour, frequent Holy Communion in compensation for sins and offering one's heart to the Sacred Heart of Jesus. Lord Jesus demanded also that the Solemnity of the Sacred Heart be celebrated on the last day within the Octave of the Feast of Corpus Christi, thus marking the link between the devotion to the Sacred Heart with the Eucharist. That is the scope of the devotion to the Sacred Heart. There is no mention about the Enthronement of the Sacred Heart or recognition of Jesus as King (the word 'enthronement' does not occur at all in the writings of St Margaret Mary). What is then the source of the expression 'the Enthronement of the Sacred Heart of Jesus,' so well established in the popular consciousness? Whence then its presence in the history of the Church and among Fr. Zygmunt's ideas still before the revelations experienced by Rozalia and what is its relation to St Margaret Mary?

Lord Jesus revealed His Heart to St Visitation Nun in the second half of the 17th century (in the years 1673-1675, she experienced the most significant revelations of the Sacred Heart of Jesus) and, although the devotion spread vastly, for two and a half centuries nobody associated it with the word 'enthronement' or with the celebration thereof. The identification of the Enthronement with Consecration was originated by Fr. Mateo Crawley of the Congregation of the Sacred Hearts of Jesus and Mary. That pious and saintly priest came to Paray-le-Monial in 1907 to pray for the grace of recovery (he suffered from a serious heart disease, symptoms of neurasthenia, and extreme exhaustion; he could not speak or celebrate mass without assistance of another priest).⁷⁴ There he was bestowed with the grace of healing and he consecrated his whole life since to spreading the devotion to the Sacred Heart of Jesus in the world. He continued on a large scale the work on the Consecration of Families to the Sacred Heart of Jesus, initiated by the Jesuits. The idea was to consecrate a family to the Sacred Heart and to put subsequently the picture of the Sacred Heart of Jesus in the place of honour at home. Fr. Mateo started to call that ceremony the Enthronement. With time, the expression became so established that the act of consecration was called the Enthronement. *'The Act of Enthronement consists in putting the picture of the Most Sacred Heart of Jesus in an honourable place at our home and consecrating ourselves and the whole family to the Sacred Heart.'*⁷⁵ (the text comes from a leaflet offered by Fr. Dobrzycki to the Celak family).

The above utterance presents a fundamental difference between the Enthronement of the Sacred Heart, which results in the spiritual consecration to the Heart of Jesus and the external ceremony of putting the picture of the Sacred Heart at the place of honour, and the Enthronement of Jesus, which consists only in recognition of Jesus as King.

⁷⁴ Crawley-Boevey, Fr. Mateo, ss.cc., 1966. *Oblicze miłości*. Kraków, p. XXXIX.

⁷⁵ *Intronizacja, czyli panowanie społeczne NSJ w rodzinach chrześcijańskich i w narodzie*, 1939. Warsaw, p. 15.

In the first case, the term 'enthronement' is used metaphorically and incorrectly, while in the other, the word is used literally and properly. It should be remembered that the enthronement (from Latin 'intronizatio') is a term indicating the ceremony of inauguration of someone's reign as a king, and literally means 'seating the king on the throne.' Investing someone as king or recognition of someone's royalty by the Enthronement occurs both in church and state settings.⁷⁶

The apostolic activity of Fr. Mateo had a very wide scope. He propagated his teaching not only in Europe but also on other continents (in the USA, Canada, Chile, Uruguay, Japan, etc.). An event of 1922 is particularly worth mentioning. He returned to Paray-le-Monial, where he met with Archbishop Gauthey. The archbishop, the former chaplain of Paray-le-Monial and a biographer of St Margaret Mary Alacoque, issued a critical study of her writings. He warned Fr. Mateo against the Enthronement of the Sacred Heart of Jesus and forbade him to use the word 'enthronement' while promoting the devotion to the Heart of Jesus.⁷⁷ It should be stressed here that the term 'enthronement' - indicating the ceremony of introduction of the king to the throne - which Fr. Mateo used metaphorically, did not convey that meaning with reference to the Heart of Jesus. Archbishop Gauthey, who was well acquainted with the writings and the devotion to the Sacred Heart as advocated by St Visitation Nun of Paray-le-Monial, knew that Fr. Mateo overstepped the limit intended by Lord Jesus and incorrectly interpreted (overinterpreted) the revelations experienced by St Margaret Mary, hence his objection. However, that form of Fr. Mateo's activity spread and became established in people's mentality and consciousness; it also reached Poland.

Fr. Zygmunt Dobrzycki was familiar with the devotion, judging by the aforementioned leaflet on the Enthronement which he presented to the Celak family and quotations from Fr. Mateo in his own writings, e.g. in *Dziecko Boże*. The devotion to the Sacred Heart became even more meaningful for Fr. Zygmunt due to his work as a translator. The translations he did had a great impact on that pious priest. Mother Louise stressed in her writings the relation of the priestly vocation, as '*Jesus inserted His own Heart in the priest's heart,*' with the devotion to the Sacred Heart.⁷⁸ The *Priests' Universal Union of the Friends of the Sacred Heart*, which Mother Louise Margaret advocated, included the following regulation in its rule: '(...) *Members shall show particular veneration and love to the Sacred Heart of Jesus (...) they shall recognise [that worship] as a safeguard of their own sanctification and salvation of souls under their pastoral care.*'⁷⁹ Fr. Zygmunt and his penitent also underwent the formation in the devotion to the Sacred Heart. One may compare for instance the topics of the retreats which he recommended to Rozalia (Wyzn., p. 6) with the mottos from *Priests' Universal Union* or with reflections on creating 'Bethany' for the Heart of Jesus (Wyzn., p. 7). The Convent of the Visitation of the Sacred Heart was called the Institute of Bethany of the Sacred Heart, founded in Turin by Louise Margaret Claret de la Touche with support of the bishop of Ivrey⁸⁰ in order to propagate the devotion to the Sacred Heart more effectively.

⁷⁶ The enthronement is carried out to the full extent in the case of the newly elected pope by introducing him to the throne of Jesus the King and crowning with the papal tiara, i.e. triple-tiered crown of absolute power due to the fact that he is the earthly vicar of *the King of kings and the Lord of lords* ...

⁷⁷ Crawley-Boevey, Fr. Mateo, ss.cc., op.cit., p. XLIII.

⁷⁸ Cf. e.g. Claret de la Touche, Mother Louise Margaret, *Najświętsze Serce Jezusa a kapłaństwo [The Sacred Heart and the Priesthood]*, pp. 54, 67.

⁷⁹ *Powszechne Przymierze Kapłańskie Przyjaciół NSJ [Priests' Universal Union of the Friends of the Sacred Heart]*, ed. the Order of Pauline Fathers, Jasna Góra, 1939, p. XXVIII.

⁸⁰ Dintelbacher, P., op. cit., pp. 41-42.

That idea which Fr. Dobrzycki took up was very noble and beautiful, and definitely pleased God. The union of love between human hearts and the Heart of their Saviour is in its essence something noble and vital, by which many souls reached holiness. The problem arose when Fr. Zygmunt did not realise that the call bestowed on Rozalia did not concern the Sacred Heart but Jesus as a Person and His royalty. Seeing messages recorded by Rozalia simply as a continuation of the revelations given to St Margaret Mary, Fr. Zygmunt started to combine the two messages, completely different in their essence and scope. He did not realise that God bestowed on him and Rozalia a separate mission, which was not associated with the mission given to the mystic from Paray-le-Monial.

Let us examine how Fr. Zygmunt understood the messages reported by Rozalia and how he interpreted them. One may do that in detail owing to Rozalia's biography, written by Fr. Dobrzycki, entitled *Dziecko Boże [The Child of God]*.⁸¹

In his introduction to *Dziecko Boże*, the author revealed his interpretation: '*The Heart of God, to whom she had a great veneration, bestowed on her visions, words which she could hear and other miraculous experiences. The most significant visions and words refer first of all to the devotion to the Sacred Heart of Jesus.*'⁸² However, upon analysis of Rozalia's writings, one can hardly find in her messages the call that would be compatible in scope with the devotion to the Sacred Heart. Lord Jesus did not call Rozalia to observe the Holy Hour, the first Fridays of each month, or to adoration and frequent Holy Communion compensating for sacrilege committed by people with reference to the Holy Sacrament. The call concerned the Enthronement, which expression cannot be found in St Margaret Mary's writings. Rozalia's mission, which did not contradict the devotion to the Sacred Heart of Jesus and the ideal of love symbolised by the Sacred Heart as its background, was totally focused on the matter of Enthronement and everything else was subjected to that idea. Therefore, the main aim of Rozalia's mission was to perform the Enthronement of Jesus the King, which was possible - as Rozalia was fully aware - only due to prayer, sacrifice and suffering. Hence, in her *Writings*, one can find Jesus' frequent exhortation and encouragement to prayer for the Enthronement, to make sacrifices for that cause, and most of all, to suffer due to rebellious people's rejection of His royal power.

Therefore, already the introduction to *Dziecko Boże* contains an erroneous interpretation of Rozalia's mission offered by her confessor. Fr. Zygmunt did not differentiate between inspiration to the boundless love of God, which Rozalia drew among others from the revelations in Paray-le-Monial, and the completely new content of the mission that the appeal for the Enthronement comprised. He did not see the difference between Rozalia's spiritual development which resulted from the devotion to the Sacred Heart and the task of advocating the Enthronement of Jesus the King in Poland. Therefore, he tried to present the call which Różia received from God with reference to the devotion to the Sacred Heart. Fr. Zygmunt based his understanding of Rozalia's mission on the following analogy: '*Similarly as St Margaret Mary Alacoque, who had been entrusted with a great mission for her Country, France, Rozalia Celak was charged with an important mission for Poland; yet in both cases the Enthronement of the Sacred Heart is involved.*'⁸³ He continued his deliberation in the following way: '*The writings of St Margaret Mary do not contain the word "Enthronement." She used the expression "consecration," i.e. "offering oneself," "making a sacrifice of*

⁸¹ The original book is available in the Postulate Office of the Servant of God Rozalia; the version on the market, published in Skawina, is a 'pirate' copy.

⁸² Dobrzycki, O. Z., *Dziecko Boże*, vol. I. Introduction, p. IV; (hereinafter referred to as Dz. Boże)

⁸³ Dz. Boże, vol. III, p. 2.

oneself.” (...) *The practice of consecration of families, which famous Fr. Mateo, of blessed memory, a Priest of the Sacred Heart, called the Enthronement of the Sacred Heart in families, is already widely popular in the Church. (...) We owe this to saintly Rozalia Celak that the practice of the individual consecration has been revived in the Church.*⁸⁴ The above passages show that the two totally different revelations were wrongly considered equivalent by Fr. Zygmunt. The misconception results from the spirituality which was common at the time, from copying of Fr. Mateo’s overinterpretation (which was indicated by the above mentioned Archbishop Gauthey) and adopting the misleading terminology that he introduced.

The Essence of the Enthronement Revealed in Rozalia’s Writings

Let us consider the relation of the discussed issues with Rozalia. Why is this context so important for the accurate understanding of Rozalia’s mission? Although she was well-educated for her time, she was not a theologian. Therefore, some issues like for instance accuracy when using the language and different terms was not of so great importance to her; love was essential for her and that was what she tried to convey with her words. In theological questions, she relied completely on her confessor, whom she considered an absolute authority in this respect. Hence, when he explained to her that her revelations were just a continuation of the visions of St Margaret Mary, she accepted the fact with complete trust in her confessor.

Rozalia’s profound humility was the reason why she did not focus on extraordinary graces or the nature of her revelations. It was, therefore, easy for her to adopt her confessor’s way of thinking after many discussions with him and having listened to his teaching and having participated in the retreats he led. All that was reflected in the terms she used. She would often note down her visions and words of Lord Jesus after some period of time since the moment when she received them (sometimes several weeks, months or even years elapsed after she had burnt down her writings and she had to describe anew her spiritual experience), therefore, she naturally adopted some expressions established in the religious jargon of those days and used by her confessor during their conversations. However, Rozalia sensed the essence of Lord Jesus’ exhortations, despite the fact that sometimes she used misleading expressions. Hence, one can find a number of passages in her writings which directly indicate the Enthronement of Jesus the King. Those passages where she used the term ‘the Enthronement of the Sacred Heart of Jesus,’ provide also the context which explains the essence of the Enthronement, i.e. recognition of Jesus as King, and the term used is a result of copying the set phrase. One should bear in mind that God does not violate human freedom, and that the way in which any revelation is reported depends on the mentality of the person who receives it. A mystic introduces their subjective self into their experience as it has been already explained above. Therefore, also in the discussed case, one cannot consider only the superficial data, which would lead to some sort of helplessness and result in the question: what Enthronement did Rozalia have in mind? One should study her writings thoroughly. As it has already been mentioned, the task is not quite difficult since Rozalia often conveyed correctly the idea of the Enthronement and used clear theological statements. Let us focus on several excerpts from her writings, which may seem controversial with respect to the nature of the Enthronement she advocated.

⁸⁴ Ibidem, p. 42.

'I have been forced for some time now by some mysterious power to tell you, Father, what I feel in my heart, namely, that you, Dear Father, should write to His Eminence, Cardinal Hlond, the Primate of Poland, to bring forward the Enthronement of the Sacred Heart of Jesus in Poland.' It should be pointed out that these are Rozalia's words and not of Lord Jesus and that she had felt the inspiration for two months before she reported it to her confessor.⁸⁵ She wrote further: *'Lord Jesus wants to be our King, the Lord and at the same time the most loving Father ... We keep asking so many times that Christ's Kingdom would come to souls and as a result to the whole world. That matter has always been and is extremely important to me!'* The above sentence makes precise her previous utterance and touches upon the essence of the Enthronement by pointing at the Person of Jesus who wishes to be recognised as King and that His Kingdom could be introduced in the whole world. Rozalia continued in another place: *'Our Lord wishes to be our King in a special way, that is what His will is. Poland must, in an exceptional way, officially proclaim Jesus as her King by means of the Enthronement of His Sacred Heart, and then Jesus shall bless her and protect her from enemies, this way we can show our love to Him and gratitude in such an insignificant way. The Enthronement is not only a form of consecration but also a spiritual rebirth of hearts, their submission to the sweet reign of love.'* (Wyzn., p. 365n). In the above passage, the term 'Enthronement of Heart' is just a set phrase used by Rozalia since she clearly pointed at the Person of Jesus and His Royalty, which Poland should recognise. Moreover, despite the fact that Rozalia used the above expression, she herself explained the difference between the Enthronement and Consecration: *'The Enthronement is not only a form of consecration ...'* Let us remember that for Rozalia's confessor, the Enthronement was just the equivalent of the act of consecration. Rozalia stated clearly that the two ceremonies differed significantly in their essence; according to her, the Enthronement was submission to the sweet reign of the King of Love.

The Act of Enthronement in the above meaning should have legal effect which Rozalia longed for: *'I am more and more convinced that Lord Jesus is very close, i.e. His coming to this such drained and exhausted earth as the King of Love and peace. I said He was close, and He is here today. Yes, Jesus is here today and always but he is forgotten and disregarded, He is not proclaimed and recognised as King by us! We, His chosen children, disown and reject our best Father! Is it not so?! Do we not belong to His Holy Church, our dearest Mother, who wants to bring us up only for Jesus? Does our life correspond duly to that calling to the Catholic Holy Faith? Regrettably, it does not! Many of us are ashamed of being Catholics. We confirm it with our life. We are Catholics according to our certificates but we are actually pagans in every sense of the word.'* (Wyzn., p. 549). At the time when Rozalia wrote this, the world Freemasonic powers propagated the idea of secular states, religious and ideological freedom, in particular in child upbringing, and spread promiscuity thus devastating the legal order of the Catholic states based on the reign of Jesus Christ and His moral code. At the social level, it resulted in the loss of the religious identity among Catholics (the everyday life was separated from the professed faith) and in progressing degeneration of spirituality. The Enthronement advocated by Rozalia in that context had strong political overtones. Considering the fact that the secular authorities were also responsible for the whole of social life of the Catholic nation and for its quality, by enacting laws and introducing a certain social order through their institutions and offices, they should have, similarly as the religious authorities, submitted to the reign of Christ by the Act of Enthronement. The nations represented by the secular and religious authorities shall perish if they persist in their rebellion

⁸⁵ Ibidem, p. 29.

against Jesus the King. That was the instruction that Rozalia received in a series of her visions and audiations.

Let us focus on a few passages which tell about it. Soon before the German attack against Poland in 1939, Rozalia was bestowed with a vision in which she saw the war and the Polish-German border on fire; she also heard the following: *'However, Poland can be saved if I am proclaimed as her only King and Lord by means of the Enthronement, not only in some of the regions but in the whole Country and, most importantly, by the Government. The proclamation must be affirmed with the rejection of sin and total return to God ... Let Father not forget about the Enthronement since Poland can be saved only by Me.'* (Wyzn., p. 263n).

Here are the excerpts concerning one of the most important visions which Rozalia had in 1938: *"Only those countries shall persevere where Christ will reign. If you want to save the world, the Enthronement of the Sacred Heart of Jesus must be celebrated in all the countries and nations around the globe. It is the only way in which one may be rescued. The countries and nations who do not recognize that need and submit to the reign of the sweet love of Jesus shall disappear from the face of the earth forever and they shall never rise again. Remember that, my child, they shall perish and shall never rise again. (...) Remember, child,"* the person said, *"the matter of such importance must not be overlooked or forgotten. Let Father remember about it so that it is not too late, the Enthronement must be carried out in Poland. (...)"* I asked the person with fear whether Poland would endure. The person answered: *"Poland shall not perish unless she recognizes Christ as King in every sense of the word, that is unless she accepts God's Law, the law of His love. Otherwise, my child, she shall not persevere."* Finally, he said to me convincingly: *"I say this to you once again, my child, that only those Countries shall not perish who will be consecrated to Jesus' Heart through the Enthronement, who will recognize Him as their King and Lord. A horrible disaster shall come on this world,"* he said, *"as you will soon see ..."* Suddenly, a terrible bang could be heard. The globe cracked. Enormous fire broke out and disgusting lava flew out as if from a volcano, destroying completely all countries which had not recognized Christ.' (Wyzn., p. 82n). The meaning of that horrifying vision is unequivocal: Poland must recognise Jesus as her King and submit to His law, otherwise she shall perish. It should be noted here that only the Enthronement of the Person, Jesus the King, may have legal effect. On the other hand, the Enthronement of an attribute, the Heart of Jesus (in accordance with the scope of the devotion to the Sacred Heart) refers to religious practice and does not result in legal changes in the state. Rozalia many times indicated that the Act of Enthronement was to involve God's reign. Consequently, it was equivalent with acceptance of God's law by the Nation since one may speak of God's reign only when God's law is observed in a given country. The whole matter may seem absurd if one claims that God reigns among a nation and the state authorities do not respect God's law. Therefore, Rozalia did not separate God's reign in the nation from God's law. The Act of Enthronement, in accordance with the revelations experienced by Rozalia, must then concern the Person of Jesus the King so that it could have legal effect in a given country.

Let us come back to the above vision since it also contains the phrase 'the Enthronement of the Sacred Heart of Jesus.' Although Rozalia used that expression, the remaining text indicates that she meant recognition of the total reign of Jesus: *'Poland shall not perish unless she recognizes Christ as King in every sense of the word.'* This sentence is quite explicit about what kind of Enthronement was meant and what act was demanded by Lord Jesus. It should be stressed once again that the expression 'the Enthronement of the Sacred Heart of Jesus' is used here as a set phrase which Rozalia applied in generally the same syntactic pattern. It was

used always in similar utterances like: 'to perform the Enthronement of the Sacred Heart,' 'to be consecrated to the Sacred Heart through the Enthronement,' 'to seek rescue by means of the Enthronement of the Sacred Heart.' However, despite the fact that Rozalia used the same pattern, she usually in the same sentence referred to the person or to the essence of the Enthronement, e.g.: '(...) *only those countries shall not perish who will be consecrated to Jesus' Heart through the Enthronement, who will recognize **Him** as their King and Lord.*' The pronoun 'Him' explicitly indicates the Person of Jesus and His recognition as King points to the essence of the Enthronement.

Rozalia wrote in another place: '*Let us trust Him, Dear Father, and He shall carry out the Enthronement Himself. Jesus shall never refuse anything to the souls who trust Him unconditionally. We shall, Dearest Father, suffer, work and pray, in a word, we shall do everything what Lord Jesus expects us to do so that His Sacred Heart could reign on this earth in all human hearts. (...) It is very painful for me that people do not think about it enough or make any effort in order to bring forward the moment when **Jesus Christ shall reign in an omnipotent way.***' (Wyzn., p. 310n). In the above statement, Rozalia confirmed the previous conclusions: although initially she pointed at the Sacred Heart, in the further part of the text, she revealed she meant the omnipotent reign of Jesus. Therefore, the conclusion of the above is the omnipotent reign of the Person of Jesus. Similarly, the following passage reads: '*Oh Jesus, please bring forward the Enthronement of Your Sacred Heart! I feel Heaven in my humblest soul today ... **Jesus shall reign in Poland through the Enthronement.***' (Wyzn., p. 369).

It should be remembered that, apart from the above discussed factors which determined Rozalia's language, it is very important that she described the transcendental reality which goes beyond the reality that we are immersed in. She described something which, in fact, cannot be described with human language. Even mystics who possessed exceptional writing skills and who were acquainted with rich theological terminology, like for instance St John of the Cross, Doctor of the Church, were constantly disappointed with their writings. It is quite difficult to convey by means of a language what one cannot experience using one's senses, reason or imagination, but in some incomprehensible way. Therefore, Rozalia often asked her confessor to cancel his request for her to describe everything she experienced. She was afraid that due to her little skill she might not provide completely accurate reports. Fr. Zygmunt, being aware of her motives, never cancelled the request, on the contrary, he constantly added work in this respect. Owing to this, we possess a complete report on the mission which Lord Jesus bestowed on Rozalia.

However, it is true that it was very difficult for Rozalia to describe her spiritual life. She would, like every mystic, look for familiar concepts and expressions in order to express spiritual content, which was in many cases quite new for her. One can observe that not only in her use of the expression 'Enthronement of the Sacred Heart,' which was popular in the religious jargon of the time, but also in the colloquial vocabulary that she adopted. For instance, she used the same expressions when writing on her own behalf and when describing her mystic experience. She then attributed the authorship of those words to God or saints, e.g. Rozalia often used the word 'względnie' [or alternatively] as in '*nobody among people or alternatively confessors,*' '*It seemed to me or alternatively I felt so,*' '*this sacrifice I feel or alternatively I offer to You,*' etc. The same word was used in an utterance that she attributed to Jesus: '*Mary shall teach you the true love, or alternatively you shall make progress in that love every day.*' The same refers to other words and expressions, such as '*szczyty świętości*' [the heights of holiness], '*i zarazem*' [and at the same time], '*jak ślepy swemu spowiednikowi*'

[as a blind person to his guide], *‘ślepo bez rozumowania’* [blindly without consideration], *‘wpierw’* [in the first place], *‘wnet’* [shortly], *‘miłosne’* [filled with love], etc. The above digression is aimed at showing that such a method of description is natural in mystical texts and in Rozalia’s case, it does not refer to just one example. The means of conveying a message can never be accurate with reference to experience which naturally must be sifted through the personality and experience of a mystic, in this case Rozalia. Faced with inability to render the spiritual reality, the only thing one can do is to seek word equivalents among the familiar and comprehensible vocabulary, in the biblical texts and the contemporary religiousness, which is what Rozalia did.

Let us return to the topic of the Enthronement. A few examples, which have been examined above, may raise some doubts when considered after a cursory reading without the context. However, if one takes into account the whole text, the sense of Rozalia’s message becomes clear. The arguments supporting the above presented interpretation are also those passages, which make it clear what kind of Enthronement Rozalia described. In her letter to her confessor dated the 2nd September 1939, i.e. a day after the outbreak of World War II, Rozalia wrote: *‘As concerns the particulars, the Enthronement must be celebrated ceremonially, which I can claim I saw and received an understanding that it should be carried out this way ... Lord Jesus must be worshipped publicly, which shall bring many souls to Him ... Would Poland be ashamed of Lord Jesus? Never!!!! (...) What would I say about Jesus if I was a priest ... I would say everything what my soul feels and what understanding of things God bestowed on me. **When Lord Jesus becomes the King and Lord of our nation, we shall be very strong, because everyone will attempt to fulfil the Will of Lord Jesus, even people of other denominations will request to join the Catholic Church. Terrible time shall come but we must believe and trust Our Lord that He will not abandon us, and particularly we must change our life to be compliant with God’s law. (...) Those words were highly convincing to me: “You shall see, my child, that all that shall happen and **only those countries shall persevere where I am recognized as King.**”*** (Wyzn., p. 371n). In another place she wrote: *‘The sacrifice, total sacrifice and self-denial are needed so that **Lord Jesus could reign in people’s hearts and souls through the Enthronement.**’* (Wyzn., p. 455). With time, Rozalia prayed for the Enthronement more intensely and thought about it more and more often: *‘I know what I shall do, I shall love You with my Dearest Father, on whom You bestowed that solemn task: **Your Enthronement, our Jesus, in individual souls, families and nations so that You, oh our Love, would be their King and Lord.** (...) In November, I prayed at the feet of the Blessed Sacrament for the coming of the Kingdom of Jesus to all the nations and once more I heard the voice: “**I wish to reign absolutely in human hearts, pray that my reign in souls due to the Enthronement be brought forward.**”’* (Wyzn., p. 509n). Such quotations are numerous. The idea of the Enthronement of Jesus the King, the Person, is clear and evident. There is no doubt that it is the essence of the revelations given to Rozalia.

Let us now discuss one of the key quotations of Rozalia’s *Writings*, from which one draws a conclusion that Rozalia advocated the Enthronement of the Sacred Heart of Jesus in Poland. The text describes the vision of the monument of the Sacred Heart which was revealed to Rozalia nearby the Main Square in Kraków, where August Hlond, the Primate of Poland, celebrated the Act of Consecration of Poland to the Sacred Heart of Jesus. The vision is totally symbolic since the monument of Jesus is so huge that it is visible from every part of the globe. Such a monument in our material reality is absolutely impossible and hence the conclusion that the image depicts the Enthronement in symbolic terms. Let us try to find out what Enthronement the vision refers to: that of the Heart or of the Person of Jesus the King.

The text of the Act of Consecration read out by Primate August Hlond may seem puzzling: “*Oh, Dearest Jesus, our Saviour. I hereby offer our Country, Poland, to Your Divine Heart,*” yet I do not remember what followed. The act ended with the phrase: “*Glory be to the Divine Heart,*” etc.’ The above quoted passage is, in fact, the true Act of Consecration to the Sacred Heart closely related to the devotion to the Sacred Heart originating from Paray-le-Monial. It does not contain the enthronement content and it is not the Act of Enthronement of the Heart or the Person of Jesus, yet solely a form of prayer, or precisely speaking, a fragment of a prayer which was quite characteristic of the period. Basing on this prayer in drawing a conclusion that what is meant here is the Act of Enthronement of the Sacred Heart would be groundless. The remaining words and images contribute more to the understanding of the message revealed through the vision than the words uttered by Primate A. Hlond.

The word ‘Enthronement’ is used in the text several times, yet in none of these cases it contains an explanation that it should be the *Enthronement of the Sacred Heart*. Quite the opposite, Rozalia’s comments, the reaction of the crowd and the explanation of a stranger, who in her vision instructed Rozalia about the meaning and course of events, indicate that the word ‘Enthronement’ refers to the Person of Jesus. Rozalia commented on the vision in the following way: ‘*And the vision disappeared introducing great peace and confidence into my soul that Lord Jesus shall truly reign in Poland due to the Enthronement.*’ (Wyzn., p. 23). The subject of the prayer during which Rozalia received the above vision also indicates that Lord Jesus revealed to her the coming of His Kingdom through the Enthronement of Himself as a Person and not pointed to the observance related to the devotion to His Sacred Heart. When asked by Fr. Dobrzycki about the time when she received the vision, she replied: ‘*It was after my annual retreat, when I was praying for the coming of God’s Kingdom to Poland and to the whole world.*’⁸⁶ Here is how Rozalia described the response of the crowd present during this scene in her vision: ‘*Then, the big crowd of people shouted at the top of their voices: “Reign Christ! Reign Christ!” And so they kept shouting continuously and Lord Jesus gazed at the whole Poland and as if embraced it with His Divine Arms.*’ (Wyzn., pp. 23-24). However, explanations of Rozalia’s ‘guide’ seem most significant (Rozalia wrote that the strange person she saw was of great dignity and she was convinced he did not come from this earth). In reply to Rozalia’s question why people were bringing building material, he said: ‘*Look, child, and you shall see soon what is going to be constructed here, Christ shall reign here.*’ (Wyzn., p. 22). When Rozalia admired the grandeur of the monument and the scenery, she heard the stranger say: ‘*Look, child! Christ’s Kingdom is coming to Poland through the Enthronement.*’ (Wyzn., p. 23). These sentences are crucial for understanding the sense of this vision.

Despite the fact that the above vision lost its validity at the outbreak of World War II and after the death of Cardinal Hlond and Fr. Dobrzycki, one may wonder about the meaning of the monument seen by Rozalia and called by her the monument of the Sacred Heart. In Rozalia’s days, monuments of the Sacred Heart of Jesus had a characteristic feature: Jesus’ heart is visible on His chest. It is difficult to judge how she could recognise that in her vision it was such a monument. First of all, Rozalia did not provide a detailed description of the monument, apart from its name. She did not write that she saw a monument of Lord Jesus with the symbol of His Heart on His chest, or that light came from His Heart, etc. Rozalia wrote that the Figure of Jesus was full of dignity revealed by the symbol of the monument. Moreover, the only monuments (statues) of Lord Jesus known in the iconography of the interwar period were the so-called monuments of the Sacred Heart. Hence, the conclusion that every

⁸⁶ Dz. Boże, vol. III, p. 5.

monument of Christ could be instinctively associated by Rozalia with the name: *Monument of the Sacred Heart of Jesus*.

One cannot be absolutely certain whether the monument that Rozalia saw was the monument of Jesus the King and she called it the monument of the Sacred Heart. However, considering other characteristic circumstances accompanying the vision and occurring in it, it becomes evident that the message refers to **the coming of God's Kingdom to Poland** and **the reign of Christ in Poland**, and through Poland in the whole world. Such is the inner, spiritual message conveyed by Rozalia's vision.

Based on the above analysis of Rozalia's *Writings* and her statements, one can discover the original message free from accidental associations, concerning the Enthronement of the Person of Christ the King, which results in the coming of His Kingdom to a given nation and His reign there. Due to such an absolute dimension of the Enthronement, its rejection carries with it huge punishment.

Additional Arguments for the Enthronement of Jesus the King

Finally, let us come back once more to the question why Rozalia's mission was identified with the mission of St Margaret Mary. Such a concept was adopted by Fr. Dobrzycki and Fr. Pius Przeździecki, the General of the Pauline Order. They both decided that the Enthronement was equivalent to the *consecration*, i.e. 'offering oneself.' They assumed that '*Christ, by Rozalia Celak, decided to as if resurrect what had been buried in France for several centuries.*'⁸⁷ The cause of that misconception has already been explained above, yet there is one more important issue that needs to be discussed. It was Fr. Pius Przeździecki who informed the Primate about the revelations received by Rozalia, it was he who on the 20th April 1939 addressed Primate Hlond with a solemn memorandum on the Enthronement of the Sacred Heart. The outcome of those endeavours was the following: '*Later, talking to Father General, Cardinal Hlond, although keenly interested by the matter, pointed at two difficulties: first of all, he invoked an incident known to him from Berlin, where a priest and university professor engaged eagerly in some individual revelation which later on appeared to be false ... How then would it look like if something similar happened to Cardinal, the Primate of Poland?*'⁸⁸ Another problem for the Primate was uncertainty whether the ministers, who would agree to participate in the Act of the Enthronement, would truly abandon their sins. The fact cited here is significant since it resulted in stronger efforts made by Fr. Dobrzycki and Fr. Pius Przeździecki in order to prove that the mission of the Enthronement bestowed on Rozalia was nothing new in the Church, on the contrary, that it was the observance widely recognised and there was no related risk of a mistake as the rite was a part of the devotion to the Sacred Heart. That was supposed to reassure the Primate at least as in that aspect of the matter. Therefore, their search for arguments, as described by Fr. Dobrzycki in *Dziecko Boże*,⁸⁹ led them to the conclusion that the Enthronement was identical with the *consecration* and consisted in the Enthronement of the Sacred Heart of Jesus. It is regrettable that they adopted that point of view since the Enthronement of Jesus the King has much more solid foundation than they presumed, pointing at the individual revelation. It originates from the public

⁸⁷ Cf. *Dz. Boże*, vol. III, pp. 46, 47.

⁸⁸ *Op. cit.*, p. 25.

⁸⁹ *Op. cit.*, p. 46.

Revelation, the Holy Scripture, and has been developed over the two thousands years of the Church Tradition.

Fr. Dobrzycki sought the evidence for his erroneous concept of the Enthronement in Rozalia's visions, demanding that she should describe Lord Jesus' appearance. Rozalia replied as follows: *'Dearest Father, do you want me to describe Lord Jesus' appearance? Can I, my Dear Father, describe Lord Jesus? I will describe Him as best as I can: Lord Jesus was of medium height, a little above medium height, of majestic posture, His Divine Person had some exceptional aura; although Lord Jesus did not reveal to me the light of His glory and Majesty, I could not take my eyes off Him, He was so appealing. He had dark blue eyes and dark blond hair. What I cannot describe, My Father, is His facial expression. What creation can describe or depict the kindness of God? How can I, uneducated, describe it, my Father? So many years have elapsed from that moment, yet whenever I recollect it, I cannot think about Jesus' kindness reflected on His Divine Face without being moved to tears. His Divine Features were most noble and beautiful, His Face was a little elongated. I cannot describe the way in which Lord Jesus glanced at me; when He looked at me, most unworthy sinner, with His Divine Eyes, my soul was overcome with admiration. Oh, how Sweetest Jesus would look at me with love despite my numerous sins, what kindness was reflected in His whole Divine Person. (...) His vestments were of the following colours: a white robe and a claret coat thrown over it. I did not see His Heart on His chest.'*⁹⁰

The last of the above sentences is a reply to an additional question of her confessor: *'Could the Sacred Heart be seen on Lord Jesus' chest?'*

The passage is another proof for the essence of the revelation which God bestowed on Rozalia. She saw Jesus in His royal robes and not His Heart. The colour of His coat symbolizes power. The fact that Rozalia never received a vision of the Sacred Heart or saw it on Lord Jesus' chest, as her confessor had expected, confirms clearly the fact that her mission was not a continuation of St Margaret Mary's revelations.

There is another argument supporting the fact that the Act of Enthronement was mistakenly identified with the Act of Consecration. It should be taken into account that the Enthronement of the Sacred Heart, i.e. the Act of Consecration to the Sacred Heart, was celebrated in Poland twice in Rozalia's lifetime, in 1920 and 1921. Several other countries also had previously ceremonially consecrated themselves to the Heart of Jesus, not to mention the fact that in 1899, Pope Leo XIII had consecrated the humankind. Considering those facts, it would be incomprehensible that Lord Jesus demanded the Enthronement of His Sacred Heart, and Rozalia's mission would not have introduced any new element to the previous observances. However, Rozalia's mission, based on advocating of the **Enthronement of Jesus the King**, was of great importance as its aim was to restore God's reign and law among people and nations. As God's law is the law of Love and God's reign is the reign of Love, Rozalia's mission supplements the mission of St Margaret Mary, yet at the same time it differs from it just as the Solemnity of the Sacred Heart is different from the Feast of Jesus Christ the King. Such an interpretation does not undermine the authenticity or originality of Rozalia's message, on the contrary, it shows the continuity and coherence of God's plan of salvation and its gradual accomplishment. The issue was aptly expressed by Sister Michaela of Almighty God, OCD, in her letter to Fr. Dobrzycki: *'At first, I must admit it honestly, I thought: oh, again ... another tautology. Poland has already been consecrated twice to the*

⁹⁰ Celak, Rozalia. *Odpowiedzi na pytania do ostatniego kierownika sumienia*, p. 670.

*Sacred Heart by our Pastors. Then it crossed my mind that there was a certain difference between the consecration and the enthronement. Bishops may consecrate the nation even if they are not yet mature enough for it, just like a mother consecrates her baby to God, whereas the enthronement is a conscious social act and should be performed by the government bodies according to the will of not only individuals but by the choice of the whole nation. It seems to me that the enthronement has a political and economic character and embraces all aspects of the social life of a given nation. Therefore, it requires great social maturity since it involves quite extensive responsibilities of all citizens, and in particular of the governing authorities.'*⁹¹

Rozalia's mission is truly innovative and many people, even theologians who are used to seeing the role of the Church in the world as limited to devotion and charity, cannot comprehend it and thus try to restrict Rozalia's mission to the Devotion of the Sacred Heart by advocating the Enthronement of the Sacred Heart. Those actions may turn out to be disastrous since they prevent the Enthronement of Jesus the King, on which depends the grace of salvation during the destruction, as foreseen by Rozalia. The Act of Enthronement of the Sacred Heart does not introduce any changes into the social life since it does not have any legal effect, as it has been mentioned above. And the spiritual condition of the nation is dependent on the observance of God's law in the country.

God is the King, not His one attribute, as He revealed in the symbol of His Heart. The origins of the idea of the Enthronement of Jesus the King, of which Rozalia spoke, do not belong to the devotion to the Sacred Heart of Jesus, but they date back to the creation and the act is justified by the whole Revelation and Church Magisterium. Etymologically, the word 'enthronement' means 'introduction of the king to the throne.' With reference to Jesus, who has always been the King irrespective of human will, one may only profess that He is the King and by means of the Act of Enthronement recognise His reign (power) and His law. That is the Enthronement that Rozalia advocated!

⁹¹ *Korespondencja o. Z. Dobrzyckiego*, Letter of 28 June, 1962.

TESTIMONIES TO THE INTERCESSION OF SERVANT OF GOD ROZALIA CELAK

Selected Graces Granted through Rozalia's Intercession in the Years 1944-1962

Rev. Fr. Zygmunt Dobrzycki in his lifetime, in the years 1944-1976, collected and stored thousands of descriptions of healing and favours granted in different needs through the intercession of Rozalia Celak. That valuable collection is kept in the Archives of the Postulate Office. Some of the testimonies have appeared in print in various biographical publications about Rozalia. Quoted below are descriptions of several favours and cases of miraculous recovery which in large part have not been disclosed by the Postulate Office. The testimony of faith and prayer which can be seen in those descriptions will help the Readers to get acquainted with the background of God's miraculous interventions and with the fact how powerful an intercessor saintly Rózia appears to believers.¹

Posted on 25 April 1951:

Sudden healing of a girl ill from birth

Helena Marek, living in Kraków at 11/20 Pędzichów Street, made a written statement with thanks to the Sacred Heart that, at the end of January 1951 through the intercession of saintly Rozalia Celak, her five-year-old daughter, Marysia, was miraculously healed. The circumstances of this event were the following:

Marysia, born on the 30th September 1946, was a very weak child. Mrs Katarzyna Bawół, Mrs Helena's mother, would say to her: 'Helcia, do not bother with this child as she will not survive anyway.' In fact, Marysia was ill over those five years with whooping cough, chicken pox (she was in hospital then), she had tonsillitis twice, and rubella. Her fingers and toes peeled around her nails and in 1949 her whole face peeled as well and oozed pus, so she had to spend a week in hospital. The girl did not want to eat or drink. Finally, by the end of January 1951, Marysia had a high temperature of 40°C for five days. Due to her health problems, her father, Mr Stanisław would often reproach his wife claiming she presumably did not care for their sick daughter properly. The innocent mother frequently cried bitter tears because of her husband's accusations.

One evening, Ms Katarzyna Feluś from Rybna Street called in to visit Mr and Mrs Marek bringing with her a manuscript entitled: *Rozalia Celak, the Apostle of the Individual Consecration to the Sacred Heart of Jesus*. Having talked to Mrs Katarzyna on the subject, Mrs Helena said, 'I read the text immediately and started to pray eagerly through Rozalia's intercession. Kneeling, I begged with tears for the healing of my little daughter: Rózia, my dear, if you are in Heaven you can see everything what I am suffering from my husband, please, heal my child and relieve me ...' Her neighbours said that Mrs Marek spent that whole night on the imploring prayer. The following morning, as Mrs Marek testifies, the child was

¹ Translator's note: the quotations rendered below preserve the wording and punctuation of the original texts.

weak but fully healed: 'she wanted to eat and ran about the flat as a totally healthy child.' All the symptoms of the disease disappeared.

Helena Marek

Posted on 4 January 1955:

Two rose petals from Rozalia's grave cure of an unbearable headache

Once I had a horrible headache, states Ms Anna Polak. No pills or compresses helped. I thought I would go mad, I was prepared to die and lay in bed. Then, my friend, Maria Kownacka, ran to the cemetery and brought two rose petals from Rozalia's grave. I applied one of them to my head and ate the other. The headache went away in about five minutes and I have not had any problems with it since. The incident took place two years ago in summer. The witnesses are: Ewa Fudaszyn and Maria Kownacka, who live in the same tenement building as myself.

Anna Polak

Posted on 16 September 1957:

A catechist's sight restored

In Krościenko upon the Dunajec, Rev. Fr. Roman Józef, MA, filed the following letter of thanks:

On Thursday, the 12th of September 1957, having left school, I noticed that something was wrong with my eyes. I could hardly see anything, I saw as if through a mist and bright zigzags appeared before my eyes. After a few hours, the abnormal vision subsided but I felt that my eyes were failing. Upon advice of the parish priest, Fr. Bronisław, I went to bed earlier to rest my eyes. I slept full ten hours. After I woke up, my vision was still impaired and after a while it was as weak as on the previous day.

I was not sure if I was able to celebrate the Holy Mass. I got dressed and when Reverend Father was to go out to celebrate the mass on the thirteenth anniversary of saintly Rozalia Celak's death, I asked for a prayer so that Good Lord would restore my sight through Rozalia's intercession. I also prayed eagerly during the mass for that cause through her intercession.

I felt much improvement after the mass. After a while, the pain abated and my eyesight was restored. Despite all the efforts which I made during the following days, leading pilgrims to Częstochowa, the above mentioned impairment did not return.

Fr. Roman Józef

Posted on 12 August 1959:

Recovery from a heart attack and a blood clot in both legs

I, the undersigned Bronisława Łazowska, born on the 2nd December 1897 in Kraków, a professional nurse and assistant to a laboratory technician, inhabited at 9/4 Kątowa Street in Kraków, hereby testify in conformity with the dictates of my conscience and with great gratitude to the Sacred Heart of Jesus and His worshipper, Rozalia Celak, to all the particulars of my extraordinary recovery from a heart attack, a clot in my legs and a number of other conditions, from which the recovery took place through the intercession of saintly Rozalia.

I am physically quite strong. I had not been ill till January 1950. In January I had a heart attack. The fits combined with incredible chest pain were unbearable. On the 24th January 1950, it was Saturday, an ambulance brought me to St Lazarus Hospital in Kraków at 17

Kopernika Street, III Clinic, Ward of Internal Medicine. After the examination, the diagnosis was critical 'myocardial infraction.'

This first heart attack caused bulging of the surface of my heart, as the doctors said. The pain I suffered was indescribable. It seemed to me that my heart and veins were taken out. During the night from the 24th to 25th January, I had another heart attack, which resulted in the rupture of the surface of my heart. The ECG that I had later showed a scar on my heart.

During my stay at hospital I was visited by various people, among others by Ms Katarzyna Staszewska. One day, she brought to me the relics of saintly Rozalia together with a novena to be said through her intercession, which Ms Staszewska encouraged me to say. She also ensured me that she and a confessor I know would also say the novena, so I agreed. In the meantime, since my admission to hospital, I experienced many tribulations, which were allowed by God. First, upon my admission, I was bathed in lukewarm water and afterwards I was brought insufficiently dressed to the outside gallery where it was well below minus ten degrees. As the lift got jammed between the floors, I waited in the open hall, until after numerous attempts they decided to lead me upstairs. The result of the bath in such circumstances was disastrous: I developed acute pneumonia, which recurred six times during my disease. Obviously, those circumstances caused a lot of pain and endangered my life. Secondly, after being assigned to a general room, where there was plenty of noise and commotion, I could not get better as my nerves were on edge. Thirdly, at night from the 25th to 26th January, due to negligence of the hospital staff, I lay eight hours, from 9:00 pm to 5:00 am, on a tin bedpan. I was so weak that I could not even whisper about it to anyone. In the morning, a hospital attendant knelt down before me and begged me not to report it. I did not do it, but my fellow patients did without her knowledge. When the bedpan was being removed, I started vomiting with bile and my condition worsened significantly.

On Sunday, the 1st February, after 4 pm, the room was filled with visitors. The hubbub of voices, commotion, and stuffiness triggered my dyspnoeic attack and the doctor administered supplementary oxygen. I could not bear it any longer and turned to the duty nurse begging her to remove me from that room to any other place, to the attic or basement, where I could pass away in peace, as I was convinced that I was dying. The doctor on duty, who seemed horrified, gave me two injections: one intravenous and one intramuscular. Then, I was taken to the room of duty nurses. The hospital chaplain who was also called, administered the Anointing of the Sick to me. Still, before Fr. Pałka, the chaplain, arrived, I had witnessed a detestable conversation between a man and a woman, which shocked me so much that it seemed to me impossible to stand such a reality. Therefore, I immediately offered myself and my suffering to Lord Jesus and I prayed eagerly for their coming to their senses and conversion. After two days, I was brought to an adjoining separate room, where there was already one patient. It was there that the confessor of saintly Rozalia visited me. He gave me a devotional scapular for individual consecration, encouraging me to pray further trustfully to the Sacred Heart of Jesus through Rozalia's intercession. He also said that he himself would say the novena for me through her intercession.

At night from the 2nd to the 3rd February, I prayed ardently to the Sacred Heart of Jesus clasping Rozalia's relic to my breast. I apologised to the Sacred Heart for all people's blasphemy and insults. Then, I felt an indescribable pain in my heart, as if someone stabbed me in the heart, and I saw a hospital bed being lowered from the ceiling with Lord Jesus, all bare with His arms crossed on His hips. He looked very pale and drawn. His head was lowered to one side, His hair loose, and He wore the crown of thorns. I realised why He looked like that and promised that I would receive Holy Communion on the first Friday of every month in order to compensate for sins of unchastity. I apologised to Him saying: 'Christ, our Lord, I know why You revealed to me Your bare body ...' I understood a lot then and I prayed: 'I apologise to You, Jesus, for myself, for those two people, who offend You so,

and for everybody. Please, receive my suffering and the stabbing pain in my heart as I know now how much You suffered on the cross.’ Then I lost consciousness and the patient next to me thought that I died. However, later I was brought to the general room and there, as a result of the former experiences, hubbub and stuffiness, I felt worse and was given oxygen again. The oxygen cylinder was placed at my bedhead. When a technician operated the cylinder, it suddenly burst with such a bang that the patients bolted and my heart was in my mouth. I must add that the doctor had recommended peace and quiet and that I should avoid emotions. After that incident, I was brought to another separate room, then again to the general room, and finally, I was assigned to another small room, behind ‘Różanka,’ far from the hubbub and commotion.

One Sunday, Ms Staszewska came to visit me again. She gave me Rozalia’s relics and said: ‘Ask Rozalia whatever you wish and she will help you soon.’ I thought then that I would like to ask Rozalia to listen to all those who were praying for me. On the same day, Fr. Kurowski, the prelate, sent in 3,000 zlotys for assistance (as I had looked after St Florian’s Church for five years).

During my illness, I had the ECG 3 or 4 times. After the last examination which took place during the period of my convalescence, Prof. Aleksandrowicz, the doctor who visited and treated me, declared in the presence of four other doctors, among them Dr Podłęska and Dr Huczek, Sister Aniela, a Daughter of Charity, Janina, the nurse, and other patients that ‘after careful deliberation during the case conference, we came to the conclusion that it was not in our power to treat your heart, it was the Act of God. In a word, your heart was miraculously healed.’ He said it after 3 months of treatment, when my heart was completely healed. I burst into tears saying I was not worthy to receive such a favour, and the doctor said: ‘It seems you have still some task to fulfil in the world if God cured you.’

When I was thanking God through Rozalia’s intercession, a strange thought and desire came to my mind to pray for other suffering so that I could compensate God for sins even more. After a few days, I felt pain in my thighs, then it extended to the toes in my right leg and to my left knee, i.e. I developed a clot in both legs. I lay numb in tremendous pain for three weeks, yet I hid it from the doctors as I was happy to offer my suffering to God. Since my face altered, Dr Podłęska started to enquire mildly and I admitted that I felt pain in my legs as if vultures were pecking out my flesh. Then, I suffered from other complications caused by a nurse who was dismissed later, of which I will not say. I was finally discharged from hospital in June 1950.

I am utterly convinced that I recovered from both conditions because I asked the Sacred Heart of Jesus for help through Rozalia’s intercession and because others also prayed through her intercession. I asked Rozalia in the following way: ‘Rózia, my darling sister, if you have the grace of being close to God and you can pray for me, please do!’ I could not pray in another way as I was very weak. I prayed mostly in my thoughts and by brief appeals, and I had Rozalia’s relics with me in my pendant, which I would kiss. One night, I felt that Rozalia stood beside me, though I did not see her, put her hand on my shoulder and said: ‘Your prayer has been answered ...’ And since that event, my heart was getting better. Although my recovery was long, I must regard it as miraculous due to all the unfavourable circumstances. Besides, it is not only my opinion but it is shared also by all others, Prof. Aleksandrowicz in the first place, who witnessed my serious condition for half a year.

I confirm the genuineness of the above details with my own signature and if necessary, I can testify under oath.

Bronisława Łazowska

Posted on 25 April 1960:

Extraordinary help from God through Rozalia's intercession

I, the undersigned, Urszula Urzędowska, born on the 20th April 1893 in Kraków, a widow of a medical doctor, inhabited in Kraków at 95/5 Dietla Street, wishing to thank the Sacred Heart of Jesus, testify consciously and voluntarily to the following circumstances of my aunt's, Julia Będzikiewicz, extraordinary recovery which took place through the intercession of saintly Rozalia Celak:

My aunt was never sick, apart from a sore throat and three cases of light flu, and her general health was very good. Her illness started on the 17th November 1959, i.e. on Tuesday in the afternoon, as a result of great trouble she experienced from her flatmates. Her left arm and leg were paralysed. It happened in the kitchen and so suddenly that I had to drag my aunt to the room and place on the bed (she weighed around 90 kg). I spontaneously gave her a number of valerian drops. After a couple of hours, Dr K. Szyszko came to visit her and diagnosed her with cerebral haemorrhage.

On Saturday, the 21st November, I took her temperature and the result was 40°C. The doctor found she had bilateral pneumonia. Then, after a few days, my sick aunt's kidneys, gall bladder and liver got irritated due to intramuscular injections (streptomycin and penicillin). Finally, she developed severe bowel irritation as she would bring everything up. Her general condition was severe and life-threatening. The illness was caused by intense vexation. The bowels were irritated by the medications. When she recovered from one condition, there came another. Dr Szyszko treated my aunt throughout her illness, visiting her several times a week. Dr Kasprzyk visited her twice and diagnosed her with bilateral pneumonia and it was he who prescribed streptomycin and penicillin injections. Dr Antoni Knostantynowicz provided her with medical attention from the beginning till the end of her illness, on many occasions even at night. All the three doctors did not hope for her recovery due to her age and complications. Apart from the injections, she was administered with suppositories, drops, in a word a number of medications, which caused further complications. Hence, the doctors recommended that many of those medications should be discontinued. The patient's condition was serious during the second half of November till mid-December, that is for a month. She was as if apathetic and she was not aware of the danger. She got better gradually since mid-December. She experienced the following changes: she lost her weight, which contributed to her feeling better and a better mood. She completely recovered her physical and mental strength. Currently, she feels well. The doctors are glad Ms Julia Będzikiewicz has recovered her health.

Despite careful and superb medical attention, I do not believe that the patient was healed solely with medications. I am totally convinced and believe that her recovery was a result of God's extraordinary help granted through the intercession of saintly Rozalia Celak. Being a doctor's wife I am well aware of the fact that my aunt's life was threatened or she risked a paralysis, that is a lifelong disability. I asked for Rozalia's intercession ardently and trustfully every day and almost every minute. I appealed for Rozalia's help in my thoughts and words, by prayer expressed with my own words since I did not have a special novena. When my aunt was unconscious, I put an image of Rozalia, which I always carry with me, on her chest or forehead. I appealed to Rozalia from the beginning of my aunt's illness and I still continue to appeal: I simply keep bothering her with different requests. I did not address any other saints since I strongly believed in help and care of Rozalia Celak, with whose brief biography I was deeply moved. I made a promise to God and Rozalia that when the patient recovered I would inform the interested persons about that effective intercession and make an offering for the organs in Corpus Christi Church.

I confirm to the accurateness of the above particulars with my signature and I can also testify to it under oath.

Urszula Urzędowska

Posted on 19 October 1961:

A 9-year old boy's sight restored at Rozalia's grave

It was in May or June 1952, in the morning around 9 am, as Ms Piwońska states. I was watering flowers nearby Rozalia Celak's grave. Suddenly, I saw a mother lying next to the grave with a rosary in her hand, deep in her prayers. Beside her, her little son, age about 9, was sitting on the bench with a dressing on his eyes. I asked him: 'Why do you have a dressing on your eyes?' He replied: 'I was discharged from hospital, I had an operation on my eyes and they said that I wouldn't be able to see any longer; my mum is praying so that I could see.' Since his mother kept praying, I went back to my duties. After 10 minutes, I came back to Rozalia's grave, and I saw that mother still praying when the boy started to remove the bandage and cried out: 'I can see through the mist!' He cried out with great childish joy. His mother continued praying. I had to walk away to another job. When I returned for the third time, they were gone. On the following day, I saw about 6 people at Rozalia's grave.

It seemed both the mother and the little boy came from the countryside. The mother was praying about an hour at Rozalia's grave, all the time lying prostrate. It was a weekday. The mother put about 12 candles on the grave and prayed. Since that time, I saw her with her son at the grave perhaps thrice, still the little boy did not have a dressing on his eyes, he walked on his own and his vision must have been normal. I am absolutely positive that it was the same woman and her little boy. I told several dozen people about that event.

I confirm the above details with my own signature and if necessary I can testify to their genuineness under oath.

Ms Piwońska

Posted on 27 December 1961:

Sudden healing of an eye disease

I, the undersigned, Maria Strączek, born on the 11th April 1892 in Jachówka, parish of Bieńkówka, of no profession, inhabiting in Nakło on the Noteć, at 23 Kilińskiego Street, consciously and voluntarily, in conformity with the dictates of my conscience and with extreme gratitude to the Sacred Heart of Jesus and to Our Lady, hereby testify to the following details which accompanied the extraordinary healing of my eyes through the intercession of saintly Rozalia Celak:

I had good eyesight from birth and before 1942 I had never had problems with my eyes, and nobody among my close or distant relatives did ever have any similar problems, either. I had eye trouble for the first time during the German occupation in 1942 and had an eye disease for 5 years since. I felt strong pain in my eyes, they were red and swollen. The condition was caused by strong draughts and the smoky flat. I was treated for my eye disease by a German doctor from Bydgoszcz. I am currently not aware of his name or address. I was prescribed some yellow ointment and eye drops; I do not remember the names of those medications. As a result, I still felt pain in my eyes when I stopped using the medications, in particular in draughty places. In 1942 to 1947, I could read but only for a short while and only as if through a mist as my eyesight was continuously weak. After the war, I did not consult any doctor about my eyes. I thought that my eye condition would be hopeless despite any doctor's efforts. I could lose my vision completely. In 1947, I went to visit my brother in Witoszów near Wrocław. My eyes were red and swollen at that time. When talking to the late Rozalia

Celak's cousins in Witoszów, I found out that 'Różia was moved to another grave and most probably she would become a saint.'

Then, I developed trust in her and asked her with these words: 'Różia, if you are a saint, please heal my eyes.' It was in the evening, in August 1947. When asking for healing, I made it clear that I wished I was not sensitive to draughts. In the morning, after waking up I was stunned with what I experienced: my eyes were miraculously healed through the intercession of saintly Rozalia. I was so surprised that I cried out: 'Good heavens! My eyes are not sore. Różia cured them!' I got up totally healed and the event was witnessed by the cousins of saintly Rozalia, Maria and Stefania Malina, both living in Witoszów, district of Świdnica near Wrocław. I have not experienced any pain in my eyes since that morning, nor had any sensitivity to draughts. My eyes have never been red or swollen so far, either. There is no trace of the disease.

I am totally convinced that I was healed only through Rozalia's intercession. I promised Rozalia to make thanks, which I hereby do. I did not pray to any other saints, except to saintly Rozalia Celak.

I confirm with my signature that the above details are true with gratitude for saintly Rozalia Celak's intercession. If necessary, I can testify under oath before the Church authorities.

Maria Strączek

Posted on 29 March 1962:

Healing of the throat scalded twice with a hot drink

In order to fulfil the oath, I hereby wish to give my heartfelt thanks to saintly Rozalia Celak for her intercession to Lord Jesus and Our Lady, which I eagerly implored.

As a result of my carelessness or upon God's will, I developed an ailment which depressed me deeply, namely I swallowed hot tea and I felt pain down in my oesophagus. After a few days, not realising that a drink was also hot, I drank it and felt the same place was sore. The pain lasted between ten to twenty days. I was really concerned. Then, I implored in the following way: 'Różia, my dear, have mercy on me and plead with Lord Jesus for me that this trouble would go away and would not develop into anything serious.' I put her photo against the sore place and made an oath that I would write a letter of thanks. My pain disappeared straight away and I trust it will not come back. I am really glad and thankful to saintly Różia for her intercession to God on my behalf. I experience her help quite often in different aches and pains: let the Sacred Heart of Jesus be adored!

Unworthy

Selected Graces Granted through Rozalia's Intercession in the Years 1996-2006

The Postulate Office has been operating since the opening of the canonisation process of the Servant of God Rozalia Celak. It is the only body authorised to carry out the procedure, to print prayers for her immediate beatification and to collect reports on favours granted through Rozalia's intercession. Over the past ten years, the Postulate Office received about two thousand letters, which often contained testimonies to God's miraculous intervention through the intercession of the Servant of God Rozalia Celak.

The quotations below constitute more than ten testimonies provided to illustrate the fact that despite over 60 years after Rozalia's death, her intercession before God is still powerful and her mission of Enthronement awaits fulfilment by our Nation.

30 April 1996:

In conformity with the dictates of my conscience, I would like to describe a tremendous favour which I received from God through the intercession of saintly Rozalia Celak. On the 18th March 1996, I underwent surgery on my thyroid gland. After the surgery, I lost my voice and I could speak only in a soft whisper. Having talked for a longer while, I got quite breathless, my arms would go numb, I would hear swoosh in my ears and feel dizzy. I had a feeling of emptiness and intense choking on the left side of my larynx as if some object had stuck there. When I tried to speak, I felt as if a noose tightened around my neck. The doctors were concerned about my condition already a day after the surgery, in particular they were worried about my speech. After several ENT consultations and having undergone special physiotherapy, I still did not recover my voice. During further ENT sessions, I was examined and treated by the same ENT specialist, Dr Roman Cholewka. When I was still a patient at the Surgical Ward, I asked him: 'What has happened to me? Why can't I speak? Please, tell me everything, the whole truth, I want to know it, after all I am a nurse and I will face it with dignity.' The doctor said: 'You do not have the left vocal cord, it was damaged, *cut* during the surgery. The whole left side of your larynx is stiff. You don't have the left vocal cord, at least I cannot see it. You won't be able to speak any better unless some miracle happens.' After that I came back to the ward and, being aware of my condition, I asked the hospital senior executive for a pass from hospital. When at home, I performed all the physiotherapy exercises in accordance with the ENT doctor's recommendations.

I reported at hospital on the date of discharge. However, it appeared my discharge note was missing. I was waiting in the hall. About 1 pm, the senior executive of the Surgical Ward, Dr T. B., called me to his office. He was quite upset and walked up and down the room. I sensed that he wanted to ask me if I knew the whole truth about my condition. He asked me directly what the ENT specialist had told me about my condition. I said contrarily what I wanted to tell him as I realised he must have known very well what my condition was, what they had done to me. Besides, I thought it was none of his concern. After a while and some consideration, he apologised to me for everything. He took all the blame upon himself. He admitted briefly: 'It's malpractice, we wished well, it did not go well, this is what sometimes happens in the health service.' He continued this way: 'I am ashamed of myself, for such a failed surgery. I did not operate on you but it was me who picked the surgeon, Dr M., who made such a mess of it.' Then I remembered that Dr M., who had operated on me, had had a night duty from Saturday to Sunday and I had had the surgery on Monday morning at 8 am. There had been a risk he could overlook something. 'I am extremely sorry,' he went on, 'you are indeed publicity for us, doctors, you work in the health service and you are going to visit your work place, appear in the street, you are going to scare people off.' I did not reply anything but tears tricked down my cheeks and I thought only that I would keep to myself my true opinion of him. After that conversation, he shook my hand for goodbye saying, 'If you have any health problems, please come to me, I will help you.' (He meant the disability pension). I thanked him for everything, went out and waited for the discharge note in the hall. The whole surgical team and the ward nurse compiled my impersonal and sceptical discharge note.

When I was at home on sick leave, I continued my physiotherapy treatment under the supervision of Dr R. Ch., yet my speech was not restored, each day my voice was even weaker. When I spoke to my children, I whispered to their ears with the radio or TV turned down.

On the 22nd April, when going shopping I met a colleague with whom I used to work in a sanatorium, Ms Genowefa M. Having listened to my story, she handed to me a picture with Rozalia Celak and a novena, and she told me to pray for a miracle. On the 22nd April, I started saying the novena. I prayed for 9 days, asking for a favour of speech. On the last day

of the novena, i.e. on the 30th April, after I finished my prayer, I started speaking with my normal voice. I did not realise it at first, but my daughters, Agnieszka and Monika, said to me: 'Mum, you are speaking with your normal voice.' I have had normal voice strength since. Me and my family cried with happiness, we cried and thanked God, Our Lady, the Sacred Heart of Jesus, St Joseph for such a wonderful gift of speech which I received through the intercession of saintly Rozalia Celak. After my sick leave, I came back to work as a nurse in the PKP hospital in Maków Podhalański, at the Oncology and TB Ward.

I wish to add that I learned about Rozalia Celak still before my surgery, in the hospital in Sucha Beskidzka, at the Surgical Ward. Patients there used to pray to her. One of them told me about her life and said that one needed to say the little prayer contained on her holy picture, in which she bent over a patient's bed and behind her Jesus stood in the background. Frankly speaking, I ignored what the patients said in the room I attended to. It never crossed my mind that I should pray to a woman like myself, a nurse, who even was not a saint yet. After all, I prayed to God. Yet, on the 22nd April, I understood that God had chosen her as an intermediary and I met her on the path of my life.

Ever since I met Rozalia Celak, my life has changed completely and acquired new colour. Now I truly like to pray. I simply love prayer. I love people more and more, especially those terminally ill; I treat differently them and their suffering, I can see they are my brothers and the work for them and around them is so blissful and beatific that it seems my duties pass so quickly.

It seems every day given to me by God is a precious gift, which I try to use for the benefit of others, and some trouble which I experience is just a poor substitute which leads to the eternal happiness. I receive it with joy since I do it for God. I would not like to sound self-important, but I must admit that Sister Rózia, through her intercession helped me to become her assistant. She guides my actions, continuing her nursing work through me in the name of God. The above is the indisputable truth, to which I can testify under oath before God.

Helena

22 September 2003:

I am extremely grateful to the Sacred Heart of Jesus for the favour of life and health received through the intercession of the Servant of God Rozalia Celak. I did not become pregnant until three years after I got married. We were overjoyed when it happened. However, the doctor said there was a risk of miscarriage so I could probably lose the baby. I was on bed rest and could not move to prevent haemorrhage and I kept imploring the Sacred Heart with Rozalia's novena for the miracle of life and health. In May 1999, I gave birth to a healthy baby boy. In January this year, I found I was pregnant again. The prognosis of having a healthy child was poor from the start. I had bleeding, and from the fifth month of gestation, I had about 20 uterine contractions a day. I was also sick: I had tonsillitis thrice, I was down with flu, and had endometritis thrice. I stayed in bed since January and could not walk. I started saying Rozalia's novena to implore the favour of life and health for my baby. When I finished the novena, I began to say it again and again until the due date. I believed it was my last resort. In August 2003, I gave birth to a healthy boy. Then, I realised how powerful Rozalia's intercession was for me before the Sacred Heart. The baby assumed a diagonal position with his chin down and there was a risk that his spine could break. Moreover, he had a huge knot on his occiput and a noose of the umbilical cord round his neck. The doctor assisting during the labour claimed it was a miracle since my baby was born safe and sound, weighing 4,400 g and measuring 60 cm. Similar cases usually ended in a baby's death. I made a promise that if everything went well I would write a letter of thanks, which I hereby do.

I believe that Rozalia is a great saint in Heaven.

Barbara

29 September 2003:

Praise be to God. I wish to give a testimony to the recovery of my daughter which happened through the intercession of the Servant of God Rozalia Celak. When my daughter was about eleven years old, I started to give her vitamins out of concern for her health and without consulting a doctor. I was not aware of the fact that it would have the opposite effect. After some period of this therapy, it appeared that my daughter developed hyperthyroidism. She was allergic to iodine, which caused that disease. She started treatment. She would take medications for two years and the disease was cured. Everything was back to normal. However, it did not last long. Several months after the treatment was discontinued, the disease was back. This time the doctor did not give us much hope for her recovery by pharmacological treatment. The recurrence of this disease is usually treated with surgery. I did not give my permission for my daughter's operation. The pharmacological treatment was quite effective. Her results were normal and there was a good prognosis. Unfortunately, one of the tests showed bad results. I knew then that the surgery was necessary. At that time, quite unexpectedly, I came across a magazine entitled *Miłujcie się*. I wondered what God was trying to tell me by this. I found a prayer there for beatification of the Servant of God Rozalia Celak and a novena to implore favours through her intercession. I was moved by that prayer. I said the novena twice. When I went for further examinations with my daughter, I cried with joy. The results were very good. I know it was a miracle. It was the Servant of God Rozalia Celak who pleaded for the favour of my daughter's recovery. She has never had any problem with her thyroid since. Praise be to God.

Teresa

12 March 2004:

Krystyna was brought by helicopter from Gniezno to hospital in Poznań after a serious car accident in December 2003. Her condition was critical and doctors predicted death due to a major head injury, fracture of her spine and the clavicle. I felt pity for her children because if she died, they would be orphaned (their father died two days after the accident). I started to seek help for her, asking the Sacred Heart of Jesus through the intercession of the Servant of God Rozalia Celak to save her life and heal her. I begged Her with all my heart to intercede in this matter. I believe that Rozalia Celak pleaded the favour of Krystyna's miraculous survival and recovery. After almost three weeks, she regained consciousness, started to breathe unaided, and opened her eyes. As she could not speak, she began to write down her thoughts, then her speech was restored and with time, she sat up and started to eat. After six weeks, her wounds healed and her bones knitted. Currently, Krystyna is making attempts to walk. Let this testimony to the intercession of the Servant of God Rozalia Celak serves her beatification in the near future. Thanks be to the Sacred Heart of Our Lord Jesus Christ and to the Servant of God Rozalia Celak.

Julianna

12 April 2004:

Praise be to God! I wanted to write to you for some time now and give a testimony to the Servant of God Rózia's intercession, but I put it off being busy until I was given the incentive from the Holy Spirit. It was a year on the 15th January since my mother, who turned 82 years

old in February, fell down and broke her leg. She had a hip fracture. The following day, she had a hip replacement operation in hospital. My mother is walking slowly with aid but she is lying most of the time. I am looking after her, although I am a diabetic. I have been taking insulin for 10 years, I am hypertensive, have a slipped disc and I reached 60 years of age. However, I think that it is at home that my mother can be provided with the best care. I am much helped by my daughter, Ania, who is finishing her secondary technical school and is taking her school-leaving examinations. We both take turns at tending my mother, trying to make sure she is well-fed and looked after. Despite that, last year in July my mother developed spots on her hips and stomach and 3 large purulent lesions on her back. She was treated by a dermatologist but the treatment was unsuccessful, the lesions grew larger. I was really concerned when I watched her suffer and was unable to help, despite all the efforts I made. Once I received a leaflet with the image of the Servant of God Rozalia Celak and a novena. I learned that in her lifetime Rozalia would help the sick and now she can implore God's favours for us. Trusting in the Sacred Heart of Jesus, Our Lady's and All Saints' intercession, I decided to pray through the intercession of the Servant of God Rozalia Celak. I began to say the novena along with the prayer for the favour of my mother's recovery, so that her lesions would be healed, and for beatification of the Servant of God Rozalia Celak. I started the novena on the 6th November 2003, and the lesions became less severe but they still remained. I started to say the novena again on the 29th September 2003 and when I finished the lesions disappeared completely. God's Mercy is great for those who trust in Him. Let the Sacred Heart of Jesus be adored through the Immaculate Heart of Mary. I pray that the Servant of God Rozalia Celak, who was the Apostle of the Enthronement, be canonised soon by the grace of the unfathomable Divine Mercy. Let Jesus Christ be proclaimed the King of Poland and our Country win a victory. Praise be to God!

Knight of Mary Immaculate and Devotee of Divine Mercy

Kazimiera from Siekierzyn

10 May 2004:

I wish to express my heartfelt thanks to the Sacred Heart of Jesus and to the Immaculate Heart of Mary for a favour I was granted through the intercession of Saintly Rozalia Celak. When I felt ill, the doctor referred me for tests. The ultrasound scan showed a lump in my urinary tract. I was referred to hospital and urged to report there as soon as possible so that it was not too late. Before I went to hospital, a Holy Mass was offered for my health and I swallowed a few granules of soil from Rozalia Celak's grave. I prayed that Rozalia would plead for my health as I was still needed. Tests performed in hospital proved there was no lump. My pains subsided. I have been feeling well for three months now. Everybody said it was a miracle. I am profoundly grateful for such a tremendous favour and I commend myself to the Divine Mercy and to the intercession of the Servant of God Rozalia Celak.

Stefania, unworthy servant

21 July 2004:

I wish to express my heartfelt gratitude to God Almighty for the favour of health received through the intercession of Rozalia Celak. I had complaints related to gastro-oesophageal reflux disease. During one of the tests in 2002, a tongue-like, about 7 mm long projection was identified in my oesophagus and so-called Barrett's oesophagus was suspected. I commended myself to the Sacred Heart, saying a novena for canonisation of the Servant of God Rozalia Celak. I visited Rozalia Celak's grave, said, and I continue to say every day, the act of consecration 'Jesus, You are the King ... ,' which I found on the internet. When I underwent

examination this year, the doctor said to a nurse, 'Let's do the biopsy.' And after a while she concluded, 'Still, there is nothing here, the oesophagus is totally normal!' I felt tears welling up in my eyes with joy, though I am 52.

Ryszard from Chrzanów

13 September 2004:

I wish to send in a testimony to the miraculous healing from a cancerous growth, which appeared on my head on the left side from my forehead. The black-purple-brown growth had a size of a child's hand, the so-called cauliflower-like structure, and was quite visible and unsightly. It also tended to develop. The growth disappeared miraculously in March 1998 when I said a novena to the Servant of God Rozalia Celak, during which I also applied compresses with the soil from Rózia's grave. It has been 6 years since the growth disappeared (it happened at night on the seventh day of the novena) and it has not reappeared. I give thanks to the Sacred Heart of my Lord for answering my prayer and I hope that this testimony will contribute to Rózia's canonisation. Owing to the miracle which was pleaded with the Sacred Heart by Dear Rozalia, my faith has increased, as has love and gratitude to Jesus, whom I, unworthy servant, serve in priesthood. *Ad maiorem Dei gloriam.*

Rev. Fr. Dr Józef from Warsaw

After my conversion, I really needed a spiritual director. I could not communicate easily some spiritual matters to my confessor, a Franciscan priest. Therefore, I started to address Heaven with requests for resolution of this problem. I commended that matter especially to those who in their lifetime were blessed with pure spiritual friendship. Hence, I commended myself to Our Lady, St Joseph, St Maximilian Mary Kolbe (whose brother also joined the order), St Clare and her friend, St Francis. I would go to Niepokalanów and Miedniewice and implore help from St Joseph and St Mary for almost half a year. My request was answered and I was assigned the right person as if by Our Lady. I used to go to confession to a confessional located in the so-called WARDROBE. For a long time, I even did not know what the confessor looked like, I only judged by his voice that he was an elderly person. When I saw him for the first time, I got really upset. He appeared to be not only an elderly man but he did not look particularly healthy: he had a big (the hand size) growth on his forehead, black-purple-brown in colour and of a cauliflower-like shape. It was situated on the right side of his forehead when one looked at his face (that is, it was on the left side of his head). I was quite saddened by this sight. I thought that I finally found the spiritual director after a lot of efforts and prayers, and then he was not only old but also marked with a cancerous growth and possibly would not live long. What about my spiritual direction then? That person was and is Fr. Józef. It was November 1997. In that same month, I went to Częstochowa for the second time in my life to celebrate the Feast of the Presentation of the Blessed Virgin Mary in the temple in Jerusalem. On my way back, I read St Faustina's diary which I acquired in Częstochowa. Inspired by the reading, I came up with an idea to go to Łagiewniki in Kraków on the 22nd February the following year, i.e. on the day when Jesus had revealed His Mercy to St Faustina for the first time. I did not know Kraków but I wanted to visit all the holy places of the 'Polish Rome,' of which I learned from that text. I wanted to celebrate the day of revelation of the Divine Mercy in Łagiewniki. In January, a month before my planned trip, I came across a book about Rozalia Celak, entitled *A Great Appeal of the Sacred Heart of Jesus to the Polish Nation*. The reports of graces and favours received through Rozalia's intercession made me commend to Rózia the problem of my priest's cancerous growth. I became encouraged and got new hope for his recovery when reading the testimonies to all the healings. I decided that when in Kraków, I would pay a visit to the Servant of God Rozalia's

grave and take some priceless soil, so that, following the example of the other sick, the priest could use it to apply compresses and make the growth disappear. I acted according to my plan. However, there was no way I could find Rózia's grave at Rakowicki Cemetery. It was the end of February, Sunday, 8 am. On that gloomy, winter Sunday morning there was nobody at the cemetery. There was nobody I could ask about the way. It was misty, bleak and quite frightening. Suddenly, I could see a woman dressed in yellow clothes who appeared on a misty alley. I asked her without much hope or trust about the way to Rozalia's grave. To my surprise, the unknown woman replied that she knew whom I meant and showed me the way. I found the grave then quickly and effortlessly. I still relate that incident in the following way: 'Rozalia sent her friend to help me find the way to her grave.' I had with me a bunch of flowers and candles for Rozalia's grave. I tidied up around the grave and decorated it. I said the rosary and kissed Rozalia's photo, praying fervently for the favour of Fr. Józef's healing. In Warsaw, Fr. Józef waited impatiently for my return from the pilgrimage to Rozalia's grave. I brought him some soil from the grave so we could immediately start saying the novena to the Sacred Heart through Rozalia's intercession. During the novena, Father applied to his growth compresses made from soil from Rózia's grave dissolved in water. We started saying the novena on Friday. The following week, on Sunday, during Mass I noticed that the dark, black-purple-brown growth on Fr. Józef's forehead WAS GONE. I could not believe my eyes and after the Mass, I went straight to the sacristy and mistrustfully asked in a silly way, 'And what happened?' Fr. Józef answered, 'Here is what!' The growth TRULY disappeared but there was a visible spot in its place; the new pink skin differed from the surrounding area. Fr. Józef did not keep me in suspense and related how the healing had taken place. We started praying to the Sacred Heart through Rozalia's intercession on Friday. Fr. Józef implored ardently Rozalia's help, recalling her medical talents and asking her 'to do something about that growth.' Father prayed this way every day and on Thursday of the following week, on the seventh day of the novena, at night, the growth became quite itchy. He started to scratch it and ... he picked it all off!!!

The testimony to the miraculous healing of the cancerous growth was written down soon after the event, in accordance with the promise made to Rozalia, yet it was not posted since Fr. Józef could not find his photo with the growth on his forehead. However, as he moved twice, the photo got lost along with my and Father's testimonies. There was a 6-year delay in fulfilment of the promise. That is why we give this testimony now, which is even more meaningful since the healing has proved to be permanent. **It has been 6 years since the date of healing and the growth has not recurred.** I enclose also a testimony of Father's penitent, Dr Jerzy, who certifies that Fr. Józef used to have the above described growth. Finally, I wish to add that I found it pointless to request testimonies from other friars in Fr Józef's community due to the fact that after the healing (which happened suddenly, between supper and breakfast) they did not notice the unusual event, did not ask questions or comment on it. Still, the evident place after the black-purple-brown cancerous growth was visible for quite a long time; the skin there was pink, shiny and tender and the spot had a shape of the former growth which contrasted clearly with the surrounding yellowish skin.

Ewa from Warsaw

I am a doctor, penitent of Fr. Józef. In 1983, owing to his help, I recovered my faith and came back to the Church. In the years 1996-1997, I could see a growth on Fr Józef's forehead, which was similar in shape to a cauliflower and consisted of brown-bluish to black lumps. In spring 1988, I saw Fr Józef without that growth. I was surprised by the fact, nevertheless, I did not enquire him about it. It was last year that I happened to find out about the way in which the healing took place.

Dr Jerzy from Warsaw

September 2004:

Praise be to God! I wish to give my testimony to the recovery from my ailments, which subsided owing to God's grace granted through the intercession of the Servant of God Rozalia Celak. In November 2004, me and my husband visited the grave of the Servant of God Rozalia at Rakowicki Cemetery in Kraków. I stood by her grave and asked her for help. I had had uterine myomas for 3 years, which had been diagnosed by two gynaecologists. I had to have them monitored every 3 months. On that day in November, when I stood by Rozalia's grave, I was extremely attentive. It seemed to me I was there only with Rozalia and I felt her 'eyes' focused on me. First, I thanked Rózia that God let me learn about her mission of propagating the idea of Jesus as King of Poland. I expressed my pleasure at 'meeting' her and finally, I asked her for the favour of recovery (she is well-acquainted with medical issues so I did not have to explain too much). I asked her for help and intercession with Jesus. I walked away completely calm and convinced that my request would be answered. After half a year since that event, I made an appointment with my doctor. The doctor examined me and said, 'What are you talking about? There are no myomas. We shall do a scan to confirm it.' The ultrasound scan proved that there were no myomas. I was overjoyed. I am so grateful to You, Rózia, for pleading that favour with Jesus. I have a feeling that we have become better friends since that time. Thank You, Rózia.

Marta

6 October 2004:

Praise be to God! I decided to write to you and share my experience. My name is Rozalia and I am 67 years old. I am a devout believer and take part in various religious observances. I used to participate frequently in all-night vigils in Sosnowiec, Trzebinia, Częstochowa, Warsaw, and Kraków, yet for 4 years I have had cancer. According to doctors' prognosis, I could not live long without chemotherapy and preventive medications. A miracle happened without the chemotherapy and treatment with medications, which I refused to undergo as I decided to resort to prayer. I got partially healed. I received a number of favours from God also through Rozalia Celak's intercession, whom I implored and asked for my recovery. I am certain that she was involved in that healing. I heard about Rozalia some time ago and I would commend myself to her as she is my namesake. One night, when I suffered and said the rosary that I always carry with me, she came to me and smiling sang a beautiful song. I asked her, 'Is that you, Rózia?' She did not reply and disappeared. I want to add that I have had various visions since my youth and I have seen different things. Our Lord and the Blessed Virgin gave me some signals but, being a young person and not always living in Divine grace, I did not realise that fact. As I was bothered by those signs, I confessed to some people yet they did not happen to be the right persons. I got ridiculed and no longer tried to share those things with anybody. Eight years ago, I received a message from Jesus Christ, not seeing Him but just hearing Him say, 'I am Jesus of Nazareth, let people found Jerichos and pray for Jesus becoming the King of Poland.' For some time, I could also see Lord Jesus in the monstrance: He was there and watched over us together with two Angels who knelt by His side. I wanted to write to you about this and I would be very happy if Rozalia was canonised. I am certain that I was healed owing to her intercession and I am fully aware of what I have described.

Rozalia from Czarny Bór

6 October 2004:

I wish to thank to the Sacred Heart of Jesus and the Immaculate Heart of Mary for the graces which were granted to me through the intercession of the Servant of God Rozalia Celak. Five years ago my little daughter was diagnosed with malignant cancer. From the first days of her disease, I would say Rozalia's novena and my prayers were answered. My child has been miraculously cured and she is fine. I also commended my husband to Rózia and she helped him as well. I am deeply indebted to the Servant of God Rozalia Celak, therefore I pray fervently for her beatification and I wish to thank wholeheartedly for everything.

Grateful mother

10 October 2004:

My problems and very stressful experiences began in 2003. I could not eat and would often burst into tears. In August, I lost 6 kg and I still could not force myself to eat. On the 15th of September, we celebrate the parish fair on the Feast of Our Lady of Sorrows and each year one can undertake a spiritual adoption of an unborn child (it consists in saying and meditating one mystery for 9 months along with a short prayer). I could never understand that prayer and did not want to participate in it. However, last year I got inspired and repeated after the priest my promise to undertake the spiritual adoption. At the time, I was not aware that I was already pregnant and that it was my baby that I would be praying for. The stress increased, the terrible atmosphere lasted almost till the end of the year. In the meantime, I got sick with severe stomach flu and pharyngitis, I had stomach cramps (neuralgia) and numerous ailments typical of the first months of pregnancy. I knew then that my baby was looked after by the Blessed Virgin and it was only at times that I worried about him (I was especially concerned that he would not be nervous). Despite such a difficult beginning of my pregnancy, on the 26th May, exactly on the last day of the 40th week of gestation, I gave birth to a healthy and extraordinarily calm little boy weighing 4.25 kg. At present, when I am writing this testimony, he is exactly 4 months old, developing well, sleeping, eating and smiling. He is exceptionally calm and cheerful. I thank the Blessed Virgin Mary every day for this miracle. I have also undertaken a spiritual adoption of another conceived and endangered child.

After I had a baby, I was very happy and did not know what else I could ask Lord Jesus for, I just wished to thank. Therefore, I would say the nine-day novena 'Prayer for beatification of the Servant of God Rozalia Celak' for my family so that I and my husband could bring up our healthy children (we have also a five-year-old son).

The miracle, which I would like to describe happened a week later. My husband intended to place another pipe on the garage roof. Instead of using a ladder, he put a plastic chair on a saw next to the garage. The saw and the chair combined were 1.4 m high. He climbed the chair and after a while fell down on his back hitting the concrete sett paving. Additionally, he fell on the place from where the same morning my father had removed a metal bar 0.4 m long which used to stick out from the ground. It was a miracle that my husband was fine after the accident, yet if the bar had not been removed it would have gone through him. I wish to thank Saintly Rozalia with all my heart for imploring that favour with Lord Jesus.

Magdalena from Gdynia-Orłów

22 October 2004:

Praise be to God! I wish to give my sincere thanks to the Sacred Heart of Jesus for a tremendous grace which I was granted through the intercession of the Servant of God Rozalia Celak. Two years ago, I was diagnosed with an ovarian cyst on my left ovary. I was really

concerned. I was afraid of the operation. One day in September before the anniversary of Rozalia's death, I was overcome by the need to turn to her for help. Me and my daughter said the nine-day novena to the Sacred Heart of Jesus through Rozalia's intercession and our prayer was answered. An ultrasound scan did not show any trace of the cyst. Glory be to Our Lord and great thanks to the Servant of God Rozalia Celak for her intercession. Sacred Heart of Jesus, You are powerful and full of mercy.

Krystyna

27 November 2005:

I would like to report a favour that was granted through the intercession of the Servant of God Rozalia. Fluid collected in the elbow of my right arm and had to be removed. I had undergone the procedure thrice.

After the second treatment, I was referred for surgery but the surgeon drained the fluid from the elbow as before. However, he pointed out that if the fluid continued to build up, the surgery would be necessary. In fact, after three weeks or so, the fluid started to collect anew and developed into a soft lump.

In the meantime, I received a magazine *Nasza Droga*, which contained a picture of the Servant of God Rozalia with a description of a miracle. Hence, I also put Rozalia's image to my sore elbow asking God for help. I make cassocks and I would have had to reschedule the orders, I am also quite needed at home. Besides, I was afraid of the surgery as I am 72.

The soft lump slowly disappeared, I did not have to see the doctor. To express my gratitude, I provide the above description as proof that my prayer was answered.

Piotr

10 February 2006:

I wish to share the joy felt by my family. On the 3rd February 2004, I gave birth to a little baby girl, Marysia Rozalia. Our happiness would not be complete without my ardent prayers to God through the intercession of the Servant of God Rozalia Celak.

I used to have great problems getting pregnant before. I miscarried twice and went through a lot of pain and suffering. The doctors would say, 'You are not going to have a baby.' However, I met a fantastic doctor, who also equipped me with a set of prayers through the intercession of the Servant of God Rozalia Celak. I would say the prayer every day, asking for the great gift of life. At the age of 42, I received the most beautiful gift from God.

Marysia is a wonderful child. I am convinced that our happiness is a result of our ardent prayer to the Servant of God Rozalia Celak.

Elżbieta

11 February 2006:

I happened to learn about Rozalia quite by chance (although I know now that it was not a chance but the Divine Providence). A lady asked me to help her find Rozalia's grave at Rakowicki Cemetery. I got interested in Rozalia (I had not heard about her before), so I searched the internet and went to the cemetery. I found the grave (also quite unexpectedly, a man appeared near me and asked what I was looking for; when I told him, he led me to Rozalia's grave) and after a few days I brought that lady there, too. At the grave, I asked Rozalia for a job for my sister-in-law, since she could not find one for half a year and my brother was not able to support his family on his own (they have three children). They were

gradually running up debts. During the week following my visit to Rozalia's grave, my sister-in-law found a job, she could even choose between two offers.

I am extremely grateful to Rozalia for her intercession with God.

I am now asking her for my mother's health. I believe she will come to my aid.

Magda

21 May 2006:

I give thanks with all my heart to the Sacred Heart of Jesus for curing me from myomas and to Rozalia Celak for her intercession.

Since the year 2002, I suffered from a uterine myoma and with time from multiple myomas.

In 2005, I started to say the novena and every day I received Lord Jesus in the Holy Communion. I said the novena through the intercession of the Servant of God Rozalia Celak.

On the last day of the novena, the 4th of August 2005, the doctor confirmed that the myomas disappeared and I completely healed. I wish to point out that I did not receive any hormonal

or pharmacological treatment. I enclose a copy of the scan and the consultant's report.

Thanks be to Our Lord for this grace and to Rozalia Celak for her intercession.

Thanks be to Our Lord for this grace and to Rozalia Celak for her intercession.

Krystyna

Prayer for beatification of the Servant of God ROZALIA CELAK and a novena to plead graces through her intercession

When saying the abridged version of the novena, one should participate in Holy Mass for 9 consecutive days and, if possible, receive the Holy Communion on every of those days.

God, Lord full of kindness and mercy for sinners, please arouse apostolic enthusiasm in our hearts to spread the devotion to the Sacred Heart of Jesus and His Enthronement in the Polish Nation. Grant us the spirit of dedicated love to the sick and the unhappy, which you bestowed on Your servant Rozalia Celak.

Almighty and Eternal God, the source of all holiness, we ask You for the grace of canonisation of Your servant so that we, following her example and through her intercession, strengthened by the light and might of the Holy Spirit, could become mature Catholics and faithfully proceed along the way of the Cross towards Resurrection in the unity with Jesus Christ, Our Lord.

Jesus, King of Poland, I beg You most humbly to grant me, through the intercession of Your servant Rozalia, the special favour I now implore ...

One should subsequently say: *Our Father* 3 times, *Hail Mary* 3 times, and *Jesus, King of the Universe, please, reign in our Country and in all the nations* 3 times.

Imprimatur - Metropolitan Curia
Kraków, 4th September 1997, No. 2389/97, Bishop Jan Szkoła

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Illustrations

Figure 1. Servant of God Rozalia Celak, a photo dated from 1941.

Figure 2. Church in Ustroń, erected as a *votum* to plead Rozalia's canonisation and fulfilment of her mission in the Polish Nation. Below, a commemorative tablet consecrated by Pope Benedict XVI in Rome, on the 23rd October 2005.

Figure 3. Rozalia's grave marked on the map of Rakowicki Cemetery in Kraków.