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COMMUNIONAL MARIAN ANTHROPOLOGY

Abstract. Renewal of human communion with God and among people through the Incarnation of the Son required the preparation of a woman who was to be his Mother. God chose Mary, who was outstanding in terms of religious, moral perfection and pure love, so his Son could be born in human nature without any moral blemish. Mary lasted in communion with the Holy Trinity and his Son Jesus Christ. This fact constitutes a base for communal mediation and intercession of Mary, who was also the Mother of the communion of the Church, marked also by extraordinary communal holiness. Communal Marian anthropology provides the basis for the systematic design of communal Mariology.

Summarised by Rev. Marek Jagodziński

Key words: Mary, Mother of God, anthropology, communion, mediation, intercession, holiness, Church, Mariology.

Preparing special personal union of his Son with the man, as a part of the eternal plan of salvation God had to prepare the world and mankind, and choose the woman who had to give birth to the Messiah. “Specific and unique moment of time (*kairos*) and place (*chorion*) properly was determined by the mystery of the person of Mary whose perfection and holiness God foresaw. Therefore, ‘in the fullness of time’ (Gal 4:4) God prepared a special Person, who was outstanding in terms of religious, moral perfection and pure love, so His Son could be born in human nature without any moral blemish, what indeed answered all the deepest human yearnings for the holy Eve, the representative of humanity.”¹ Judaic tradition developed precisely

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¹ Czesław S. BARTNIK, *Dogmatyka katolicka*, vol. 2 (Lublin: Redakcja Wydawnictw KUL, 2003), 303.

the religious ideal of perfection, which required total obedience to God. A perfect man is an obedient, humble, devoted servant of God, the poor living in truth, law and simplicity. The Old Testament developed this idea and prepared mariologically. It corresponds most closely to kenotical concept of the Messiah (cf. Phil 2:7–9), and captures simultaneously the essential structure of Marianity (cf. LG No. 55; CCC No. 742).² “In the economy of salvation, Mary is the Holy Tent, the Temple of the Holy Spirit, the Beloved City, the New Jerusalem, the Promised Land, where New Adam has settled: in her womb ‘the Word [Wisdom] became flesh’ (J 1:14) and finally she is the Daughter of Zion and the Ark of the New Covenant (cf. Lk 1–2).”³ She is also the gateway through which the Holy Trinity enters to the world. “First” to the earth descends the Holy Spirit, who is preparing the ground for the Father and the Son’s activity. He also prepared the Woman—the womb for the birth of the Son of God, who in this economy includes personally people of Israel and all mankind.⁴ The figure of Mary—Mother of Christ and Mariology—which is a reflection of the faith of the Church, can bring a lot of light to the communal anthropology.⁵

1. MARY IN THE COMMUNION WITH GOD

Determination of the role of Mary in salvation history begins with the unique union with God in the communion of grace: “Hail, full of grace, the Lord is with you, «blessed are you among women»” (Lk 1:28).⁶ “Full of

² Cf. *ibidem*, 303–306.

³ Cf. *ibidem*, 315.

⁴ Cf. *ibidem*, 329 f. “In Mary, the Holy Spirit *manifests* the Son of the Father, who becomes the Son of the Virgin. She is the burning bush of the definitive theophany. Filled with the Holy Spirit she makes the Word visible in the humility of his flesh. It is to the poor and the first representatives of the gentiles that she enables for him to be known (cf. Lk 1:15–19; Mt 2:11)’ (CCC No. 724; cf. 534). And so the Mother of Christ and Mother of the Body of Christ – the Word becomes final ‘Mother of the whole Christ’: ‘At the end of this mission of the Spirit, Mary became the Woman, the new Eve (‘mother of the living’), the mother of the ‘whole Christ’ (cf. J 19:25–27)’ (CCC No. 726). [...] As such, she was present with the Twelve, who ‘with one accord devoted themselves to prayer’ (Acts 1:14), at the dawn of the ‘end time’...’ (CCC No. 726).” *Ibidem*, 350.

⁵ Cf. *ibidem*, 443: “Mary [...] is the archetype of the Christian as a man, so Mariology is typical Christian anthropology.” According to Gerhard L. Müller in the veneration of Mary is made the concentration of Christian anthropology. Cf. Gerhard Ludwig MÜLLER. *Maria – Die Frau im Heilsplan Gottes* (Regensburg: Verlag Friedrich Pustet, 2002), 60–65.

⁶ Cf. BARTNIK, *Dogmatyka katolicka*, 385, 390 f.

grace” Mary will grow reliably to the fullness of communion with the Holy Trinity.⁷ “It was the ‘fullness of excess’ (*plenitudo redundantiae*; St. Thomas Aquinas), which led to the grace of being the Mother of God and special, unique communion with the whole Holy Trinity. It was a special grace and an absolutely unique privilege. Mary emerges from the creative act of God the Father (*Creata*), is redeemed by the Son (*praeredempta*) and entered into Trinitarian communion of the Holy Spirit that equipped the Person of Mary (*gratia plena, exaltata*).”⁸ The mystery of the Divine Motherhood indicates that the physical and spiritual union of Mary with Christ her Son also had to be expressed in full communion with the Risen, Exalted and Glorified Son, and thus also in the corporeal ascent into heaven.⁹ Endowed with a full inner communion with God, Mary became the “redeemed center for the whole of human nature, and personal cooperation of others with the grace of redemption.”¹⁰ Her virginity constitutes a complete openness to God and co-creation with Him.¹¹

⁷ Cf. *ibidem*, 467 f.

⁸ *Ibidem*, 392.

⁹ Cf. *ibidem*, 474 f.

¹⁰ *Ibidem*, 394.

¹¹ Cf. *ibidem*, 404 f. Extremely richly expresses it all liturgical tradition of the Orthodox Church. Mary in relation to the Father is His Dwelling (as the Temple of God—the Holy Ark God’s Throne, the Chariot of Fire, Fragrant Incense, Candle Holders for many Lights, Vessel of the Blessed, Sacrifice to God, the Living Cloud, Marvelous Glory; as Live City of God and Spiritual Heaven of the Creator), Sealed Book of God (the Table, Roll), Spiritual Ladder, Bridge connecting people with God, Heaven’s Gate, Bride of God (Living Palace, Bright Chamber, Royal Bed), Daughter of God the Father (since ages beloved and chosen by God, the Fruit of the promise of the Father), Handmaid of God, the Mother of God (the Creator’s Womb as the Apartment, Carrying the Creator, Feeding the Feeder of creation, Being in dialogue with the Newborn God); God as the Author of supernatural things preserved the Virgin Mary, made her Mother of God, took her with spirit, body and soul into Heaven. In relation to the Son Mary is the Dwelling of God’s Son (as the Temple of Christ’s Glory—the Ark of the New Covenant, the Throne of the King of Glory, Golden Censer of the Word, Shining Candlesticks of the Sun, Vessel for the Divine Manna, Pristine Cloud of Light, as the City of Christ the King and Paradise for the Word), Fertile Soil (Feast of the Word of Life, Feast bringing the Heavenly Bread), Thriving Wand of Aaron, Palm issuing the Fruit of Life, Thorny Mountain, Fleece – to which descended the Rain of the Word of the Father, Sealed Fountain, Door Exposed to the East, the Book of the Word of Life, Burning Bush, Furnace of Fire, Daughter of Christ the King, the Bride of Christ, Mother of the Word (Womb of the Mother of God, Nurse and Feeder of the Son of God, Offering Jesus in the Temple), on the Way of the Cross suffers and conducts a dialogue with the Crucified Son, rejoices because of the Resurrection and the Ascension of the Son, adopted by the Son to Heaven (Dormition) is Ruling with the Son, Contemplating the Son and Oranta. In relation to the Holy Spirit, Mary is the Dwelling of the Holy Spirit, is filled with His grace, protected and purified by Him, conquering Him, made by Him the Mother and arising through

The place and role of Mary in salvation history demands primarily theological consideration of the unique nature of her personal salvation. The dogma of the Immaculate Conception of Mary confirms her redemption by Christ in a unique way, in contrast to the redemption of all other people. Original sin and the associated universal solidarity of the human race is not based only on the biological unity of the human community, but concerns the supernatural dimension—*communio personarum* is formed on the basis of common spiritual values in the unity of purpose, destiny and vocation.¹² In the process of subjective redemption of Mary an important role played her full of confidence and freedom consent to the implementation of the plan of salvation, and the crucial step in this process was her motherly communion with suffering Christ on the cross.¹³ Consent to motherhood¹⁴ was also an implicit acceptance of the Cross sacrifice of Christ and all the sufferings, so Mary at the Annunciation has become the spiritual mother of the whole of redeemed humanity. Communion with the suffering Christ revealed a new dimension of her motherhood to the Crucified and the Church, which is the Mystical Body of Christ, born of mutual, sacrificial and full of suffering love between the Son and the Mother.¹⁵ The event of Pentecost constituted for her continuation of the participation in the drama of salvation, and the beginning of another spiritual views of her life on earth. Present in the heart of the young Church of apostolic times she reached full understanding of her place.¹⁶ The Assumption of Mary is the closure of a subjective process of

Him to life. See Irena SASZKO, *Rozświetlona przez Światłość Trójsłoneczną. Relacja Theotokos do Osób Trójcy Przenajświętszej w tradycji liturgicznej Kościoła prawosławnego* (Lublin: Prawosławna Diecezja Lubelsko-Chełmska, 2014). It is worth quoting the words of Dorian Llewelyn: “Mariology, more than other branches of Catholic theology depends on *theologia prima*, ‘the theology of the first level’ expressed in piety, prayers and liturgy and preceding *theologia secunda*—theology of systematic reflection or dogmatic formulations. As a result, theological discussions about Mary are ‘typological, metaphorical and more in them the Bible and prayer than schools and also, there are more patristic than scholastic, more impressionistic than systematic, more suggestive than probative. In a word, they are symbolic and vocative, not a philosophical and ontological.’” Dorian LLEWELYN, *Katolicka teologia narodowości*, trans. Aleksander Gomola (Kraków: Wydawnictwo WAM, 2014), 25 f.

¹² Cf. Antoni NADBRZEŻNY, *Od Matki Odkupienia do Matki wszystkich wierzących. Mariologia Edwarda Schillebeeckxa* (Lublin: Wydawnictwo KUL, 2012), 71–76.

¹³ Cf. *ibidem*, 78 f.

¹⁴ Czesław S. Bartnik writes that for centuries been neglected in the theology proper and important personal dimension of motherhood of Mary (see BARTNIK, *Dogmatyka katolicka*, 409 f.).

¹⁵ Cf. NADBRZEŻNY, *Od Matki Odkupienia*, 85 f.

¹⁶ Cf. BARTNIK, *Dogmatyka katolicka*, 442–44; NADBRZEŻNY, *Od Matki Odkupienia*, 80 n.

salvation through perfect and lasting personal union—physical and mental—with Christ and the Holy Trinity.¹⁷ Thanks to this, maternal function of Mary is not limited to the earthly dimension, but also includes a mystery relationship between glorified Mother and exalted Son—*Kyrios*.¹⁸ Being both a virgin and mother, Mary belonged exclusively to the Savior. Virginity for the kingdom of God, however, gave her motherhood apostolic importance for the welfare of all the humanity.¹⁹

2. COMMUNIONAL MEDIATION AND INTERCESSION OF MARY

The affirmation of Mary's maternity participation in the objective redemption leads to the need to reflect on her mediation and intercession. The basic structure of religious mediation is primarily a personal communication, involves the creation of "the middle" between opposing realities and resulting in a mediated unity, transitivity on both sides and full communion.²⁰ Mary, as exalted as compared to other members of the Church is the "neck"

¹⁷ Cf. NADBRZEŻNY, *Od Matki Odkupienia*, 80 f.

¹⁸ Cf. *ibidem*, 86 f.

¹⁹ Cf. *ibidem*, 83. "Motherhood of the Virgin Mary is caused by the Holy Spirit (Mt 1:18.20; Lk 1:35). [...] [He] formed the person of Mary ontically, spiritually and existentially—especially in relation to God the Father and the Son of God. He sanctify her, gave her unfathomable personal world, surrounded with glory and light (cf. Jn 1:9). He enabled the full communion between the Mother and the Son. He admitted the Mother to the inner participation in the Mission of the Son and the Spirit in the world. He created a real, full bond between her and the entire humanity... [...] motherhood of God must be regarded as a charism (*charis*—Lk 1:30), historic-salvific obedience, potency and power (*dynamis*). This is the basic structure of the economy of salvation just as the Church is the base of the kingdom of God. It is the grace of possibility, condition, and the preparation of the history of salvation. It allowed a personalistic entry into the history of God's saving plans. [...] Hence Mary's motherhood is a universal salvific category. [...] it reaches the absolute fruit: the communion of historical human with the Holy Trinity. However, this communion is dynamic: it constantly seeks for the pleroma, where a person created in the womb of reality enters the personal life of the Trinity, overcoming the gap between God and creation, between Self-existence and Nothingness, between Protology and Eschatology." BARTNIK, *Dogmatyka katolicka*, 418 f.

²⁰ Cf. BARTNIK, *Dogmatyka katolicka*, 424 f. "In the case of rupture of communion between a son and a father must arise from a son or a family member the atonement, satisfaction, repentance, penance, establishing of relationships, literally: the restoration of the original, perfect communion from before the offense. In personalistic religions it is assumed that communion between God and man, that is, between the Father and the son, can restore only a personal being through his intercession and missionary acts, like a sacrifice, perfect love, devotion full glory to the Father, placing a mediator on the place of the sinner." *Ibidem*, 425.

connecting the Christ-Head with the rest of co-redeemed members of the Church. Is the prototype of the communion of saints and universal womb giving life to the Christian community of faith, type of the Church and also the mediatrix of grace for all people. E. Schillebeeckx avoids the use of “ladders of mediation,”²¹ but stresses that any cooperation with the saving grace of man is intrinsically linked to the priority of Mary in aspect of her appointment and acceptance of the Redeemer (occupies a privileged place because of the most personal relationship with Him—the only Mediator). There is therefore an objective and personal association of Mary’s motherhood with the Christian life.²²

²¹ Cf. NADBRZEŻNY, *Od Matki Odkupienia*, 96.

²² Cf. BARTNIK, *Dogmatyka katolicka*, 428 f.; NADBRZEŻNY, *Od Matki Odkupienia*, 88–91. “The position of Schillebeeckx in terms of Marian mediation grows rather on the basis of the latter’s *pisteological* (through the prism of faith) interpretation of any action of the Mother of Christ, who by virtue of her primacy in the faith and on the basis of merit acquired during her earthly life, performs in the maternity way for all people function of mediatrix [...] and advocate [...] the basis of Mary’s mediation is her motherly love, which thanks to the perfect union with God in heaven, and by state of carnal adoration is achieved such a high degree of intuitive sensitivity, that is able to know every detail and specifically the need for each of her spiritual children. Therefore, the function of Mary can be rightly described as universal maternal mediation [...] Schillebeeckx emphasizes primarily personalistic dimension in effective mediation of Mary as a Mother. The effectiveness of the Marian mediation arises primarily from the personal community of love [...] which creates Mary the Mother and Jesus the Son. Within the framework of community of persons shall be made an internal exchange between the grace of Jesus and Mary, with the absolute priority of the Redeemer. This does not mean the disappearance of the personal dynamics of Mary. In the ontological union with Christ, she can really take initiatives linked to the mystery of redemption. Interpersonal relationship of Mary with Christ in heaven is a unique and irreducible to eschatological situation of other saints. Because of the incarnational relationship of the Son with the Virgin, Mary is involved in a permanent dialogue with the exalted Christ in a direct and universal respect to all people. Thanks to the privilege of the Assumption of Mary with body and soul she is characterized by an integral, that is eschatological, corporeal and spiritual direct openness to every human being. [...] Professor from Nijmegen recognizes, however, a certain awkwardness in same title ‘mediatrix’ [...] Therefore he proposes to use the term ‘the intercession of Mary’ [...] ‘Mary’s intercession’ means first of all the maternal care of Mary for the salvation of the whole world and grows out of the mystery of choosing her for the Mother of the Lord, which enabled her to participate in maternal manner in the work of redemption of the world made by Jesus Christ. Her universal intercession before God for the salvation of all people is an extension of unconditional consent at the Annunciation, thanks to which she co-merited at the salvation of the world. Therefore, the human prayer, good deeds, noble intentions and every human holiness, which is a free response to God’s grace, are associated with the great prayer *fiat* Virgin Mother of Christ. Mary as the prototype of every human acceptance of faith, hope, love, grace, religious life rightly deserves the titles: ‘Help of the Faithful’ (*auxilium christianorum*), ‘Refuge of Sinners’ (*refugium peccatorum*) and ‘Begging Omnipotence’ (*omnipotentia supplex*.)” Ibidem, 93 f.

3. MOTHER OF THE CHURCH COMMUNION

Valuing of ecclesiological trend in Mariology prompted Schillebeeckx to propose the wording “Mary—Mother of all believers”²³ (supporters of christotypical Mariology at the last council promoted the title “Mary—Mother of the Church”²⁴). “Used by Schillebeeckx formula “maternal cooperation” [...] may constitute a theological justification for determining of Mary as the Mother of the Church [...] This title should be understood in the sense that the Church in perfect icon of the immaculate Mother reads revealed by God its perfect eschatological image and pattern of sacramental encounter [...] with the mystery of Christ. In this way the Church realizes the truth that his maternal character indeed owes also to Mary. Together with Mary and like Mary Church becomes more pristine and maternal, gives birth to new Christians, develops personal relationship of man with God, sanctifies and educates. [...] Despite the unquestionable merits and privileges she always remains a member of the Church, what beautifully expressed St. Augustine: ‘Mary is part of the Church, a holy member, a unique member, superior to the other, but still a member of the whole body.’ It cannot be forgotten that Mary plays great, irreplaceable role of the spiritual and the physical womb of the Church.”²⁵

Developing the idea of Christ as a sacrament meeting with God and religious life, understood as an existential realization of faith, hope and love, Schillebeeckx recognized that exceptional deep incarnational relationship of Mary with Jesus the Son throughout their earthly life “is the basis for the recognition of motherhood as a kind of sacrament, that is the visible sign of the gift of salvation coming through the mediation of the humanity of Son of God. For Mary, every earthly encounter with Christ was at the same time the sacrament of the encounter with God, and so real, historical experience of saving grace. Sacramental nature of Mary’s motherhood should not be understood as an additional external feature, coincidence or granted privilege. Being Mother of God is not an ordinary functional reality, but is primarily incarnational event of personalistic type [...] This means that the holiness of Mary understood as a gift of grace is not a factual gift but personal communion with the whole Trinity realized by the maternal relationship with Christ the Son of God. Consequently, motherhood of Mary can

²³ Cf. NADBRZEŻNY, *Od Matki Odkupienia*, 98.

²⁴ Cf. *ibidem*, 101.

²⁵ *Ibidem*, 137 f. Cf. BARTNIK, *Dogmatyka katolicka*, 437.

be defined as the intimacy of grace with God [...] Mary as selected was redeemed by the extremely deep obedience of faith expressed in the word *fiat*, and externalized in a completely free adoption of the Universal Pre-sacrament, which is the person of Jesus Christ, the God-Man. Hence the gift of her spiritual-bodily motherhood has a substantial sacramental dimension. The Immaculate Conception, the state of perfect holiness and total virgin focused upon God are the result of God's sacramental grace flowing on the principle of anticipation from Jesus being Pre-sacrament. While the spiritual motherhood of Mary for all people, participation in the work of redemption and mediation of grace, universal intercession and finally Assumption are consistent confirmation and the outer expression of internal effectiveness of sacramental grace in the life of Mother of the Lord."²⁶ This motherhood is a gift for the Church and even more united Mary with its members. Her virginal-maternal love directs all to Christ and in this sense she fulfills for the Church caring function of the guide in faith and love, what is reflected in her traditional title *Mater amabilis*.²⁷ She is "an effective example and maternal translation of language of God's grace, mercy and redeeming love, which were revealed in the visible and explicit form in the person of Christ the Redeemer."²⁸ Her motherhood is a dynamic and progressive reality at all stages of her life. Maternal communion with the suffering Christ became the expression of her spiritual motherhood for all the redeemed, during Pentecost she reached full awareness of this mission, and the establishment of her as Mother and Queen in the mystery of the Assumption was the consequence of her maternal love for the sake of definitive implementation of the kingdom of the Son.²⁹ The traditional titles of "Co-Redemptrix, Co-Mediatrix of grace" and "Advocatrix of all people" must be understood in personalistic way as an expression of personal communion of Mary with Christ, which reached its fulfillment in heaven.³⁰ As the most receptive representa-

²⁶ NADBRZEŻNY, *Od Matki Odkupienia*, 126 f.

²⁷ Cf. *ibidem*, 29.

²⁸ *Ibidem*, 131.

²⁹ "Immaculate Conception, Full of grace in his personal world and their role in the universal history of salvation, Virgin in his absolute dedication to God and humanity, Mother of the Redeemer in the eternal plans of God the Father, Maternal Mediatrix between all of us and Christ, Mother of the Church and its first Member of, Mother of the Kingdom of God, the human icon of the Holy Trinity – reached a climax and omegal point of life in Exalted Christ (cf. Rev 22:13) and went [...] to full communion with the Holy Trinity. She has become Gate of Heaven for us, Mother of the glorified Church, Mother of the Communion of Saints and lives forever." BARTNIK, *Dogmatyka katolicka*, 477. *Ibidem*, 481.

³⁰ Cf. *ibidem*, 451–54, 461 f.; NADBRZEŻNY, *Od Matki Odkupienia*, 131 f.

tive of the chosen people she became the border and the bridge between the Old and New Covenant. Mediation function was transferred upon her as the personification of the Daughter of Zion from Oz 2:20–24.³¹

“Mary [...] has been redeemed in a special way, in order to be able as the Mother to represent in typical way the Church in her own person, which has to be virginal faithful to Christ and motherly prolific. The vision of the Church perfectly united with Christ in eschatological reality has been fully realized in the person of the Mother of Christ (cf. Eph 5:25–27). The whole life of the Church in the context of implementing its history can be determined as the increase made towards achieving the fully revealed in the person of the Virgin Mary. With regard to Mary can reasonably talk about unit parousia understood as a spiritual and bodily union in the glory with the risen Christ. The reality of the Church perfect, true, eschatological has already been realized in the person of the Assumed, although in temporal dimension the Church remains *in via*. In this sense, can be argued, that Mary is the prototype of the earthly Church and the spiritual life of every believer and so far only she is in the full sense the eschatological Church. [...] Mother of Christ is not an objective, ‘cool,’ perfect pattern, but the personal manifestation of God and living summary of intentions in relation to the Church. [...] In Mary as a type of the Church a more dynamic element should be seen, which is the real presence of the saving power [...] As a result, Mary as a type of the Church personally and effectively helps in reaching the community of believers of all this, what has already been done by Christ in her person.”³²

Mary is called the type of the Church in terms of visible community of grace (but not the institution), a figure, an image, a perfect realization of the Church as a community of grace. Enjoys the fullness of grace—as if in ex-

³¹ Cf. NADBRZEŻNY, *Od Matki Odkupienia*, 134 f. Czesław S. Bartnik draws attention not to strengthen the participation Mary in the redemption only to compassion under the cross: “Relationship with God, also by Jesus and Mary, can not be reduced only to suffering, sacrifice and fight against guilt by the Cross. It would be purely sufferer, sacrificial and of passion understanding of religion, especially Christianity. Meanwhile, Christianity is not a religion of weeping, crossing and screaming in pain. It is a religion of pleromic communion of human persons (individuals and groups) with the Persons of God over the entire width and length of existence. It is a religion of love of God and man, really struggling with not-love, hatred and moral evil, and with any other evil. It is not only an existential dispensary, nursing home or clinic, but the fullness of life with God and man. ‘Communion Christian’ mainly includes life, truth, goodness, beauty, freedom, creativity, personal world, quest for immortality, and along the way eliminates sin, that this communion breaks and destroys, and which is such existential mystery, that, in turn, to destruction of its is needed a great redemptional sacrifice.” BARTNIK, *Dogmatyka katolicka*, 432.

³² NADBRZEŻNY, *Od Matki Odkupienia*, 136. BARTNIK, *Dogmatyka katolicka*, 444: “Mary is the icon and the prototype of the Church as a Mother” and “Icon of the Church the Bride” (*ibidem*, 445).

cess—received for service to others. This fullness is therefore a gift of an ecclesial, diaconal and community-creating character and generates in the person of Mary a universal causative power for all the people.³³ Maternal love is the bond of communion Mary with action of her Son. Due to the privileged place in the work of redemption she is Mother of the Church in all its aspects.³⁴ “Motherhood of Mary is a progressive reality and did not ceased upon completion of the earthly life of Jesus and his Mother. Historical and individual motherhood is extended in the trans-historical, mystical and social form.³⁵ An important feature for theological understanding of Mary as part of the ecclesial community of faith becomes the universal category of spiritual motherhood for all members of the ecclesial community and all people of faith. And it is a constant motherhood (*maternitas continua*).”³⁶ All activities of Mary are the result of deep communion with Christ’s Mystery.³⁷

4. COMMUNIONAL HOLINESS OF MARY

Mary’s holiness is pure participation in the holiness of Christ. Understood as a gift of Christ holiness implies the recognition of the irreplaceable pla-

³³ Cf. NADBRZEŻNY, *Od Matki Odkupienia*, 139 f. “The task of the Church, which is the visible community of grace, is making present the work of redemption and distribution of the redemptive grace among the people in his own institutional way. The Church as a salvaging institution serves as both a mediator of grace merited by Christ and co-merited motherly by Mary. Should note that the Mother of Christ does not constitute a structural principle of the hierarchical Church. This does not detract in any way the importance of Mary, because she fulfilled entrusted to her by God maternal function at the very beginning of the redemptive act of Christ. Communication of the salvation to people is the task of sacramental Church, and not Mary [...] The minister [...] of the holy sacraments is primarily Christ himself, and in His power the sacramental Church. Mary is not the administrator of the sacraments instituted by Christ. She takes place more on the side receiving the sacraments, although her sacramental life is carried out in a special way, on the basis of maternal self-identification with Christ’s work of redemption. She as the first Christian in perfect faith and love adopted the Christ-Great-sacrament. We receive the holy sacraments in an environment of active receptivity. [...] Mary is identified on the maternal way with Christ’s saving work, which consequently leads to the discovery of truth, that the grace of Christ is also a gift of Mary, which is rightly called the Intersessor of grace. [...] Mary is beyond the structural side of the sacraments, but not outside of stream sacramental life.” Ibidem, 140 f.

³⁴ Cf. ibidem, 142 f.

³⁵ Czesław S. Bartnik called Mary the “eschatological Mother” and “parousial” — “eternal” (see *Dogmatyka katolicka*, 447 f.).

³⁶ NADBRZEŻNY, *Od Matki Odkupienia*, 143. Cf. Czesław S. BARTNIK, *Matka Boża* (Lublin: Wydawnictwo KUL, 2012), 298 f.

³⁷ Cf. BARTNIK, *Dogmatyka katolicka*, 450 f.; NADBRZEŻNY, *Od Matki Odkupienia*, 144.

ces, which are occupied by the saints in God's economy of grace, in the plan of salvation for the whole community of grace. If Mary is an important and real structural principle and integral part of the redemptive mystery of Christ, we can conclude that she has also an objective and universal relationship with the individual life of Christians, so every mature Christian's spirituality must be significantly Marian.³⁸ "Mary [...] reveals that Christian prayer cannot be limited only to the personal dimension, but must take into account the wider over-personal perspective of God's plan. [...] the meaning of prayer does not exhaust only in mutual fraternal admonition or strengthening or the creation of human communion, but is in fact the transcendent, in the God, who enters into a love relationship with a man. Prayer then becomes not so much a new carrier and a relay of information between man and God, but rather serves emphatic within the frames of an existing love relationship."³⁹ On the basis of theological analysis of the *Magnificat*, Marian devotion is seen more as a prayer with Mary (communion aspect) and in imitation of Mary (exemplaric aspect) than as a prayer to Mary.⁴⁰

The *Catechism* stresses that we are in communion with Mary, when like the beloved disciple we welcome her into our home (cf. CCC No. 2679) and as members of the Church, we are in the Eucharistic celebration with Mary at the cross (cf. CCC No. 1370). The communion of the Church with Mary most accurately is expressed in Catechism by pointing to the Holy Spirit, who in prayer unites us with the Person of the Son in his glorified humanity. Through Him and in Him our prayer "unites us in the Church with the Mother of Jesus" (CCC No. 2673). Therefore "the Church loves to pray in communion with the Virgin Mary, to magnify with her the great things the Lord has done for her and to entrust supplications and praises to her" (CCC No. 2682).⁴¹

³⁸ Cf. NADBRZEŻNY, *Od Matki Odkupienia*, 154–58.

³⁹ Ibidem, 161.

⁴⁰ Cf. ibidem 163. Christian prayer "has a personalistic, dialogical and communion character. The efficacy of prayer is not understood as a simple fulfillment of human requests by God, but as a result of cooperation between the two entities: man and God. Marian prayer practiced by Christians does not attempt to use the authority of Mary in order to gain the favor of God in personal plans. Marian devotion is placed within the communion nature of the worship of the Church, and is realized in personal communion with the person of our Redeemer. [...] Mary is the model of authentic Christian piety, which does not rely on formal fulfillment of religious practices, but is expressed in existential union with the living God through the sacrificial love." Ibidem, 183.

⁴¹ Cf. Waldemar FAC, "Maryja a Kościół," in BARTNIK, *Matka Boża*, 306.

5. PROPOSED STRUCTURE OF COMMUNIONAL MARIOLOGY

The communional Marian anthropology can be seen as an incentive to the systematic development of communional Mariology.⁴² It should be based on the Marian horizon of communion, which includes the creation of communion, mishandling of communion by sin and Protoevangelium as Marian preaching of hope of the new communion. The fundamental issue of communional Mariology is the continuance of Mary in communion with God. This includes the presence of Mary in the Father's Communion plan and the bestowal her with a communional seal of the Immaculate Conception; angelic Annunciation is a breakthrough on a way to a new communion, and Mary becomes the mother of the communion of the Incarnation, living in the communion of the Holy Family and preserving permanent communional sign of virginity. The communion of love between Mother and Son led to communion of suffering with the Son, and then to the communion of the resurrection and the communion of the Holy Spirit. Thanks to the communion with God, Mary was and is present as the Mother in the communion of the Church, in which she carries out her communional mediation and as a participant in the communion of the Assumption she also opens the perspective of eschatological communion. Mary is still present in the communional lives of Christians as a model of the endurance in communion with God, the Church and the people. Besides the worship of her in the Church also has a dimension of communion, and in response she intercedes for all members of the ecclesial communion.

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⁴² About the achievements and perspectives of communional theology see Marek JAGODZIŃSKI, "Recepcja soborowego paradygmatu *communio* w teologii systematycznej," in *Studia soborowe. Historia i recepcja Vaticanum II*, ed. Michał Białkowski (Toruń: GroupMedia, 2014), 661–86.

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KOMUNIJNA ANTROPOLOGIA MARYJNA

Streszczenie

Odnowienie komunii ludzi z Bogiem i między ludźmi przez wcielenie Syna wymagało przygotowania kobiety, która miała być Jego Matką. Bóg wybrał Maryję, która była wyjątkową pod względem relacji religijnej, doskonałości moralnej i miłości najczystszej, aby Jego Syn mógł się narodzić w naturze ludzkiej bez żadnej skazy moralnej. Maryja trwała w komunii z Trójcą Świętą i swoim Synem Jezusem Chrystusem. Na tym fakcie opiera się komunijne pośrednictwo i orędownictwo Maryi, która stała się także Matką komunii Kościoła, nacechowaną niezwykłą świętością komunijną. Komunijna antropologia maryjna dostarcza podstaw do systematycznego projektu mariologii komunijnej.

Streścił ks. Marek Jagodziński

Słowa kluczowe: Maryja, Matka Boża, antropologia, komunია, pośrednictwo, wstawiennictwo, świętość, Kościół, mariologia.