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IMPLICATIONS OF THE POSTCONCILAR MARIOLOGY FOR THE CATHOLIC SPIRITUALITY IN POLAND*

A b s t r a c t. Spirituality as a function of holiness and – as St. John Paul II teaches us – “life in Christ and ‘in the Spirit’, which is accepted in faith, expressed in love and inspired by hope, and so becomes the daily life of the Church community” (EiAm 29), remains closely related to Mariology. This relationship has its methodological, content-doctrinal and practical implications.

In terms of methodological implications, there is a need for a wider opening up of spiritual theology to elements of Mariology. It seems that today’s experts in Mariology perceive a need for turning to spirituality to a larger extent than spiritual theologians do with regard to turning to Mariology. One should also emphasise more that Catholic spirituality is of Marian nature rather than emphasise Marian spirituality as such.

With respect to content-doctrinal Mariological implications for spirituality, the following issues should be given attention to: the Holy Trinity dwelling in man, christoformisation, the work of the Holy Spirit, the grace of the sacraments which are the source and manifestation of spiritual life, spiritual anthropology, the role of the body and the senses in spiritual life, spiritual and mystical experience, as well as conversion and the dynamism of spiritual growth.

The third, practical area of relationship of Mariology to spiritual theology is the placement of spiritual life in the social and ecclesial context. In today’s Church in Poland, mariologists and theologians are facing new challenges, for example: the cult of Divine Mercy, the Message of Fatima, the sanctuaries and pilgrimage movement, which are still vibrant, as well as dynamic Christian associations.

Key words: mariology; spirituality; spiritual life; mystical experience; mistology; sanctity; Divine Mercy; pilgrimage; sanctuary; Christian associations.

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* A lecture during the the 23rd International Mariological-Marian Congress (Rome, 4–9 September 2012).

Fundamental subject of this reflection is to seek answers to the question: what for Catholic spirituality in Poland results from conciliar and postconciliar teaching in case of Marian doctrine? This connection between theology of spirituality and Mariology and spiritual life with Marian life is obvious and there is no need to substantiate it. However an attempt to answer the problem posed in the title requires in a first place, clarification of the concept of “spirituality” as nowadays as a result of widespread use of it become ambiguous.

In a basic, anthropological meaning spirituality indicates above all the ability of human existence to auto-transcendence¹ that is, going beyond the physiological and experiential realm. Elementary expression of human spirituality is its intellect and freedom, the ability to use language and speech, formation of abstract concepts, etc. Thanks to this talent human manifest the religious consciousness. In case of spirituality in the anthropological sense therefore, you can talk about religious spirituality and usually this range of conceptually is considered when talking about “spirituality.” Due to the variety of religions it is also necessary to determine, which spirituality in a religious sense is considered, because for example Hindu spirituality is totally different from Judaic or Islamic ones. Of course, in a palette of religious spirituality there is the spirituality of the Christian, in several of its major currents, of which we are interested in the spirituality of the Catholic. These, in turn, can be interpreted from different points of view. For example because of the historical development we can talk about ancient, medieval, modern or contemporary spirituality. When we take into account the phases of life in the Church the priestly spirituality, consecrated life and the laity can be distinguished. Not without significance is also a geographical criterion (eg. Spanish, French, Italian or Polish spirituality), anthropological and sociological (eg. spirituality of teachers, doctors, workers) or means of the excellence (eg. eucharistic, ascetic, apostolic and of mercy spirituality). An important criterion for distinguishing are the schools of spirituality, especially related

¹ See Marek CHMIELEWSKI, “Teologia duchowości w poszukiwaniu sensu życia” [Theology of spirituality in search of life’s sense], in *Między sensem a bezsensem ludzkiej egzystencji. Teologiczna odpowiedź na fundamentalne pytania współczesnego człowieka* [Between sense and senselessness of human existence. Theological answer on fundamental questions of modern man], ed. Damian Bryl, Bogusław Kochaniewicz, Janusz Nawrot, Elżbieta Kotkowska (Poznań: Uniwersytet im. Adama Mickiewicza, Wydział Teologiczny, 2012), 605–608.

to monastic families (eg. Benedictine, Franciscan, Ignatian, Neocatechumenal spirituality).²

If the attention is focused on a Catholic level it is important to remember that spirituality is a specific form of faith and updating vocation of sacred. Spirituality is a function of holiness. In relation to this John Paul II thought that “spirituality is a ‘life in Christ’ and ‘in the Spirit’, which is accepted in faith, expressed in love and inspired by hope, and so becomes the daily life of the Church community. In this sense, by spirituality which is the goal of conversion, we mean “not a part of life, but the whole of life guided by the Holy Spirit” (EiAm 29). Complement of this religious and spiritual experience is structured theological reflection over it, that is, theology of spirituality, also called spirituality.

Therefore, if we are talking about implications of the postconciliar Mariology for the spirituality this relates to both: spiritual life and spiritual theology, as they are closely related.

Based on the attentive reading of the VIII chapter of the Constitution about the Church *Lumen gentium* and other contemporary documents of the Church, implications of postconciliar Mariology can be put into three groups: about methodological, of content and practical character.

1. METHODOLOGICAL IMPLICATIONS

What comes first for a theologian of spirituality in connection with the conciliar Mariology, is the need for a greater openness of spiritual theology to the Marian issues, as it plays a significant role in reality of Polish Church.

Saint John Paul II in the encyclical *Redemptoris Mater* and in many other statements demands not only “learning of the faith” regarding the truths connected with the person of Mary, but also “the life of faith” that is “authentic Marian spirituality.” He meant the one that would be based on Holy Scripture, tradition and recommendations from Vaticanum II (cf. RM 48). If the Marian spirituality is understood this way it should be compatible with Ma-

² See Atanasio Giuseppe MATANIĆ, *La spiritualità come scienza. Introduzione metodologica allo studio della vita spirituale cristiana* [Spirituality as a science. Methodological introduction on the study of Christian spiritual life] (Cinisello Balsamo: Edizioni Paoline, 1990), 45–49.

rian piety. Both have their source in a very rich historical and spiritual experience of the individuals and the Christian communities around the world.

Despite this indication of the close relationship between the Mariology “learning of the faith” and spirituality “the life of faith”, both these doctrines—at least in Poland—are only at the beginning of the shared road of the search and reflection. That fit in with the concern of the II Vatican Council for granting Mary the right place in the faith and the worship of the Church.³ Previous conceptualistic-speculative Mariology was too focused on itself to fully open, not only to the proper source for theology and *loci theologici* but also to other disciplines of theology.

Similarly, spirituality theology not so long ago recognized as an ascetic and often called theology of perfection or theology of inner life, at least until the Second Vatican Council was practiced using the method of scholastic in the paradigm of supreme theology.⁴ Only in recent decades there has been a growing interest in the spiritual experience as a starting point for reflection on the spiritual life, what makes theology of spirituality more open to other theological disciplines and humanities. However, this involves a serious load, what is excessive psychologisation of spirituality.⁵

The Mariology, also in Poland, unlike Marian life, significantly departed from preconiliar methodological paradigm and is increasingly practiced contextually, so with a wide opening to other areas of theology and the humani-

³ Stefano De Fiores notices, that in spite symptoms the rebirth of spirituality and in spite encyclical *Redemptoris Mater*, the publications on Mary in the Christian spirituality in lasts decades XXth century there are not too numerous, nor sufficiently deepened. — “Typologia i obecność Maryi w duchowości chrześcijańskiej” [Typology and the presence of Mary in the Christian spirituality], *Salvatoris Mater* 12(2010), 3–4:32.

⁴ The classical example of this, is repeatedly published a textbook of spiritual development of Reginald Garrigou-Lagrange’a († 1964) entitled *Trzy okresy życia wewnętrznego wstępem do życia w niebie* [Three periods of interior life as an introduction to heaven’s life]. — See Marek CHMIELEWSKI, “Od teologii ascetyczno-mistycznej do teologii duchowości” [From ascetical and mystical theology to theology of spirituality], *Studia Diecezji Radomskiej* 2(1999), 89–102.

⁵ Cf. Paweł SOCHA, “Psychologia rozwoju duchowego — zarys zagadnienia” [Psychology of spiritual development — the outline of the question], in *Duchowy rozwój człowieka. Fazy życia. Osobowość. Wiara. Religijność. Stadialne koncepcje rozwoju w ciągu życia* [Spiritual development of man. Life’s phases. Personality. Faith. Religiousness. Phase conceptions of development in the long of life], ed. P. Socha (Kraków: Wydawnictwo Uniwersytetu Jagiellońskiego, 2000), 15–18.

ties.⁶ But the theology of spirituality still has a long road ahead especially in the field of methodological self-awareness. This seems to be an important condition for constructive cooperation with Mariology.

There is an impression that today's mariologists see the need to go more in the direction of spirituality than theologians in the spirituality of Mariology. Perhaps this is the manifestation of the search for new areas of research, which could develop Mariology, assuming that many of the issues had already been sufficiently depleted. Mariologists take *stricte* spiritual issues (such as, for example, spiritual and mystical experience, dynamics and spiritual development, etc.). They use their own methods and language, which is not always accepted in the environment of spirituality theologians. So there is nothing else left than on the basis of existing teaching and researching structures⁷ arrange joint research projects in a planned and intentional way.

An important step, which has been made mainly thanks to mariologists by strengthening cooperation between Mariology cultivated contextually and theology of spirituality, is more emphasizing the Marian dimension of Catholic spirituality than Marian spirituality as such. It drew the attention of both John Paul II⁸ and Pontifical International Marian Academy in a document

⁶ See Stefano DE FIORES, "Status epistemologiczny mariologii" [Epistemological status of Mariology], *Salvatoris Mater* 3(2001), 1:282–308.

⁷ In structure of all theological faculties in Poland are established the scientifically-didactic centers concerning theology of spirituality. They are Institutes of Theology of Spirituality at John Paul II Catholic University of Lublin and The Pontifical University of John Paul II in Cracow. At Cardinal Stefan Wyszyński University in Warsaw there is the Section of Theology of Spirituality, meanwhile elsewhere they are a cathedral or institution. Moreover from 2008 exists the Polish Association of Theologians of Spirituality, having legal status civil and church, involving over 130 members, in this 35 independent scientific workers. See Marek CHMIELEWSKI, "Geneza Polskiego Stowarzyszenia Teologów Duchowości" [Genesis of the Polish Association of Theologians of Spirituality], in *Duchowość w Polsce* [Spirituality in Poland], vol. 11, ed. M. Chmielewski (Lublin: Polskie Stowarzyszenie Teologów Duchowości, 2009), 39–52.

⁸ In the one of Wednesday speech (15 XI 1995) the Pope emphasized "that the Virgin Mary dimension penetrates the whole life of Church. Preaching, words, liturgy, different charitable practices and cult — all that enriches and restores thanks to tie from Mary." *Katechezy Ojca świętego Jana Pawła II. Maryja* [Catechesis of saint John Paul II. Mary] (Kraków-Ząbki: Apostolicum and Wydawnictwo "M", 1999), 20. However during visit on Pontifical Faculty "Marianum" in Rome 10 XII 1988, John Paul II told: "On the field of spirituality, which wakes today wide interest, the mariologists should show the necessity harmonious inclusion of the Virgin Mary dimension in the one single Christian spirituality because she is rooting in Christ's role." JAN PAWEŁ II, "Aktualność i zadania mariologii" [Topicality and tasks of Mariology], *Salvatoris Mater* 1(1999), 3:140.

entitled *The mother of the Lord. Memory, presence and hope* (Vatican 2000).⁹ This shows that it is not so much about Marian spirituality, as distinguished, spontaneously performed vocation to holiness in the light of the mystery of the Virgin Mother, but noticing this model of Mother of God—*Sacrarium* of the Holy Spirit (cf. LG 53) in all aspects of the spiritual life.¹⁰ Such an approach is not only the direct implication that results from chapter VIII of the Constitution *Lumen gentium* but opening wide horizons for theological and spiritual reflection with the use of an appropriate test method. In addition, allows both in the area of theology and practice of the spiritual life to expose model of Mary, who is an essential basis for wider Marian devotion in the spirit of the exhortations of Paul VI *Signum magnum* and *Marialis cultus*.

Emphasis on the Marian dimension of Christian spirituality creates appropriate range of research activity for spiritual theologians with an appropriate methodology for this discipline. I also obliges them to take into account history of salvation's and exemplary role of Mary in all areas of their studies. This is part of the demand of the Fathers of Second Vatican Council, from the constitution *Lumen gentium*: "But it exhorts theologians and preachers of the divine word to abstain zealously both from all gross exaggerations as well as from petty narrow-mindedness in considering the singular dignity of the Mother of God" (n. 67).

⁹ There we are reading among other things, that "both expressions are correct: the first — 'the Marian spirituality', used many times by John Paul II, is simpler and directly shows the specific Marian aspect, which should be stressed; the second expression — 'the Marian dimension of Christian spirituality', is more folded, and underlines the unity of Christian spirituality. However it is susceptible on more far to elaborate, based on historical experience. As well it portrays that Christian spirituality, which takes its beginning from Christ and head to Him, has in oneself the Marian dimension, which it is not however clean optional." Pontifical International Marian Academy, *The Mother of the Lord Memory, Presence, Hope*, n. 53, note 181.

¹⁰ See Charles Andre BERNARD, "Od obecności Maryi do duchowości maryjnej" [From the presence of Mary to Marian spirituality], *Salvatoris Mater* 12(2010), 3–4:11; Stefano DE FIORES, *Typologia i obecność Maryi w duchowości chrześcijańskiej* [Typology and the presence of Mary in the Christian spirituality], 38–40.

2. IMPLICATIONS OF THE CONTENTS

When describing the so-called material object of contemporary spiritual theology, that is, areas of research interest, three of them can be given as leading: the theological, anthropological and church-social. Due to the fact that theology of spirituality is both theoretical and practical science, in each of these areas, much attention is paid to the pragmatics of the spiritual life.

In the area of theology, closely linked with dogma an attention deserve issues such as: indwelling of the Holy Trinity in man, and thus the issue of Christ formatting, action of the Holy Spirit, the grace and the sacraments, that is sources and causes of the spiritual life. This is closely related to the area of spiritual anthropology. The role of the body and the senses in spiritual life, spiritual experience and mystical experience, conversion and the dynamics of spiritual development. The third area of research is to locate spiritual life in the church-social context. Among the specific issues there are: the mystery of the Church as a spiritual's life environment, with a focus on life states in the Church, the proselytization and associations, as well as a commitment to the earthly reality.

In all of these areas of research the subject of the formal *quod*, is a spiritual experience. This means that the theologian of spirituality is interested in those mentioned areas of research from the personal side, that is, from the point of view of the believer. In other words, they based more on factual material and phenomenology of spiritual experience, rather than on dogmatic assumptions and conclusions drawn from them, they explore what happens in the believer who live in certain conditions remains in a dynamic relationship with God in the Trinity of Persons. The above-mentioned Marian "imperative" semantically enriched taken issues, giving them a practical nature, due to exemplar role of Mary and Her special relationship with the Divine Trinity.

It is now appropriate to show at least an outline of how the Marian dimension of spirituality can enrich it both cognitive and practical. As an examples will serve some of the key issues to spirituality, such as: the indwelling of the Holy Trinity in man and the activities of the Holy Spirit, spirituality and carnality, mystical experience, prayer and the ecclesial dimension of the spiritual life. It is worth mentioning that in the Polish literature attempts

to develop some of these issues in the Marian aspect were already taken in the past.¹¹

a) ***The indwelling of the Holy Trinity in man and the action of the Holy Spirit.*** This is the most fundamental issue in the Catholic theology of the spiritual life. Its essence is the acceptance of the gift of divine life in itself and attitude of self-sacrifice him to respond to God the Father through Jesus Christ and in His pattern (Christ formatting) thanks to sanctifying action of the Holy Spirit. Therefore, an objective beginning of the spiritual life is the Holy Baptism, by which man becomes a shrine of the Holy Trinity. He joined Christ and His Church, and become imbued with the Holy Spirit.

Much light on this issue throws encyclical of John Paul II *Dominum et Vivificantem*. Pope refers to the words of St. Paul from the Letter to the Ephesians 3:14–16: “[...] I bow my knees before the Father [...], to be strengthened with power by his Spirit in the inner man”—he says that under the influence of the Holy Spirit “matures and strengthens the inner man, the spiritual.” As a result, theological awareness of the subject becomes broaden and thanks to that “The Triune God opens himself to man, to the human spirit.” And the man opens himself “to the saving and sanctifying self-opening of God” and participates in the life of the Holy Trinity. So he enter into “new life” and “is introduced in of Divines and his supernatural dimension” (n. 58) This “man’s intimate relationship with God in the Holy Spirit—teaches John Paul II—also enables him to understand himself, his own humanity, in a new way. Thus that image and likeness of God which man is from his very beginning is fully realized” (DeV 59). In turn, “the Triune God, who exists in himself as a transcendent reality of interpersonal gift, giving himself in the Holy Spirit as gift to man, transforms the human word from within, from inside hearts and minds” (DeV 59).

Expressed in such a succinct way the fundamental truth of our faith and spirituality becomes more understandable if it refers to Mary, the beloved

¹¹ See Marek CHMIELEWSKI, “Maryjne inspiracje w duchowości chrześcijańskiej” [Mary’s inspirations in Christian spirituality], in *Matka i Mistrzynie. Obecność Maryi w formacji intelektualnej i duchowej* [Mother and Maestra. The presence of Mary in the intellectual and spiritual formation], ed. Janusz Kumala (Licheń Stary: Centrum Formacji Maryjnej “Salvatoris Mater”, 2010), 121–136; Marek CHMIELEWSKI, “Duchowe i mistyczne doświadczenie Maryi zamieszkiwania w Niej Trójcy Świętej” [Mary’s spiritual and mystical experience of Trinity’s dwelling into Her], *Salvatoris Mater* 2(2000), 3:251–267; Jerzy MISIUREK, “Doświadczenia mistyczne Maryi” [Mystical experience of Mary], in *Signum Magnum — duchowość maryjna* [The Great Sign — marian spirituality] (Homo meditans, 23), ed. M. Chmielewski (Lublin: Towarzystwo Naukowe Katolickiego Uniwersytetu Lubelskiego, 2002), 137–147.

Daughter of the Father, the Mother of the Son of God, and at the same time favorite of the Holy Spirit. In recent years Polish mariologists and theologians of spirituality sacrificed a lot of attention to explore these issues.¹²

b) *Spirituality vs Carnality*. Present in European culture since antiquity dualistic recognition of man as body and soul strongly influences the conception of Christian spirituality. This was revealed in the concept of *spiritualitas* that to the language of theology came in the fifth century. From the beginning it had the opposite correlates in concepts of *carnalitas* (corporality) and even *animalitas* (animality). Although in late centuries, the semantic range of this term has changed significantly, it is still presented in the original dual connotation.¹³ Fortunately, modern thinkers, when noticed the problem, have attempted to overcome this tensions.¹⁴ Among them, John Paul II, referring *implicite* to his concept of spirituality as an innate human capacity for self-transcendence through action, *inter alia* in the postsynodal exhortation *Familiaris consortio* in the context of marital relationships claims that man “as an incarnate spirit, that is a soul which expresses itself in a body and a body informed by an immortal spirit, man is called to love in his unified totality. Love includes the human body, and the body is made a sharer in spiritual love” (FC 11). Pope emphasizes not only the integrity of the soul and body, but points to love as a fundamental human personal bond of unity. He returned to this idea in his Letter to the Families *Gratissimam sane*, rejecting the extreme dualistic Cartesian anthropology. He says there that: “Man is a person in the unity of his body and his spirit. The body can never be reduced to mere matter: it is *aspiritualized body*, just as man’s spirit is so closely united to the body that he can be described as *an embodied spirit*” (n. 19).

¹² See Roman Eugeniusz ROGOWSKI, “Misterium Trójcy Świętej w duchowości maryjnej” [Mystery of Trinity in the marian spirituality], *Salvatoris Mater* 1(1999), 4:186–201; Waclaw SIWAK, “Trynitarny wymiar duchowości maryjnej” [Trinitarian dimension of marian spirituality], *Salvatoris Mater* 12(2010), 1–2:41–57. Polish mariological quarterly *Salvatoris Mater* 2(2000), 3 contains 19th extensive articles about that. To the relation between Trinity and Mary was dedicated the second volume of book series of Polish Mariological Society entitled “Biblioteka Mariologiczna.”

¹³ See Aimè SOLIGNAC, “Spiritualité. I. Le mot et l’histoire” [Spirituality. I. The notion and history], in *Dictionnaire de spiritualité ascétique et mystique* [Dictionary of ascetical and mystical spirituality], vol. 14, ed. Andre Derville, Paul Lamarche (Paris: Beauchesne Editeur, 1990), col. 1142–1143.

¹⁴ The outline of this problems see in my article: “Ciało i duchowość” [Body and spirituality], *Ethos* 21(2008), 4:47–57.

Anthropological return that has been made on the Second Vatican Council, also left its mark in Mariology, which *expressis verbis* was formulated by Paul VI in the exhortation *Marialis cultus*. Pope calls for taking into account the latest achievements of man in worshipping the mother of God (n. 34). An integral anthropology outlined above is essential for contemporary spirituality, in terms of John Paul II it find its explication in Mariology. Especially in the protological interpretation of the dogma of the Immaculate Conception and the Assumption. In Mary that is a model of spiritual life, happens penetration of the two dimensions: physical and spiritual. Consequence of this is that in Mary Assumption of Immaculate and covers both protological and eschatological human beauty, to which he can only get in the way of the spiritual life (cf. Rom 8:13). So Mariology brings valuable inspiration for spiritual anthropology.¹⁵

c) *The mystical experience*. According to religiologists and psychologists of religion mystics, are the people who experience “higher” states of spiritual, also known as “different states of consciousness” (William James), “peak states of consciousness” (Abraham Maslow). Mysticism understood in this way is a phenomenon occurring in almost every religion. It has always been of particular interest for Christian theologians. In recent decades with the study of mystical experiences is also dealing: psychology, religious studies and other humanities.¹⁶ From a methodological point of view, it is the bottom-up approach, recognizing mysticism just as the peak conditions of the human development, explanations of it should be sought in the lower phases. At the same time, the mistology, which is one of the branches of the Catholic theology of spirituality, essentially has a top-down approach to mysticism. This means that the explanations of these peak conditions should be sought not so much in the person of mystic, but in an object of its experience, that is in God. Mystical experience, as an empirical experience of presence of God in its inside, often referred to by the authors as “the bottom” or “the

¹⁵ See Janusz KRÓLIKOWSKI, “Mariologia i antropologia. Problematyka i propozycje” [Mariology and anthropology. Issues and propositions], *Salvatoris Mater* 8(2006), 1–2:102–113; Teresa PASZKOWSKA, “Antropologiczne aspekty duchowości maryjnej” [Anthropological aspects of marian spirituality], *Salvatoris Mater* 12(2010), 1–2:105–121.

¹⁶ How wide is the field of humanities sciences, dealing among other things with mysticism, shew the International Congress of Semiotics the Mystical Text, which took the place in L’Aquila (Italy) in days 24–30 VI 1991. See Marek CHMIELEWSKI, “Semiotyka tekstu mistycznego (Podsumowanie Międzynarodowego Kongresu Semiotyki Tekstu Mistycznego)” [The semiotic of mystical text. Summary of the International Congress of Semiotic of Mystical Text], *Roczniki Teologiczne* 40(1993), 5:93–104.

peak” of a mystical soul. It is not the result of ascetic treatments of believer, but the sovereign initiative of the Divine Trinity, which in this way makes itself known.

In the light of this understandable becomes huge interest in the broader Marian mysticism, understood as both mistology mariological and mariology mistological.¹⁷ An outstanding mariolog Stefano De Fiores even claimed that mysticism is the hermeneutical key for understanding of who Mary is.¹⁸ While for theology of spirituality a look at Mary, through the prism of her Divine Motherhood and the Immaculate Conception, makes it possible to understand better the mystical experience and whole spiritual itinerary of the Christian. Mary due to choosing her to be the Mother of the Son of God, from the time of her presence on Earth, lives filled with grace. She lives in close union with God and experience his closeness in reality in the person of Her Son from the moment of the Annunciation, the Nativity and public activities, the mystery of the Cross and the Descent of the Holy Spirit. It can be said that Mary is throughout her life immersed in the habitually mystical union, which St. Teresa of Avila describes as “mystical marriage,” and St. John of the Cross as the “state of deifying. As the Bible indicates it was a normal life of a poor Israel Woman, far from spectacular phenomena, called paramysticism which nowadays is usually identified with the essence of mysticism. For the Christian’s mystics such a state of unity, joined Mary only in the last years of her life, preceded by a long period of asceticism effort and severe spiritual suffering.

In Mary, not without reason called the *Rosa Mistica*,¹⁹ the richness and fullness of a vocation to union with God, and to holiness is revealed, this is aptly defined by John Paul II as “high standard of ordinary Christian living” (NMI 31). An unparalleled model of such a lifestyle is Mary, recognized as

¹⁷ More about that distinction see Marek CHMIELEWSKI, “Mistyka maryjna. Kwestie metodologiczne” [Marian mysticism. Methodological issues], *Salvatoris Mater* 11(2009), 1:21–31.

¹⁸ See Stefano de FIORES, “Maria”, in *Dizionario di mistica* [Dictionary of mysticism], ed. Luigi Borriello, Edmondo Caruana, Maria Rosa del Genio, Niccolo Suffi (Città del Vaticano: Libreria Vaticana, 1998), 782; Id. *Typologia i obecność Maryi w duchowości chrześcijańskiej* [Typology and the presence of Mary in the Christian spirituality], 42–45.

¹⁹ See Léonce REYPENS, “Rosa mystica. Marie et la mystique” [The mystical rose, Mary and the mysticism], in *Maria. Études sur la sainte Vierge* [Mary. A study about holy Virgin], vol. 1, ed. Henri du Manoir (Paris: Beauchesne Editeur, 1949), 745–763; Massimo CAMUSSO, *L’unione mistica mariana. Esperienza e teologia* [The mystical union. The experience and the theology] (Milano: Tipo-lito Missioni Estere, 1969).

a mystic. In the similar way further reflections could be made on how the postconciliar Mariology and the theology of spirituality could meet at the level of the theology of prayer, the specific vocation of the individual states of life in the Church, especially the priesthood and the consecrated life etc. However, on these three examples given we can see how the postconciliar Mariology set in biblical and patristic transmission, open to other theological disciplines, and at the same time sensitive to what the Holy Church lived about *hic et nunc*, inspires the spiritual theology and at the same time in the theology of spirituality find support in adequate explication of faith.

3. PRACTICAL IMPLICATIONS

From the postconciliar mariological documents, especially from exhortation of Paul VI *Marialis cultus*, comes a number of issues that directly fall into the theology of spirituality, primarily because they are closely linked with the devotion, understood as the practical side of spiritual life. Despite the fact that many of these issues has been discussed in recent decades in various publications, for example, in connection with the apostolic letter of John Paul II *Mulieris dignitatem*,²⁰ still not enough attention is paid to their practical and experiential side. It is not about the quite often taken psychological and affective aspects but a spiritual attitudes, that is an authentic initiation, understood as the existential implementation in the whole of the Christian faith.

This is a broader problem of the so-called spiritual literature. In general, readers and publishers do not distinguish between the mystical mistographical and mystagogical literature. What is more, often as a reference point in the spiritual formation pseudo-spiritual publications are taken, those that come from culturally unknown religious circles, and are imbued with psychologies or moralizing. Besides, sometimes massive reissue of classic Marian or spiritual works, without proper comment or editorial development, is not always

²⁰ See the gathering of articles and lectures during the symposium in occasion of 20th anniversary of the apostolic letter of John Paul II *Mulieris dignitatem*, which took place at John Paul II Catholic University of Lublin in 8 XII 2008, entitled: *Mulieris dignitas. Promieniowanie kobiecości* [Mulieris dignitas. Radiation of womanhood], ed. T. Paszkowska (Lublin: Wydawnictwo KUL, 2009).

use to form an appropriate attitudes in the spirit of Mary. It is all about showing to the reader the cultural, social, theological and spiritual context in which a work was created. The separation of work from the context of its creation can impoverish reception, and even cause a false interpretation in confrontation with the contemporary state of theological consciousness and diversity of socio-cultural conditions.

In a today's Polish Church, before mariologists and theologians of spirituality new challenges arise, for example, the cult of Divine Mercy, Fatima's services, peregrinations, still alive of sanctuary and pilgrimage movement and dynamic associations. It is about Gospel's wisdom of extracting old and new thinks from the treasury of two thousand years tradition of the Church (cf. Matt 13:52) and joining them for the spiritual benefit of the faithful.

a) *The cult of Divine Mercy.* By reading an act of Divine Providence, Blessed John Paul II during his last pilgrimage to his homeland in 2002 clearly made the Church in Poland responsible for spreading and proper worship of the Divine Mercy by revelations of St. Faustina Kowalska. In this current Mary is seen as the Mother of Mercy. Therefore, the postconciliar Mariology imposes on mariologists and spiritual theologians the duty of prudent creation of this worship in such a way that the figure of Mary, does not obstruct or diminish it. Without going into details, it is enough in this place to mention that in the traditional Mariology Mary as the Mother of Mercy was sometimes contrasted with God's justice. While, she has to be an icon of the Father, rich in mercy. This line should be followed among other things by the study of all existing forms of Marian devotion.²¹

b) *The Fatima's services.* The same is true for the increasingly popular practice of Fatima's services and the practice of five first Saturdays of the month, which particularly exposes the Fatima Secretariat in Zakopane (Poland) in the forthcoming century of the Fatima revelation. In combination with the work of theologians of spirituality mariologists face the difficult task. They have to work out ways of arranging those celebrations in the range of content and form, to release them from the nineteenth-century influences and fully show Mary, as the one, who walks with the Church and in the Church, through the way of Christocentric faith.²²

²¹ Synthetic outline of this issues brings J. Kumala in his article: "Maryjne inspiracje w apostołacie Bożego Miłosierdzia" [Marian inspirations in apostolate of Divine Mercy], *Salvatoris Mater* 12(2010), 1–2:189–200.

²² Such a plain of co-operation could be the rich materials, given by Fatima Secretariat in Zakopane, relating Great Novena of Fatima 2009–2017.

c) *Peregrinations*. The same demand applies to the continuously ongoing for many decades peregrination of the Jasna Góra painting all over Poland, and more recently “from Ocean to Ocean,” in defense of life. Sociological and theological studies taken on this issue, as well as a simple observation suggests that this form of Marian devotion seems to still be stuck in preconciliar Marian paradigm. As it seems, these great pastoral undertaking are only minimally use to deepen theological consciousness. Even on the basis of a rich instructions of John Paul II, addressed to the Poles or shaping attitudes in the spirit of still not taken Jasna Góra Vows of the Nation. This is evidenced by both the content of preaching and pastoral materials prepared for the occasion. The situation is no different when it comes to all-Poland pastoral programs, supplemented by materials, which oftentimes consist of randomly selected publications, that are not always taking into account both the spiritual and the Marian aspects. In this aspect, the task for theologians of spirituality and mariologists is, for example, providing preachers and priests responsible for retreats with appropriate teaching aids and materials.²³

d) *The sanctuaries and pilgrimages*. Space in which there is a great field for spiritual theology are Marian shrines inherently associated with mass pilgrimages, so individual and organized. To prevent shrines from becoming sort of tourist projects, and pilgrimages from a recreation instead of being a place of spiritual experience, there is a need to create appropriate conditions. Not only the infrastructure in the form of a pilgrim houses, catering network, etc. is vital but most of all an vibrant spiritual centers. They would be able to stop the pilgrim for a little longer, giving him the opportunity to not only experience the charm of outside space, but above all, leading him to a deeper spiritual experience through the entry into *kairos* of this

²³ Polish Mariological Society in 2010 year took the initiative of the wider participation in the preparation all-Polish priestly programme, as well connected with him priestly helps. The fruit of that co-operation is, among other things, the booklet: *W maryjnej szkole komunii. Materiały duszpasterskie służące kształtowaniu pobożności maryjnej* [In the Mary's community school. Pastoral materials for a shaping of marial pioussness], ed. Szymon Stułkowski (Poznań: Wydawnictwo św. Wojciecha, 2011). They contain texts, worked out by members of Society in co-operation with the Priesthood Service Committee of Conference Episcopate of Poland, which include considerations of Marian novena, 9 conferences for the Assembly of Jasna Góra, “Marian” Cross-Way, as well two cycles of Rosary considerations. There are moreover basic prayers of the Virgin Mary eg. The Angelus, Holy Mary, Magnificat, *Memorare...*, the Litany of Loreto, *Sub Tuum praesidium...* and text of the Assembly of Jasna Góra and several songs to Virgin Mary.

place.²⁴ However it is not about, for example, creation of a house, which could be rented for a few days by groups, but about life environment, sacramental and prayerfully which would be formed primarily from pastors and staff. Pilgrim or a priest responsible for retreat when join in such an environment, would be assign to the proper formation adequate to the specifics of the sanctuary.

Developing such a program of spiritual life in the community of sanctuary, and monitoring the progress of its theology is one of the tasks for mariologists and theologians of spirituality in Poland.²⁵

A similar situation applies to the pilgrimages. The condition of their appropriateness and advantageous is not only willingness to take the trouble, right intention and traversing the road in the spirit of penance and conversion, but also prayer and reflection. The very attitude of the pilgrim to explore the holy place, to which he follows, makes him particularly vulnerable to spiritual formation.

In this way, mainly Marian sanctuaries and pilgrimages making their way to them, thanks to an appropriate theological and spiritual base, could significantly contribute to the promotion of mature Mariology and Marian devotion in the spirit of Vaticanum II.²⁶

e) **Associations.** Observed especially after the Second Vatican Council, the phenomenon of diversity of Christian association is so significant, that John Paul II did not hesitate to say that: “we can speak of a new era of group endeavours of the lay faithful” (ChL 29). They are in fact meaningful sign of: “a widespread demand for spirituality, a demand which expresses itself in large part as a renewed need for prayer” (NMI 33). Their characteristics highlights the clear Marian orientation. Mother of God is treated as a special model of an openness to Christ and the Church and obedience to the Holy Spirit, therefore, She is often called the First Charismatic. Because of the privilege of the Immaculate Conception, She is seen as a model of a New Man, perfectly integrated in the richness of his personality.

²⁴ Many interesting suggestions gives Maciej Ostrowski in the book entitled: *Jesteśmy pielgrzymami przed Tobą. Posługa duszpasterska wśród pielgrzymów* [We are pilgrims in front of You. Pastoral service among pilgrims] (Kraków: Wydawnictwo Naukowe PAT, 2005).

²⁵ See Andrzej POTOCKI, “Sanktuaria w służbie nowej ewangelizacji” [Sanctuaries in the service of new evangelization], in *Maryjny kształt świadectwa* [Mary’s shape of witness] (Biblioteka Mariologiczna, 15), ed. Grzegorz Bartosik (Częstochowa: Polskie Towarzystwo Mariologiczne, 2012), 108–116.

²⁶ See Zachariasz Szczepan JABŁOŃSKI, “Pielgrzymki jako środowisko ewangelizacji” [Pilgrims as environment of evangelization], in *ibid.*, 138–146.

Spontaneity and exuberance so specific to this form of experiencing the faith, carries with them a great formative potential and also considerable dangers which are usually the most noticeable on the level of Marian devotion. Paul VI in the apostolic exhortation *Marialis cultus* draws his attention to this. He warns against deceptive gullibility, which draws more attention to the outward forms, rather than in-depth religious zeal, and to the vain and transitory affective emotion, which is alien to the spirit of the Gospel (cf. n. 38).

Verifying and also creating the right spiritual attitude in today's Christian associations, particularly with regard to the Mother of God, is an important task for spiritual theologians and mariologists, not to mention, the priests. It is all worth emphasizing because in these environments huge sensitivity is observed to any kind of Maries phenomenon as figurative alleged apparitions of Mary or receiving revelations on high emotional and persuasive power. On one hand it is important not to be like children "that are tossed and blown about by every wind of new teaching and are influenced when people try to trick them with lies so clever they sound like the truth" (Eph 4:14), and on the other hand "explore all and keep what noble" (cf. 1 Thess 5:2; 1 John 4:1) to by too much restraint do not sadden the Holy Spirit (cf. Eph 4:30) and do not extinguish It in oneself (1 Thess 5:19).

*

On the occasion of the VI Worlds Youth Day in Czestochowa on 15 VIII 1991, Pope John Paul II met with the participants of the Congress of Theologians, from Central and Eastern Europe. In His speech He compared Latin term "theology" with the old Slavic term "*boho-slowie*" and among others, drew attention to the fact that theology is not just the word about God, but the word of God. "Theology is the fruit of communion in the faith with the mystery of God, the communion that takes the form of methodical thinking"—said Pope. Then noting that from the methodical thinking of theologian first come the testimony. He added: "Theology is born from the testimony, primarily from the testimony that comes from the Son, the Christ." In the historical process of methodological specializations in narrow areas of interest, theology seems to gradually lose this character of full communion with the mystery of the faith of God. The Second Vatican Council, by emphasizing that the study of the Holy Scriptures should be the soul of all theology (cf. DV 24) has set the direction of its renewal. That is theology slowly and gradually, without sacrificing its numerous specializations, returns to the

original, and the proper purpose of conducting a believer into the union with God. The concern for the sanctification of man is becoming a keystone of all methodically structured reflections on the content of the faith.

Therefore it would not be an exaggeration to say that in this process of building a theology of faith and the testimony of faith to the point of martyrdom, both mariology and spirituality have their indispensable role. The postconciliar Mariology says that: "Mary does not cease to be the Star of the Sea (*Maris Stella*) for those who are still on the journey of faith" (RM 6), invites mariologists and theologians of spirituality to follow the Virgin, which "kept all these words in her heart, and gave much thought to them" (Lk 2:19) to not only methodically studied the word of God, but as She listen to the Word with faith and to bear witness.

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IMPLIKACJE POSOBOROWEJ MARIOLOGII
DLA DUCHOWOŚCI KATOLICKIEJ W POLSCE

S t r e s z c z e n i e

Duchowość jako funkcja świętości i – jak uczy św. Jan Paweł II – “życie w Chrystusie i w Duchu Świętym, które jest przyjmowane w wierze, przejawia się w miłości i ożywiane nadzieją, realizuje się w codziennej praktyce wspólnoty kościelnej” (EiAm 29), pozostaje

w ścisłym związku z mariologią. Ta zależność ma swoje implikacje metodologiczne, treściowo-doktrynalne i praktyczne.

Jeśli chodzi o implikacje metodologiczne, to potrzeba przede wszystkim szerszego otwarcia teologii duchowości na zagadnienia mariologiczne. Odnosi się wrażenie, że współcześni mariologowie dostrzegają potrzebę zwrócenia się ku duchowości bardziej, aniżeli teologowie duchowości ku mariologii. Trzeba także podkreślać bardziej maryjny wymiar katolickiej duchowości, aniżeli duchowość maryjną jako taką.

Odnosnie do treściowo-doktrynalnych implikacji mariologicznych dla duchowości, to na uwagę zasługują takie kwestie, jak: zamieszkiwanie Trójcy Świętej w człowieku, chrystoformizacja, działanie Ducha Świętego, łaska sakramentów, które są źródłem i przejawem życia duchowego, antropologia duchowa, rola ciała i zmysłów w życiu duchowym, doświadczenie duchowe i mistyczne, a także nawrócenie i dynamika duchowego rozwoju.

Trzecim, praktycznym obszarem związku mariologii z teologią duchowości jest usytuowanie życia duchowego w kontekście społeczno-eklezyjalnym. We współczesnym Kościele w Polsce przed mariologami i teologami duchowości stają nowe wyzwania, na przykład: kult Bożego Miłosierdzia, orędzie fatimskie, wciąż żywe sanktuaria i ruch pielgrzymkowy oraz dynamiczne zrzeczenia chrześcijańskie.

Słowa kluczowe: mariologia; duchowość; życie duchowe; doświadczenie mistyczne; mistologia; świętość; Boże Miłosierdzie; pielgrzymka; sanktuarium; zrzeczenia chrześcijańskie.