

MAREK JAGODZIŃSKI, *Antropologia komunijna* (Lublin: Wydawnictwo KUL, 2015), pp. 190.

For yeas, Rev Marek Jagodziński has been consistently and successfully tackling the issues of *communio* theology and communication, treating these qualities as mutually correlated. Writing his PhD thesis, he got to know the framework of thinking by the categories of *communio* in theology, drawing abundantly from Medard Kehl and analysing his thoughts profoundly. In his habilitation dissertation, he dealt with the communal vision of sacraments. Even before publishing an important book about the key issues of communal Christology, Rev Marek Jagodziński published a book that covered the relations between anthropology and ecclesiology, presenting both of these dogmatic treatises in the communal perspective.

The reviewed book is brief, concise, yet seething with content. Each page of the publication is needed and purposeful. It is an outstanding compact textbook that has been thoroughly thought over, constructed and executed.

In Introduction, the author justifies the need for this type of publication. He duly states that not only is the theological study of man scattered across all the so-called theological treatises with their traditional structure and understanding, but it constitutes a fragmentary doctrine on its own, deprived of a guiding and organising theme, which the author has found in the communal vision in its theological dimension.

Since the entire book is relatively succinct, its author decided to divide the presented material into – comparatively proportionate – chapters, often without further subdivisions (Chapter 1, 2 and 7). It has proved a successful editorial measure that encourages the reader, who is often biased against bulky studies, to read on. It is worth looking at the very structure of the book more closely, since it deserves it indisputably. The author begins with elucidating the meaning of the concept *communio*, using its Polish equivalent “*komunia*” (1). As if referring to the classical structures of the dogmatic treatise *De homine*, he explicates the communal dimension of the human being (2). This in turn sparks the analysis of the communal dimension of the human person. The person is a communal being, who is theologically grounded. The author evaluates the communal input of dialogical personalism. What deserves our attention is an interesting take on the human person as a trialogical being (3).

Man as an integral being from the communal viewpoint is what adds up to the subject of Chapter 4 of Jagodziński’s book. He retains the classical division into the body and soul, penetrating them with a communal reflection. This consequently enables us to discern human integrity in the Christological context. The sex dimension of human life has also its communal aspect (5).

The author departs from an individual being of the human person and makes his way toward the social dimension of his existence. This element of human existence has its communal aspect as well (6). Acting on Karl Rahner’s brilliant intuition, the theologian from Radom and Lublin, examines the communal dimension of man’s transcendent openness (7.) What denies this feature of human nature is sin. This in turn entails squandering the communion with God, which fortunately may be rebuilt within communally understood soteriology (8).

Chapter 9 of M. Jagodziński's book is of great value, for he succinctly presents the man existing in the communion of the Church. The point of departure for this reflection is the communal vision of the kingdom of God, which is the goal of the human being. He is invited by the word of God to a communion that looks forward to the eternal perspective. Thereby, he reflects upon saints and Mary as the realisations of the potency of human being, which is open to others.

The final Chapter 10 of the book evaluated concerns eschatological issues, seen in the communal perspective. Death loses its traditional dimension of separating man's soul from the body, because it is the communion with God. The communal work of humanity will be ultimately fulfilled in God.

Having read the reviewed publication, we arrive at the conclusion that its reader comes across a theologically well-formed and mature author, who wishes to share the fruit of the years of his reflection. The proposal of theological anthropology is a beautiful and ripe fruit indeed, which the reader may savour. Beyond the shadow of a doubt, Rev Jagodziński proves that the concept of *communio* is polished and precise enough an instrument of theological reflection that it may be of use to construct the system of communal theology. Moreover, it is an instrument free from a revolutionary desire to destroy everything that came before. An attentive reader will find the motifs borrowed from the classical study of creation and fall of man, who has been restored to the state of a child of God thanks to the redemptive work of Jesus Christ. A personalist will be happy to encounter continual presence of a thought that places man as the person at the heart of the matter. The author chose a methodological way that has let him reach the conclusion successfully. It is a wonderful example of using an integral theological method, which is also capable of saying something new and meaningful. Marek Jagodziński is among the greatest theological systematians and his book dedicated to theological communal anthropology is indisputably worthy of our attention. There is no doubt that it is a pioneering work in the field of Polish theology, which during courses of dogmatic theology makes use of foreign textbooks translated into Polish written by authors who do not get off the beaten theological track. Jagodziński presents a full, coherent and competent vision of theological communal anthropology. His work therefore deserves our interest.

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JERZY BUCZEK, *Teologia narodu w ujęciu wybranych polskich teologów* (Rzeszów: Bonus Liber Wydawnictwo i Drukarnia Diecezji Rzeszowskiej, 2014), pp. 414. DOI: <http://dx.doi.org/10.18290/rt.2016.63-2-18en>.

“Essentially, the work unfolds the thought of St John Paul II that Poland and its history cannot be understood without Christ.”

“A wise book about Poland.”

Prof Kazimierz Ożóg, excerpts from the editorial review

A wise book about Poland, which cannot be understood without Christ... This very statement and the phrase which are rooted in the dazzling theology and historiosophy of St John Paul II help us notice wherein lies the essential value of Rev Jerzy Buczek's monograph – the value which is timeless and surprisingly valid. This thesis – regardless of its purely academic merit, or rather alongside it, because strengthened and expressed by it – fits in very well with a long-lasting debate about