

CONTEXTUAL MARIOLOGY
OF FATHER PROFESSOR STANISŁAW CELESTYN NAPIÓRKOWSKI
DOGMATIC AND ECUMENICAL STUDY

SUMMARY

This dissertation presents the Mariology of Stanisław Celestyn Napiórkowski, a professor at the Catholic University of Lublin. He is considered to be the most eminent Polish theologian who, after the Second Vatican Council, tried to bring to theology and to the Church in Poland a new way of thinking and writing about Mary. He saw the way to the renewal of Mariology in the creation of a Mariology described as 'contextual'. This outstanding professor, who is the author of more than 700 different publications and under whose supervision 55 doctoral theses and 428 master's theses were written, is considered a pioneer of Mariology developed in a broad theological context

The research sought to demonstrate that contextuality is the leading category of Napiórkowski's Mariology. The methodological premise of this dissertation is that of an approach that links the doctrine of Mary with other theological treatises – mainly Christology, ecclesiology, pneumatology and anthropology. These treatises are the key to characterising and understanding the essential features of the Mariology created by the scholar from Lublin.

Apart from the *Introduction* and the *Conclusion*, the essential structure of the dissertation is formed by three chapters. The first chapter discusses the question of Mariology in the context of Christology. The first paragraph reviews Mary's participation in the saving work of Christ, the second paragraph addresses Mary's mediation in relation to the unique mediation of Christ.

The second chapter presents Mariology in the context of ecclesiology. The first paragraph presents Mary as a type of the Church, and the second paragraph discusses Marian dogmas of the Church: the doctrine of the Mother of God – the *Theotokos*, the Virginity of Mary, the Immaculate Conception of Mary and her Assumption. The third paragraph presents the essential features of Catholic Mariology in relation to the teaching about Mary in other Christian communities.

The third chapter presents the results of the analysis of Mariology in the context of anthropology and pneumatology. First, Mary is presented as a model of holiness, and the second paragraph presents Mary filled with the Holy Spirit. The third paragraph reviews Marian devotion in the context of the main Christian denominations – Catholicism, Protestantism and Orthodoxy. The forms of worship most fully summarise the Mariological contextuality.