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The Church in the perspective of Cardinal Marian Jaworski

The dissertation consists of four chapters and presents the Church in the perspective of Cardinal Marian Jaworski, situating his ecclesiological reflection within biographical, historical, and theological contexts.

Chapter One presents the figure of Cardinal Jaworski and the ecclesial context of his ministry. It outlines his formative path as well as his academic and pastoral experience, which shaped his understanding of the Church. Jaworski's episcopal ministry is examined against the background of the profound transformations of the late twentieth century, associated with the collapse of communism and the rebuilding of ecclesiastical structures in Poland and Ukraine.

Chapter Two is devoted to the fundamental truths about the Church in Cardinal Jaworski's thought. The Church is presented as a reality rooted in the Holy Trinity: conceived by the Father already in the history of Israel, founded by the Son through the proclamation of the Kingdom of God, the calling of the Apostles, and the institution of the Eucharist, and subsequently revealed and continually vivified by the Holy Spirit. The chapter further discusses the nature of the Church in the light of the teaching of the Second Vatican Council, interpreted by Jaworski through the complementary images of the New People of God, the Mystical Body of Christ, the Universal Sacrament of Salvation, and a community grounded in love and shared responsibility. It also includes a reflection on the four marks of the Church: unity, holiness, catholicity, and apostolicity.

Chapter Three presents the structure of the Church as reflected in Cardinal Jaworski's thought. It first examines the role of the lay faithful, who, by virtue of Baptism and Confirmation, participate in Christ's threefold mission and share responsibility for the fulfillment of the Church's mission in the world. Particular attention is given to the apostolate of the laity and to the significance of marriage and the family as the primary environment of Christian formation. The chapter then addresses the importance of consecrated life as a specific way of living out Baptism through the evangelical counsels. Its final section is devoted to the ordained ministry, including priestly formation, the ministry of presbyters, the

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mission of bishops as successors of the Apostles, and the role of the Pope as the supreme shepherd of the universal Church.

Chapter Four offers a reflection on the Church journeying toward eschatological fulfillment. The Church is presented as the space in which spiritual goods are bestowed through the proclamation of the Word of God, the sacraments—especially Penance and the Eucharist—and liturgical life. The chapter also presents the teaching on the Church undergoing purification and the spiritual solidarity of the pilgrim Church with the souls in purgatory. An important element of this chapter is a reflection on the Communion of Saints and the universal call to holiness. The work concludes with a Marian reflection, in which the Blessed Virgin Mary is presented as Mother and Type of the Church, a model of Christian virtues, and a sign of the eschatological fulfillment toward which the community of believers is journeying.

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