

## " Personalistic-signal Fundamental Christology of Rev. Prof. Marian Rusecki"

### SUMMARY

Rev. Prof. Marian Rusecki (1942-2012) is regarded as the main architect of the Lublin school of fundamental theology. His scientific activity in the field of fundamental theology has determined the direction of research conducted until today in the center operating within the framework of the John Paul II Catholic University of Lublin. He carried out his scientific investigations using an innovative personalistic-semeiological method, which was a response to the need to apply a method to the fundamental theology, the method adequate to the assumed subject matter of this discipline. Rusecki saw in the achievements of personalism and semiology - with their proper application - appropriate means for describing the Christological fact on the grounds of fundamental theology.

The research problem, concerning the application of the above-mentioned method, led to the preparation of the present dissertation, which presents M. Rusecki's personalistic-semeiological fundamental Christology.

The dissertation consists of four chapters. The first chapter presents the revelation of God in its methodological aspect, showing it in the personalistic-semeiological conception. Then the question of Old Testament figures and prophecies announcing the Messiah is discussed and the sources confirming the historicity of the person of Jesus of Nazareth are presented. The question of the consciousness of the divine dignity of Jesus Christ and the personalistic-semeiological dimension of Christological titles are also highlighted in the chapter.

The second chapter was devoted to the personalistic-semeiological meaning of the activity of Jesus Christ. The Lublin theologian showed that the incarnate Son of God realized God's kingdom through personal signs, while being its most perfect sign. The fulfillment of *Basileia tou Theou* is related to the perspective of unity with God. The next part of the chapter focuses on discussing the taumaturgical activity of Jesus. Rusecki demonstrated the miracles using the category of personal signs and he pointed out to the possibility of supplementing it with elements of the category of symbol. In the personalistic-semeiological aspect the following miracle functions were presented: revelatory, messianic, soteric, ecclesiological and pisteological.

The third chapter focused on the problem of the personalistic-semantic character of the paschal mystery. The issues of the stauological and resurrectionist consciousness of Jesus are presented as well as emphasizing the connection between them. The later part of chapter based on the issue of the personalistic-semantic understanding of the last supper and the cross. The presentation of Jesus' death on the cross focuses on its historical and theological dimensions, the relationship of the cross with miracles and its revelatory-redemptive dimension. As far as the personalistic-sign understanding of the resurrection is concerned, the revelatory-salvific dimension of the resurrection, its relation to miracles and its meaning for man is highlighted. The chapter also dealt with the personalistic character of the signs of the resurrection, i.e. the empty tomb and the paschal Christophanies.

The fourth chapter is devoted to the issue which results from the necessity, postulated by Rusecki, to combine in fundamental theology a Christological and ecclesiological treatise. The question of the Christlikeness of the Church was therefore considered in the personalistic-semantic perspective. Based on the achievements of Rusecki, the problem of the genesis of the Church, as well as her mystery and structure are presented. Since the Church of Christ has a personal nature, develops and grows, the question of permanent ecclesio-genesis in the areas of *martyria*, *koinonia*, *leiturgia* and *diakonia* was presented. According to the idea of the Lublin theologian the signs of credibility of the Ecclesia are also presented considering their personalistic character.

The consistent use of the categories of person and sign by M. Rusecki allows for a more complete reading of the Christological-fundamental problematic. It is adequate to the personal character of the subject of fundamental theology. The achievements of the KUL theologian also give grounds for further works in building the personalistic-semantic fundamental theology.

