

Abstract

The Church, wishing to be faithful to Jesus' commands, constantly foretells the truth about God through the ages, who confirms his "Eternal Relevance" in the work of creation, redemption and sanctification. Moreover, by making God the point of reference for his teaching, he points to the great dignity of every human being, and discovering in him the privilege belonging to the "ultimate being", he constantly strives to help him discover in himself the reflection of his love and mercy.

In fulfilling this task, the Church finds support in Sacred Scripture and the Tradition that is created and enriched by, among others, writings of Catholic mystics. Their group also includes Polish mystics: St. Sister Faustina Kowalska and Alicja Lenczewska, and their writings *Diary*, *Testimony* and *Words of Instruction* in their spiritual message are a constantly valid call to adopt a theocentric attitude, and thus to give the Creator and His law the first place in religious and moral life. The subject of the dissertation is to show the specificity of contemporary Polish mysticism on the example of the works of both authors, which constitute a significant part of the published spiritual notes of over twenty Polish mystics of the last century (1918–2018), representing the so-called experiential mysticism. Comparison of the Diary of St. Faustyna Kowalska and the writings of Alicja Lenczewska became the basis for showing the specificity of Polish mysticism.

The dissertation consists of four chapters. The subject of the first is the general characteristics of mystical theology. It presents the genesis and scope of mystical theology research, including the issues of the obligation to pursue holiness and extraordinary religious experiences. Then, to confirm the fact of the occurrence of mystical experiences among the faithful, examples of figures and spiritual notes of contemporary mystics of the Church were shown: the Italian Capuchin, St. Padre Pio and members of the Polish Congregation of the Sisters of the Angels, servants of God, Sr. Wanda Boniszewska and Sr. Helena Majewska. Next, three selected profiles of representatives of mystical theology were presented. They include French theologians: Reginald Garrigou-Lagrange and Adolf Tanquarey, who have outstanding merits in the development of Catholic mystical theology, and a representative of Polish theologians: Stanisław Urbański, who has great merits in this regard in native theology. Finally, the first chapter presents individual mystical phenomena that are the subject of the spiritual experiences of the faithful and included in the detailed aspects of mystical theology in its experiential dimension.

The second chapter of the dissertation presents the characteristics of the works that have become the subject of comparison and the basis for conclusions on the specificity of Polish mystical theology. The genesis of the *Diary* of St. Faustina and *Testimonies* and *Words of Instruction* by A. Lenczewska, the circumstances of publishing these works in print and the extent of their impact in theology and a popularity. At the end of this chapter, three selected issues appearing in the writings of both authors are explained: the idea of God's childhood, the meaning of prayer, and understanding the last things of man.

The subject of the third chapter is the mystical phenomena experienced by St. Faustyna Kowalska and Alicja Lenczewska. The analysis of individual phenomena and the circumstances of their occurrence show many similarities and confirm the clear nature of experiential mysticism in the writings studied.

In the fourth chapter, referring to the content of the writings of Polish mystics, an attempt was made to show the universal nature of their message. The basic content of the writings of St. Faustyna Kowalska and Alicja Lenczewska is the message about God's mercy, revealed in the work of creating, redeeming and founding the Church. Another timeless content concerns the issue of understanding sin and the related call to conversion and the call to holiness. The universal character of the message of the analyzed writings of Polish mystics also applies to the practice of evangelical mercy of word, deed and prayer.

The conducted research, showing the occurrence of numerous mystical phenomena, allows us to state that the Polish mysticism expressed in the writings of St. Faustyna Kowalska and Alicja Lenczewska is part of the experiential trend. In turn, the timeless theological content contained in the *Diary* of the Saint from Krakow and the works of a teacher from Szczecin, showing many similarities, presents specific aspects of Polish mysticism.