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### **Summary of professional achievements**

Pursuant to section 18 (2) of the Regulation of the Minister of Science and Higher Education of 19 January 2018 on the detailed procedure and conditions for the performance of activities in the doctoral thesis, in the habilitation procedure and in the procedure for the conferment of the title of professor, this summary presents my: a) scientific achievements, a) achievements in the field of scientific care and education of young academics and c) activities promoting science. This information will be preceded by a short presentation of my scientific path.

#### **I. Scientific curriculum vitae**

I was born on January 24, 1961 in Gdynia. Gdynia is where I went to primary school. Then I received my five-year technical education at the Technical College of Communication in Gdańsk. In 1981 I passed my secondary school leaving exam (an A-level equivalent). For the next three years I studied at the Faculty of Electrical Engineering of the Gdansk University of Technology.

In the years 1984-1990 I studied philosophy and theology at the Higher Seminary in the diocese of Chełmno in Pelplin. In 1990 at the Catholic University of Lublin, I defended my master's thesis entitled *The justification of the requirement of Christian forgiveness in Ephesians 4, 32*, which I wrote under the direction of bishop prof. Dr. hab. Jan Szlaga. In the same year, I was ordained a priest and began working as vicar in the parish of Our Lady of Victory in Toruń (parafia Matki Bożej Zwycięskiej w Toruniu). In the 1990/1991 and 1991/1992 school years, I worked as a religion teacher in the Electrical Schools Complex in Toruń.

In 1992-1997 I studied moral theology at the Catholic University of Lublin. During the academic year 1995/1996 I was employed at the Faculty of Theology of the Catholic University of Lublin as an assistant and I carried out exercises in general moral theology in



the second year of the course "B". I used the holiday periods to learn German and Italian and to query materials for my doctoral thesis. In 1993 I conducted my research at the library at the chair of moral theology at the Faculty of Theology of the Ludwig-Maximilian University in Munich, headed by prof. Johannes Gründel, and in 1995 I had the opportunity to meet a well-known moral theologian Giuseppe Angelini and to visit the library of the Faculty of Theology of Northern Italy in Milan. In 1997 I defended my doctoral thesis entitled *Truth as a Correlate of Conscience in the Light of John Paul II's Teaching. The theological aspect*, written under the guidance of Fr. prof. Dr. hab. Janusz Nagórny.

Since September 1997 I have been a lecturer in moral theology at the Higher Seminary in Toruń. In 1997-2002 I taught moral theology at the Toruń Theological Institute (formerly the College of Theology of the Toruń Diocese). In the years 1999-2003, as part the commissioned tasks, I taught detailed moral theology at the Major Seminary of the Holy Spirit's Congregation in Bydgoszcz. In the academic year 2001/2002 I conducted classes in moral theology at the Faculty of Theology of the Nicolaus Copernicus University in Toruń (didactic grant). Since November 1, 2002 I have been employed as an assistant professor at the Department of Moral Theology and Catholic Social Sciences at the Faculty of Theology of the Nicolaus Copernicus University, and after the reorganization, in the Department of Moral Theology and Spirituality.

In 2012, the Scientific Publishing House of the Nicolaus Copernicus University in Toruń published my habilitation thesis entitled *Conscience in the Light of Truth. Polish Theology of Conscience of the twentieth century*. After the colloquium, which took place on June 21, 2012, by the decision of the Council of the Faculty of Theology of the Nicolaus Copernicus University, I obtained the degree of doctor habilitated of the theological sciences. Since 2017, I have been the head of the Chair of Moral Theology and Spirituality. I live and help in the parish of the Immaculate Conception of the Blessed Virgin Mary in Toruń at Stawki (parafia Niepokalanego Poczęcia Najświętszej Maryi Panny w Toruniu na Stawkach).

## **II. Scientific achievements**

### **1. General characteristics of the scientific achievements**

The direction of my scientific research in the field of moral theology was largely determined by my didactic activity. After having obtained the doctoral degree in 1997, I began classes in detailed moral theology, which included the sacramental dimension of moral life, bioethical issues and preparation for the sacrament of penance and reconciliation. Thus, apart from the topic of conscience, which I was which I was particularly interested in during doctoral



studies, the subject of the classes was the subject of my articles. As part of the preparation for the classes, I used current achievements of other moralist theologians which resulted in the reviews of their books as well. In this way, the body of my scientific achievements before the habilitation, apart from the monograph *Sumienie w blasku Prawdy. Polska teologia sumienia XX wieku* (Conscience in the Light of Truth. Polish Theology of Conscience in the twentieth century), Toruń 2012 consisted of twenty-eight articles, twelve reviews, the editing of one multi-author monograph entitled *Bioetyka personalistyczna wobec wyzwań biomedycyny* (Personalistic Bioethics to the Challenges of Biomedicine), Toruń 2011, twelve reports, eighteen popular articles and editing four issues of the catechetical bulletin.

After my habilitation, in 2012, I significantly increased my scientific output, which includes one monograph *Hipokrates i sumienie. Teologiczny aspekt formacji moralnej pracowników służby zdrowia* (Hippocrates and Conscience. Theological Aspect of Moral Formation of Health Care Professionals), Pelplin 2019, and editing of four multiple-authored monographs, which were published in the Scientific Publishing House of the Nicolaus Copernicus University:

1. *Dar życia. W 25 rocznicę publikacji instrukcji „Donum vitae”* (The gift of life. On the 25th anniversary of the publication of the “Donum vitae” manual), Toruń 2012,

2. *Rodzina sercem cywilizacji miłości. W dwudziestą rocznicę publikacji Listu do rodzin św. Jana Pawła II* (Family is the heart of the civilization of love. On the twentieth anniversary of the publication of the Letter to the families of St. John Paul II), ed. Z. Wanat, I. Werbiński, Toruń 2014,

3. *Odkrywać dar Chrztu świętego* (Discover the gift of Holy Baptism), ed. S. Suwiński, Z. Wanat, Toruń 2017,

4. *Żyć łaską Chrztu świętego* (Living by the grace of Holy Baptism), ed. S. Suwiński, Z. Wanat, Toruń 2017,

as well as eighteen articles published in scientific journals and collective studies, seventeen book reviews, seven reviews of scientific papers and monographs and a total of several dozen reviews of scientific articles written for the following theological journals: „Family Forum”, „Roczniki Teologii Moralnej” / „Roczniki Teologiczne”, „Sosnowieckie Studia Teologiczne”, „Studia Gdańskie”, „Studia Pelplińskie”, „Forum Teologiczne”, „Studia Nauk Teologicznych PAN”, „Śląskie Studia Historyczno-Teologiczne”, „Teologia i Moralność”.



## 2. Overview of the main research areas

### a) The problems of conscience

The research area that has always accompanied me since my doctoral studies at the Catholic University of Lublin is the problem of conscience. At the beginning of the period, when I was searching for the subject of my doctoral thesis, the encyclical of John Paul II *Veritatis splendour* was published. It was under its influence that I decided to focus on the subject of conscience, taking into account all the previous teachings of the Pope. In this way, a doctoral dissertation entitled *Prawda jako korelat sumienia w świetle nauczania Jana Pawła II. Aspekt teologiczny* (Truth as a Correlator of Conscience in the Light of John Paul II's Teaching. The theological aspect), was created. The thesis was written under the direction of Fr. prof. Dr. hab. Janusz Nagórny. In the following years of John Paul II's pontificate, there were more and more statements on moral issues, to which I referred, continuing my reflection on conscience. That resulted in the following articles: *Człowiek sumienia na drogach rozumu i wiary* (A man of conscience on the paths of reason and faith), in: *Polska filozofia wobec Fides et ratio. Toruń 19-21.04.1999 – materiały z konferencji* (Polish philosophy towards Fides et ratio. Toruń 19-21. 04. 1999 – materials from the conference), ed. M. Grabowski, Toruń 1999, pp. 183-193; *Sumienie błędne w świetle nauczania Jana Pawła II* (Conscience erroneous in the light of the teaching of John Paul II), "Theologica Thoruniensia" 1 (2000), pp. 241-271; *Chrześcijanin człowiekiem sumienia w świetle nauczania Jana Pawła II* (A Christian man of Conscience in the Light of the Teaching of John Paul II), "Razem". Biuletyn Instytutu Akeji Katolickiej Diecezji Toruńskiej 4 (2000), pp. 24-36; *Problem kreatywności ludzkiego sumienia* (Problem of Creativity of Human Conscience), "Theologica Thoruniensia" 3 (2002), pp. 249-262; *Dialogalny wymiar ludzkiego sumienia. Na kanwie nauczania Jana Pawła II* (Dialogue dimension of Human Conscience. On the basis of the teaching of John Paul II), "Sosnowieckie Studia Teologiczne" 6 (2003), pp. 299-311; *Sumienie* (Conscience), in: *Jan Paweł II – Encyklopedia Nauczania Moralnego* (John Paul II – Encyclopedia of Moral Teaching), ed. J. Nagórny, K. Jeżyna, Radom 2005, pp. 511-516; *W trosce o prawe sumienie* (Care for a right conscience), w: *Świadek nadziei. Ks. prof. Janusz Nagórny – twórca i nauczyciel teologii moralnej* (A Witness of Hope. Ks. prof. Janusz Nagórny – Creator and Teacher of Moral Theology), ed. A. Derdziuk, Lublin 2008, pp. 243-254; *Troska o sumienie troską o godność człowieka* (Concern for conscience – Concern for human dignity), in: *W trosce o godność człowieka* (Concern for human dignity), ed. S. Mazur, T. Syczewski, Drohiczyn 2008, pp. 23-42.



Convinced about the timeliness and significance of the subject of conscience, I decided to extend the research perspective to the entire native moral theology. Preliminary analysis of the sources, which resulted in the article: *Stan badań nad polską teologią sumienia XX wieku* (The state of research on the Polish theology of conscience in the 20th century), "Teologia i Moralność" 2 (2007), pp. 119-135, confirmed me in the intention to present the achievements of Polish moralists. After several years of work, a dissertation entitled *Sumienie w blasku Prawdy. Polska teologia sumienia XX wieku* (Conscience in the Light of Truth. Polish Theology of Conscience in the twentieth century), Toruń 2012, which became the basis for obtaining the degree of habilitated doctor.

After the habilitation, the subject of conscience returned among others in connection with lively discussion on the so-called clause of conscience with reference to medical professions: *Profetyczny wymiar sprzeciwu sumienia* (The prophetic dimension of conscientious objection), "Theology and Morality" (2013) no. 2, pp. 19-33; *Sumienie jako przymiot intelektu czy nakaz pochodzący od Boga?* (Conscience as an attribute of intellect or a command from God?) in: *Humanizm chrześcijański w medycynie* (Christian Humanism in medicine), ed. G. Świątecka, Gdańsk 2016, pp. 9-20 and social debate on bioethical issues: *Obrona życia ludzkiego jako kwestia prawego sumienia* (Defending human life as a question of a righteous conscience), "Theology and Morality" (2017) No. 2, pp. 53-68; *Problem sumienia – kilka uwag o źródłach teologicznej refleksji nad rozpoznaniem dobra i zła* (Problem of conscience – a few comments on the sources of the theological reflection on the recognition of good and evil), in: *Przestrzeń sumienia w życiu publicznym. Materiały sesji naukowej zorganizowanej w Toruniu w dniach 18-19 listopada 2016 roku* (The space of conscience in public life. Materials of the scientific session organized in Toruń on November 18-19, 2016), ed. R. Wiśniewski, Toruń 2017, pp. 13-16. At that time, the idea to start with a reflection on the essence of conscience and move towards moral formation of health care professionals was born. It is from the state of their consciences that the attitude of all people to human life at every stage of its development depends to a great extent. This idea eventually took the form of a monograph that combined theological and moral considerations with a pastoral approach to the medical environment. This monograph will be discussed separately. However, at this point the book by Włodzimierz Zatorski OSB, *Dar sumienia* (The Gift of Conscience), Tyniec Benedictine Publishing House, Cracow 2006, pp. 96, "Teologia i Człowiek" (2012) No 2 (20), pp. 242-247 among the reviewed publications is worth recommending.



b) The sacramental dimension of moral life

Another area of my research is moral sacramentology. Because of the activities with the seminarians who prepare them for priestly ministry, the work focused on the sacrament of penance and reconciliation, especially a confessor. The result of reflection on the confessor's ministry, inspired by the rich teaching of John Paul II, was an article: *Kapłan-spowiednik – sługa miłości potężniejszej niż grzech* (A priest-confessor - a servant of love more powerful than sin), "Teologia i Człowiek" (2006) No (7-8), pp. 271-288. However, the fruit of reading new publications of other experts in the area of confession, were the book reviews, including: Anselm Grün, *Spowiedź. Uroczystość pojednania* (Confession. Reconciliation ceremony), crowd. G. Sowiński, Społeczny Instytut Wydawniczy Znak, Kraków 2004, pp. 86, "Theologica Thoruniensia" 5 (2004), pp. 493-499; ks. Tadeusz Borutka, *Spowiednik wobec problemów społecznych*, Kraków 2006, ss. 176 (Fr. Tadeusz Borutka, Confessor of Social Problems, Kraków 2006, pp. 176), "Teologia i Człowiek" No. 11 (2008), pp. 247-252 and *Grzechy w kratkę. O spowiedzi z ojcem Piotrem Jordanem Śliwińskim rozmawiają Elżbieta Kot i Dominika Kozłowska* (Sins seen through the check. Elżbieta Kot and Dominika Kozłowska talk about confession with her father Piotr Jordan Śliwiński), Wydawnictwo Znak, Kraków 2008, pp. 184, "Teologia i Moralność" 3 (2008). I also indirectly addressed the question of the sacrament of penance and reconciliation in the following articles: *Soteryjne uzasadnienie nakazu przebaczenia chrześcijańskiego w Ef 4, 32* (Soteric justification of the command of Christian forgiveness in Eph 4, 32), "Theologica Thoruniensia" 4 (2003), pp. 253-263 and „*Odpuść nam nasze winy, jako i my odpuszczamy naszym winowajcom*” (“Forgive us our guilt as we forgive our guilty ones”), in: *Słowa nadziei* (Words of hope), ed. M. Mróz, Toruń 2005, pp. 135-160.

After the habilitation, already in the light of the teaching of successive popes, the problem of confession came to the fore in the articles: *Troska Benedykta XVI o kapłanów jako szafarzy sakramentu miłosierdzia* (Benedict XVI's concern for priests as ministers of the sacrament of mercy), "Studia Theologica Varsaviensia" 54 (2016) No. 2, pp. 31-57 and the *Spowiednik jako uczestnik rewolucji czułości. Na marginesie encykliki Evangelii Gaudium Papieża Franciszka* (Confessor as a participant in the revolution of tenderness. On the sidelines of the Encyclical Evangelii Gaudium by Pope Francis), "Studia Gdańskie" 38 (2016), pp. 227-238. The reflection on subsequent titles on confession resulted in several subsequent book reviews: *Ks. Marek Leśniak, ks. Antoni Świerczek, Spowiednik wobec wymogów etyki seksualnej. Posługa w konfesjonale* (Fr Marek Leśniak, Fr Antoni Świerczek, Confessor to the requirements of sexual ethics. Service in the confessional), Wydawnictwo



Św. Stanisława BM, Kraków 2009, pp. 84, "Forum Teologiczne" 13 (2012), pp. 226-229; O. Andrzej Derdziuk i o. Adam Zwierz, *Spowiedź kobiet* (Fr. Andrzej Derdziuk i Fr. Adam Zwierz, Confession of Women), Wydawnictwo Archidiecezji Lubelskiej GAUDIUM, Lublin 2011, pp. 194, "Collectanea Theologica" 82 (2012) nr 3, pp. 211-217; Wilfrid Stinissen OCD, *Spowiedź. Sakrament odpuszczenia grzechów. Kilka myśli w obronie sakramentu pokuty*, tłum. J. Iwaszkiewicz, (Wilfrid Stinissen OCD, Confession. The sacrament of the forgiveness of sins. A few thoughts in defense of the sacrament of penance, crowd. J. Iwaszkiewicz), Wydawnictwo W drodze, Poznań 2010, pp. 56, „Teologia i Człowiek” (2013) No. 1 (21), pp. 171-176; O. Kazimierz Fryzeł CSsR, *Jak zadbać o swoją... spowiedź*, wyd. Homo Dei, Kraków 2012, ss. 124 (Fr. Kazimierz Fryzeł CSsR, How to take care of your own... Confession, Homo Dei, Krakow 2012, pp. 124), "Collectanea Theologica" 84 (2014) nr 1, pp. 203-208; Kard. Jorge Medina Estéves, *Idziesz do spowiedzi?* tłum. W. Dzieża, Wydawnictwo Bernardinum 2013, ss. 104 (Cardinal Jorge Medina Estéves, Going to Confession: Crowd. W. Dzieża, Wydawnictwo Bernardinum 2013, pp. 104), "Teologia i Człowiek" (2014) nr 4, pp. 283-289; Bartłomiej Stypa, *Odpowiedzialność spowiednika za życie duchowe małżonków*, Wydawnictwo Wydziału Teologicznego Uniwersytetu im. Adama Mickiewicza w Poznaniu, Poznań 2017, ss. 420 (Bartłomiej Stypa, Responsibility of the Confessor for the Spiritual Life of the Spouses, Wydawnictwo Wydziału Teologicznego Uniwersytetu im. Adam Mickiewicza w Poznaniu, Poznań 2017, pp. 420), "Studia Gdańskie" vol. 43 (2018), pp. 315-318. On the other hand, the 1050<sup>th</sup> anniversary of the baptism of Poland became an opportunity to - in the perspective of the gift and tasks – emphasize the moral significance of holy baptism. The result of the joint work were two monographs: *Odkrywać dar Chrztu świętego* (Discover the gift of Holy Baptism), ed. S. Suwiński, Z. Wanat, Toruń 2017 and *Żyć łaską Chrztu świętego* (Living by the grace of Holy Baptism), ed. S. Suwiński, Z. Wanat, Toruń 2017. Another thread of reflection, this time on the sacrament of marriage, was provoked by the exhortation of Pope Francis: *Searching for People and Accompanying them on their Journey Back. Notes on the margins of the Pastoral Guidelines for Exhortation Amoris Laetitia of the Polish Episcopal Conference*, „Studia Gdańskie” vol. 43 (2018), pp. 187-202.

### c) Bioethical issues

Before habilitation I undertook the broadly understood problem of the value of human life, from conception to natural death, in the following articles: *Jesień życia człowieka według Jana Pawła II* (Autumn of Human Life according to John Paul II), "Theologica Thoruniensia"



5 (2004), pp. 277-289; *Dar rodzicielstwa. W dziesiątą rocznicę opublikowania encykliki Jana Pawła II Evangelium vitae* (The Gift of Parenthood. On the tenth anniversary of the publication of the encyclical John Paul II Evangelium vitae), "Theologica Thoruniensia" 6 (2005), pp. 303-325; *Zapłodnienie in vitro jako kwestia sumienia* (In vitro fertilization as a matter of conscience), in: *Ksiądz Profesor Janusz Nagórny – teolog moralista (1950-2006)* (Priest Professor Janusz Nagórny – moral theologian (1950-2006)), ed. K. Jeżyna, J. Gocko, W. Rzepa, Lublin 2010, pp. 263-285; *Dziecko jako dar Boży. W czterdziątą rocznicę opublikowania encykliki Pawła VI Humanae vitae* (Child as a gift from God. On the 40th anniversary of Paul VI's encyclical Humanae vitae), "Teologia i Moralność" 3 (2008), pp. 127-149; *In vitro za parawanem szczęścia, etyki i sumienia. Szukając pozytywnych aspektów bieżącej debaty bioetycznej* (In vitro behind the screen of happiness, ethics and conscience. Looking for positive aspects of the current bioethical debate), in: *Bioetyka personalistyczna wobec wyzwań biomedycyny* (Personalistic Bioethics towards the Challenges of Biomedicine), ed. Z. Wanat, Toruń 2011, pp. 69-100 and editing a monograph entitled *Bioetyka personalistyczna wobec wyzwań biomedycyny* (Personalistic Bioethics towards the Challenges of Biomedicine), Toruń 2011. On the other hand, the fruit of reading the latest publications discussing bioethical issues were reviews: P. Bortkiewicz, *Tanatologia. Zarys problematyki moralnej*, Wydawnictwo Uniwersytetu Adama Mickiewicza w Poznaniu, Poznań 2000, ss. 304 (P. Bortkiewicz, *Tanatology. Outline of moral issues*, Wydawnictwo Uniwersytetu Adama Mickiewicza w Poznaniu, Poznań 2000, pp. 304), "Theologica Thoruniensia" 2 (2001), pp. 317-320; J. Wróbel, *Człowiek i medycyna. Teologicznomoralne podstawy ingerencji medycznych*, Wydawnictwo Księży Sercanów „SCJ”, Kraków 1999, ss. 501 (J. Wróbel, *Man and medicine. Theological and moral bases of medical interventions*, Wydawnictwo Księży Sercanów „SCJ”, Kraków 1999, pp. 501), "Theologica Thoruniensia" 3 (2002), pp. 394-399.

After the habilitation, the continuation of reflection on bioethical issues were deliberations titled the *Dar życia ludzkiego – cud miłości Bożej czy cud biomedycyny?* (Gift of Human Life – the Miracle of God's Love or the Miracle of Biomedicine?) in the anniversary monograph edited by me and titled: *Dar życia. W 25 rocznicę publikacji instrukcji „Donum vitae”* (The Gift of Life. On the 25th anniversary of the publication of the manual "Donum vitae"), ed. Z. Wanat, Toruń 2012, article in the monograph: *Odpowiedzialne rodzicielstwo w dobie absolutyzowania wolności* (Responsible parenthood in the age of absolutizing freedom), in: *Rodzina sercem cywilizacji miłości. W dwudziątą rocznicę publikacji Listu do rodzin św. Jana Pawła II* (The family at the heart of the civilization of love. On the twentieth anniversary of the publication of the Letter to the families of St. John Paul II), ed. Z. Wanat,



I. Werbiński, Toruń 2014, pp. 67-86 and *Problematyka śmierci i umierania w Nowej Karcie Pracowników Służby Zdrowia* (The issue of death and dying in the New Card of Healthcare Professionals), in: *Etyczne, medyczne i prawne dylematy wokół śmierci mózgu* (Ethical, medical and legal dilemmas around brain death), ed. W. Sinkiewicz, R. Grabowski, Dom Wydawniczy Margrafen, Bydgoszcz 2017, pp. 27-46. Among the reviewed books on bioethics are: *Bp Andrzej F. Dziuba, Służyć życiu, Wydawnictwo Ojców Franciszkanów, Niepokalanów 2012, ss. 344* (Bishop Andrzej F. Dziuba, Serving Life, Publishing House of Franciscan Fathers, Niepokalanów 2012, pp. 344), "Teologia i Człowiek" (2013) no. 4 (24), pp. 177-181 and *Adam Sikora, Europejskie standardy bioetyczne w perspektywie dialogu cywilizacyjnego, Redakcja Wydawnictw Uniwersytetu im. Adama Mickiewicza w Poznaniu, Poznań 2013, ss. 216* (Adam Sikora, European bioethical standards in the perspective of civilisational dialogue, Editorial Office of Adam Mickiewicz University in Poznań, Poznań 2013, pp. 216), "Collectanea Theologica" 84 (2014) no. 4, pp. 264-269.

#### d) Other moral questions

In addition to the three main research areas, I have been also reflecting on other issues. Before the habilitation, they were considerations regarding, among other things, human freedom: *Jezus Chrystus drogą do prawdziwej wolności* (Jesus Christ on the Way to True Freedom), "Theologica Thoruniensia" 2 (2001), pp. 243-258; *Trudny dar wolności w perspektywie biblijnego początku według nauczania Jana Pawła II* (A Difficult Gift of Freedom in the Perspective of the Biblical Origin according to the Teaching of John Paul II), "Paedagogia Christiana" (2002) No. 1, pp. 21-31; vocation to love: „*Największa jest miłość*” (1 Kor 13, 13). *Szczęście nieustannie odkrywane* ("The greatest is love" (1 Cor 13, 13). Happiness is constantly being discovered), "Theologica Thoruniensia" 2 (2001), pp. 259-271; *Bóg jest miłością* (1 J 4, 8. 16). *Odkryć i przyjąć miłość – znaleźć szczęście* (God is love (1 Jn 4:8, 16). Discover and accept love – find happiness), in: *Mądrość życia. W szkole cnót chrześcijańskich* (The wisdom of life. At the School of Christian Virtues), ed. M. Mróz, Toruń 2003, pp. 111-131, and difficulties with its consistent experience: *Celibat jako problem kapłańskiego życia. Na marginesie książki księdza Piotra Dzedzeja „Porzucone sutanny”* (Celibacy as a problem of priestly life. On the sidelines of Father Piotr Dzedzej's book "Abandoned Cassocks"), in: *Celibat znakiem płodności duchowej w Chrystusie* (Celibacy as a Sign of Spiritual Fertility in Christ), ed. I. Werbiński, Toruń 2009, pp. 279-291.

The considerations undertaken after the habilitation concerned, amongst others, broadly understood fruits of moral life: *Zwyczajna świętość* (Ordinary holiness), "Studia Nauk



Teologicznych PAN” 6-7 (2011-2012), pp. 87-99; *Świadectwo wiary* (Testimony of faith), “Communio” 34 (2014) nr 2, pp. 88-105; *Sprawiedliwość dzięki miłości w świetle encykliki Benedykta XV Deus Caritas est* (Justice through love in the light of the encyclical of Benedict XV Deus Caritas est), in: *Bóg jest miłością. Komentarz do encykliki Benedykta XVI* (God is love. Commentary to the Encyclical of Benedict XVI), ed. W. Łużyński, Toruń 2015, pp. 135-153; *Chrześcijańska roztropność. Porzucona czy porzucana?* (Christian prudence. Abandoned or abandoned?) “Ateneum Kapłańskie” 166 (2016) from. 3, pp. 468-478; *The Timeless Nature of the Moral Message of St. Petersburg. John Paul II's Pilgrimages to Croatia*, in: *The Search for identity and its pastoral challenges. The theological legacy of John Paul II*, ed. D. Zagórski, Saša Horvat, Pelplin 2018, pp. 55-73.

### 3. Methodological assumptions and discussion of the monograph

The summary of the research to date in the main area of my scientific interests is the monograph entitled *Hipokrates i sumienie. Teologiczny aspekt formacji moralnej pracowników służby zdrowia* (Hippocrates and Conscience. Theological Aspect of Moral Formation of Health Care Professionals), Bernardinum Publishing House, Pelplin 2019. Its brief discussion should begin with a reminder that the moral formation of health professionals has its roots in the so-called Hippocratic Oath. For centuries, codes of ethics and deontology have been created, which proves that medical community itself has always been concerned for the quality of their profession, including its ethical aspects. The Catholic Church, which regards serving the sick and suffering as an essential part of its mission, appreciates, inspires and supports these efforts. In the daily activities of health care professionals the Church sees a continuation of the redeeming love of Christ, the Divine Doctor and the Merciful Samaritan, and due to the specificity of this mission, calls them the servants of life. A way to support their ethical and moral formation is theological reflection devoted to these problems. A need for the reflection is additionally justified by the contemporary development of medical and biological research as well as changes in socio-cultural context.

Previous studies on the moral formation of health professionals rightly pointed to the importance of two aspects of reflection, theological-moral and pastoral, but usually focused on one of them only. In this way, either ethical and theological-moral or pastoral studies were created. The presented monograph is an attempt at a comprehensive approach to the subject, which takes into account both aspects of reflection. Moreover, in the broadest possible way, it takes into account the current conditions of the ethical side of the profession. The author does not duplicate existing ethical or bioethical studies, but focuses on two issues which – from the



theological point of view – are fundamental to shaping the identity of service workers and the quality of their work, which is commonly referred to as a vocation (or calling). These are the questions of conscience and the value of human life from conception to natural death. The reflection on the practical aspect of the moral formation of health professionals is complementary to these two issues. In the Catholic Church, the considerations take place in the sacramental context and refers to personal models, which are both canonized saints and noble representatives of the medical community. The culmination of the reflection is a look at the future of formation activity in the perspective of hope, which is justified above all by the enormous potential of lay Catholics, and from the point of view of available resources is strengthened, among other things, by modern information technology.

The theological character of the reflection presented in the monograph means, above all, referring to the light of Divine Revelation, which does not diminish the role of natural reason, but strengthens and completes it where it reaches the end of its abilities. An important source of reflection on the moral formation is also the teaching of the Catholic Church, addressed both to the entire broader community of health care professionals and to representatives of individual medical professions. The basic research method that was used to prepare the book was a critical analysis of the texts, both the source texts and subject literature. Due to the fact that the subject of the monograph is closely tied to the practical side of life, the subsequent stages of research, the fruit of which are the subsequent chapters of the monograph, the author was guided by a pastoral principle: to see - to evaluate - to act. In this way, a publication was created to help in the moral formation of health professionals, without being a textbook or formative compendium. The monograph is not the next elaboration regarding Hippocrates and the ethical content of the oath, which constantly inspires the medical world. The Polish reader will easily find interesting reflections on this subject by doctors, ethicists and theologians.

Focusing on conscience, its nature and functioning, as well as on the fundamental value of human life, the author deliberately pointed to Hippocrates in the title of the book. The text of the medical oath attributed to him expresses unconditional respect for human life, from conception to natural death, and reads as follows: „Neither will I administer a poison to anybody when asked to do so, nor will I suggest such a course. Similarly, I will not give to a woman a pessary to cause abortion, but never with a view to injury and wrong-doing. Neither will I administer a poison to anybody when asked to do so, nor will I suggest such a course. Similarly, I will not give to a woman a pessary to cause abortion”. For centuries, these words have been one of the basic determinants of the ethos of the medical profession.



Their reminder is now particularly important. In the era of dramatic struggle between the civilisation of life and the civilisation of death, Hippocrates asks about the state of conscience of contemporary doctors and other health care professionals and about the place of human life in their hierarchy of values. By doing so, the author invites the reader to personally reflect on these important matters and to discover that God gave a man a conscience for „living in love” and for „loving life”. He also hopes that the book will encourage specific activities in the Church community to form health professionals in such a spirit.

### **III. Achievements in the field of scientific care and training of young academics**

After obtaining the habilitation, I participated three times in the postdoctoral thesis proceedings by preparing:

1. the review of scientific and didactic achievements and the dissertation entitled *Europejskie standardy bioetyczne w perspektywie dialogu cywilizacyjnego* (European bioethical standards in the perspective of civilisational dialogue), Poznań 2013, presented by in the post-doctoral thesis chair of . Dr. Adam Sikora initiated at the Faculty of Theology of Adam Mickiewicz University in Poznań (date of review: Toruń, February 21, 2014);

2. the review in the postdoctoral proceedings of Fr. Dr. Jan Kalniuk, which included his scientific, didactic, popularizing and organizational activities, in particular the thesis entitled *Pasterska posługa kapłana w kontekście daru i zadania. Aspekt teologicznomoralny* (Pastoral service to the priest in the context of the gift and task. Theological and moral aspect), Cracow 2014, conducted at the Faculty of Theology of the Pontifical University of John Paul II in Cracow. (date of the review: Toruń, April 18, 2015, the meeting of the habilitation commission took place on May 18, 2015 at the JPPII UP in Kraków);

3. the opinion in the habilitation proceedings of Fr. Andrzej Pryba, PhD, conducted at the Faculty of Theology of Adam Mickiewicz University in Poznań. (date of the review: Toruń, September 12, 2016, a meeting of the habilitation commission took place on October 14, 2016 at the University of Adam Mickiewicz University in Poznań).

With regard to scientific care for doctoral candidates and applicants for awarding a doctoral degree, I am the promoter of one doctorate which was successfully defended and this is the following doctorate:

1. Fr. Andrzej Piernikarczyk, *Błogosławiona Maria Marta Wiecka jako wzór świętości osób pełniących dzieła miłosierdzia* (Blessed Maria Marta Wiecka as a model of sanctity of persons performing works of mercy) – public defense took place on November 16, 2016. The



degree of doctor of theology conferred by the Resolution of the Council of the Faculty of Theology of the Nicolaus Copernicus University, November 30, 2016.

and promoter of two open doctoral theses:

1. Fr. Dariusz Kułakowski, *Duchowość małżeńska według materiałów formacyjnych Stowarzyszenia Wiernych „Spotkania Małżeńskie”* (Married Spirituality according to the formation materials of the Association of the Faithful “Married Meetings”) – the initiation of the procedure date: September 17, 2013.

2. Fr. Wojciech Retman, *Posługa duchowa osobom przebywającym w hospicjum w Domu Sue Ryder* (Spiritual Service to the Residents at the hospice in Sue Ryder’s House), the initiation of the procedure date: May 24, 2013.

Also, I prepared reviews of thirteen doctoral theses and these were the following:

1. Fr. Krzysztof Naczek, *Życie oddane Bogu w świetle orędzi przekazanych Vassuli Ryden* (Life given to God in the light of the messages delivered to Vassula Ryden) (Toruń, 16.11.2012, public defense took place on December 11, 2012 at WT UKSW in Warsaw)

2. Fr. Marek Zbaracki, *Postawy wobec osób niepełnosprawnych a preferowane wartości instruktorów pracujących w warsztatach terapii zajęciowej w świetle literatury i badań własnych* (Attitudes towards the disabled and the preferred values of instructors working in occupational therapy workshops in the light of literature and own research) (Toruń, 14.11.2013, public defence took place on December 3, 2013 at the Faculty of Theology of UKSW in Warsaw)

3. Fr. Norbert Ariel Cebula OFM, *Odpowiedzialność kierowcy za bezpieczeństwo na drodze. Studium teologiczno-moralne* (Responsibility of the driver for road safety. Theological and moral study) (Toruń, 17.11.2014, public defense held on December 4, 2014 at the Faculty of Theology of UP JPII in Kraków)

4. Fr. Bartłomiej Stypa, *Odpowiedzialność spowiednika za życie duchowe małżonków* (The Confessor’s Responsibility for the Spiritual Life of the Spouses) (Toruń, 11.09.2015, public defense took place on September 25, 2015 at the Faculty of Theology of the Catholic University of Lublin)

5. Paweł Adam Makowski, *Problemy moralne dyplomacji w nauczaniu Jana Pawła II* (Moral Problems of Diplomacy in the teaching of John Paul II) (Toruń, 11.11.2015, public defence took place on December 2, 2015 at the Faculty of Theology of Adam Mickiewicz University in Poznań)

6. Fr. Krzysztof Stanibula, *Chrześcijańska formacja moralna jako droga do dojrzałej osobowości w świetle publikacji G. W. Allporta* (Christian moral formation as a way to



a mature personality in the light of G. W. Allport's publications) (Toruń, December 4, 2015, public defence took place on December 17, 2015 at the Faculty of Theology of the Catholic University of Lublin)

7. Lidia Szymańska, *Przesłanie moralne sakramentów uzdrowienia w nauczaniu Jana Pawła II* (Moral message of the sacraments of healing in the teaching of John Paul II) (Toruń, May 8, 2016, public defence took place on June 21, 2016 at the Faculty of Theology of UKSW in Warsaw)

8. Fr. Sebastian Konrad Kijak, *Założenia ideowe ośrodków hospicyjno-paliatywnych w Polsce. Studium teologicznomoralne* (Ideological assumptions of hospice and palliative centres in Poland. Theological and moral studies) (Toruń, November 20, 2016, public defense took place on December 13, 2016 at the Faculty of Theology of UKSW in Warsaw)

9. Anna Małgorzata Strama, *Problem kryzysu cnoty wstydlivosti w świetle nauczania Kościoła i wybranej literatury teologicznomoralnej* (The problem of the crisis of the virtue of shame in the light of the teaching of the Church and selected theological and moral literature) (Toruń, June 21, 2017, public defense took place on June 5, 2017 at the Faculty of Theology of UP JPII in Kraków)

10. Małgorzata Pyć, *Duch Święty w formacji sumienia. Studium na podstawie publikacji polskich teologów moralistów okresu posoborowego* (Holy Spirit in Formation of Conscience. Study based on publications of Polish moral theologians of the post-conciliar period) (Toruń, September 13, 2017, public defence took place on September 28, 2017 at the Faculty of Theology of the Catholic University of Lublin)

11. Paweł Bieńkowski, *Moralny wymiar odpowiedzialności artystycznej w świetle twórczości przedstawicieli polskiej muzyki rap* (Moral dimension of artistic responsibility in the light of the work of representatives of Polish rap music) (Toruń, December 15, 2017, public defense took place on January 23, 2018 at the Faculty of Theology of UKSW in Warsaw)

12. Alena Androsik, *Wiara w Boga jako fundament chrześcijańskiego życia moralnego według ks. Leona Haroszki MIC (1911-1977)* (Faith in God as the foundation of the Christian moral life according to Father Leon Haroszka MIC (1911-1977)) (Toruń, May 11, 2018, public defence took place on June 21, 2018 at the Faculty of Theology of the Catholic University of Lublin)

13. Magdalena Tafelska, *Dietricha von Hildebranda odpowiedź na wartość w relacji lekarz-pacjent. Studium aksjologiczno-etyczne* (Dietrich von Hildebrand's response to the value in the doctor-patient relationship. Axiological and ethical study) (Toruń, January 3,



2019, public defense took place on February 18, 2019 at the Faculty of Theology of Adam Mickiewicz University in Poznań).

In addition, from the beginning of my work I was the supervisor of twenty-nine defended Master's theses (5 at UKSW and 24 at UMK) and twenty-three defended Professional Bachelor's theses (17 at UKSW and 6 at UMK) and a reviewer of forty-one Master's theses and seven Professional Bachelor's theses.

#### **IV. Activities promoting science**

As part of activities promoting science, I can point to two basic types: active participation in scientific conferences and involvement in their organisation.

##### **1. Active participation in scientific conferences**

After my habilitation I actively participated in several conferences and scientific meetings. The subject matter of the speeches concerned mainly the main areas of my theological interests. For example, the problems of conscience concerned the presentation during the National Scientific Meeting of the Association of Theologians of Moralists entitled *The prophetic dimension of conscientious objection* (Zakopane, June 10, 2013), during the XIII Gdańsk Meetings with Medical Ethics entitled *Conscience as an intellectual attribute or a commandment from God?* (Gdańsk, April 16, 2016), during the XXII Colloquia Torunensia expert panel *Problem of Conscience – a few comments on the sources of theological reflection on the recognition of good and evil* (Toruń, November 18, 2016), as well as during the XVII Theological Symposium on *Evangelium vitae for a new culture of life*, entitled *Defence of human life as a question of a righteous conscience* (Kazimierz Biskupi, February 22, 2017).

The issues of moral sacramentology were connected with the presentations during the Formation Meetings of the Province of St. Francis of Assisi in Poland entitled *Contemporary problems ministry of in the Sacrament of Penance and Reconciliation* (Pakość, April 25, 2014), during the National Scientific Meeting of the Association of Moral Theologians on *The Sacrament of Penance – Contemporary Challenges. In the 30th anniversary of the "Reconciliatio et paenitentia" of John Paul II* and chairing the session III *Around the issues of reparation* (Lichen, June 16, 2014), during the National Scientific Conference on *The Face of Mercy. Moral Message of the Church: a lecture on Mercy – love more powerful than sin* (Lublin, December 9, 2015), as well as a series of lectures and discussions for the Norwegian Polish community entitled *Sacrament of Penance and Reconciliation – Confession or Interrogation?* (Alesund-Brattvag, March 5, 2016).



Reflection on the teaching of contemporary popes was presented during the National Scientific Meeting on *Moral Theology and Ecological Perspective of Environmental Protection* and the chairmanship of session II *Ecology from Different Perspectives* (Warsaw, June 15, 2015), during a speech at the National Scientific Conference on *The Theological and Moral Implications of Amoris laetitia Exhortation* entitled *Accompanying Spouses on the Forum Internum in the Light of Amoris laetitia Exhortation* (Nysa, June 13, 2017) and during the International Scientific Conference on *In search of the truth. From Nicolaus Copernicus to Benedict XVI* (In Search of Truth from Nicolaus Copernicus to Benedict XVI) entitled *Truth as a Correlator of Conscience in the Teaching of Benedict XVI* and chairing the panel entitled *Moral Dimension of Truth* (Toruń, April 17, 2018).

## 2. Organisational commitment

The most important scientific event that I organized after the habilitation was an international scientific conference on the occasion of the 1050th anniversary of Polish baptism on the topic: *Holy Baptism - a Gift and a Challenge* (Toruń, June 21-22, 2016). Together with Fr. Dr. Stanisław Suwiński, I was its scientific director. This conference is an example of international cooperation, as the speakers included scientists from foreign research centres, among others from the Comenius University in Bratislava (Slovakia), the University of Navarra in Pamplona (Spain) and the Pontifical Urbaniana University in Rome.

For over a dozen years my involvement in the popularization of science at the local level, in Toruń and in the region, has been associated with the function of a coordinator at the Faculty of Theology of the Nicolaus Copernicus University in Toruń at the *Festival of Science and Art*. In 2019, this event will take place for the 19<sup>th</sup> time and the main theme of the festival will be *Faces of Communication*. The coordinator's function consists of, among other things, finding potential speakers – specialists whose research is related to the leading theme and encouraging them to submit proposals for their lectures. The Coordinator also participates in the ranking procedure, which results in accepting proposals for festival events and undertakes organisational and promotional activities. As a result of all these activities of the coordinator, who is invisible to the participants of the festival, this year the Faculty of Theology will invite participants to the lecture by Fr. prof. Dr. hab. Jan Perszon entitled *My contacts with Ghosts*.

A form of popularisation activity is a series of lectures in the academic year 2018/2019 at the Carmelite Sisters of the Monastery in Łasin on the moral aspects of the Church's teaching. An example of popularizing the contemporary teaching of the Church among the



young may be a speech during the 13<sup>th</sup> Papal Day in Toruń, , entitled *Blessed John Paul II – Pope of dialogue with young people* (Toruń, October 22, 2013), at 7<sup>th</sup> High School named after Wanda Szuman in Toruń.

## **V. Additional information**

### **1. Participation in scientific societies**

For over twenty years, since my doctoral studies, I have been participating in meetings and works of the Association of Moral Theologians (formerly the Section of Polish Moral Theologians). As a long-term member of the association I was elected to the Audit Committee for the term 2016-2019. I am also a member of the Polish Theological Society, Toruń Branch and a member of the scientific association *Bioethicists in Central Europe* based in Vienna (since 2010). Since 2013, I have been a member of the Scientific Council of the “Perspectiva” yearbook.

### **2. Organisational functions performed in the Nicolaus Copernicus University in Toruń**

By Resolution No. 122 of the Senate of the NCU of October 30, 2012, I was appointed to the Evaluation Committee of the NCU for the duration of the term of office of the collegial bodies, i. e. for the years 2012-2016, and I participated in its meetings; again for the 2016-2020 term of office). In the years 2012-2016, and also in the current term of 2016-2020, I am a member of the Faculty Council for Didactics and Learning Effects at the Faculty of Theology and a member of the Faculty Council for the Quality of Education at the Faculty of Theology. In the academic year 2016/2017 I was the head of the postgraduate study of bioethics at the Faculty of Theology of the NCU, and since 2017 I have been the head of the Chair of Moral Theology and Spirituality.

### **3. International cooperation**

One of the half of the international cooperation is the membership in the scientific association *Bioethicists in Central Europe*. In addition to the annual meetings of the association, it resulted in two scientific stays in Vienna as part of the research project “Hippocrates and Conscience”. It was first a library search and consultation at the Faculty of Theology of the University of Vienna (October 20-24, 2015) and then a continuation of the library search at the Medical University of Vienna and the Faculty of Theology of the University of Vienna (October 12-20, 2017). The result of the stay and lectures at the St. Damascus Church University in Madrid within the framework of the Erasmus+ Programme (November 20-26, 2018) is the establishment of closer contacts between the departments of



moral theology at the Faculty of Theology of both universities. This cooperation concerns, among others, the research team "Bible, Hermeneutics and Morality" established at the Faculty of Theology of the NCU in Toruń (2019).

#### 4. Awards and Distinctions of the Rector of the Nicolaus Copernicus University

In connection with my involvement in the field of research and organization for the university, I received the Rector's Award of the NCU III degree for achievements in organizational field in 2016 (Toruń, September 15, 2017), two Distinctions of the Rector of the Nicolaus Copernicus University for achievements in the field of research in 2012 (Toruń, November 11, 2013) and 2014 (Toruń, November 19, 2015) and the distinction of the Rector of the NCU for achievements in the field of research and organisation in 2017 (Toruń, September 19, 2018).

x. *Miguel Varnat*