

Załącznik 3

Autoreferat przedstawiający opis osiągnięcia naukowego w języku angielskim.

Appendix 3

Summary of professional accomplishments in English.

1. Full name.

Franciszek Jabłoński

2. Diplomas and academic degrees conferred.

- Master of Theology at the Papal Faculty of Theology in Poznan (21 June 1989). Master's thesis topic: "The missionary responsibility of the parish in the light of Magisterium Vaticanum II".
- PhD programme at Warsaw Theological Academy (missiology) from 1993 to 1997. Completed with the award of the title of licentiate (4 June 1997).
- PhD dissertation under the supervision of Rev. Prof. Władysław Kowalak SVD: "Reception of the missionary idea in Poland following the Second Vatican Council (1965–1995)".
- PhD in Theology in the area of missiology at Cardinal Stefan Wyszyński University in Warsaw (21 April 2001).

3. Information regarding employment in academic institutions.

- contract of mandate:
 - Catechetical College in Gniezno 1998–2000.
 - Faculty of Theology at Adam Mickiewicz University (Primatial Higher Theological Seminary in Gniezno 2006 – ; Higher Theological Seminary in Kalisz 2012–2013).
 - Cardinal Stefan Wyszyński University (Centre for Missionary Formation in Warsaw) 2013–

4. Indication of the accomplishment arising from article 16, section 2 of 14 March 2003 on academic degrees and title and degrees and title in the arts (Journal of Laws, No. 65, item 595 as amended).

4.1. Title of academic accomplishment:

“The missionary awareness of *the domestic Church*.
Missiological and pastoral study”.

4.2. Author, publication title, publication date, publishers:

Rev. Franciszek Jabłoński, “The missionary awareness of *the domestic Church*. Missiological and pastoral study”, Warsaw 2016, Cardinal Stefan Wyszyński University Publishers, Missiological Studies and Materials 40, pp. 578.

4.3. Description of the research aim and obtained results along with the overview of their potential application.

4.3.1. Validity of research.

The 50th anniversary of the release of the *Ad gentes* missionary decree (1965–2015) and the completion of the synod devoted to the family (2014–2015), which resulted in the publication of the *Amoris laetitia* exhortation, became an occasion for conducting research into the state of the missionary awareness of married couples and families as *the domestic Church*.

Pope Francis pointed in the said exhortation to “the need for new pastoral methods” (AL 199), which the Church in its pastoral care for marriage and the family should adopt. At the same time, he showed that pastoral care for families should be “missionary” in its character (AL 230), i.e. should be marked by going out to married couples and families. Wishing to attain the above aim, it is necessary to deepen the missionary awareness of both priests as well as spouses and families.

The presented research inscribes itself into the said issue and is an attempt to analyze the missionary awareness of spouses and families in today’s Church in Poland.

4.3.2. Description of the research aim.

The research problem may be encapsulated in the following question: what is the state of the missionary awareness of married couples and families? This fundamental question leads to other questions: what are the theological foundations of the missionary character of marriage and the family – *the domestic Church*? What factors condition this awareness? What should be the Church's pastoral response, aiming at the initiation and development of the missionary awareness of *the domestic Church*?

The subtitle of the academic accomplishment: "Missiological and pastoral study" delineated the direction of the dissertation, determining, at the same time, its source base.

This interdisciplinary study converges two main streams of my research: missiology and pastoral theology in the aspect of marriage and the family.

The research aim is an attempt to show the missionary awareness of *the domestic Church* from a triple perspective: missiological-theological, sociological and pastoral.

The research material consists of a table of contents (available also in English and Spanish), an introduction, three chapters, an ending, a list of abbreviations, a bibliography and an abstract (available also in English and Spanish).

A range of detailed methods were used at particular research stages. At the first normative stage, I used several deductive methods such as: exegesis, text interpretation, source analysis and synthesis methods, analogy and comparative methods. At the second research stage, which featured the missionary awareness of spouses, I used an inductive method. In the sociological research, I used a methodology which made it possible to perform a sound analysis and to provide a comprehensive, reliable and result-based answer to the research question. The collected quantitative data was subject to statistical analysis. The third stage of the research procedure, praxeological in nature, led to formulating conclusions and pastoral postulates. At this stage, a strategic method was used which covered: synthesis, directives, self-realization, classification and a comparative method. All the stages of the research procedure retain internal unity between reflection and the missionary aspect of *the domestic Church*, actual facts, i.e. the missionary awareness of marriage and the family, and conclusions and pastoral postulates.

4.3.3. Results obtained.

Chapter one – missiological-criteriological – attempting to analyze the theological foundations of the missionary character of marriage and the family as *the domestic Church*, yielded a number of research results.

First and foremost, it reveals that the Bible does not only say about the institution of marriage, but also about the missionary tasks married couples and families were assigned by God to perform. The Old Testament does not refer to missionary activity (the missionary mandate was established with the Descent of the Holy Spirit and creation of the Church). However, it contains certain missionary elements, such as the universalism of creation, covenant and salvation. The example of Samuel and Ruth shows the way in which marriage and the family participate in universalism. The missionary character of marriage and the family in the New Testament is based on referring to the image of the family of Jesus, who was born of Mary married to Joseph, and on Jesus' teaching about the family and marriage. Next, Christ's relations towards the Church, which are an example of marital love, were shown. The missionary tasks for married couples and families were included in Christ's missionary mandate meant for the entire Church, and also for *the domestic Church*. An example of its fulfillment in the early Church is the missionary work by Priscilla and Aquila. This missionary married couple, St Paul's co-workers, transforming their household into "a mobile missionary centre", showed how important the activity of married couples is in the development of the Church. So, *Missio Dei* continued by *Missio Ecclesiae* is accomplished through *Missio Familiae*. Marriage and the family fulfil the message of evangelizing the world.

Secondly, the analysis of the missionary character of marriage and the family in the light of *Magisterium Ecclesiae* revealed three sources of missionary aspects: the Holy Trinity, marital covenant and the missionary nature of the universal Church, which *the domestic Church* is part of. The study shows that marriage and the family being "a little missionary Church" possesses a specific missionary spirituality and constitutes the heart of *new evangelization*. Marital and family spirituality – based on the sacrament of marriage and continually enlivened and shaped by the Eucharist – fulfills and expresses itself through reality and everyday activities. The family is the heart of *new evangelization*, because each family is in itself good news, regardless of culture and religion.

Thirdly, the study of the theological foundations of the missionary character of marriage and the family revealed three dimensions of the missionary character of *the domestic Church*: marriage and the family's mission *ad intra*, *ad extra* and *ad gentes*. The missionary spirit *ad intra* is reflected in the family at two levels. The first one is evangelization in everyday life. The second one consists in addressing those members who have not yet been affected by the Christian message in order to inspire in them faith, willingness of conversion to Christ and active inclusion in the community of the faithful. Mission *ad extra* means going beyond the circle of one's own family and noticing others around; it is, first and foremost, the spiritual formation of other families and the openness of the family home: hospitality, care for the needy and migrants. Missions *ad intra* and *ad extra* open the door to

the missionary universal activity of the entire Church. Fulfilling the desire of bringing Christ to distant and close missionary territories is another dimension of the missionary character of *the domestic Church* – mission *ad gentes*.

The research results of the theological foundations of the missionary character of *the domestic Church* became the departure point for conducting further research in a sociological aspect aiming to answer the previously asked questions: what is the missionary awareness of Catholic married couples and families in Poland? This issue is treated in the second kairological-sociological chapter of my work. Wishing to address the posed question, the sociological research of three groups of married couples was carried out. The first group was made up of spouses representing diverse regions in Poland, the second one of spouses – missionaries' parents and the third one of spouses – parents of children who attend Missionary Meetings.

In the case of spouses representing various regions in Poland, the following components were analyzed: knowledge related to missions, engagement in the missionary work of the Church and willingness to take up missionary activity. The analysis of spouses – missionaries' parents – was conducted from the perspective of their children, i.e. present missionaries: monastic, diocesan and lay. Elements subject to analysis included, among others, the influence of parents' faith and life upon their children's decision to go on a mission. The focus in the third group was on the analysis of the influence of children engaged in missionary activity upon their parents' missionary awareness. The conducted research concerned the spouses directly, and through their children, indirectly. Hence, in a wider scope, the three analyses may be treated as the study of the missionary awareness of married couples and families.

The analysis of 1,096 answers (three groups of respondents) yielded extensive material on the basis of which a number of conclusions and postulates were formulated.

On the one hand, the research showed a marked influence of faith on respondents' engagement in missionary work. On the other hand, it showed a relatively average level of missiological and missionary knowledge. The picture of the state of spouses' awareness obtained on the basis of the sociological study does not allow to venture a statement that *the domestic Church* in Poland is aware of its missionary character. The majority of spouses participating in the research are characterized by an average level of awareness of the Church's missionary work. There are certain areas where such knowledge is at a low level. On the other hand, despite many attempts, most of the respondents did not reply to the questions posed. Therefore, the following picture does not reflect the actual state, which characterizes the mission-related awareness of contemporary Polish Catholic spouses. It does not mean, however, that the obtained results are pointless. On the contrary, they show certain

tendencies, motives, behavioral patterns, ways of thinking and acting, which may repeatedly be missed or omitted during quickly-performed and unscientific observation. It is worth pointing out here that the place where the respondents encountered mission-related topics to the largest degree was a parish. There is also a certain relationship between positive answers provided by the responding spouses and related to their missiological knowledge and their engagement in missions and their self-declaration of faith, participation in the sacramental life and involvement in apostolic groups.

The analysis of the second group of respondents showed an important role played by parents in accompanying missionaries' missionary vocation. There is no doubt that parents' testimony of faith-filled life, their deeds and attitude shape the reality of their children. They are a sort of ground upon which the calling for missionary service can take shape. Not all the analyzed missionaries, however, come from homes of deep believers. It happens that the attitude of people who decided to go on a mission was not influenced by their parents' faith. Nevertheless, such a group of people constitutes a minority in the study. The research, due to the nonrepresentative sample, does not allow to draw conclusions concerning a greater population of people working on missions. Thanks to this analysis, it is possible to observe certain repeated behavioural patterns, characteristic for the respondents, which are invisible from the perspective other than the research perspective.

The domestic Church may be made missionary by a parish and the family and by children attending school and parish missionary meetings. Such a link was displayed by the results of the third group: spouses-parents of children who attend missionary meetings. The study shows that children engaged in missionary activity have a great influence on making their parents more missionary. Thanks to children's commitment, parents also engage themselves in missionary activity. There are various forms of such activity, including: material assistance, direct or indirect participation in missionary conventions and congresses, help in organizing missionary plays, etc.

The conducted sociological research shows that there is a need for shaping the missionary awareness of married couples and families. The obtained results became a basis for undertaking further research. The present research used a parish, a diocese and a family home as research areas. Hence, the last chapter of my research work – praxeological-strategic – revolves around shaping the missionary awareness of marriage and the family within three structures: the diocesan Church, the parish Church and *the domestic Church*. The praxeology of pastoral work inspired by missionary aspects is an attempt to determine pastoral priorities arising from previous research into the theological foundations of the missionary character of *the domestic Church* and the state of the missionary awareness of Catholic spouses and families in Poland. Inspirations showing missionary character in each pastoral dimension assume a unique significance here.

The first structure which shapes the missionary character of *the domestic Church* is a diocese. The analysis of diocesan synods as regards the missionary character of marriage and the family leads to inferring a few conclusions. Synodal resolutions do not raise the issue of family's missionary tasks and responsibility for missions. Nor do they raise the subject of *the domestic Church* as "the first missionary seminary". They focus more on family ministry, families themselves and their problems, preparation for marriage and nurturing traditions. A serious lack of the precise treatment of issues related to "the family and mission" can be noted. They are two separate subjects referred to in synodal documents. The need for Christian lifestyle is mentioned, but, at the same time, its missionary dimension is omitted. The exploration of the diocesan community revealed the importance of the missionary formation of religious associations, in group ministry and the ministry of parents of the called ones.

In order to build the missionary Church in a diocese and develop the missionary animation and formation of married couples and families, it seems necessary to work on an appropriate pastoral strategy for a diocese. The main instruments used in the process may include: the Diocesan Centre for Missionary Animation, the Pontifical Mission Societies and adequate missionary education.

Another research area is a parish. The analysis of this structure led to drawing further conclusions. First of all, parish communities require to be subject to an increased permanent missionary activity. Analogously to dioceses, instruments used in the process may be: the Parish Missionary Commission and the Pontifical Mission Societies. For pastoral activity to be effective, it is imperative that missionary activity be realized within: preaching the Word of God, liturgy, popular piety, preparation for sacraments, pro-family movements (through the missionary upbringing of children and development of the missionary spirituality of married couples and families). Within a parish, the missionary awareness of *the domestic Church* is also influenced by school, where religion is taught. Therefore, the area for my research also covered handbooks for teaching religion to primary, lower secondary and secondary school students, prepared by three publishers: Wydawnictwo Św. Wojciecha (St Adalbert Publishers) from Poznan, Wydawnictwo WAM (WAM Publishers) from Cracow and Wydawnictwo Jedność (Unity Publishers) from Kielce. Analyzing the missionary content of handbooks, I made a number of critical remarks. It is often the case that during catechesis the universalism of creation, redemption and salvation is omitted. Handbooks do not contain the missionary dimension of sacraments. Likewise, the treatment of the liturgical year lacks missionary accents, e.g. catechesis devoted to the rosary fails to mention the idea of the world mission rosary. Catecheses often show mission *ad intra*, which centres on deepening faith. However, missions *ad extra* and *ad gentes* are often missed. There is also no presentation of main patron saints of missions – St

Therese of the Child Jesus and St Francis Xavier and patron of missionary cooperation in Poland – Bl. Mary Theresa Ledóchowska. Similarly to synodal decrees, also religious education handbooks do not account for the missionary responsibility of marriage and the family.

Another area for my research is *the domestic Church*, where marriage and the family were explored. This part of my research is an attempt to delineate a way of missionary engagement of *the domestic Church*, which is realized as part of *cooperatio missionalis* of *the domestic Church: ad intra, ad extra* and *ad gentes*. This research area gave rise to a number of new conclusions. Married couples and families are missionary when spouses place God in the first place and, through their religious attitude, respond to His Love. Married couples and families are also missionary when their members are involved in evangelization. Missionary upbringing in the family should take place since young age so that a child can grow convinced that God loves all people. The missionary cooperation of married couples and families *ad intra* refers at the first stage to taking care of non-believing and non-practicing members of the family. As part of mission *ad extra*, the missionary cooperation of the family consists in all that constitutes the family's activity beyond itself, in relation to other families and the entire society in which a given family exists. In practice, it means evangelizing other families and being open to the needy and to the society. The analysis of the Church's documents showed that the family's cooperation within mission *ad gentes* may encompass several layers: spiritual, material, media and personal. It also emerged that it is important for the family to be involved in the Pontifical Mission Societies.

In the last part of my research into *the domestic Church*, I turned to look at spouses and parents as witnesses to missionary ecclesiality. During the first stage of the research, spouses subject to analysis included canonized and beatified spouses as well as spouses whose beatification process is underway. The research showed that all of these married couples' life filled with mission spirit *ad intra, ad extra* and *ad gentes* is a tangible proof that the missionary work and responsibility it entails constitutes an important element of the family's life, which is noticed and confirmed by the Church. The second research stage was an analytical reflection concerning married couples' work on missions, on the basis of their letters, publications and public utterances in the mass media. Here, on the basis of data collected from diverse married couples in relation to their country of origin, education, profession pursued and various missionary experiences, I tried to show that it is possible for spouses to undertake missionary work and that it brings great fruit as far as missionary evangelization in a given missionary territory is concerned.

4.3.4. Application of the obtained results.

The above academic accomplishment may find its application in several domains. First of all, in sociology. My research concerning spouses in Poland may become a basis for other scientific analyses. It seems vital to conduct an all-Poland representative survey of married couples and families which would relate to their missionary awareness. One of the aspects worth analyzing might be to what degree married couples' missionary awareness is influenced by who is in charge of the parish they belong to – is the parish run by diocesan priests or, for instance, monks with a missionary charisma. Such juxtapositions can also be made using a comparative analysis in parishes run by a former Fidei Donum priest and – by contrast – by a priest with no missionary experience. Referring to research into parents' influence on their children's recognition of vocation to missionary service, it may be a starting point for further considerations aimed at revealing the motives of people who decided to devote their life to working on missions. In order to find a way to approach a greater number of married couples and families with a wish to suggest to them an idea of working on a mission and find a way to encourage them to do so, it would be worth analyzing the motives of those families who have already begun missionary work. One of the methods to do so might be, for instance, asking all Polish married couples and families working on missions to fill in a questionnaire.

The academic accomplishment may also find its use as part of synodal resolutions. The analysis of synodal resolutions as far as missionary and missionary-family character is concerned may be a good tool to be used during the work of synodal commissions in dioceses where a synod is currently taking place and in dioceses where a synod is planned to take place. Also handbooks for teaching religion may draw from the results of the research. The analysis of religious education handbooks as far as the missionary and missionary-family content is concerned may help handbooks' authors and publishers to tackle any shortcomings in this area. The results of the research into the missionary awareness of *the domestic Church* may also be useful for various mission institutions, in particular for the Pontifical Mission Societies, to create formation materials. The collected research material may also be made use of by the Polish Episcopate's Commission for Missions and the Council for the Family to develop a comprehensive document which would take into account *Magisterium Ecclesie*, showing the missionary dimension of *the domestic Church*.

5. Description of the remaining academic and research accomplishments.

Having been conferred a PhD degree, my research output has developed to include: 15 books, co-authorship of 4 books, 25 academic articles, 4 reviews, 150 reports, conferences, contributions. Besides, I am an editor of 1 journal and a co-editor of 4 other ones.

The leading theme of my research work is the need to show mission and missionary vocations in

the Church (what is common for them and what sets them apart). The research area is determined by two principal groups of subjects: the first one is connected with broadly understood missionary issues of the Church, the second one relates to ministry: general ministry, marriage and family ministry, liturgical ministry.

A number of methods were used in the research: documentary, survey, statistical, source analysis and synthesis, analogy, intuitive, exegetical and text interpretation.

5.1. Missionary character of the Church.

As part of the research into the missionary character of the Church, three main elements may be listed, which are dealt with and developed in my publications:

- the missionary nature of the universal Church,
- the role the Church in Poland plays in missionary work,
- the Archdiocese of Gniezno's involvement in the Church's missionary work.

5.1.1. Missionary nature of the universal Church.

Research into the missionary nature of the universal Church was conducted by me after the analysis of teaching by the following popes: Paul VI, John Paul II, Benedict XVI and Francis as well as recommendations related to the issue and released by the Congregation for the Evangelization of Peoples. It seemed essential for me to gather and discuss all official documents of the Church, in particular those concerning World Mission Days, and then show a missionary atlas of missionary territories and present persons engaged in popularizing missions.

The first research area was a collection of 91 appeals and addresses written between 1930–2010 on the occasion of the World Mission Day, whose authors were secretaries of the Congregation for the Evangelization of Peoples as well as popes: Paul VI, John Paul II and Benedict XVI. The fruit of the study is a publication presenting appeals and addresses for the World Mission Day (1930–2010). Until the publication was released, the addresses published over the years by the Congregation had not been available in Polish. Paul VI's addresses came from many sources, which meant they were of different styles. In the described collection, they gained a new, unified form. Particular authors' addresses were subject to analysis, which made it possible to see what was the true intention of a given author and allowed to underline the most important message arising from his teaching. The collected addresses may be used for a further missiological analysis (cf. List of academic output contained in Annex 3: 1.2.2.). I also devoted two articles to missionary addresses published by John Paul

II (cf. 3.2.1.; 3.2.3.), and one article to the analysis of the missionary dimension of the encyclical *Laudato si*, in which I showed seven reasons for which we can regard this encyclical as a missionary one (cf.3.2.14.).

Another research subject which I refer to is the issue of the mission and missionary vocation in the Church. In my research, I pointed to the inseparability of the mission vocation and the vocation to life and holiness. The article became an attempt to discuss the difference, in pastoral work, preaching and scholarly work, between “mission vocation” and “missionary vocation”. I stressed here to use the term “missionary” only in reference to people who were officially sent by the Church to work on a mission (cf. 3.1.8.).

Another scientific problem which I undertook as part of the missionary nature of the Church was to show both compatibility and differentiation which take place between missions *ad gentes* and *new evangelization*. These issues were touched upon on the basis of two synodal documents concerning new evangelization: *Lineamenta* and *Instrumentum laboris* (XIII Ordinary General Assembly of the Synod of Bishops 2012) /cf. 3.2.13./.

Another analysis referred to places of the Church’s missionary activity, which are called mission territories. Places are recognized as mission territories by the Congregation for the Evangelization of Peoples, which acts on behalf of a pope. The outcome of the research is a book and an article. The content of the book devoted to mission territories is presented in the context of the Universal Church’s structure, its administrative division and statistics. Writing the book was motivated by a number of questions, which I was asked during lectures or conferences. I concluded that Polish literature lacks a geographical treatment of the missionary activity of the Church – mission territories. In my publication, I used maps of countries with mission territories, placing upon them particular borders of such territories. Such a geographical atlas of the missionary activity of the Church is the first of its kind ever published in Polish (cf. 1.1.5.). The article connected with this issue was wholly devoted to the activity of the Congregation for the Evangelization of Peoples. It was written on the occasion of the 390th anniversary of its formation. The article features the history of the Congregation, its achievements as well as its contemporary activity and tasks it is meant to execute (cf. 3.2.9.).

The next academic and research accomplishment is the analysis of individuals connected with the evangelizing mission of the Church. The first one is Timothy, St Paul the Apostle’s co-worker. His missionary engagement and ability to cooperate in this work – as I showed – may be a paradigm for contemporary missionaries and missionary animators (cf. 3.2.15.). Another one is Venerable Pauline Jaricot, who founded the Pontifical Society of the Propagation of the Faith and “the Living Rosary”

association. The result of studying this person is a book, which briefly outlines the historical backdrop of the 19th century France, Pauline Jaricot's life and activity and societies she set up in the context of her entire family, which had its share in the inception of mission societies (cf. 1.1.7.). The third important individual in missionary animation is Venerable Archbishop Fulton Sheen. In my research, I showed Sheen as an outstanding missionary animator who inaugurated "the world mission rosary". His activity for the sake of missions is still a valid medium for missionary animation and pastoral work (cf. 3.1.9.). A separate article was devoted to the Bigard family, in particular to mother and daughter, who created a society helping individuals prepare themselves to become ordained and live a monastic life on a mission. This article, written especially for the youth, shows, on the basis of this exceptional family, how important it is to take care of vocations (cf. 6.2.). The last individual analyzed by me is St Teresa of Avila. In the context of "The Book of the Foundations", I tackled the question of the missionary activity of the Church in America, in the light of John Paul II's and Benedict XVI's teaching (cf. 3.1.10.)

The missionary nature of the universal Church was discussed also during numerous symposia and international academic conferences which I attended. I drew up a number of reports from these meetings, coupled with lecture summaries. Among the events, there is one I would like to particularly refer to, namely an academic conference devoted to the 50th anniversary of the publication of the decree *Ad gentes*, which was held between 21 and 23 April 2015 at *the Pontifical Urban University* in Rome (cf. 5.12.; 5.1.).

5.1.2. The role of the Church in Poland in missionary work.

Another research area related to the missionary character of the Church concerns the involvement of the Church in Poland in missionary work, which embraces the missionary awareness of the faithful and priests, the result of which is work on missions, good preparation of missionaries as well as commitment of some institutions of higher education to developing academic, theological (chair of missiology) foundations for such type of activity. Elaborations presenting bio data of Polish missiologists, their academic output, as well as the compilation of Polish missionary bibliography complement the issue.

Many years which I had spent on analyzing the role the Church in Poland plays in missionary work yielded a PhD dissertation taking up the issue of the reception of the missionary idea in Poland over the period of 30 years (1965–1995) following the Second Vatican Council. The PhD dissertation, having been defended, was enriched with remarks contained in reviews as well as with research material covering consecutive years and published in the form of a book including as many as 93 annex-

es, which contain, apart from various documents and summaries, over 2000 missiological and missionary articles from diverse journals (cf. 1.1.1.). In my research into the analyzed issue, I also referred to the 19th century, the outcome of which is an article presenting the contribution of two important Polish bishops: Cardinal M. Ledóchowski and Archbishop W. Zalewski as well as Institutes of consecrated life for the benefit of developing the missionary work of the Church in Poland. The article also features Polish missionary bibliography of the 19th century (cf. 3.1.6.).

My research into the role of the Church in Poland in preaching the Gospel all over the world proceeded towards an attempt to show the missionary cooperation of diverse circles and structures. The result of this analysis was writing a few articles. The most significant one seems to be an article presenting the cooperation and its implementation of the Church in Poland during the pontificate of John Paul II (cf. 3.1.5.) as well as a certain kind of hints concerning the improvement of the missionary awareness of Poles in national, diocesan and parish structures (cf. 3.1.11.). The issue of the missionary engagement of the Church in Poland was also undertaken in other of my research papers (cf. 3.2.2.; 3.2.4.; 3.2.8.; 6.5.; 3.1.2.; 5;13.).

Another problem undertaken in my research was the work of Polish missionaries. The research analysis of Polish missionaries covered their preparation for missionary work along with receiving missionary crosses and missionary work itself. As part of assumptions concerning preparation for missionary work of Fidei Donum priests in Poland, I pointed to indirect preparation in the family, more thorough preparation at the moment of taking interest in missions and direct preparation in the Missionary Formation Centre (cf. 3.1.3.).

In order to show the level of participation of Polish missionaries in the missionary evangelization in the world, I embarked upon field research work in Kazakhstan and Papua New Guinea. I devoted two articles to the work of Polish missionaries in Papua New Guinea. In the first one, on the basis of the work done by Fidei Donum priests from the Archdiocese of Gniezno and other dioceses, answering the question: what characteristic features of spirituality and organizational skills have a special impact upon the everyday pastoral and missionary work among Papuan people, I showed the *specificum* of Polish missionaries' contribution to evangelizing this distant country. I also developed detailed statistical data concerning the work of diocesan and monastic missionaries in Papua New Guinea (cf. 3.2.10.). The second article concerns my personal contact with missionary work in Papua New Guinea, which I had during my experience as a delegate of the Polish Episcopate's Commission for Missions visiting missionaries who worked there. During my stay, I carried out a range of field research work: talks with bishops and missionaries (cf. 5.9.), meetings with children and adults during various evangelizing activities run by missionaries. Another area of my field research work was

Kazakhstan. Research work into missionary evangelization carried out by Polish priests was undertaken in the light of the apostolic exhortation *Ecclesia in Asia*. In this perspective, the history of evangelizing activity in Kazakhstan was presented along with the description of activity carried out by Polish priests since the creation of the Republic of Kazakhstan (cf. 3.1.4.).

The crowning of the preparation of priests, monks, friars, nuns and the lay for missionary work is to receive by them missionary crosses. Appointed by the bishop to be an organizer of this ceremony, which is very important for future missionaries, I directly participate in preparing the whole event, which takes place in Gniezno, as part of the Feast of St Adalbert. I began arranging the ceremony of handing missionary crosses with the analysis of a Missal dating back to the turn of the 11th and 12th century used in Gniezno and kept in the Archdiocesan Archives. The Missal contains a special feast form *Divisio Apostolorum*. The feast of Sending forth of the Apostles, forgotten for many centuries, was shown again to the Church in Poland in 1979 when John Paul II handed missionary crosses to Polish missionaries in Gniezno for the first time. My factual study led a publication, whose aim was to analyze the ceremonies of handing missionary crosses between 1979 and 2010. The publication contains messages of the pope and of the apostolic nuncio to Poland delivered on the occasion of handing missionary crosses in Gniezno, missionaries' testimonies and lists of all the missionaries who, in the period quoted, received a missionary cross at the Tomb of St Adalbert. This publication comes with a DVD with three films. The first two films by Fr. Feliks Poćwiardowski SVD and Rev. Kazimierz Muszyński contain an account of handing missionary crosses in Gniezno in 1979. The third film, a gift for the missionary office from its authors in Australia, deals with the theme of the Eucharist (cf. 1.1.4.).

Another issue analyzed as part of research conducted into the role of the Church in Poland in missionary work is missionary formation in theological seminaries. The outcome of the research is pointing to forms of missionary activity in the light of the Year of Faith (2012–2013). The departure point of my analysis was the exploration of the Church's documents, in particular: *Porta Fidei*, *Lineamenta* and *Instrumentum laboris* of the XIII Ordinary General Assembly of the Synod of Bishops devoted to *new evangelization*. In an article devoted to the issue, I indicated relationships between mission *ad gentes* and *new evangelization* (cf. 3.2.12.).

An important element of seminarians' missionary formation are all-Poland seminarians' missionary symposia and vigils kept at Jasna Góra. The importance of such meetings was indicated in three reports (cf. 5.3; 5.2; 5.7).

The fruit of seminarians' missionary formation, which I have run for ten years, is a publication released as *ad experimentum*, containing outlines of missiology lectures. It is meant for missiology lecturers in theological seminaries in Poland as well as missionary animators or catechists (cf. 1.1.15.).

An important role in awakening missionary awareness in Poland is played by missiologists. Despite the fact that the chair of missiology at Cardinal Stefan Wyszyński University in Warsaw has existed since 1969, there has not been a publication that would present them and their academic output. This deficit is reduced by my publication, which is in the form of a factbook-biography, containing a list of Polish missiologists with their academic output as well as articles related to missionary issues and religious studies, which were written in institutions of higher education in Poland. The monogram presents 46 missiologists and 898 academic papers, out of which 48 were characterized (cf. 1.1.2.).

In 1999 the 1st National Missiological Congress was held at Jasna Góra, which brought together missiologists from the whole Poland. The meeting in Częstochowa, first time ever, began the consolidation process of this academic circle. I was one of the organizers of this event and witnessed the creation of an association of Polish missiologists. The way that led to the formation of such an association was a long one, preceded by annual meetings of missiologists, and the history of its inception was discussed in various reports (cf. 3.2.5.; 5.5.; 5.4.; 5.6.).

Dwelling still on the subject of missiology, I wish to add that I embarked upon collecting the academic output of two prominent Polish missiologists: Rev. Prof. Władysław Kowalak SVD (cf. 3.2.7.) Rev. Prof. Antoni Kurek OMI (cf. 3.1.1.) and I am one of the editors of two missiology journals (cf. 2.2.1; 2.2.2.).

Taking part in meetings of directors of the Pontifical Mission Societies, I prepared a variety of reports and press releases related to these debates. They appeared in various journals and on the Internet. The report of 2008 might be an example (cf. 5.8.).

As part of my academic activity, I also wrote 3 reviews of missionary-missiological books (cf. 4.1.; 4.2.; 4.4.) and one film about the Eucharist (cf. 4.3.).

5.1.3. Contribution of the Archdiocese of Gniezno to the Church's missionary work.

The third research area related to the missionary character of the Church is the contribution of the Archdiocese of Gniezno to the Church's missionary work. The research begins with showing the leading figure for the Archdiocese of Gniezno, which is St Adalbert – a missionary and a martyr. As part of this martyred saint's work, his missionary activity and its results for the Church in Poland were stressed (cf. 3.2.6.).

The main academic publication showing the contribution of the Archdiocese of Gniezno to missions is a book "Gniezno Mission and Missionary Church". The publication touches upon missionary aspects in the structure of Gniezno Church and missionary animation within the framework of the

diocesan Pontifical Mission Societies. The publication also presents St Adalbert's Missionary Family, which is the diocesan Mission Society. The study of Gniezno Church in a missionary aspect was preceded by a missiological chapter showing the theological foundations of the missionary character of the diocesan Church (cf. 1.1.8.)

Discussing the remaining academic and research accomplishments, I would like to draw attention to a biographical dictionary, which presents missionaries from the Archdiocese of Gniezno, and through their missionary activity, shows the diocese's contribution to the implementation of the missionary vocation. The dictionary features 72 missionaries from the Archdiocese of Gniezno (cf. 1.1.3.). Some of them, following their death, were shown by me in a variety of publications as part of post-mortem memories (cf. 6.3.).

A long-established tradition in the Archdiocese of Gniezno is the organization of meetings for missionaries' parents. These meetings were subject to analysis, which resulted in publishing a book. The research material collected in the book contains a theological introduction featuring the main assumption of the pastoral programme in the diocese for a given year. The book also contains factual material in the form of photographs taken during consecutive meetings and is accompanied by a DVD, which I personally recorded during visiting missionaries in Alaska, Venezuela and Papua New Guinea (cf. 1.1.6).

Another issue studied by me is the missionary formation in the Primatial Higher Theological Seminary in Gniezno. The study resulted in publishing two articles and a book (cf. 3.1.7; 5.10; 1.3.5.).

Also missionary bulletins published under my editorship for 15 years have popular academic value. The last one was published in 2010 (cf. 2.1.1.).

The missionary activity in the Archdiocese of Gniezno was described every year in the form of a report and published in missionary bulletins. The summary of the reports is contained in the book: "Gniezno mission and missionary Church", pp. 119–125 (cf. 1.1.8.). The reports can also be found on the website of St Adalbert Missionary Family (www.srm.gniezno.opoka.org.pl), which currently fulfils the role of an electronic missionary bulletin.

As part of St Adalbert Missionary Family's activity and on the occasion of missionary congresses and competitions, I also published auxiliary material for animation in a diocese, including formation material (cf. 1.3.1.; 1.2.4.), liturgical-missionary calendars (2000–2010), leaflets, ephemera, ID cards, diplomas.

Also many articles devoted to missionary activity and missionaries from the diocese were published in the diocesan press, including "Słowo Archidiecezji Gnieźnieńskiej" (The Word of the Archdiocese of Gniezno), "Niedziela Gnieźnieńska" (The Gniezno Sunday) and recently "Przewodnik Ar-

chidiecezji Gnieźnieńskiej” (The Guide of the Archdiocese of Gniezno). A short article published on the occasion of the Day of Help to Missionaries from the Archdiocese may be an example (cf. 6.1.).

Finally, I would like to mention a book which I worked on with Rev. Prof. Bogdan Czyżewski on the occasion of the 50th anniversary of Bishop Bogdan Wojtuś’ ordination (an auxiliary bishop in the Archdiocese of Gniezno with whom I cooperated as his secretary), who was responsible for many years for missionary issues in the diocese (cf. 1.3.3.).

5.2. Ministry.

The second research area which I entered refers to general ministry, marriage and family ministry and liturgical ministry. These elaborations, though containing a theological introduction, are principally practical elaborations, often reports of pastoral initiatives promoting marriage and the family, or contain practical recommendations concerning liturgy. Pastoral elaborations are of promoting character. Pastoral activities are closely related to the first subject concerning missions. The pastoral dimension is significant for shaping the missionary awareness of the faithful. Also the liturgy, its beauty, diversity and correctness allow to experience the feeling of mission, community with evangelized people and those who undertake this work.

5.2.1. General ministry.

For many years (1999–2013) as part of general ministry, I was the co-author and editor of the pastoral programme of the Archdiocese of Gniezno. Research work related to this issue focused mainly on the theological assumptions of the pastoral programme for a given year and development of pastoral projects. The pastoral programme for 2011/12 may be an example (cf. 2.1.2.). The list of all programmes which I developed is contained in the publication “Gniezno mission and missionary Church”, pp. 114–115 (cf.1.1.8.).

Each year between 1999–2013 I conducted sociological research analyzing pastoral reports from the archdiocese. Most of them were published in an official journal “Wiadomości Archidiecezji Gnieźnieńskiej” (The News of the Archdiocese of Gniezno). The Pastoral Report of the Archdiocese of Gniezno for 2010 may be an example (cf. 5.11.).

5.2.2. Marriage and family ministry.

Besides general ministry, an important research area for me is marriage and family ministry. I am a co-author of two books related to the issue. One of them, devoted to engaged couples, presents the theology of marriage and the family (cf. 1.3.4.), the second one is devoted to national life days

and family symposia, which took place in the Archdiocese of Gniezno (cf. 1.3.2.). A bulletin, which I co-edit, became an instrument used in the formation of parish marriage and family life advisers. Over 14 years, 24 issues of the bulletin have been published. The last issue may be an example (cf. 2.2.3.).

In my research, I also dealt with the issue of preparation for marriage, which was reflected in an article devoted to this issue. Based on the family ministry materials from the USA, I proposed a scheme to prepare engaged couples for a church marriage in the Archdiocese of Gniezno (cf. 3.2.11.).

The research conducted as part of my main academic accomplishment (cf. 1.1.10.) spawned off the development of specific materials to be used in parish ministry and family homes as tools for missionary animation among married couples and families.

The first ones of these show marriage and the family as the school of evangelization: apostolate and mission. They point to the ways to realize holiness in marital and family life through involvement in apostolate and missions on the basis of selected spouses: biblical, saints and blessed as well as missionaries' parents, missionary animators and selected popes (cf. 1.1.9.). Part of this issue is a conference for parents, which undertakes the theme of family's participation in the Church's missionary work (cf. 5.4.). Another item is a book meant for spouses, containing testimonies of married couples who work on missions. These testimonies allow to understand what the life of married couples and families working on missions looks like. The publication shows what difficulties and problems these people wrestle with and what fruit their work brings (cf. 1.1.11.). Another animation tool is a book meant for parents, which offers them suggestions of practical missionary games that can be played with children. The publication aims to increase the missionary awareness and responsibility of children, parents and caregivers (cf. 1.1.13.). The fourth book is meant for priests and apostolic group leaders, especially pro-family ones. It contains missionary blueprints for meetings with spouses (cf. 1.1.14.).

Similarly to general ministry, also in family ministry I wrote annual reports, which were published in "Wiadomości Archidiecezji Gnieźnieńskiej" (The News of the Archdiocese of Gniezno) and "In-formator Duszpasterstwa Rodzin" (Family Ministry Bulletin).

5.2.3. Liturgical ministry.

The last area of my research is connected with liturgical ministry. For this reason, I am a supervisor of extraordinary ministers of Holy Communion and I run a course for photographers in the Archdiocese of Gniezno. I have published two books related to this issue. The first one is

a liturgical Book for extraordinary ministers along with history of this service in the Archdiocese of Gniezno. The publication also contains a description of the missionary apostolate of the sick (cf. 1.2.3.). The second one is a publication prepared for photographers and video camera operators (cf. 1.2.1.). As the supervisor of ministers, I am also a co-editor of an occasional magazine for ministers (cf. 2.2.4.).

The last outcome of my research in the liturgical domain are mystagogical catecheses which attempt to explain particular parts of the holy mass. This publication was prepared to be used in pastoral work in English-speaking countries (cf. 1.1.12.).

Gniezno, 9 June 2016

Chmielewski