

Toruń, 17 October 2017

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SUMMARY OF PROFESSIONAL ACCOMPLISHMENTS

This presentation consists of three parts: I. Education; II. A description of didactic and organizational achievements; III. Academic accomplishments.

I. Education

I was born on 26 September 1973 in Kartuzy. My parents are Andrzej and Maria Szulist, née Domaszka. My father was a driver and my mother a shop assistant. In 1980 I started my education in primary school in Kartuzy and in 1988 I continued my studies in Technical School of Mechanical Engineering in Kartuzy where I took a secondary school - leaving examination (matura) in 1993. In September 1993, I entered the Diocesan Seminary in Pelplin. During my philosophical and theological studies I devoted particular attention to history of philosophy, metaphysics, natural theology, dogmatic theology and Catholic social teaching. Possible syntheses of Thomistic thought and contemporary existential philosophy were particularly inspiring in my studies. The aim of this type of academic research was not only to develop critical tools of existentialism but to juxtapose these two philosophical traditions and present their functionality in the process of analysing the elements of ontic and ethical structure of the human person from the perspective of social references. During summer holidays I started studying French. On 29 March 1999, I graduated from the Catholic University of Lublin with a Master's Degree in Natural Theology based on my Master's thesis: *Theodicean Implications of Knowing the Essence of Being in Edmund Husserl's Phenomenology*. My supervisor was Rev. dr Antoni Dunajski and the reviewer Rev. dr. Wiesław Mering (the Bishop of Włocławek). On 23 May 1999, I was ordained a priest by Bishop Jan Bernard Szłaga. After ordination I worked as a vicar in the Cathedral Parish in Pelplin for three years. In 2002 I was sent by the Diocesan Bishop to study Catholic Social Teaching at the Faculty of Theology at the University of Innsbruck. Apart from undertaken studies I devoted particular attention to contemporary philosophical trends and sociological

theories. In this way, I continued my earlier research interests concerning social issues focused on the personalist perspective. Dogmatic theology was the other research discipline during my doctoral studies. The choice of dogmatic theology was determined by my intention to delineate the degree of usefulness of the teaching of Magisterium in interpretation of social and political structures.

During my stay in Austria I learnt German and Italian in the International Language Centre at the University of Innsbruck. The knowledge of German helped me to read the works or fragments of works by such German philosophers and theologians as Immanuel Kant, Georg Wilhelm Friedrich Hegel, Martin Heidegger, Hannah Arendt, Karl Rahner, Joseph Ratzinger, Thomas Ruster and others. The aim of this study was the analysis of the thought of these thinkers in the original language to avoid modifications which frequently occur in translated texts.

On 14 June 2006, I completed my doctoral studies with a dissertation *Die personalistische Friedensethik von Johannes Paul II.* The reviewers of my dissertation were prof. Wolfgang Palaver and prof. Stephan Leher SJ. In 2007 my doctoral degree in theology was validated at the Catholic University of Lublin.

During my stay in Austria (until 1 July 2009) I worked as a hospital chaplain in hospital in Hochzirl, in the University Hospital in Innsbruck and old people's home in Hoetting. The Bishop of Innsbruck, Dr Manfred Scheuer, appointed me as the person responsible for ministry to immigrants in the Diocese of the Tyrol.

Since 2006 I have worked as a lecturer of Catholic Social Teaching in the Diocesan Seminary in Pelplin.

After completing my doctoral studies I started research work for my habilitation in the field of social sciences. Academic analyses included the following issues: the principles of social life with a particular consideration for the common good; the character of the engagement of the laity in political life; the specifics of world community; political potential of Catholicism; social and political significance of sacraments with a special emphasis on the Eucharist; social systems; commentaries on contemporary social documents of the Church; the rights of working people. These research analyses resulted in my habilitation thesis entitled *Towards a Fuller Humanity. Common Good as a Model for Personalist References in Social and Political Reality.* The defence of my habilitation thesis took place at the Pontifical University of John Paul II in Cracow on 31 March 2011. The reviewers were Rev. Prof. dr hab. Piotr Nitecki (Pontifical Faculty of Theology, Wrocław), Rev. Prof. dr hab. Henryk Skorowski (Cardinal Stefan Wyszyński University, Warsaw), Rev. Prof. dr hab. Tadeusz Borutka (the

Pontifical University of John Paul II, Cracow), Rev. dr hab. Stanisław Fel, prof. JPIICU (John Paul II Catholic University, Lublin).

Since 1 October 2009 I have been employed at the Faculty of Theology, Nicolaus Copernicus University in Toruń as an assistant professor in the Department of Moral Theology and Catholic Social Teaching. My professional duties include lectures on broadly understood social sciences (introduction to sociology, social policy of the state, moral theology - morality of social life, sociology of education, work ethics). I conduct selected lectures in German. Since 1 October 2014, after the reorganization of the Faculty of Theology in Toruń I have been employed as an adjunct/assistant professor in the Department of Education, Catholic Social Teaching and Canon Law. Since 1 October 2016 I have been employed as an associate professor of Nicolaus Copernicus University in Toruń in the Department of Education, Catholic Social Teaching and Canon Law.

Since 1 October 2012 I have been employed as a lecturer in the College of Social Communication in Gdynia. I conduct lectures on the introduction to sociology, contemporary sociological problems, work ethics, Bachelor's tutorial, introduction to philosophy, ethics for educators. All those subjects are taught to students of Education. In October 2012 I was appointed to the position of associate professor of the Higher School of Social Communications.

II. A description of didactic and organizational achievements

In order to realize research projects I have cooperated with international research centers. International academic visits and contacts with European researchers have always had clearly defined objectives. After receiving my habilitation qualification I took part in eight research trips abroad. The aim of my first trip to Austria (the Faculty of Theology of the University of Innsbruck where I defended my doctoral dissertation) was to develop my knowledge and practical connotations of dramatic theology. This trip was founded by the Young Academics Found of Nicolaus Copernicus University (8-22 September 2011). During my next trip I took part in the Working Team of Social Ethicists from German-speaking Countries devoted to the issue of Social Ethics in Post-democratic Time (27-29 February 2012). The purpose of my stay in Berlin was the exchange of views with German ethicists concerning the current social questions such as trends in the development of contemporary political systems with a particular reference to democracy. I made three academic visits to the Faculty of Theology at the University of Wuerzburg as a participant of Erasmus + Program (13-19 October 2012; 25-28 November 2013; 23-27 June 2014). During these visits I conducted

lectures and seminars and made contact with Prof. dr Gerhard Droesser (Professor Emeritus). Our exchange of views concerned not only current research on the family from the perspective of structural functionalism but also Christian elements and motives in totalitarian systems of the 20th century, which proved particularly inspiring. Prof. Droesser analyzed the phenomenon of Italian fascism at that time. The next two visits in Germany were training projects. During my stay in the Institute of Benedict XVI in Regensburg (7-14 March 2015; 11-16 April 2016) I studied the thought of Joseph Ratzinger/Benedict XVI and analyzed the method of papal redaction of *Collected Works*. My stay in Regensburg was devoted to research on the output of Joseph Ratzinger/Benedict XVI. During my latest trip to Eichstaett-Ingolstadt (21-26 May 2017) within the Erasmus+ program I lectured on ecclesiology in the teaching of Benedict XVI and later devoted several days to research in the Institute of Benedict XVI in Regensburg (25-26 May 2017).

During my visits to Germany and Austria I conducted library research in preparation for lectures, monographs and academic papers. In Poland I carried out research in the Library of the Pontifical University of John Paul II in Cracow (February 2015, 18 February 2016, 20-22 February 2017) and in the Library of Cardinal Stefan Wyszyński University in Warsaw (19 February 2016).

The results of conducted research have been available to a wider audience thanks to national and international academic conferences and symposia organized by me and thanks to my participation in similar events in Poland and abroad. After my habilitation I was in charge of the organization of one international and six national conferences. I was also a member of the organization committee of three conferences in Poland. The main theme of conferences organized by me concerned the manner in which faith functions in a broad contemporary context. The presenters from Poland and abroad undertook the themes such as faith as the source of human engagement (international conference *Faith and Culture. Cultural Hermeneutics and Reconfiguration, Fides, cultura et action...* 15-16 May 2014, Faculty of Theology, NCU, Toruń), faith in the face of contemporary challenges (interfaculty conference *Faith in the face of contemporary challenges*, 16 November 2013, Diocesan Library Pelplin). When organizing each conference my aim was to establish a target group of listeners, taking into consideration not only theologians, philosophers or students of theology but also people involved in the issues of their region. Thus the event such as Pelplin Areopagus was born. This is an annual conference organized by the Faculty of Theology NCU in Toruń, Kashubian–Pomeranian Association and Pelplin Diocesan Curia. So far there have been three conferences devoted to the following themes: religiosity of Pomerania (24-25 April 2015) the system of

regional education in Pomerania (22-23 May 2016) the heritage of Kulm Diocese in Pomerania (12-13 May 2017). From the very beginning I have been in charge of these conferences devoted to the theme of Pomerania. Taking into consideration my research and academic profile of the Faculty of Theology, NCU in Toruń I was responsible for organizing two conferences. One of them focused on the Church-world relation in the teaching of Joseph Ratzinger/ Benedict XVI (national conference *The Church and the world. Post-conciliar ecclesiology of Joseph Ratzinger/ Benedict XVI* - 10 December 2015). The other conference was devoted to the ethos in the care of older people (*Ethos in the care of older people*, 1 December 2016). Apart from the aforementioned conferences I have been a member of scientific committee of the international conference organized by the Centre for Interreligious and Intercultural Dialogue in Warsaw – *Intercultural Dialogue in Modern World. The Dialogue of Values* and co-organizer of the International Seminar in Stry Sącz (*Ideas – Man – Philosophy* 5-10 August 2014, Stry Sącz, the Catholic University of Lublin).

An important element in the process of dissemination of my research was active participation in conferences. After habilitation I took part in one international conference, six national conferences and two annual scientific conferences. During the international conference I analyzed the question of hermeneutics of continuity in the context of negative hermeneutics. A reference point was the teaching of Benedict XVI (international conference *Faith and Culture. Cultural Hermeneutics and Reconfiguration*, 15 May 2014, Faculty of Theology, NCU, Toruń). The title of my presentation was “Hermeneutics of continuity versus negative hermeneutics.” The themes discussed during these presentations concerned two research areas. One of them was the dynamics of contemporary transformations in the context of Catholic social teaching. During the promotion of *Warmia Studies* I took part in the conference and presented a lecture on the economic function of family in the context of common good as the determinant of humanizing the economy through the family (the title of my lecture “Material goods at the service of man – theological interpretation of economic function of family,” 27 March 2012, Faculty of Theology, University of Warmia and Mazury in Olsztyn). During Economic Forum in Toruń I analyzed the question of cultural dimension of work (the title of my lecture “Cultural Dimension of Work,” 4 March 2013, Toruń). During a conference *Christian as a citizen and entrepreneur. Catholic social teaching in face of contemporary challenges* organized by Cardinal Stefan Wyszyński University in Warsaw I focused on the question of post-democracy in my presentation “Catholic assessment of post-democracy” 26 March 2014, Warsaw.) In Piekary Śląskie I analyzed the question of personalist criterion of justice in the teaching of Joseph Ratzinger/ Benedict XVI (conference: *Love and social justice*,

the title of my presentation “Personalist criterion of justice in the teaching of Joseph Ratzinger/Benedict XVI,” 30 May 2015, Piekary Śląskie). During a conference *Ethos in the care of older people*, 1 December 2016 organized in Toruń I referred to the question of intergenerational relations in contemporary family focusing on the role of older people in the family. The title of my presentation: “Intergenerational relations in the family based on Catholic social teaching.” During a conference *Language – School – Religion. Dialogue with others* organized by the University of Gdańsk and Catholic High School *Collegium Marianum* in Pelplin I presented a paper “Dialogicality of a person in Catholic social teaching.” The other research area discussed during conferences concerned a religious or to be more precise theological context of social life. During a conference organized by the University of Gdańsk I presented a polarizing function of religion in society (the title of my paper: “Polarizing function of religion,” May 2015, the University of Gdańsk). During a conference in Toruń I discussed the question of the dangers of fundamentalism for civil society (the title of my paper: “Religious fundamentalism as a threat to civil society, 8 December 2016, NCU, Toruń). I also took part in annual conferences, such as an international seminar in Stary Sącz where I presented the interconnections between democracy and post-democracy (the title: “From democracy to post-democracy,” 6 August 2014, the Catholic University of Lublin, Stary Sącz). In Toruń I presented a lecture concerning the redaction and message of the Pastoral Constitution on the Church in the Modern World *Gaudium et spes* which was a part of the Council Lectures organized by Catholic Intellectuals Club in Toruń. (the title of the lecture “Redaction and message of the Pastoral Constitution on the Church in the Modern World *Gaudium et spes*” 16 November 2011, NCU, Toruń). Apart from my participation in conferences I delivered the inaugural lecture in the Higher School of Social Communications in Gdynia (“Globalization as a chance or threat for education,” 5 October 2013, Higher School, of Social Communications, Gdynia). As a way of popularizing my research I conducted a series of presentations for *Civitas Christiana* Association (4 December 2012, Kartuzy; 15 December 2015, Gdańsk), the Institute of Priestly Formation (13 April 2013, Pelplin) Pastoral Ministry for Working People (17 April 2016, Rzeszów) and the University of the Third Age (12 March, Pelplin.) Popularizing activity also included the use of media. I published articles in *Niedziela* and *Pielgrzym*. I was invited to Telewizja Trwam and Radio Maryja - *Rozmowy Niedokończone (Open-ended Conversations)* 19, December 2011. I took part in programs of Radio Głos in Pelplin introducing the idea of Pelplin Areopagus.

As part of my didactic and popularizing activities I conducted not only individual lectures during conferences but also lecture cycles at the Faculty of Economic Sciences and

Management at NCU in Toruń (February-June 2013, October-December 2014.) The theme of these lectures was the outline of Catholic social teaching and the question of ownership in Catholic social teaching. I also presented the general characteristic of Catholic social teaching during postgraduate studies program of theology in Koszalin (the branch of the Faculty of Theology of the University of Szczecin, Szczecin October-December 2013.) It is worth mentioning that since October 2014 I have been responsible for diploma seminar as part of Postgraduate Diploma Studies in Pelplin (the Faculty of Theology in Toruń).

I have been also responsible for editing numerous academic journals. Since January 2013 I have been an editor-in-chief of *Pelplin Studies*, a journal published in Pomerania since 1969. During our work on the issue we managed to gain 7 points according to journal rankings of the Ministry of Science and Higher Education. I am also a member of scientific/editorial boards of *Zeszyty Naukowe Międzynarodowego Centrum Dialogu Międzyreligijnego i Międzykulturowego* (Cardinal Stefan Wyszyński University) since April 2015 and *Zeszyty Gdynskie* since May 2016. I have been a reviewer in the following journals: *Studia Gdańskie* (since October 2012), *Fides, Ratio et Patria. Studia Toruńskie* (since 2015) and *Roczniki Skrzetuskie* (since May 2015).

An important element of my academic engagement is my membership in Polish and international scientific societies, such as European Society for Theology (since November 2013), Toruń Scientific Society (since January 2010 – ordinary member), Scientific Society of Francis de Sales (since March 2013). In order to create the foundations of academic life in Pelplin I started the Pelplin branch of Polish Theological Society and I have been the head of this organization since March 2014. The aim of this society is to promote academics and help in organizing lectures as well as editing academic journals.

Being employed at Nicolaus Copernicus University I am involved in the activities of the Faculty of Theology. Since October 2012 I have been a member of Faculty Council for Learning Outcomes and New University Courses. Since October 2016 I have been a member of Faculty Council for Publishing Academic Journals. I was involved in the creation of the first cycle studies of Care of the Older Person in 2014. Since 24 March 2016 I have been nominated the coordinator for the organization of the second cycle of studies of Care of the Older Person. The program of studies has an interfaculty character and involves the cooperation between the Faculty of Theology, Faculty of Humanities and Faculty of Health Sciences.

As part of my didactic activities I have been involved in academic mentoring. I was the reviewer in the habilitation procedure of Fr. dr Zbigniew Werra (22 June 2016, Papal Faculty of Theology, Wrocław). I have been a member of the habilitation committee at the Faculty of

Theology for the habilitation procedure of Fr. dr Dariusz Pater (25 May 2016) and Fr. dr Joachim Nowak (20 June 2017). I have been a PhD supervisor of Fr. mgr lic Grzegorz Weis (doctoral dissertation: *Social dimension of peace in Pastoral Letters of Polish Episcopate (1945-2012)*, 26 March 2014; Fr mgr lic. Wiesław Szuca *Social teaching of Kulm bishops after the declaration of the encyclical Rerum novarum of Pope Leon XIII*, 26 March 2014; Fr. mgr lic. Ireneusz Smagliński *Patriotism in the teaching of John Paul II to Polish people during His pilgrimages to Poland*, 15 April 2015. On 25 October 2017 the doctoral procedure of Fr. mgr lic. Karol Misiurski will be open at the Faculty of Theology at Nicolaus Copernicus University in Toruń (the application has been submitted to the Faculty Council). I have been appointed the reviewer of four doctoral defences: Fr. mgr lic. Jarosław Lisica, 26 March 2014, NCU, Toruń; Fr. mgr lic. Andrzej Kubisz, 20 October 2014, Cardinal Stefan Wyszyński University, Warsaw; Fr. mgr lic. Wojciech Głogowski, 17 December 2012, Cardinal Stefan Wyszyński University, Warsaw; Fr. mgr lic. Bogusław Kozłowski, 27 June 2016, Cardinal Stefan Wyszyński University, Warsaw. I have supervised 24 Masters and have been a reviewer of 32 Master's theses. Furthermore, I have been the supervisor for 30 Bachelors and I have been a reviewer of 46 Bachelor's theses. I have been involved in these activities since 2011.

I have also taken part in expert works. I am the author of the expert project: *Tutoring as an innovative way in rehabilitation work* for the Society of the Free Polish University (Towarzystwo Wolnej Wszechnicy Polskiej) in Warsaw (15 January 2014).

Realizing research projects I have been engaged in applying for scientific grants. I received a grant from the Rector of Nicolaus Copernicus University (15 March 2017) to conduct library and archive research associated with the realization of the research projects in Polish Historical Mission in Wuerzburg (the title of the grant: *Transposition of the notion of sacrifice as the genesis of shaping morality based on the relation between the state and the Church in the times of national socialism in Germany 1933-1945*). I also applied for the grant of the Marshal's Office in Toruń (the title of the grant: *Towards deliberate experiencing of religiosity among elderly people. Activation workshops*, 30 December 2016) and in the Franciscan Institute in New York (the title of the grant: *The concept of exemplarism of St. Bonaventure in Laudato si by Pope Francis*, 15 February 2017).

I have received numerous awards for my didactic and academic achievements. I have twice been awarded a distinction of the Rector of Nicolaus Copernicus University (2013 and 2016). In 2014 and 2017 I received the award of the Rector of Nicolaus Copernicus University and on 2017 I was awarded the National Education Medal in recognition of my achievements for education and upbringing.

Since 7 December 2015 I have been a member of the chapter of the National Senior Citizen Committee due to my experience and the specifics of courses provided by the Faculty of Theology in Toruń. The aim of the foundation is cooperation in shaping senior citizen policy in Poland.

III. Academic accomplishments

Since my habilitation I have published extensively and increased my academic output. According to the Bibliometric Impact Assessment of the Library of Nicolaus Copernicus University I have received 337 points. My academic achievements include 12 books (10 academic monographs), 29 academic articles, 9 book reviews and discussions published in journals and 9 editorial reviews. The aim of my research is a theological legitimization of a broadly understood social reality which is translated into unconditional protection of a person in terms of integrity of their being (in the aspect of naturalness and supernaturalness).

1. The reception of the teaching of the Second Vatican Council

Undertaking an effort to understand the teaching of the contemporary Church I aimed at determining the scale of realization of the postulates formulated during Vatican II in reference to social issues, in particular. It has to be stated that the reception of the teaching of Vatican II occurs simultaneously at two levels. On the one hand, there is the teaching of particular bishops directly associated with the Council's documents. The most important are references to such issues as person, community and dialogue. A person has an unquestionable dignity and inalienable rights which are determined by the character of human nature and likeness to God. Persons shape communities within which the perfection of relationship is described by love. The real personal and group development encompassing the whole human existence occurs in the aspect of inter-personal relations. The condition for creating communities is determined by the ability to initiate dialogue thanks to which the exchange of thoughts and, above all, mutual sharing of good present in the persons takes place. These direct references to the teaching of Vatican II are noticeable in the documents of all the popes of the 20th and 21st century. The second level of the reception of the teaching of the Second Vatican Council is concrete solutions undertaken by episcopates of given countries. The subject of my analysis in this respect was the situation of the Church in Austria, in the Diocese of Innsbruck where I worked for seven years. In the context of the activities of the Episcopate of Austria the most significant is the question of dialogue between religions and nations which is a necessary condition for stability as well as the question of the relations of the Church with the world realized by the engagement of the laity who in various forms of activities transform the reality according to the teaching of the Gospel. However, the Church in Austria is not free from misinterpretations of

the teaching of Vatican II. This tendency has led to the instances of questioning the sacramental discipline or the structures of Church institutions. The outcome of my analyses concerning the reception of the teaching of the Second Vatican Council were the following publications:

- “Godność osoby ludzkiej a struktura świata na podstawie „Konstytucji duszpasterskiej o Kościele w świecie współczesnym ‘Gaudium et spes’” (“The dignity of human person and the structure of the world based on the Pastoral Constitution on the Church in the Modern World *Gaudium et spes.*”) A fragment of this lecture was presented during the Council Evenings organized by the Faculty of Theology, Nicolaus Copernicus University and Catholic Intellectuals Club in Toruń (16.11.2011). *Miesięcznik Diecezji Pelplińskiej*, November 2011, book. 11, R. XX, pp. 546-554.
- “Świat z perspektywy Kościoła czy Kościół z perspektywy świata? Geneza i myśli przewodnie Konstytucji duszpasterskiej o Kościele w świecie współczesnym” (“The world seen from the perspective of the Church or the Church seen from the perspective of the world? Genesis and keynotes of the Pastoral Constitution on the Church in the Modern World,”) *Pelplin Studies XLV/2012*, pp. 115-134.
- “Recepcja „Konstytucji duszpasterskiej o Kościele w świecie współczesnym” w encyklikach społecznych bł. Jana Pawła II” (“The reception of the Pastoral Constitution on the Church in the Modern World in social encyclicals of bl. John Paul II,”) *Studia Gdańskie*, vol. XXX, pp. 99-118.
- “Niezlomny dialog – recepcja Soboru Watykańskiego II” (“Steadfast dialogue – the reception of Vatican II,”) in: *Studia Soborowe. Historia i recepcja Vaticanum II*, ed. M. Białkowski, part. II/2, MediaGroup, Toruń 2015, pp. 377-402.

2. Political communities

2.1. Dynamics of political communities

The point of departure for my analysis of functioning of political communities was the fundamental observation that these communities are dynamic by nature, which is reflected by the realization of the postulates of common good. The elements which can be distinguished within these communities are authority, institutions, law, the rule of social life and public good. According to Catholic social teaching, each of these elements serves to develop humanity of citizens. Thus we may speak of a subsidiary role of political communities for a person whose lifestyle is expressed in the realization of their vocation for holiness which refers to indivisible

goods which are the aim in themselves. Analyzing the status of a citizen as a person in the state I indicated the element of obedience towards authority. This obedience cannot be identified as a forced dependence of a slave. To the contrary, the most important are relations where man obeying the rules of the institutions of the political community realizes common good in the world making the reality more human. The increase of the level of involvement of citizens in the state matters, namely strengthening the effectiveness and authority of the community occurs through educational influence on the level of the state and the world community. In my view, the character of the teaching of the Church which encourages transformations in order to build the Kingdom of God on earth through people's involvement in politics is not without significance.

The following publications were the result of the abovementioned research subject:

- *Człowiek jest drogą Kościoła (RH 14). Wprowadzenie do Katolickiej Nauki Społecznej (Man is the way to the Church. Introduction to Catholic social teaching,)* Bernardinum, Pelplin 2012, 165 pp. (especially pp. 57-72, 106-146).
- *Służba czy niewolnicze podporządkowanie? Posłuszeństwo obywatelskie w Katolickiej Nauce Społecznej, (Service or Slavery? Civil obedience in Catholic social teaching,)* Bernardinum, Pelplin 2012, 125 pp.
- “Globalizacja – zagrożenie czy szansa dla wychowania” (“Globalization – threat or chance for education,”) *Zeszyty Gdyńskie. Tożsamość Kulturowo-Cywilizacyjna Gdyni*, no 9, pp. 279-280.
- “Aktywizm polityczny naczelnym postulatem nauczania społecznego Kościoła” (“Political activism as the main postulate of Catholic social teaching,”) *Roczniki Kulturoznawcze*, vol. V (4), pp. 19-34.

2.2. Theological virtues in the context of shaping justice in the world in the teaching of Joseph Ratzinger/ Benedict XVI

In the course of analysis of the situation of man towards God I emphasized the significance of theological virtues. These virtues are the gift of God but they describe human disposition which includes the will of realizing God's law which ultimately serves common good. According to Benedict XVI, the fundamental experience of Christians is the experience of faith. In the context of God the dramatics of being of each individual or even communities is realized. The interpretative modus of dramatic theology based on mimetic theory which was the subject of my studies during my stay at the Faculty of Theology of Innsbruck University

enables to discover the fundamental message of love present the salvific proclamation most fully revealed in Jesus Christ and discovered through trust in God. In the teaching of Benedict XVI, this love is both the source and the perfect fulfillment of the virtue of justice. Acting according to the rules of God's law gives communities the status of peaceful environment describing the scale of perfection in reference to transcendental reality. The theme of determining the relations between theological virtues and building justice in the world in the teaching of Joseph Ratzinger/ Benedict XVI constitutes the main research area of the following publications:

- “Teologia dramatyczna jako sposób interpretacji wiary na przykładzie nauczania Benedykta XVI,” (“Dramatic theology as the way of the interpretation of faith in the teaching of Benedict XVI,”) *Studia Gdańskie*, vol. XXXII, pp. 155-172.
- “Pojęcie miłości Franciszka Drączkowskiego jako modus interpretacyjny encykliki *Caritas in veritate* Benedykta XVI” (“The notion of love according to Franciszek Drączkowski as the interpretative modus of the encyclical *Caritas in veritate* by Benedict XVI,”) *Studia Pelplińskie* 2011, vol. XLIV, pp. 459-474.
- “Personalistyczne kryterium sprawiedliwości w nauczaniu Josepha Ratzingera/Benedykta XVI” (“Personalist criterion of justice in the teaching of Joseph Ratzinger/Benedict XVI,”) in: *Sprawiedliwość i miłość społeczna. Refleksja interdyscyplinarna w 90-lecie (Archi)diecezji Katowickiej*, ed. A. Wuwer, Księgarnia św. Jacka, Katowice 2015, pp. 113-130.
- D. Kotecki, K. Krzemiński, T. Huzarek, W. Łużyński, M. Mróz, W. Niedźwiecki, M. C. Paczkowski, K. Pilarz, Cz. Rychlicki, S. Suwiński, J. Szulist, I. Werbiński, *Drogi nadziei, (The Ways of Faith,)* Toruńskie Wydawnictwo Diecezjalne, Toruń 2015, 244 pp.

2.3. The concept of the state from the perspective of Joseph Ratzinger/ Benedict XVI

The outcome of my research is the monograph *Theology of the state in the writings of Joseph Ratzinger (Benedict XVI)*. As the point of departure I set the objectives for analysis concerning the following questions:

1. Presentation of the teaching about the Church by Joseph Ratzinger/ Benedict XVI with its roots in the experience of community which is fundamental for the Church

2. Reconstruction of the concept of state community in the context of Joseph Ratzinger/ Benedict XVI's ecclesiology
3. Presentation of the central role of man in the Church and state communities, in which, according to the theocentric hierarchy of values, the process of integral development takes place

The realization of the presented aims leads to a fundamental statement that the premises characteristic of the teaching about Church allow us not only to understand better the contemporary political systems but also delineate the specific ethos of a Christian within political communities and the state, in particular. The ecclesiology of Joseph Ratzinger/ Benedict XVI constitutes a collection of rules and also a normative set of references for earthly communities. Christians engaged in political life realize norms or follow the example of the relations within the Church. The realization on earth of the norms shaped by Revelation assumes the attitude of faith which engages man to act according to love the fullness of which is in the Triune God. The relation between theology, the structures typical of politics and the state is described relying on the principle of the interdependence between the foundation and the structures built on it in which men exist fulfilling their specific functions. The elements of religious nature encourage individuals and groups to action. In the course of research on the teaching of Joseph Ratzinger/ Benedict XVI I formulated a conclusion that there are certain formal elements which coexist in the sphere of both religion and the state. Nevertheless, when it comes to the subject matter it is impossible to equate the borders of these two areas. The intention of God is a peaceful reference of religion to the state which I legitimized by the teaching on Revelation. This reference is based on the fact that these two spheres cooperate for the development of man. The questioning of this type of relation based on peace occurs in the situation of overinterpretation which takes place when such factors as earthly life, reason or immediacy of undertaken activities are absolutized. The extreme examples of these factors not only ruin God's order but, in fact, constitute the manifestation of questioning the subjectivity of citizens. Analyses concerning the concept of the state in the teaching of Joseph Ratzinger/ Benedict XVI were presented in my monograph *Theology of the state in the writings of Joseph Ratzinger (Benedict XVI) (Teologia państwa w pismach Josepha Ratzingera/Benedykta XVI)*, Wydawnictwo Naukowe Uniwersytetu Mikołaja Kopernika, Toruń 2016, 502 pp.

The theme of the state in the teaching of Joseph Ratzinger/ Benedict XVI was also the subject of my research when I studied the perception of John XXIII's documents on the 50th anniversary of the declaration of his encyclical *Pacem in terris*. I have formulated two main conclusions concerning this theme. The first one, which seems quite obvious, is that all the

popes and especially Benedict XVI firmly realized the postulates of Vatican II. The other conclusion results from attempts to juxtapose the problems in the writings of John XXIII and Benedict XVI and is expressed by the statement that it is impossible to determine the condition of the state and understand the fundamental principles of social life without reference to the family. The consequence of this comparative analysis of the teachings of John XXIII and Benedict XVI was the monograph: *W Bogu początek. Reinterpretacja koncepcji pokoju bł. Jana XXIII w nauczaniu społecznym Benedykta XVI*, (*The beginning is in God. Reinterpretation of the concept of peace by Bl. John XXIII in the social teaching of Benedict XVI*), Bernardinum, Pelplin 2013, 190 pp.

3. The family community in the Catholic social teaching

One of the fundamental subjects of my research is the family community. Family-oriented analysis results from the significance of the family for the proper shaping of personality and the crucial role of family community in building humanizing societies starting with regions and finishing with the world community. In the course of my research on the family from the perspective of Catholic social teaching I focused primarily on the function of the family. In my view, there are three fundamental functions of the family, namely procreative, socializing-educational and economic. The first of the discussed functions is procreation. Man participates in the transmission of human life which is sacred. The realization of the procreative function does not only preserve the community but also constitutes a direct manifestation of cultivating God's order in the world. The second function is socialization and education which shape the personality of an individual in both natural and supernatural contexts. The orientation of man towards transcendental values signifies the achievement of new ontic quality by individuals. The third function of the family is economic one, the criterion of which is common good. The family makes use of material goods taking into consideration, above all, growing for personal and communal perfection. The integral concept of the family is possible through the reference to Catholic social teaching founded on Revelation. Relying on the aforementioned functions, other functions of the family are formed which describes the manner of existence of family community in the society through permanent reference to the teaching of the Church. The analyses of the functions of the family resulted in the following publications:

- “Otwartość na dar życia – teologiczna interpretacja funkcji prokreacyjnej rodziny w nauczaniu Jana Pawła II” (“Being open to the gift of life – theological interpretation of the procreative function of the family in the teaching of John Paul II,”) *Studia Elbląskie*, vol. XII, Elbląg 2011, pp. 265-274.

- “Społeczny aspekt płci z perspektywy nauczania społecznego Kościoła,” (“Social aspect of sex from the perspective of Catholic social teaching,”) *Studia Warmińskie*, vol. 50 (2013), pp. 139-154.
- “Teologiczna reinterpretacja funkcji socjalizacyjno-wychowawczej,” (“Theological reinterpretation of socializing-educational function,”) in: *Veritas cum caritate – intellegentia cum amore*, ed. C. Rychlicki, I. Werbiński, Wydawnictwo Naukowe Uniwersytetu Mikołaja Kopernika, Toruń 2011, pp. 541-554.
- “Dobra materialne w służbie człowiekowi – teologiczna interpretacja funkcji gospodarczej rodziny,” (“Material goods at the service of man – theological interpretation of economic function of the family,”) *Studia Warmińskie*, vol. 48 (2011), pp. 197-210.

The next step in the context of analyzing the theme of family is placing this community in a boarder context of social life, conditioning contemporary family structures. The reference of family members to other people in the family group, namely the family structure in the aspect of Christian axionormative system has been presented by me as the result of the influence of two factors. Firstly, the dynamics of inner-family life is an important aspect which is characterized within the framework of family functions. Secondly, the influence of the state through various institutions of political communities is crucial as well. In this context I have formulated a statement that each state/community which acts in a rational way is obliged to show concern for family well-being. In this way, the prosperity in an earthly dimension is shaped as well as the fulfilment in a supernatural aspect. Natural communities help the actualization of natural abilities of an individual, for whom salvation is the culmination of development. The analysis of family structures in society was the subject of the following publications:

- *Rodzina zawsze na czasie. Recepcja koncepcji małżeństwa i rodziny Soboru Watykańskiego II w nauczaniu Benedykta XVI*, (*Family is Always in Vogue. The Reception of the Concept of Marriage and Family of Vatican II in the Teaching of Benedict XVI*), Bernardinum, Pelplin 2012, 144 pp.
- “Wychowanie do życia społecznego w rodzinie,” (“Social life education in the family,”) in: *Rodzina sercem cywilizacji miłości. W 20. rocznicę „Listu do rodzin” Jana Pawła II*, ed. Z. Wanat, I. Werbiński, Wydawnictwo Naukowe Uniwersytetu Mikołaja Kopernika, Toruń 2014, pp. 101-116.

- “Dialogiczność relacji w rodzinie,” (“Dialogicalism of relations in the family,”) *Studia Pelplińskie*, vol. XLVII, pp. 311-324.
- “Służba rodzinie w ramach chrześcijańskiej koncepcji państwa,” (“At the service of family within the Christian concept of the state,”) *Teologia i Człowiek* 19 (2012), pp. 211-228.

In order to receive a more comprehensive assessment of the condition of the contemporary Polish family I referred not only to Catholic social teaching but also to sociological theories, including the conflict theory of Ralf Dahrendorf. This type of analysis profile enabled me to present the discussed problems from a different research perspective. Thus the family is marked by conflicts on the level of the identity differences of its members. Overcoming this natural conflict situation which may be sometimes tragic when it comes to consequences is achieved through rationalization and democratization of life. The outcome of my analysis on the contemporary Polish family from the perspective of conflict theory is the monograph: *Absolutna dominacja konfliktu. Współczesna rodzina polska w kontekście teorii konfliktów Ralfa Dahrendorfa*, (*Absolute Domination of Conflict. Contemporary Polish Family in the Context of the Conflict Theory of Ralf Dahrendorf*.) Bernardinum, Pelplin 2013, 282 pp. Before habilitation I analyzed the conflict theory as the factor of social transformations:

- “Teoria konfliktów społecznych Ralfa Dahrendorfa,” (“The conflict theory of Ralf Dahrendorf,”) *Studia Socialia Cracoviensia* 2 (2010), pp. 109-122.

4. Evangelization and the experience of faith as the foundation of new order in the world – analysis of Pope Francis’ teaching

In the course of my research on the contemporary Church I referred also to the writings of Pope Francis. One of the fundamental questions emphasized by the Pope concerns the mutual dependence between preaching the Gospel and being the witness of faith: “Evangelization takes place in obedience to the missionary mandate of Jesus: “Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you” (Mt 28:19-20). In these verses we see how the risen Christ sent his followers to preach the Gospel in every time and place, so that faith in him might spread to every corner of the earth” (*Evangelii gaudium*, 19). It is worth paying attention to the fact that the words of Jesus include the postulate to realize, to be more precise, to transform the world into the reality where every man will be respected. Thus communities will be the areas of true growth in humanity. Numerous changes and initiatives

which take place according to God's order lead ultimately to building peace which is a salvific gift for man and the whole world. Nevertheless, the condition to realize the idea of Christian humanism in the context of the idea of peace is a previous experience of faith which is born from the encounter with the Word of God, fully revealed in Christ. The publications based on my research on the teaching of Pope Francis concerning the aforementioned problems include:

- „Źródła solidarności na przykładzie „Orędzia na Światowy Dzień Pokoju 2014” papieża Franciszka,” (“The roots of solidarity based on the Message of his Holiness Francis for the celebration of the World Day of Peace 2014,”) *Studia Koszalińsko-Kołobrzeskie*, no 21/2014, pp. 283-298;
- „Dialog wyznacznikiem relacji we wspólnocie politycznej w kontekście nauczania papieża Franciszka,” (“Dialogue as the indicator of relations in political community in the context of Pope Francis’ teaching,”) *Studia Gdańskie*, vol.. XXV, pp. 111-124;
- „Koncepcja pokoju światowego w nauczaniu papieża Franciszka,” (“The concept of world peace in the teaching of Pope Francis,”) *Studia Pelplińskie*, vol. XLVIII, pp. 239-254.

5. Works of mercy in Catholic social teaching

During my research on Catholic social teaching taking into consideration the specific nature of the engagement of Christians in the world I decided to present the works of mercy. The works of mercy help to solve the contemporary social question including various elements of human life. I accepted a traditional enumeration of the corporal and spiritual works of mercy. In the context of spiritual life there are issues of overcoming sins and achieving certainty and the sense of our own dignity. The question of forgiving wrongs and patient enduring of suffering having in mind the final unity are important as well. The life of prayer expresses, in fact, the wish to sanctify the world. The corporal works of mercy can be divided into two groups: firstly, they refer to the protection of the individual in terms of sufficient amount of existential goods (food and garments) and secondly, they refer to the question of shaping our relations based on love towards newcomers, prisoners and the sick. The expression of human culture is manifested by our respect for the dead. In my analyses I attempted to present that man expects support from their neighbours and institutions in the process of building the civilization of love accompanied by the works of mercy. The subsidiary role of the state and the Church is worth mentioning in this context. The other significant aspect is to educate man for a conscious experiencing of love which results in the works of mercy. I published two monographs which focus on the research area described above:

- *Wzrastanie w miłosierdziu. Uczynki miłosierdzia w nauczaniu społecznym Kościoła, (Growing in Mercy. Works of Mercy in Catholic Social Teaching.)* Bernardinum, Pelplin 2015, vol. I, 197 pp.
- *Wzrastanie w miłosierdziu. Uczynki miłosierdzia względem ciała w nauczaniu społecznym Kościoła, (Growing in Mercy. Corporal Works of Mercy in Catholic Social Teaching.)* Bernardinum, Pelplin, vol. II, 230 pp.

6. Social issues – a postulate to protect the rights of working people

The subjects of my analyses are not only political or family questions but also social issues, namely the status of working people in society determined by the scale of respect for their rights. My research led me to the formulation of the general thesis that the preservation of the personalist profile of economy results in the preservation of workers' rights and also the indication of a subsidiary character of each form of ownership regardless of the way it is acquired. This approach forms a certain type of work culture focused on the preservation of the rights of an individual. In the context of this thesis the popes formulate a warning for those responsible for the economic sphere because the reversal of the presented order, namely the situation where man and the common good are subordinated to economy leads to the objectification of a person. The right to work formulated on the foundation of Christian tradition guarantees the preservation of citizen subjectivity, whereas fair payment is a condition of valuing an individual in terms of their inherent freedom. I have written the following articles which deal with the aforementioned research area:

- "Prawo do pracy jako ochrona dobra osoby w nauczaniu społecznym Kościoła," ("The right to work as the protection of the good of the person in the Catholic social teaching,") *Studia Pelplińskie* XLVI/2013, pp. 235-250.
- "Rola sprawiedliwej płacy w kształtowaniu wolności odpowiedzialnej człowieka," ("The role of fair payment in shaping responsible freedom of man,") *Studia Koszalińsko-Kołobrzeskie*, no. 23 (2016), pp. 321-338.
- "Kulturowa wartość pracy," ("Cultural value of work,") in: *Młodość i jej świat: praca, ekologia, wychowanie, małżeństwo i rodzina, (Young people and their world: work, ecology, education, marriage and family,)* ed. J. Niewęglowski, Towarzystwo Naukowe Franciszka Salezego, Warszawa 2017, pp. 13-28.

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