

ADDENDUM NO. 3

First-Person Narrative Summary of abp Jakub Kostiuczuk for a habilitation proceeding in the field of theology

1. Name

Jakub Kostiuczuk

2. Diplomas, scientific/artistic degrees – including title, place and year when they were obtained and title of dissertation

17.06.1992	Master's degree in Orthodox theology obtained at Moscow Theological Academy on the basis of the thesis: <i>The Holy Synod Concerning Restoration and Implementation of the Old Russian Singing System</i>
27.06.2011	Doctor's degree in systematic theology obtained at the Theological Faculty at the Christian Theological Academy in Warsaw on the basis of the thesis: <i>Christological Dogma in the Liturgical Texts of St. John of Damascus</i>

3. Information about employment in scientific/artistic units up to now

1995 – 2003r.	Assistant at the Chair of Dogmatic and Moral Theology of the Theological Faculty at the Christian Theological Academy in Warsaw.
2003 – 2011r.	Lecturer at the Chair of Dogmatic and Moral Theology of the Theological Faculty at the Christian Theological Academy in Warsaw.
01.10.2011 –	Adjunct at the Chair of Dogmatic and Moral Theology of the Theological Faculty at the Christian Theological Academy in Warsaw.

4. Description of an achievement referred to in Art. 16 Section 2 of the Act of 14 March 2003 on academic degrees and academic title as well as artistic degrees and artistic title (Journal of Laws [Dz. U.] of 2016 item 882 as amended in Journal of Laws [Dz. U.] of 2016 item 1311):

a) Title of academic/artistic achievement,

Social Teaching of the Orthodox Church

b) Author, title of publication, year of publication, name of publisher, reviewers

abp Jakub Kostiuczuk, *Społeczne nauczanie Kościoła prawosławnego*, 2018, Wydawnictwo Warszawskiej Metropolii Prawosławnej,

reviewers: Metropolitan prof. zw. dr hab. Sawa Hrycuniak; prof. zw. dr hab. Andrzej Sadowski.

c) Description of the scientific purpose of the above study, findings obtained and description of their possible application.

The main purpose of the *Social Teaching of the Orthodox Church* is to present the Orthodox Church stance concerning modern moral issues and various difficult issues challenging the contemporary Christians. The premise of the work is to present the current consensus of the teaching in the most concise form in order to make the content accessible not only to the theologians and specialists in a given discipline, but to a wider group of readers searching after answers to the burning questions. Therefore the publication presents a synthetic official Orthodox stance concerning the contemporary moral issues based on the Scripture, the canons, the patristic teaching and contemporary statements of the local Orthodox Churches.

The first two chapters of the monograph make a logical introduction to the main theme. They deal with a methodology of developing stance on the contemporary moral issues and list the basic sources of the Orthodox moral standards. The first subsection of the first chapter (1.1.) deals first with the specific way the Orthodox Church social teaching is formulated. It results from the organizational structure of the Orthodox Church which differs from the one in other Christian churches. The Orthodox Church consists of the local autocephalous Churches who are independent and run their own autonomous administration. The lack of one shared statement of the whole Orthodox Church does not mean that Orthodoxy does not have its own stance concerning important social issues. The book indicates official statements on many contemporary moral issues worked out by some of the local Orthodox Churches. It is noted also that the statements do not differ in assessments of the contemporary problems although various aspects of the given issue might be emphasized in different ways. The differences result from various legal, economic, cultural and political conditions those Churches abide in. Thus the statements may complement each other.

The second subsection of the first chapter (1.2.) describes the methodology used in working out statements on the specific moral and social issues. There are two main principles which guide the Church in formulating her teaching on such issues. The Orthodox Church stance must be based on the Scripture, the patristic teaching and the canonical heritage. In case of any new issues, when no answer can be found in the Scripture and the broad patristic tradition, it should be sought by analogy to similar issues provided by the Church stance. Recent developments in modern technology, medicine and new ideologies bring new moral questions. Thus the indication to the methodology of working out a statement is fundamental.

Chapter 2 is devoted to the matter of sources of moral norms one should refer to while assessing a problematic issue. It applies both to the official Church stance and to a private assessment of various issues.

As a rule, answers to all burning questions should be sought by every Christian in the Scripture which provides many norms according to which the man is able to build proper relationships with God and other people. The normativeness of the Scripture is discussed in the first subsection of the second chapter (2.1.). Following the Scripture, the next source of the moral norms is the natural moral law discussed in subsection 2.2. Based on the words of Apostle Paul in his Epistle to Romans, the Church teaches about the law that concerns every human being because it is inscribed in the human nature and it is able to assess value of human deeds.

Assessment of our acts is accomplished also by our conscience. Its action is described in subsection 2.3. Every man does experience its existence. It is the best personal judge of our behavior and a source of moral norms. Guided by the conscience, the man can assess his conduct choosing what is good. Thus it has been deemed necessary to indicate that the human conscience is a very important source of the moral norms. Guided by the conscience and fulfilling its commands everyone is able to build proper life and thus ensure healthy social relationships.

The reality indicates however that man violates the moral norms and is not capable of proper interpretation of the given norms. Their proper interpretation is assisted with the writings of the Church Fathers and normative statements of the Church councils. Therefore it has been deemed proper to indicate the important role of the councils and patristic works in this matter. Subsection 2.4. deals with this subject. The rich patristic legacy is actually a reflection of what a man is able to read out from the natural moral law and the conscience.

It has been considered necessary to devote the next subsection (2.5) to a brief description of the way how the collection of canon law applied in the Orthodox Church has

been shaped. The subsection is actually a logic crown of the previous subsection. The “Nomocanon” used in canonical practice of the Orthodox Church includes the canons of the Apostles, both Ecumenical and some of the local Councils as well as selected Church Fathers. Based on those we are able to assess properly moral life of each human person.

In order to show that the moral norms come not only from the indicated collections of canons and the teaching of the Church, the last subsection (2.6.) of this chapter deals with the matter of application of *epithymia*. Although it is a visible sign of exclusion from the community of the faithful, and in a sense even a punishment for violation of the moral norms, its application and its length may point indirectly to a dimension of sin. In this respect the *epithymia* may serve as a kind of orientation towards making choice between the good and the evil. Thus it may assume also a normative character.

The third chapter of the work describes actions of the local Orthodox Churches in the matter of formulation of their stance on the contemporary moral and social problems. Some of the autocephalous Churches have undertaken an effort to formulate concise statements containing their official stance or broader teaching concerning particular issues which challenge the modern society.

Not all of the autocephalous Churches have prepared such documents and this is why the book does not quote official teaching of the Patriarchates of Alexandria, Antioch, Jerusalem, Serbia and Bulgaria as well as some smaller autocephalous Churches. Moreover, the work takes only note of more important statements and actions concerning the modern challenges. The local Churches who did not issue their own official statements make use of the statements issued by the other Churches. Responding to a particular issue they follow the method described in the first chapter of the book. It should be affirmed that the local Churches or, more precisely, committees appointed to assess those problems, work in the normal course and conceptualize their stance concerning the new occurring issues. The book presents the current state of the available statements of the local Orthodox Churches.

Chapter 4 of the book is an attempt to present the statements concerning the contemporary moral problems. Many subjects analyzed here are presented according to the aforementioned methodology. In the first instance an attempt has been made to point out the Scripture passages on which an assessment of the given problem could be based on. Then appropriate canons and patristic teaching are quoted. Finally a reference is made to the most recent Orthodox Church statements, their official stance on the given issue. Particular attention has been given to instances where issues are interpreted in different ways or their

specific aspects are brought out. This chapter deals with timely issues connected with the contemporary moral challenges.

At the beginning of the chapter issues concerning marriage are discussed (subsection 4.1.) In times of the marriage and family crisis this subject is of crucial importance. In successive paragraphs of this subsection the Orthodox understanding of marriage is presented succinctly. Conditions to be fulfilled by those engaged and contraindications to perform the sacrament are presented here. The last paragraph presents the Orthodox opinion concerning the divorce. Although while performing the sacrament of marriage the Orthodox Church recognizes it as eternal, in practice a so called “removal of the matrimonial blessing” is allowed. It is applied in cases when the marriage has fallen apart and there is no possibility to rescue it. In many cases former husbands and wives desire to establish new families and to receive the Church's assent for it. In such cases the Church follows the rule of economy of salvation, grants “divorce” - “removes the blessing” and allows the possibility to remarry. The chapter provides a list of reasons allowing the divorce and providing justification for this procedure as applied by some of the local Churches.

The next subsection (4.2.) is devoted to the Orthodox stance concerning homosexuality. This problem, although it has existed in history, is currently particularly timely due to the legislation of the countries which allow unisexual relationships. Therefore, it is important to present a concise stance of the Orthodox Church concerning this issue. In the book it has been pointed to the biblical, canonical, patristic and contemporary assessment of the phenomenon. Based on the patristic heritage I point also out to the factors which influence appearance of such inclinations. It has been emphasized that while assessing negatively the homosexual behavior the Orthodox Church does not condemn the homosexual person but the sin that captivates the human being.

The issue of homosexuality is closely connected with a problem of partner relationships. Ongoing discussion on this subject results from the new assessment of homosexuality. Its logical consequence is a legal recognition of the civil union or civil partnership. The next subsection (4.3.) presents opinion of the Orthodox Church in this matter. Official statement of the Holy and Great Council of the Orthodox Church convened in Crete, June 19-26, 2016 clearly expressed the Orthodox standpoint and has been presented here as binding in assessment of this matter.

The next subsection (4.4.) is dedicated to the problem of abortion. Currently it is legally permitted in many countries. In the contemporary world it gives rise to many heated discussions. This subject is regarded as very important in the Orthodox Church teaching. The

assessment of the issue has been carried out on the basis of the Scripture, the early Christian writings, the canons, the statements of the Church Fathers and the liturgical practice. All these sources consider the beginning of human life to be the conception, and more precisely, insemination of the ovum. The statements of the local Orthodox Churches concerning the abortion justified by the conditions threatening life of the mother are quoted here as well.

In order to avoid pregnancy both abortion and contraception methods are being used. This issue is examined in subsection 4.5. Here the canonical and patristic prescriptions have also been presented in the first instance. They are followed by those of the sacrament of confession included in the “Euchologion”. All these affirm clearly that the means provoking miscarriage are equal to abortion. Contraceptives preventing ovulation or fertilization differ from those provoking miscarriage. Nevertheless one should know that the use of the contraceptives preventing ovulation may also be considered sinful due to avoidance of the parenthood out of egoistic motives.

The following subsection of the book (4.6.) is dedicated to the problem of infertility. The issues of fertilization *in vitro*, surrogate motherhood and adoption are discussed here in separate paragraphs. The first two methods of reproductive technologies are not accepted by the Orthodox Church. The first one is connected with destruction of the embryos who are considered to be the beginning of existence of the new human beings. The second one violates the principles of motherhood and family life. The only means to prevent infertility accepted by the Orthodox Church is adoption of children. The adoption is presented as the means of struggle with infertility encouraged by the Orthodox Church.

The following subsection of the monograph (4.7.) is dedicated to the problem of organ transplants. It is a new question and no indications to it can be found in the ancient Church sources. In spite of the contemporary common transplant practice there are more and more doubts concerning unconditional acceptance of all kinds of transplants. The problem has been studied by the committee called to prepare an official statement of the Orthodox Church concerning this issue. There are various kinds of transplants discussed in this subsection. It presents a kind of consensus present in the official statements of the local Orthodox Churches. Various aspects of this fairly wide issue are discussed here as well.

Another burning issue present in the contemporary society is the assessment of euthanasia. Although such a procedure was known in the ancient times, now it is a growing modern social problem. It results from the possibilities provided by the life-support technology. Although the ancient euthanasia has been assessed as an act of suicide or killing, the issue of life-support removal is not that easy to assess. The problem is discussed in

subsection 4.8. It presents opinions of the theologians and the Church stance in this matter as well as the notion of “persistent” or “futile medical care”.

The next subsection (4.9.) describes the Orthodox Church stance on the issue of transsexuals. The sex reassignment surgeries are a new phenomenon and therefore the only documents and statements presented here are the contemporary ones. It has been stated here that the feeling of sexual distinctness is not an argument for changing gender by means of hormone therapy or surgical operation. The subsection includes a paragraph on how to approach transsexuals with pastoral care.

The Orthodox Church stance on cloning is presented in subsection 4.10. The mechanism of cloning may be used to “reproduce” the whole organism, a separate organs or tissue. The Orthodox Church standpoint recognizes the difference between the two and gives them various assessments. The reasoning presented here is based on the existing documents and evidence concerning this issue.

Subsection 4.11. concerns the use of stem cells for scientific research and medical treatment. It begins with a brief introduction of the stem cells and aims of their use. They may be drawn from different kind of tissue and therefore the assessment of their usage in the scientific and medical practice depends on their origin. The Orthodox Church does not allow usage of stem cells drawn from the human embryos because it leads to their destruction. The book presents consensus statement on the stem cells based on the available documents issued by some of the local Orthodox Churches.

Thus chapter IV deals with the crucial issues which trouble the contemporary society, especially those concerning the new phenomena occurring in our times or those existing in the past but interpreted anew at present. Its main aim is to present the Orthodox Church stance and the reasoning behind it.

Chapter V of the book deals with the subjects which are important in shaping the outlook based on the Orthodox Church teaching. They concern human life in the modern world and the social relations.

Subsection 5.1. is dedicated to the notion of freedom. The Orthodox Church emphasizes the importance of proper understanding of genuine freedom which is to ensure the salvation of man and is not an obstacle in proper striving for the unity with God. The freedom is understood and interpreted in different ways. The aim of this subsection is therefore to present the freedom from the Orthodox Church perspective. Metaphysical and spiritual freedom is distinguished for better understanding of its meaning in the human life. The freedom cannot be identified merely with human rights or lawlessness. This kind of freedom

may lead to degradation of human personal life. The proper understanding of freedom and its correct use is crucial to the development of human personality and pursuing spiritual perfection.

The subsection 5.2. describes the problem of religious indifference which becomes more and more increasing in our civilization. It is very dangerous as it may lead to atheism perceived as God's "uselessness" for human being. The knowledge of atheism and religious indifferentism requires indication of the reasons of the problem. The most common reasons for the indifference is prosperity. It is the well-being that leads to the conviction that God is not necessary. It gives also rise to boredom in which man becomes indifferent to spiritual matters. The awakening from such a state requires a lot of ascetic effort, spiritual struggle and fervent prayer.

As opposed to the religious indifferentism there is a religious fundamentalism. It is not a positive phenomenon at all. It is analyzed in subsection 5.3. The religious fundamentalism endangers the true religious life. It is not, as the word could suggest, a return to the foundations of the faith. Foundations laid for such kind of outlook are deceitful and false. There are many reasons giving rise to the fundamentalist attitudes in the contemporary world. In the book it has been pointed out that it can be used for particularistic interests and therefore it can be supported and financed by external bodies reaping profit from it.

Subsection 5.4. concerns the question of suicide. In the contemporary world the number of suicides has grown significantly – and their number keeps growing. The suicide is often perceived to be an escape from the problems encountered in the human life that are seemingly impossible to overcome. The suicide might be caused by the sense of pointlessness of life, indifference or boredom. It can be caused by religious fundamentalism as well. Although in the philosophical system of Stoicism the suicide has been perceived as a heroic act, Christianity considers it the worst sin because it deprives repentance. Human life, both its beginning and the end, belongs to God. Opposing this order is perceived to be a rebellion against God's will and negation of Christ's salutary Sacrifice. Therefore the Orthodox liturgical treatment of the suicide victims and the issue of prayer for those who committed suicide is discussed in the book as well.

Forced departure from this world takes also place in case of the death penalty. The problem is being discussed both by the lay ethicists and the theologians. The death penalty is dealt with in the subsection 5.5. Many countries have currently abolished or introduced moratorium on the death penalty. We know that the death penalty has existed in the history, it has been applied and accepted even in Christian countries. Therefore one of the aims of the

presentation of this issue is to show its Christian interpretation. The current standpoint of the Orthodox Church underlines significance of the moratorium or complete abolishment of the death penalty because it provides an opportunity of pastoral work with the sentenced and his/her rehabilitation.

In the next subsection (5.6.) the question of cremation is addressed. Currently the funeral of this kind have become more and more common. The arguments brought very often in favor of cremation are the economic reasons. The Orthodox Church argues for the traditional funeral. The reasons for such a standpoint are listed in the subsection.

Another very timely matter is the issue of feminism. The feminist outlook is very often perceived negatively by other Christian women. Subsection 5.7. begins with a brief characteristic of the main feminist movement groups and their evolution based on historical evidence. The Orthodox understanding of the position of women in the Church and in the society is presented here as well. While at the beginning the feminist movement did not contradict the teaching of the Church, its present ideology, having nothing to do with the initial movement, is out of line with the Gospel teaching on the salvation of man. It has been emphasized here that the new ideologies should be examined in depth – the views which contradict the Gospel and may threaten the salvation of man shouldn't be accepted.

The feminist ideas manifest themselves in a sense in the dispute concerning the ordination of women. Subsection 5.8. contains a presentation of the Orthodox Church stance on this issue. There is also reference to the diaconate of women and the current state of debate concerning this matter.

Subsection 5.9. is devoted to the ideology of *gender*. This issue belongs to the most timely ones in the social teaching of the Orthodox Church. The *gender* ideology is a new one, little known, but it is being introduced with a particular pressure. The main concepts and trends of the ideology are presented here together with their assessment from the Orthodox Church perspective. The Orthodox Church is concerned about the attempt of a new interpretation of the Scripture in a spirit of *gender* ideology – especially in reference to the parts which are not compatible with it. The ideology questions also the basic Christian principles, distorts the notion of family and violates the principles of democracy. Introduction of the notion of homophobia to the criminal code and consequently calling to account all those who do not accept the ideology leads to creation of a totalitarian system which in the name of freedom endangers the real freedom of man.

In subsection 5.10. entitled “The Church and the State” relations between the two are described. It is not a new issue but the matters connected to it are very vital to the society. The

state citizens are members of the Church so the state and the Church must arrange their relations in a way that they do not clash with each other. Those “institutions” should rather support each other. In history the relations have been arranged according to different patterns. Very often they have violated each other’s authority. A model system of relations between the Church and the state developed in the Eastern Roman Empire and considered a *symphony* is presented here.

“The Church and politics” is the title of subsection 5.11. which is in a way a continuation of the previous subsection. The politics is connected with the state functioning. Basic issues connected with being apolitical, impartial, the prayer for the authorities, participation in elections are explained here. Information of this kind is fundamental for conscious participation in the political life of the country.

The next issue addressed in the book (subsection 5.12.) is the Church interpretation of contemporary ecological problems. Excessive overexploitation of natural resources is considered by the Orthodox Church as a threat to the environment and to the human being living therein. The standpoint of the Orthodox Church is based on two factors: the creation of the world by God and the proper place of man in the world. Human being is to be above all a steward and by no means an exploiter of the created world. Education concerning human pro-ecological behavior should begin with the knowledge of the proper place of humanity in the created world and renewal of the appropriate relations with the Creator. The Church underlines that in the first place there should always be pursuing the break with the sin. This is the beginning of the real pro-environmental activity.

On the way to salvation it is very important to know about the sin and the mechanisms of its progress. Subsection 5.13. begins with the definition of sin and it proceeds to the mechanism of its development and subjection to it. Unfortunately, the lack of knowledge on this issue leads very often to man's corruption and spiritual death. The only way to escape the sin is repentance, but it requires a great effort of *askesis* and repentance. The Orthodox Church teaches in different ways about destructive effect of the sin and passions, and calls to repentance. The Church proposes means which help to overcome the sin.

One of the means to struggle with the sin is fasting. Subsection 5.14 is devoted to this issue. Currently very few people fast and observe the Lenten periods established by the Church. The meaning of fasting has been underlined by the Holy and Great Council of the Orthodox Church convened in Crete, 2016. Basing on its statement the book presents the importance of fasting in the fight with the sin. Based on the Tradition the meaning of fasting in the Orthodox Christianity is explained here with a strong indication that it should not be

perceived in a legal sense. Fasting is indispensable for proper spiritual growth of the individual. It is also an important ascetic element in the process of human deification.

The last chapter of the book is crowned by subsection 5.15. entitled “The Pursuance of Sanctity”. The ultimate aim of efforts of the Orthodox Christian should be salvation. All deeds of our life should be assessed from the perspective of salvation. What hinders the drive to salvation should be eliminated and what leads toward the salvation should be perceived as good and necessary. The sanctity does not belong to some chosen Christians only. The number of saints is not limited to the number of those canonized by the Church. The Saints are all those who attain salvation. Salvation may be equaled with sanctity. The subsection contains an explanation of canonization of Saints. The ultimate aim of every Christian's life should be unceasing pursuing to salvation.

All the monograph is summarized in the Conclusion. It is stated there that the Orthodox literature is very rich and some answers to majority of the problems worrying the modern man can be found there. The main aim of the book is to analyze the key moral and social issues. In many cases the Orthodox Church compared with other Churches and Christian communities places somewhat different accent on various issues of the social life of the faithful and sets different priorities. The aim of the book was not comprehensive presentation of moral and ethical issues but presentation of what is the most fundamental from the Orthodox perspective. In case of the new phenomena some sources have been pointed out in order to allow those interested to deepen their knowledge on the given issue. Presenting the material in such a way was meant to describe the Orthodox stance on the important issues of social teaching and to fill in the gap in the Polish language literature of this kind. The author assumed that the monograph should present the analyzed social and moral problems in a synthetic and somewhat encyclopedic way. Thus the book can be helpful not only in presenting the Orthodox stance on various social questions by lecturers of ethics but also to a large group of the Orthodox clergy and faithful, providing substantial help in pastoral ministry.

5. Description of other academic and research accomplishments.

The accomplishments for the habilitation proceeding include the achievements following the doctoral degree in the field of theology obtained June 27, 2011.

Combining scientific research and didactic work with the ministry of diocesan bishop I attempt to subordinate all my publications to the demands resulting from my pastoral ministry. They consist in searching and giving answers to the questions concerning the faith and morality which disturb the contemporary man. The dogmatic and moral issues are closely interconnected. Morality – the proper relations between man and God, another man and the environment – is nothing but applying in practice the dogmatic truth resulting from the Christian teaching. Therefore those publications of mine concern both strictly dogmatic questions and moral issues resulting from them.

On the other hand, the episcopal ministry requires that the scientific research responds to the needs of the faithful and it should be practically applicable. This is why a large part of the accomplishments appears in a traditional Church form of addresses, sermons, conversations as well as TV and radio broadcasts. Although in the publications I do not always confine myself to only one issue, it must be affirmed that to a large extent they concern the broadly understood social teaching of the Church.

The accomplishments presented here consist of two monographs of my authorship and one monograph of which I am coauthor. The remaining articles have appeared in various publications.

The subject matter of my scientific research results from my pastoral duties and they concern various fields of the Church teaching.

5.1. Church teaching about Humanity and Divinity of Christ and the ways of its communication to the faithful

Of somewhat different nature is the monograph publication *Bogoczłowieczeństwo Chrystusa w tekstach liturgicznych świętego Jana Damasceńskiego* (Humanity and Divinity of Christ In the Liturgical Texts of St. John of Damascus), (Białystok: Wydawnictwo Uniwersytetu w Białymstoku, 2014), 244 pages, ISBN 978-83-7431-434-3 (Addendum 4, point II. B 9). It contains a presentation of another form of expression of the teaching on Christ the God-Man. The dogmatic teaching can be learnt from the council formulations and from the liturgical texts used in the Orthodox prayer services. The publication presents the dogmatic teaching concerning Jesus Christ as expressed in the liturgical texts of St John of Damascus. The similar subject matter, related to the dogmatic teaching on humanity and Divinity of Christ, concerns also the article: “Bogoczłowieczeństwo Chrystusa w ujęciu teologii prawosławnej” (Divinity and Humanity of Christ in Orthodox Theology) in:

Człowieczeństwo Boga (The Humanity of God), edited by Fr. Andrzej Proniewski & Fr. Andrzej Dębski, (Białystok: Wydawnictwo Uniwersytetu w Białymstoku, 2013), pp. 23-36 (Addendum 4, point II. B 7). The text of the publication presents the problem from the Orthodox Church perspective comprehensively, including the way of expressing this dogmatic truth in the liturgy and iconography.

5.2. Orthodox theological terminology

Still another nature has the monograph of which I am coauthor: *Specyfika polskiej terminologii prawosławnej. Koncepcja normatywizacji pisowni* (Specificity of the Orthodox Polish Terminology. The Concept of Spelling Standardisation), (Białystok: Wydawnictwo Uniwersytetu w Białymstoku, 2016), 139 pages, ISBN 978-83-7431-493-0. It presents the creation and usage of proper and uniform terminology concerning the Orthodox Church. The work is a kind of terminological dictionary and it can be helpful in writing texts concerning the Orthodox Christianity. The publication of this kind is in demand both among the theologians, the clergy and the laity. [Similar character has a research program in which I am involved: *Słownik polskiej terminologii prawosławnej* (The Dictionary of Polish Orthodox Terminology) financed by the Ministry of Science and the Higher Education (Addendum 4, point II, G1)].

5.3. Social teaching of the Church

The remaining articles published in various domestic and foreign publications and periodicals concern the widely understood social teaching of the Church and bring up the issues of the contemporary moral challenges. (Addendum 4, point II. A 1, and B 1-5, 8, 10-11). This is the main area of my research and accomplishments. The aforementioned practical requirement of my research has led me to present some answers to the contemporary burning existential questions. The book *O tajemnicy zbawienia* (On the Mystery of Salvation), (Białystok: Wydawnictwo Uniwersytetu w Białymstoku, 2013), 176 pages [ISBN 978-83-7431-394-0] (Addendum 4, point II. B 6) has such a character. Beginning with a presentation of the Orthodox Church teaching on the economy of salvation, I bring up the issues of eschatology, the Eucharistic aspect of the Church, the Church's attitude towards the reincarnation, forms of Christian life, the prayer and ecumenical issues.

In times of opposition to many Christian principles it is important to define the importance of the canonical legacy of the Church and the relevance in observing it. There are two extreme attitudes: one is to follow the canons literally and the other to abandon them

totally. I bring up this problem in the article: “Kwestia niezmienności spuścizny kanonicznej Kościoła w kontekście współczesnych wyzwań” (The Issue of Invariability of the Canonical Legacy of the Church in the Context of Contemporary Challenges) in: *Studia Oecumenica* 16 (2016) p. 453-466 (Addendum 4, point II. A 1). The place of the canonical heritage in the Church Tradition and its relation to the dogmatic and moral teaching as well as its relevance today and its invariability have been presented in the article.

The next two articles (Addendum 4, point II. B 1 and 2) in Polish and Belarusian language concern the meaning of sanctity and canonization of the Saints. The publication in the Belarusian: “Паняцце святасці і кананізацыя”, in: *Дабраверны князь Канстанцін (Васіль) Астрожскі – славуты асветнік і абаронца праваслаўя*, (Brest: 2011), pp. 91-97, is actually the Belarusian version of the article: “Pojęcie świętości a kanonizacja” (The notion of Sanctity and Canonization) in: *Rocznik Prawosławnej Diecezji Wrocławsko-Szczecińskiej 2011*, (Białystok: 2012), p. 5-12. The two articles present the Orthodox Church teaching on deification of the human nature which is accomplished in the human life according to the Gospel principles. It is underlined in the text that the canonization is just an assertion of the fact of sanctity of the given person. These articles aim at presenting the readers the proper understanding of the process of canonization.

Another publication in this thematic cycle is the article in Russian: “Вызовы современной эпохи и их характер”, in: *Жизнь во Христе: христианская нравственность, аскетическое предание Церкви и вызовы современной эпохи*, *Синодальная библейско-богословская комиссия*, (Moscow: 2012), p. 159-169 (Addendum 4, point II. B 3). The article aims to focus the reader's attention on specificity of the processes occurring in the modern world and the nature of the current challenges. Challenges that arise on the bosom of the Church are discussed here as well. The article suggests solutions to the crisis situation of the modern man, based on the Tradition of the Church.

Modern challenges and spirituality crisis afflict different communities. The next article: “O tożsamości szkoły” (On the school identity) in: *Rocznik Prawosławnej Diecezji Wrocławsko-Szczecińskiej 2012*, (Białystok: 2013), p. 17-21, (Addendum 4, point II. B 4), discusses the matters connected with the contemporary understanding of the school identity. The idea to write the article occurred during meetings with directors of the Białystok schools. The article treats also of the importance of education in a specific outlook and of the proper understanding of patriotism.

Another field of my research is the question of various calendars used currently in the liturgical practice. The problem of celebrating the same feast in two different times belongs undoubtedly to the issues in the scope of the social teaching. The problem is brought up in two articles: “Kalendarze używane w życiu liturgicznym Kościoła prawosławnego” (Calendars used in liturgical life of the Orthodox Church), in: *Kalendarz w życiu Cerkwi i wspólnoty* (The calendar in life of the Church and community), edited by Marzanna Kuczyńska and Urszula Pawluczuk, *Latopisy Akademii Supraskiej*, vol. 4, (Białystok: 2013), s. 59-68, and: “Календары используемые в литургической жизни Православной Церкви: календарная реформа”, in: *Церковь богословие история*, (Екатеринбург: 2015), s. 220-231 (Addendum 4, point II. B 5 and 10). Apart from the presentation of strictly liturgical and historical questions the article describes also the astronomical phenomena which provide basis for determining the length of years in various calendars. The information provided to the reader helps to show and explain the calculation of respective days and feasts celebrated according to various calendars: Julian, Gregorian and neo-Julian.

The article: „Kilka istotnych kwestii dotyczących ekumenizmu”, in: *O ekumenizmie w Roku Wiary*, edited by ks. Przemysław Kantyka, Piotr Kopiec, ks. Marcin Składanowski, (Lublin: Wydawnictwo KUL, 2013) p. 109-120, (Addendum 4, point. II. B 8), describes the theological foundations for the search for Christian unity. The social problem of the lack of unity among Christians cannot be understood nor overcome without a careful study from historical perspective. Thus the article presents ecumenism in the history as well as the stereotypes which hamper the drive for reconciliation. The ecumenical issues I bring also up in many speeches and sermons. Some of them have been published and they are listed among my popularizing achievements (Addendum 4, point III. I).

The last publication listed in the Addendum (4, point II. B 11) concerns the process of conceptualizing the social teaching in the Orthodox Church in Russia.

The Orthodox Church in Russia has prepared in the most comprehensive way the stance concerning the issues of social teaching. New documents are being issued in order to update and to specify the stance concerning many issues of the contemporary moral challenges. The article aimed at presenting the process of formulating and the current state of the teaching included in the official statements of the Church.

6. The remaining didactic and popularizing accomplishments.

Besides the publications listed in this Narrative Summary I point out my participation and papers delivered at many scientific conferences in Poland and abroad (Addendum 4, point II, I 1-9). Furthermore, I took active part in several international conferences where I delivered short introductory addresses, chaired thematic group discussions or participated in the plenary meeting discussions (Addendum 4, point III, B 1-8).

Moreover, I organized many international and local conferences concerning various areas of the Church life (Addendum 4, point III, C 1-16). As the diocesan bishop I presided over many meetings of popularizing nature. Besides the conferences listed in the Addendum 4. every year I participate in the preparation and preside over consultations for the clergy of the Orthodox Diocese of Białystok and Gdańsk.

To the list of popularizing achievements I add also my work in editorial committees of scientific journals: *Latopisy Akademii Supraskiej* – since 2010 I am a member of the scientific committee, and *Elpis, Czasopismo Teologiczne Katedry Teologii Prawosławnej Uniwersytetu w Białymstoku* – 2013-2014 – collaborating reviewer, and since 2015 – thematic editor.

Furthermore I belong to the national and international organizations actively popularizing knowledge, organizing conferences and funding scientific publications. Since 2003 I am the chairman of founders of the Oikonomos Foundation and the president of the Supraśl Academy Council which actively support actions popularizing science.

I am also a member of the International Bioethics Committee appointed by the heads of the autocephalous Orthodox Churches.

Besides the research activity and pastoral ministry I am also involved in didactics. I lead courses of the moral and dogmatic theology, Church administration as well as extracurricular classes at the Christian Theological Academy in Warsaw (Addendum 4, point III, I 1-2). In the years 2014-2017 within the framework of the Białystok University Chair of the Orthodox Theology I led classes on Church administration and dogmatic theology. Majority of the classes required writing the syllabus.

In addition in the academic year 2013/2014 in the framework of the University of Orthodox Culture organized by the Białystok and Gdańsk Orthodox Diocese, the Białystok University Chair of the Orthodox Theology and the Orthodox Fellowship of Sts Cyril and Methodius, I delivered a paper on “The Significance of the Scripture and the Holy Tradition”. In the following edition 2015/2016 I spoke on “The Living Christian Tradition”.

For many years, being the spiritual guide of the Fellowship of Orthodox Youth in Poland I have been preparing papers and lectures concerning the contemporary challenges and timely issues disturbing the contemporary youth. Within the framework of the other Orthodox Church fellowships and brotherhoods I have delivered many papers concerning exegesis of various interesting and difficult passages of the Scripture, understanding of the liturgical life, patristic guidelines on prayer, theologoumenon of apokatastasis etc. Unfortunately, excessive responsibilities have not allowed to prepare the aforementioned papers and lectures for publication.

As the accomplishments in the field of popularization of theology I classify also the multitude of speeches in which the Orthodox Church stance on various issues has been presented, numerous addresses, homilies and sermons, short articles; some of them have been published in periodicals (Addendum 4, point III, I). As this kind of accomplishments I classify also the annual cycle of commentaries to the Sunday Gospel periscopes broadcasted by the Radio Orthodoxia.

I have participated in programs concerning the contemporary moral issues and challenges aired by the Radio Orthodoxia, TVP Białystok and Polskie Radio Białystok. All their subject matter has been connected with the field of my research.

In the framework of actions for the Christian reconciliation in various institutions and churches I delivered many speeches and homilies presenting the Orthodox Church stance on the ecumenical questions.

I participated also in various symposia and meetings with school headmasters organized by the Education Department of Białystok municipality, presenting the Christian standpoint based on the Church teaching and concerning the bringing-up and education of children and the youth. Of similar nature have been my speeches and discussions in the framework of the Catechetical Department of the Orthodox Diocese of Białystok and Gdansk, during meetings with methodologists, inspectors and catechists. They concerned the contemporary moral issues as well as the questions connected with religious education.

Moreover, I have supervised students' works. I am a supervisor of 6 Masters theses (Addendum 4, point III, J 1).

In the years 1998-2017 on behalf of the Council of Bishops of the Autocephalous Orthodox Church in Poland I took care over the Fellowship of Orthodox Youth in Poland.

In 2014 I was appointed by the Council of Bishops to the group working on translation and publication of the Polish edition of the *Euchologion*. Three volumes of the book appeared in 2016.

I have reviewed three monographs: Ławreszuk M., *Sakrament małżeństwa. Liturgiczna symbolika i znaczenie sakramentu małżeństwa w Kościele prawosławnym*, (Białystok: Wydawnictwo Uniwersytetu w Białymstoku, 2014) ISBN 978-83-60311-23-3; Stawecka K., *Ikona Matki Bożej „Krzew Gorejący”*, (Białystok: 2015) ISBN 978-83-943225-0-2; and Piotr Chomik, ks. Roman Andrzej Płoński, ks. Marek Ławreszuk, *Sobór Zmartwychwstania Pańskiego w Białymstoku*, (Białystok: Fundacja Vidovdan, 2018) ISBN 978-83-951293-0-8.

As a part of my activity in popularizing the science I classify my participation in preparation of publications and albums concerning the history of the Orthodox churches and providing introductory notes to them (Addendum 4, point III, Q 1-4).

Currently I am involved, pertaining to the content, in the project: *Słownik polskiej terminologii prawosławnej* (The Dictionary of Polish Orthodox Terminology), a grant of the National Program of Humanities Development (nr 0083/NPRH5/H11/84/2017) financed by the Ministry of Science and Higher Education (Addendum 4, point II, G1). The project is a continuation of the research crowned by the joint publication: Kostiuczuk J., Tofiluk J., Ławreszuk M., Misijuk W., Charkiewicz J., *Specyfika polskiej terminologii prawosławnej. Koncepcja normatywizacji pisowni*, (Specificity of the Orthodox Polish Terminology. The Concept of Spelling Standardisation), (Białystok: Wydawnictwo Uniwersytetu w Białymstoku, 2016) 139 pages, (ISBN 978-83-7431-493-0) (Addendum 4, point II. C 1). The aim of the project is to work out principles of creation of Polish terminology used in the life of the Orthodox Church, originating mainly from the Greek and Church Slavonic languages. Based on the rules a dictionary of their Polish equivalents of the terms is to be prepared. It is necessary to help in the process of standardizing, making uniform the varied Polish terminology used so far for the same Orthodox terms.

In order to popularize science I have taken several initiatives which have contributed to the development of the scientific research and cultural activities. This kind of initiative has been the creation of the Oikonomos Foundation. I am its founder and the chairman of the Founders Council. The Foundation takes effort to promote and to popularize the science, education and culture. During the years of its existence the Oikonomos Foundation prepared and implemented many various projects: icon painting courses, seminars for journalist,

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singing workshops, the cyclical project “Inwentaryzacja i digitalizacja zabytkowych cerkwi Podlasia” (Recording Inventory and Digitalising Historic Churches of Podlasie Region) and „Zrównoważony rozwój Podlasia” (Sustainable development of Podlasie region).

I have been among the initiators of creation of the training and educational centre named Supraśl Academy. The conference centre, a branch of the Oikonomos Foundation, has been established in the restored buildings of the Holy Annunciation Monastery in Supraśl. Since the very beginning of its existence (2007) I am the President of the Supraśl Academy Council, the organ laying out the directions of the institution’s activities.

I do cooperate with various communities in the region, actively participating in their projects popularizing knowledge. For cooperation with the communities of the war veterans and those deported to Siberia I was awarded the “Pro Memoria” and „Pro Patria” medals.

In 2015, at the requests of the Dean of the Christian Theological Academy in Warsaw, I was honored by the President of the Polish Republic with the Gold Cross of Merit for the research, didactic and educational activity.

