

Załącznik nr 4

Fr. Dr. Andrzej Borkowski
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Summary of Professional Accomplishments

1. Name and Surname: Fr. Andrzej Borkowski, PhD

2. Diplomas held, academic degrees with indication of the name, place and year in which they were acquired, as well as the title of doctoral dissertation

16.06.1996 – **Bachelor’s degree** in Orthodox Theology, Orthodox Theological Seminary in Warsaw;

9.09.1999 – **Master’s degree** in Theology, Department of Orthodox Theology of the Christian Theological Academy in Warsaw;

21.03.2005 – **Master’s degree** in Theology, Department of Church History at the Theological University of Athens;

5.03.2009 – **Doctorate Degree in Theology in Church History**, Department of Theology of the National and Kapodistrian University of Athens (Republic of Greece), on the basis of doctoral dissertation: *Αγώνας των ορθοδόξων πατριαρχείων κατά της ουνίας στην Πολωνία κατά την τελευταία εικοσαετία του ΙΣΤ΄ αιώνα [The Position of the Ancient Patriarchates of the East Regarding the Church Union in the Polish-Lithuanian Commonwealth in the Last Twenty Years of the 16th Century]*. Thesis supervisor: Dr. Dimitris Gonis, reviewers: Fr. Dr. Georgios Metallinos and Dr. Konstantinos Manikas. The doctorate degree in theology is recognized by the Christian Theological Academy in Warsaw by means of the Board of the Department of Theology’s resolution on December 10th, 2009.

3. Information about previous employment in academic establishments

Lecturer in the Department of Orthodox Theology at the University in Białystok since 2012.

4. Listing and description of accomplishments under Art. 16, paragraph 2 of the act of 14 March 2003 on academic degrees and titles and degrees and titles in arts (Polish Journal of Laws No. 65, Item 595, as amended)

a) Title of academic achievement:

Między Konstantynopolem a Moskwą. Źródła greckie do autokefalii Kościoła prawosławnego w Rzeczypospolitej (1919-1927) [Between Constantinople and Moscow. Greek Sources for the Autocephaly of the Orthodox Church in the Second Republic of Poland (1919-1927)]

b) Academic monograph entitled:

BORKOWSKI A., *Między Konstantynopolem a Moskwą. Źródła greckie do autokefalii Kościoła prawosławnego w Rzeczypospolitej (1919-1927)* [Between Constantinople and Moscow. Greek Sources for the Autocephaly of the Orthodox Church in the Second Republic of Poland (1919-1927)] University of Białystok Press, Białystok 2015, ISBN 978-83-7431-466-4, 253 pages.

c) Discussion of the academic or artistic objective of the above work(s) as well as result received, inclusive of a discussion of their application

OBJECTIVE OF THE MONOGRAPH

The objective of this study was to present the process of granting autocephaly to the Orthodox Church in Poland and to demonstrate the canonicity of the process initiated by government circles with the consent of its ecclesiastical hierarchy. In nearly all cases that autocephaly has been granted, the main factor was a favourable stance on the part of the

Ecumenical Patriarchate, which appointed a commission of the Holy Synod to examine the conditions essential for obtaining ecclesiastical independence once a request has been positively considered.

The current state of knowledge about the conditions and procedures for granting autocephaly to the Orthodox Church in Poland is not sufficient. The Ecumenical Patriarchate's engagement in the issue of autocephaly, which found itself at the time in a difficult situation due to political changes taking place in the Balkans and Asia Minor, requires new understanding. The research objective of this work is, on the one hand, to fill in gaps in historiography; and, on the other hand, to verify certain accepted views. I conduct this study with the hope that it will be useful for opening new research perspectives and that it might also inspire further inquiries into the issues related to the conditions and manner of proclaiming autocephaly, and in particular, in the question of differing views arising at the stage of designating the ecclesiastical authority responsible for managing the procedure and deciding about its proclamation.

I hope that this work will contribute to expanding knowledge about the engagement of the Ecumenical Patriarchate in autocephaly in Poland and to raising knowledge and awareness about this topic in the academic environment. The historical process for the autocephaly of the Orthodox Church in Poland has not been the subject of particular research work. General historical and historical/canonical dissertations only address the topic, but without in-depth analysis while leaving issues unresolved. Attempts to undertake the above-mentioned issues thus far have focused on the analysis of internal changes in the Orthodox Church without drawing attention to the events from a wider perspective, in particular, the Patriarchate of Constantinople to which the mentioned periphery of the Church belonged. When analysing the topic above, it is easy to notice that the Orthodox Church in Poland's attempt to become independent initially led to breaking ties with the Patriarchate of Moscow. The final decision, however, concerning autocephaly divided the stances of the Synod of the Russian hierarchy abroad and in Moscow. The vast scope of the issue encourages us to analyse the question of autocephaly.

In order to work on the topic mentioned above, I have used Greek sources that are unknown in Polish academic study, and in particular, the records of the Patriarchal Synod in Constantinople and the codices of patriarchal correspondence and administrative resolutions of the Holy Synod. These archives are stored in the patriarchal office and are the key to

researching the policies of the patriarchates of the East in relation to the autocephaly of particular local Orthodox Churches in Poland, Greece, Cyprus, Georgia, Bulgaria, Serbia, Romania, Albania, the Czech Republic and Slovakia. The records of particular patriarchates and Orthodox synods of the autocephalous churches in the Balkans, which are preserved in Constantinople, Athens, Jerusalem, Alexandria and Warsaw, all serve as a supplement to knowledge about the international aspects of granting autocephaly in Poland. In this work, the political and canonical aspects of granting autocephaly in Poland are indicated and they are compared with the policy implemented by the Patriarchate of Constantinople regarding the establishment of ecclesiastical provinces (autocephalous and autonomous churches) administratively independent from Constantinople.

The research and analysis that I have conducted were based on the accomplishments of international study made thus far in this scope, and in particular, on work with source materials. In contemporary academic literature in the Polish language, issues of interest in the procedure associated with considering and giving opinions on granting autocephaly to the Orthodox Church in Poland has been to this time raised sporadically. The exception to this is only certain academic papers from the interwar period. These studies, however, have neglected the whole process and procedure associated with the negotiations of the representatives of the Polish government in Turkey with the Ecumenical Patriarchate concerning the question at hand, which is an essential part of granting autocephaly. The Greek sources on the autocephaly of the Orthodox Church in Poland have not been the main subject of interest for canonists and historians.

Throughout the process of granting autocephaly to the Slavic churches, commonly accepted rules regarding autocephaly were not formulated. Very often unilateral proclamation of independence occurred, which resulted in the penalty of ex-communication by the Mother Church, as was the case with Serbia, Bulgaria and Poland. The abovementioned situation was a result of the fact that although there was consensus in the Orthodox Church with regards to the question of common ecclesiological and canonical grounds for autocephaly, there were visible differences in appointing a competent ecclesiastical authority for managing the procedure of granting autocephaly.

Given the vast field of research and the associated scope of materials in several languages, I was forced to choose the most essential and characteristic papers, which deal with the subject of my interests, but that also assisted me to a certain extent in elaborating my

own understanding of the question of autocephaly in the Orthodox Church in Poland. It has also become an attempt to analyse both the issue of ecclesiastical independence in the Orthodox Church and a presentation of the origins of the development and contemporary status of the question of autocephaly and the manner of its proclamation.

THE STRUCTURE OF THE MONOGRAPH AND DESCRIPTION OF ITS MAIN CHAPTERS

This book has been divided into three chapters which include an introduction, epilogue and a rich body of subject literature. In the introduction, I explain the term “autocephaly,” which initially functioned in association with the title of “archbishop.” The significance of autocephaly began to increase beginning in the 9th century, when the topic of ecclesiastical independence became a fragment of the wider political aspirations of Slavic rulers. In consequence, a new form of “autocephalous archbishop” was formed, which preceded the current position of metropolitan, which is directly under the position of patriarch. The Slavic churches were established on the basis of the Byzantine mission of the Holy Brothers Cyril and Methodius. Their autocephaly was a product of a particular political and religious process. Constantinople, along with material and military supremacy, always kept under its control a particular theory of political and ecclesiastical hierarchy so that every form of autonomy was initiated by the Byzantine emperor. In questions of ecclesiastical administration, where the role of the emperor was particularly important, we generally observe co-operation with the patriarch.

In the first chapter, I discuss the first attempts on the part of the state authorities to obtain autocephaly for the Orthodox Church in the Second Republic. I presented the church’s organization after 1918 and the beginning stages of obtaining autocephaly. The new geopolitical situation required particular nations to commence the procedure of obtaining ecclesiastical independence, which often occurred in a manner that was not always in accordance with the conditions and factors clearly reflected in the canonical system of the Church. Orthodoxy was often perceived in a rather simplified way, regarding it as the remains of the partitions and a result of the Russian authorities’ policy of Russification, while forgetting about the historical presence of Orthodoxy in the eastern areas of the state for more than one thousand years. As a result of negating the Orthodox Church, the initial actions of

the Polish government clearly aspired to subject its structure, which was followed by imposing restrictions, and even at times its liquidation. The initial conditions of the Orthodox Church in Poland with its episcopacy emotionally tied to the Russian Church and uncertain of its position in the new state, did not favour societal acceptance of autocephaly. The aspiration of the Polish authorities to obtain autocephaly for the Orthodox Church was a result of a particular understanding of national interest. For this reason, the Polish authorities made efforts to rid themselves of the inconvenient relationship with the Moscow Patriarchate and of external influences aware of the role of the Orthodox Church in the Polish state from the perspective of Russian policy, and then attempted to make the Church subordinate and use it in their Eastern Borderland policy.

The episcopacy found itself in an unusually complex situation of choosing between rejecting cooperation with the state and concessions. The fact that certain bishops made concessions with the state authorities was not because they held a different stance on autocephaly, but a result of common necessity and the good of the Church. In this way the request for autocephaly written by the hierarchy of the Orthodox Church in Poland in accordance with the will of the government can be explained. As a result, Patriarch Tikhon decided to appoint Archbishop Jerzy as the Metropolitan of Warsaw. Despite this, by means of establishing a separate metropolitan structure in Poland, Patriarch Tikhon only intended to strengthen the autonomy of this church. Once the canonical authority of the church in Moscow under Patriarch Tikhon was removed by the Bolshevik government, the Holy Synod of the Orthodox Church in Poland decided to reject all instructions from Moscow and to resolve all problems locally. In attempts to regulate the church's situation in the new political conditions of the Second Republic, the Orthodox hierarchy directed a request to the Ecumenical Patriarch to recognize complete ecclesiastical independence within the borders of the re-born Polish state by means of a protocol of the Holy Synod of the Orthodox Church in Poland dated June 14th, 1922. This action plays a significant role in calls for autocephaly in the practice of a local church, because one of the conditions of proclaiming autocephaly by the Ecumenical Patriarch is not only the emergence of a new state, but also desire on the part of a given local church to obtain complete ecclesiastical independence. The Polish government informed the Ecumenical Patriarch of their decision regarding autocephaly and simultaneously asked for a blessing in the name of the hierarchy of the Orthodox Church in Poland.

Throughout the process of granting autocephaly by the Ecumenical Patriarch, the hierarchy of the Russian Orthodox Church Abroad and the Moscow Patriarchate, to whose jurisdiction the Church in Poland de facto belonged and was once dependent, expressed their opposition in several letters. The situation above led to a temporary break in canonical ties between the hierarchy of the Orthodox Church in Poland and the Russian Church Abroad. Patriarch Tikhon made his blessing for the Church's independence contingent on the decision of the All-Russian Synod, which analysed all of the canonical causes and grounds for its independence. The worsening state of uncertainty and the discontent of the Orthodox people caused by the repossession of churches, the government's pressure on the bishops and the unregulated legal situation of the church had a negative impact on the atmosphere around autocephaly. The atmosphere of general dissatisfaction undoubtedly contributed to the murder of the Metropolitan of Warsaw Jerzy, which had to a large extent a personal element. Given the situation, the delegation was cancelled.

In the second chapter, I undertook research on the question of the Polish authorities' procedure in the case of obtaining autocephaly from the Ecumenical Patriarch. In the introduction, I pointed out the extremely complex situation of the Ecumenical Patriarch at the beginning of the 20th century, which was caused by political changes in the Balkans and in Asia Minor. I also showed the Polish government's first attempts to establish contact with the Phanar beginning in 1919. I presented here the evolution of the ecclesiastical system, which initially developed into autonomy. The Patriarch of Constantinople Meletius IV was not interested in granting complete ecclesiastical independence; however, he desired that the Orthodox Church in Poland remained within the relative jurisdiction of the Phanar. In the opinion of the Polish ambassador in Turkey, the Patriarch attempted to limit the already existing autocephaly churches and to increase their dependence on Constantinople.

Even after Patriarch Meletius IV's removal from power, the Holy Synod in Poland did not disrupt correspondence with the Phanar, but continued negotiations with his successor Gregory VII. During the meeting of the Holy Synod of the Ecumenical throne in August 1924, Metropolitan of Warsaw and All Poland Dionysius' letters regarding the situation of the Church in Poland were read. They were then sent to a special commission under the direction of Metropolitan Kizyk for exact verification and evaluation. Other letters written by the Polish ambassador in Turkey were also included. Particular attention was given to the historical and canonical hearing of Metropolitan Kizyk Kallinik, who was instructed, in the

name of the Patriarch, to consider the question of autocephaly for the Church in Poland. Metropolitan Kallinik relied on the Patriarch of Jerusalem Dositheos's views, and particularly in this correspondence with the Tsar and the Patriarch of Moscow Joachim. The hearing concluded that even if in the future the Russian Church imposed its own ecclesiastical jurisdiction, the church would, from the point of canon law, remain subject to the Ecumenical Patriarch, which at the time, found itself in new conditions in the Polish state, which obtained political independence, did not hesitate in granting it also ecclesiastical independence. For the first time in Polish literature, I made use of the Patriarch of Constantinople's archive collection and thoroughly analysed materials published in the numerous Greek periodicals and press.

The third chapter is dedicated to the conditions and procedure of granting autocephaly that functioned in the Church's awareness of canon law. I analysed an act dated November 13th, 1924 of the Patriarchal and Synodical Tomos on the Orthodox Church in Poland's autocephaly, accepted during the Ecumenical Patriarch Gregory VII's term in office. The Tomos renewed the existence of the Metropolis of Warsaw in Poland and simultaneously ruled out any dependency on its part on the Patriarch of Moscow. Taking into consideration the historical criteria, the Tomos enacted that the Orthodox Church in Poland's political and administrative independence are necessary in the new conditions. Three ways of expressing the Church in Poland's unity with the remaining autocephalous Orthodox churches were outlined in the Tomos. Regardless of publishing the appropriate documents, Polish autocephaly required the acknowledgment of the remaining Orthodox Churches. Therefore, the next Patriarch on the ecumenical throne Constantine VI informed all autocephalous churches about this unusual canonical act. In addition, he rejected all the protests made by the Patriarch of Moscow that attempted to undermine the canonicity of the Polish autocephaly. In this chapter, I analysed the guard of the Patriarchal throne in Moscow, Metropolitan Sergius's correspondence and the arguments it contained. I also presented the position of the church's hierarchy in Poland regarding the objections made the Moscow Patriarchate and the justified concern that Metropolitan Sergius was acting against his own will and signing acts prepared by anti-Church factors.

The official proclamation of the Orthodox Church in Poland's autocephaly took place on September 17th, 1925 in the presence of the representatives of the Great Church of Christ and the Patriarchate of Romania. The road to the Orthodox Church in Poland's independence

was concluded by Metropolitan Dionysius's visit to the remaining Orthodox autocephalous churches. In this manner, the last step in the process of receiving autocephaly, which requires the renewal of canonical unity with all autocephalous churches, was fulfilled. Metropolitan Dionysius visited the ecclesiastical leaders in Constantinople, Athens, Belgrade, Sophia, Alexandria, Jerusalem and Damascus. In this paper, I draw particular attention to the important fact of Russian acknowledgement of this autocephaly. For this reason, I looked at correspondence placed in the official periodical of the Patriarch of Alexandria "Πάνταυος." The initial negative position of the twelve Russian bishops abroad radically changed after a letter dated April 28th, 1927, in which Metropolitan Anthony declared that even if breaking canonical unity on the part of the ecclesiastical authorities in Poland with the Moscow Patriarchate was an act of lawlessness or if it was a result of the Polish Orthodox hierarchy's protest against the chaotic situation in Russia, its return under the jurisdiction of the Patriarch of Constantinople meant releasing it from the current dependency on ecclesiastical authorities and cancelled a previous error. In September 1927, the Holy Synod in Karlovic took the decision to renew "sisterly and liturgical relations" with the hierarchy of the Orthodox Church in Poland. Despite the fact that opponents of the autocephaly made accusations of its non-canonical nature, the autocephaly of the Orthodox Church in Poland became a fact.

The act dated November 17th, 1925, created a precedence in church law. The proclamation of autocephaly relied on the resolutions of particular Orthodox churches without the initial consent of the Patriarch of Moscow. This was possible due to the lack of normalization in the internal affairs of the Russian Orthodox Church and the chaos that prevailed caused by the religious policies of the Bolsheviks. The successful attempts for autocephaly allowed for internal stability within the Orthodox Church in Poland, but it did not affect the hastening of work on defining the legal status of this confession despite the promises made by governmental representatives. As a result, the autocephaly was not a result of forced action, but of the final stage of the desire on the part of the faithful and hierarchy of the Orthodox Church in Poland for complete independence. The proclamation of the act of 1925 confirms the maturity of Orthodoxy in the structures of our state. The Orthodox Church in Poland fulfilled all canonical and organizational requirements necessary for proclaiming autocephaly in Poland.

The second part of the work is an annex containing a set of the most important source documents for the autocephaly of the Orthodox Church in Poland, which come from the

collection of the Ecumenical Patriarch's archives and publications in church periodicals. These texts appear in both their original language and in Polish. Throughout the process of copying and translating the source documents, consultation with Professor Dimitrios Gonis of the University of Athens was particularly valuable in regards to the poor legibility of the original texts and the use of Old Greek in the official letters of the Ecumenical Patriarchate. Thanks to this, fundamental canonical and historical records of the Orthodox Church in Poland have been published for the first time and others have been significantly corrected in the process of their translation into Polish.

The scale of difficulty in working with the source materials found in the Ecumenical Patriarchate's archival collections can be seen by readers in the barely legible illustrations of documents and pictures. Aside from the pictures of the ecclesiastical hierarchs engaged in the process of granting autocephaly in Poland, pictures from the official celebrations of the proclamation of autocephaly for the Orthodox Church in Poland and Metropolitan Dionysius's visits to the other autocephalous Orthodox Churches, particular attention should be given to the pictures of the celebrations in Bucharest on November 1st, 1925 with Metropolitan Antoni, who announced the consent for autocephaly on the part of the Russian bishops abroad.

5. Discussion of Other Academic–Research Achievements

5.1. Authorship of Monographs, Academic Publications in International and National Journals

My academic interest in the history of the Orthodox Church in Poland led me to carry out research on the relations of the ancient patriarchates of the East. I had a good opportunity for this after receiving an academic grant from the Holy Synod of the Church in Greece to start a master's degree in the Department of Theology at the University of Athens, which I completed with a good mark. This enabled me to start my doctorate studies in Church History. Studying abroad allowed me to conduct academic work with primary source texts. Research associated with the subject of my doctoral thesis did not confine me to the territories of Poland and Greece, however, they also enabled me to travel to Constantinople, Ukraine and Russia. The results of this research have been published in monograph number 27 in a series of the Biblioteka Nomokanoniczna.

After obtaining my doctorate in theological studies, my literary output was enriched by 31 publications, including 2 monographs and other popular scientific articles. My

academic interests concentrate on church history and canon law. Initially, my post-doctorate academic work and related publications and presentations at academic conferences were an attempt to deepen and develop my academic interests from an earlier period. The academic issues regarding the history of the Orthodox Church in Poland led me to conduct research on the relations of the ancient patriarchates of the East.

I continued to pursue my interests by conducting further research on the abovementioned subject, which resulted in a new monograph entitled *Patriarchaty Wschodu w dziejach Rzeczypospolitej (1538-1601)* [The Patriarchates of the East in the History of the Polish-Lithuanian Commonwealth (1538-1601)] (University of Białystok Press, Białystok 2014, ISBN 978-83-7431-403-9, 391 pages), which is an expanded and revised version of my doctorate dissertation. The topic of the work and thus the subject of the academic research is an answer to the constant questions that are once again current about the relation of the Orthodox Church to the political community. In this situation, the Church faces the need to redefine its strategy and tactics on political challenges. The volume above concentrates on issues related with the scope of the state's political rights in relation to the Orthodox Church. The point of reference in these reflections is not only the Orthodox teaching on engagement for the common good, but also a warning against attempts to limit the religious freedom of citizens. It clearly does not refer to a formula of a specific political program, but to the education of believers about freedom and responsibility, and thus values without which every democracy will be only a camouflaged form of totalitarianism.

In this work I attempted to systematically demonstrate the activities of notable representatives and protagonists in the circles of the Eastern Patriarchate, and their contribution to the development of the Orthodox Church in the Polish-Lithuanian Commonwealth. When summarizing the activity of the Eastern Patriarchates in the Polish-Lithuanian Commonwealth, it should be stated that in the last twenty years of the 16th century, the situation of the Metropolis of Kiev could be described as critical. The Metropolis fell under the jurisdiction of the Patriarchate of Constantinople, however, the management and administrative supervision from the church's headquarters was extremely hindered, not so much as a result of distancing itself from Constantinople, but rather due to disrupting the practice of electing the Metropolitan of Kiev by means of the Synod of the Ecumenical Patriarch. Furthermore, the Metropolitan of Kiev found himself within the borders of a state that was at war with the Ottoman Empire. The geopolitical situation certainly did not have a

favourable influence on the Ecumenical Patriarch's spiritual supervision over that distanced periphery of the Church. The above factors had grave consequences for the local Orthodox community. The generally accepted rule of calling a local metropolitan synod almost ceased to exist. State authorities interfered in the question of selecting and appointing candidates for the position of metropolitans and bishops without punishment. The same situation took place to a lesser extent in the case of monasteries. As a result of the conditions created, corruption and a fall in the religious awareness of the faithful and clergy were soon noted.

In difficult times, the laity gathered in church brotherhoods and concentrating themselves around the parish church, mainly in the cities of Lviv and Vilno. The members of the brotherhoods expressed deep unease with the stagnation in spiritual life in the Orthodox Church and informed the Ecumenical Patriarch about moral misconduct and violation of church canons. Furthermore, the brotherhoods concentrated their activity on establishing and developing schools and printing houses, publishing religious brochures and books, operating charitable activity and strengthening among members and the faithful the need for mutual solidarity. The Patriarch's envoy and exarchates ensured the formation of appropriate statutes for the brotherhoods and warned against breaking canon law and related consequences and canonical sanctions. As a part of the commenced corrective plan, the Patriarchate approved the church brotherhoods' activities, granting them several privileges and raising it to the rank of stauropegic status. He also called for the election of a new metropolitan bishop and ensured the renewal of the practice of called local synods. Another significant accomplishment was preparing for print the first Greek grammar textbook translated into the Slavonic language.

Without doubt, the greatest threat to Orthodoxy in the Polish-Lithuanian Commonwealth was the idea of the church union. The deceit of the union in relation to specific Orthodox hierarchs was based on the promise of "the forgiveness of sins," which they granted as a result of moral and canonical infringements and the improvement of their societal, ecclesiastical and economic condition. As a consequence of imposing the union, Orthodoxy was severely wounded. With the exception of two bishops, the hierarchs in the Metropolis of Kiev accepted the union. The uncanonical church union was officially proclaimed at the Synod of Brest (1596), however the Polish authorities decided to implement the resolutions by means of force. The Patriarch of the East greatly supported the Orthodox believers by writing several letters, which severely criticised the Uniates and Roman

Catholics, answered the questions of the Orthodox faithful and instructed the exarchates, hierarchs and other co-workers. The exarchates of the Patriarchates of Constantinople and Alexandria, Nikephoros Paraschis and Cyril Lucaris increased special activity. Both participated in leading work on the anti-union synod that took place in October 1596, which imposed canonical sanctions on apostate bishops. Not long after, Nikephoros paid for his determination in defending the faith and courage to oppose the pro-union policy of the King and Jesuits with his life. After the Synod of Brest (1596), the church brotherhoods played a significant role in preserving Orthodoxy in the Polish-Lithuanian Commonwealth in various ways including establishing schools and printing houses, publishing books, charitable work and solidarity. Even if the representatives of the Patriarchates of the East were not able to prevent the union from being implemented despite several canonical interventions in its ecclesiastical periphery of the Metropolis of Kiev, they were undoubtedly able to create and support centres of resistance, and maintaining the flame of Orthodoxy in the Polish Lithuanian Commonwealth.

Until recently, the above topic has been treated in a fragmented way due to the inability to access archives, lack of precision and incorrect interpretations of source materials written in the Old Greek language. The invaluable work of the ancient patriarchates of the East in the development of the Orthodox Church in the Polish-Lithuanian Commonwealth has not been the subject of special academic research. Historical and canonical work has treated this topic in a general and superficial manner, without comprehensive analysis of the scope of the problem at hand. The existing monographs do not give sufficient attention to facts related to the vast spiritual and administrative area, to which the Church in the Polish-Lithuanian Commonwealth belonged, that is the Patriarchate of Constantinople. In the existing bibliographies, we can notice a poor range of literature and a lack of clarity in this extremely important question, the issue of the position of the ancient patriarchates with regards to the attempt to implement the papal union in the Orthodox Church in Polish Lithuanian Commonwealth. In my dissertation, I address several controversial issues, which are sensitive from a national and religious point of view. I also enter into discussion with the accepted theories and findings by proving my position on the basis of unknown primary source materials. Dr. Dimitris Gonis (University of Athens) notices that “the main value of Archimandrite Dr. Andrzej Borkowski’s work is its thorough analysis of primary source texts... At this same time, the author does not hesitate to discuss the position of particular

scholars and accept criticism of established opinions... The originality of this study is undoubtable, because for the first time this topic has been studied in a systematic manner in regards to the contribution of the Patriarchates of the East in the development of the Orthodox Church in the Polish-Lithuanian Commonwealth.”

My academic interests and the conducted research, which have resulted in my published academic after defending my dissertation and obtaining my PhD in Theological Studies, allow me to specify several area of research: 1) the history of the ancient patriarchates of the East, in particular relations between these patriarchates with the Polish-Lithuanian Commonwealth, 2) church law and canon law of the Orthodox Church with a specialization in the institution of autocephaly in the Orthodox Church, 3) the history of monasticism in the Polish-Lithuanian Commonwealth, 4) the history of the Byzantine civilization and others. These areas of research are associated with my earlier interests and teaching experience. Keeping in mind the requirements of constant self-improvement in the area of teaching and raising the quality of the knowledge I offer, I have attempted to develop these areas of research in such a way that their results could be used in a direct way in the teaching process.

The first area of research is my interest in the history of the ancient patriarchates of the East, in particular relations between the patriarchates and the Polish-Lithuanian Commonwealth. I discuss the pastoral, educational and reformatory activity of the enlightened hierarchs as seen in a particular historical context. For this reason, the following publications have been devoted to these problems: *Wizyta patriarchy antiocheńskiego Joachima V w Rzeczypospolitej (1585-1586)* [The Visit of the Patriarch of Antioch Joachim V to the Polish-Lithuanian Commonwealth (1585-1586)], [in:] *Chrześcijańskie dziedzictwo duchowe narodów słowiańskich. Seria II: Wokół kultur śródziemnomorskich*, vol. II *Historia, język, kultura*, (ed.) Z. Abramowicz, J. Ławski, Białystok 2010, pp. 335-346; *Działalność religijno-oświatowa arcybiskupa Helassony Arseniusza w Rzeczypospolitej (1585-1586)* [The Religious and Educational Activities of Archbishop Helasson Arsenius in the Polish-Lithuanian Commonwealth (1586-1588)], [in:] *Stan badań nad wielokulturowym dziedzictwem dawnej Rzeczypospolitej*, vol. II, (ed.) W. Walczak, K. Łopatecki, Białystok 2010, pp. 381-398; *Stanowisko patriarchy Jeremiasza II Tranosa wobec zmiany kalendarza przez Watykan*, [Patriarch Jeremiah II Tranos's Stance on the Vatican's Changes to the Calendar] „Elpis, Czasopismo Teologiczne Katedry Teologii Prawosławnej Uniwersytetu w

Białymstoku”, Year XIV(XXV), Issue 25-26 (38-39), 2012, pp. 369-389; *Wysłannicy patriarchy konstantynopolitańskiego na soborach I Rzeczypospolitej* [The Patriarch of Constantinople’s Delegation to the Synods in the Polish-Lithuanian Commonwealth], [in:] *Latopisy Akademii Supraskiej, t. V, Synody Cerkwi prawosławnej w I Rzeczypospolitej*, (ed.) Marzena Kuczyńska and Urszula Pawluczuk, Białystok 2014, pp. 103-120.

The following articles have been dedicated to the calling into existence of the patriarchal exarchate and the scope of his prerogatives and responsibilities, the canonical and legal problems of the Union of Brest’s legitimacy and the apologetic efforts of the Patriarchate of Constantinople: *Święty męczennik za wiarę arcydiakon Nicefor oraz jego wkład w antyunijny synod lokalny Kościoła prawosławnego w Brześciu w październiku 1596 r.*, [Holy Martyr for the Faith Archdeacon Nikephoros and His Contributions to the Anti-Union Synod of the Local Orthodox Church in Brest in October 1596], „Cerkovnyj Vestnik” 4 (2009) 44-52; *Первый визит экзарха Кирилла Лукариса в Киевскую митрополию (1595-1597)* [Cyril Lucaris’s First Visit to The Kyivan Patriarchate], [in:] Каптеревские чтения – 7. Сборник статей / Отв. (ed.) М.В. Бибииков М.: ИВИ РАН, 2009. – 303 pages; ил. ISBN 978-5-94067-286-9, Институт всеобщей истории Российской академии наук, Москва 2009, pp. 129-140; *Związki egzarchy patriarszego Nicefora Paraschesa Kantakuzena z Akademią Ostrogską*, [Patriarchal Exarchate Nikephoros Paraschea Kantakuzen’s Connections With the Ostroh Academy], [in] *Akademia Zamojska i Akademia Ostrogska w perspektywie historyczno-kulturowej. Współczesne implikacje dla współpracy transgranicznej*, (ed.) Henryk Chałupczak, Justyna Misiągiewicz, Eduard Balashov, Zamość 2010 r., pp. 249-260; *Patriarcha aleksandryjski Melecjusz Pigas i Rzeczypospolita* [Patriarch of Alexandria Meletius Pigas and the Polish-Lithuanian Commonwealth], [in:] *Latopisy Akademii Supraskiej, t. I, Prawosławni w dziejach Rzeczypospolitej*, (ed.) Urszula Pawluczuk, Białystok 2010, pp. 71-80; *Переписка Александрийского Патриарха Мелетия Пигаса с князем Константином Острожским*, [Patriarch of Alexandria Meletius I Pegas’s Correspondence with Prince Constantine Ostrogski] [in:] *Дабраверны князь Канстанцін (Васілій) Астрожскі – славуты асветнік і абаронца Праваслаўя: зборнік матэрыялаў Міжнароднай навукова-багаслоўскай канферэнцыі, Тураў-Брэст, 11-12 мая 2008 г., Брэсцкі абласны выканаўчы камітэт, Беларуская Праваслаўная Царква, Брэст. дзярж. Ун-т імя А.С. Пушкіна; рэдкал.: М.С. Часноўскі [і інш.]. Брэст: БрДУ 2011, pp. 48-52; *Proces sądowy protosynгла i egzarchy patriarszego arcydiakona Nicefora Paraschesa**

Kantakuzena [The Trial of Archdeacon Nikephoros Parasches Cantacuzene - the Protosyncellus and Patriarch's Exarch], [in:] *Latopisy Akademii Supraskiej, t. II, Kościół Prawosławny na Balkanach i w Polsce – wzajemne relacje oraz wspólna tradycja*, 15-16 września 2011, (ed.) Urszula Pawluczuk, Białystok 2011, pp. 35-52; *Патриарший экзарх Архидиакон Никифор и его судебное дело* [The Trial of the Patriarch's Exarch Archdeacon Nikephoros], [in:] *Православие в духовной жизни Беларуси: сборник материалов II Международной научно-практической конференции, Брест, 4-5 мая 2011 года*, Брест. гос. ун-т имени А.С. Пушкина; редкол.: М.С. Чесновский, А.А. Горбацкий, А.М. Вабищевич, А.М. Свирид, Брест: БрДУ 2011, pp. 13-18; *Patriarcha Aleksandryjski Melecjusz Pigas a Rzym* [Patriarch of Alexandria Meletius Pigas and Rome], [in:] *Nuncjatura Apostolska w Rzeczypospolitej*, ed. T. Chynczewska-Hennel, K. Wiszowata-Walczak, Białystok 2012, pp. 197-207; *Cyril Lucaris in the Polish-Lithuanian Commonwealth (1595-1597)*, [in:] *Orthodox scientist in modern world. Values of orthodox world and contemporary society. Materials of the IV international conference. Part 2. Salonika, Greece, September 25-26, 2015*, (ed.) V.K. Zhirov, I.E. Esaulenko, A.V. Rachinsky, Voronezh 2015, pp. 140-155. Aside from these academic articles, I have also addressed the issue associated with the problem of concluding the Union of Brest in a popular-science article entitled: *Jak patriarchy egzarcha z unią walczył* [How the Patriarch's Exarch Fought the Union], „Przegląd Prawosławny”, No 4 (370) April 2016, pp. 14-16; No 5 (371) May 2016, pp. 7-8; No 6 (372) June 2016, pp. 14-16.

I explored the second area of research as if it was parallel to the study of the institution of autocephaly in the Orthodox Church. The results of this research have been published in articles that concentrate on such questions as the autocephaly of the Orthodox Church in Poland, attempts to reform the liturgical calendar, the Ecumenical Patriarch's political situation at the beginning of the 20th century, and the illegitimate incorporation of the Metropolis of Kiev by Moscow. In the final article, I discuss the manner of grating autocephalous system in the Orthodox Church. The above issues anticipate resolution by establishing commonly accepted canons which will guarantee the preservation of Orthodox unity. I draw particular attention to the difficulties experienced in the discussion that are caused a the lack of specific and clear canonical resolutions regarding the meaning of autocephaly, the conditions of granting it, who is the responsible organ for its granting or deprivation, and also concerning the internal relations of daughter Churches with their Mother

Churches and their relations with the remaining Autocephalous Churches. This lack of commonly elaborated canons has led to a situation in which canonists and historians attempt to create rules which will answer the increasing amount of questions by creating and implementing general rules based on isolated cases in which autocephaly has been granted. The results of the study have been presented in the following articles: *Materiały greckie do autokefalii Kościoła Prawosławnego w Polsce, cz. I*, [Greek Materials for the Autocephaly of the Orthodox Church in Poland, part 1] „Wschodni rocznik humanistyczny” 6 (2009) 359-391; *Metropolita Dionizy i sprawa autokefalii Kościoła prawosławnego w Polsce* [Metropolitan Dionysius and the Issue of the Autocephaly of the Orthodox Church in Poland] „Wiadomości prawosławnej diecezji białostocko-gdańskiej” 75 (2013) 5-17; *Reforma kalendarza liturgicznego i jej recepcja w Kościele prawosławnym w Polsce* [The Reform of the Liturgical Calendar and its Reception in the Orthodox Church in Poland], [w:] *Latopisy Akademii Supraskiej, t. IV, Kalendarz w życiu Cerkwi i wspólnoty*, (ed.) Marzena Kuczyńska and Urszula Pawluczuk, Białystok 2013, pp. 77-89; *Sytuacja patriarchatu ekumenicznego w obliczu przemian politycznych na Bałkanach i Azji Mniejszej na początku XX w.*, [The Situation of the Ecumenical Patriarch in the Face of the Political Changes in the Balkans and Asia Minor at the Beginning of the 20th Century], [in:] *Latopisy Akademii Supraskiej, t. VI, Cerkiew w drodze*, (ed.) Marzanna Kuczyńska, Białystok 2015, pp. 109-114; *Η έρις Κων/πόλεως και Μόσχας διά το αυτοκέφαλον της Εκκλησίας της Πολωνίας*, [The Dispute Between Constantinople and Moscow Around the Autocephaly of the Church in Poland], „Ορθόδοξος Τύπος” 2015 No 2094, pp. 1, 6; No 2095, No. 1, 7; *Autocephaly in the Light of the Preparations to the Pan-Orthodox Council*, „Elpis, Czasopismo Teologiczne Katedry Teologii Prawosławnej Uniwersytetu w Białymstoku” 18 (2016) 165-170.

The third area of my academic activity is research on the history of monasticism in the Polish-Lithuanian Commonwealth. In this study, I attempted to look at the problem from the point of view of the social and political conditions and challenges of the time. An important aspect of my interests is analysis of preserved data relating to the times of the establishment of the first monasteries in Volhynia. The history of the monasteries in Volhynia up to the end of the 16th century demonstrates the complex fate of the Orthodox Church in the former Republic. These monasteries were important places for pilgrims and centres of education and culture, which shaped the religious life of the Orthodox people in Volhynia. These monasteries played an exceptional role in strengthening Orthodoxy, and their functioning was

particularly important in the time leading up to the Synod in Brest in 1596. The literature associated with monasticism in Volhynia is quite rich, however historical work based on source materials, is lacking. For this reason, this work is an attempt to systemize information regarding the earliest period of the history of the first centres of monastic life. It is also an answer to the objections about administrative inefficiency on the part of the Orthodox Church in the Polish-Lithuanian Commonwealth on the eve of the Union of Brest. One of the pieces of evidence that abovementioned refute is the dynamic development of monasticism in the period immediately leading up to the implementation of the Union of Brest in the land of Volhynia. Specific distinction should be given to the Pochayiv Lavra in my work, as it is the subject of several studies and historical overview. The early period in the history of this monastery is often omitted or treated in a brief manner. On the other hand, the preserved manuscripts that have been particularly analysed change the opinions held up to date regarding the early years of the monastery and cast light on its later fate. An evaluation of Abbot of the Pochayiv Monastery Job Zalizo's activities also have a significant place in the issues discussed. While leading an extreme ascetic life, St. Job sought to imitate the great charismatics of the Church. The constant struggle with himself developed in him invincible will power and a strong character. The saint's authority raised him above all of his contemporaries, thus placing him on the pedestal of spiritual leaders. St. Job's ascetic struggles had a great impact on the brothers and the community of the faithful. St. Job's care for the community's proper organization, fame and respect obtained from the monks contributed to a significant inflow of brothers. My academic interests in the area of the history of monasticism in the Polish-Lithuanian Commonwealth have generated the following publications: *Żywot św. Hioba Zalizo (Poczajowskiego) i jego wkład w organizację życia monastycznego* [The Life of St. Job Zalizo of Pochayiv and His Contribution in the Organization of Monastic Life], „Wiadomości prawosławnej diecezji białostocko-gdańskiej” 73 (2012) 15-21; *Początki cenobii na Górze Poczajowskiej i pierwsze donacje na rzecz monasteru* [The Beginnings of Cenobitic Monasticism on Mount Pochayiv and the First Donations to the Monastery], „Elpis, Czasopismo Teologiczne Katedry Teologii Prawosławnej Uniwersytetu w Białymstoku” 16 (2014) 173-181; *Początki monastycyzmu wołyńskiego* [The Beginnings of Monasticism in Volhynia], „Cerkovnyj Vestnik” 4 (2014) 30-63; *Procesy sądowe monasteru poczajowskiego ze starostą sandomierskim i kasztelanem bielskim Andrzejem Firlejem*, [The Trial of the Pochayiv Monastery with the Starosta of

Sandomierz and Castellan of Bielsk Andrzej Firlej], „Elpis, Czasopismo Teologiczne Katedry Teologii Prawosławnej Uniwersytetu w Białymstoku” 17 (2015) 65-80.

Within the scope of the fourth area of research, I analysed issues related to the history of the Byzantine civilization. The lectures conducted on the topic of Byzantine culture and presentations made at various symposiums have been developed into later publications. I concentrated my research on such issues as the heritage of the Byzantine Civilization in Poland and family law in Byzantium. In the first publication, I discussed the cultural connections of the Slavic world with the legacy of the Byzantine civilization, which was able to connect the Greek, Roman and Middle Eastern civilizations in its spiritual borders and cultural heritage without departure from Patristic tradition. Along with accepting Christianity from Byzantium, the Slavs simultaneously received numerous cultural and educational goods, found in Byzantine texts dispersed in Cyrillic and Glagolitic editions. In my studies, I drew attention to the fact that obtaining the written word should not be understood as an “influence,” but rather as a “transplantation” of the Byzantine culture into the Slavic world, as can be seen in the article *Wpływy bizantyjsko-balkańskie na ziemiach polskich na przykładzie Kodeksu Suprasliensis* [Byzantine and Balkan Influences on Polish Lands On the Basis of the Codex Suprasliensis], „Elpis, Czasopismo Teologiczne Katedry Teologii Prawosławnej Uniwersytetu w Białymstoku” 15 (2013) 63-68. In the next article *Instytucja rodziny w Bizancjum. Świadczenia sądów kościelnych z XII wieku* [The Institution of the Family in Byzantium. The Witness of Church Courts from the 12th Century], „Elpis, Czasopismo Teologiczne Katedry Teologii Prawosławnej Uniwersytetu w Białymstoku” 18 (2016) 37-44, demonstrates that both the state and the Church in Byzantium cared for the institution of the family. By means of imperial and canonical legislation attempts were made to regulate marriage contracts, to control family relations, protect family members, mainly women and children.

I continually strive to expand the areas of my academic research interests by delving into new questions, particularly those that are important from the point of view of church tradition and the challenges of the contemporary world. I show the role and benefits of prayers for the departed, I discuss global issues, the challenges and obstacles in the theological dialogue between the Roman Catholic and Orthodox Churches, and the Orthodox Church's contemporary teaching about the human-divine nature of Christ. The results of

these studies are in the following articles: *Modlitwa za zmarłych w Kościele prawosławnym* [Prayers for the Departed in the Orthodox Church], [in:] *Nekropolie jako znak kultury pogranicza polsko-wschodniosłowiańskiego*, (ed.) Feliks Czyżewski, Agnieszka Dudek-Szumigaj, Lubow Frolak, Lublin 2011, pp. 13-20; *Wolność a europejskie konflikty zbrojne* [Freedom and European Armed Conflicts], „Elpis, Czasopismo Teologiczne Katedry Teologii Prawosławnej Uniwersytetu w Białymstoku”, Year XIV(XXV), Edition 25-26 (38-39), 2012, pp. 89-96; *Problem uniatyzmu w dialogu teologicznym Kościoła prawosławnego z rzymskokatolickim* [The Problem of Uniatism in Roman Catholic – Orthodox Theological Dialogue], [in:] *Історія та сучасність Православ'я на Волині: матеріали VI науково-практичної конференції (Луцьк, 12 листопада 2015 р.)*, Луцьк 2015, pp. 166-172. *Bogoczołowieczeństwo we współczesnej teologii greckiej* [Human-divine Nature in Contemporary Greek Theology], „Wiadomości prawosławnej diecezji białostocko-gdańskiej” 76 (2013) 2-6.

I would also like to include my co-operation with journals and academic publishers. Since 2013, I have been co-operating as a reviewer for “Elpis, Czasopismo Teologiczne Katedry Teologii Prawosławnej Uniwersytetu w Białymstoku.” I am also the publishing reviewer for A. Mironowicz’s monograph entitled *O początkach monasteru suprańskiego i jego fundatorach* [On the Beginnings of the Supraśl Monastery and Its Founders], Supraśl 2013, and a substantive consultant for A. Radziukiewicz’s publication *Monaster w Supraślu* [The Monastery in Supraśl], Supraśl 2014.

5.2. Lectures Given at International and National Thematic Conferences

From 2009 to 2016, I actively took part in 8 conferences. I presented the results of my research at 23 international conferences and 5 national conferences:

- National academic conference: *Tydzień Eklezjologiczny „I rozbiło namiot między nami... O Bogu bliskim człowiekowi”* [41st Ecology Week “I dwell among you... God Close to Us”] Lublin, March 9-11, 2009, organizers: KUL, paper: *Bogoczołowieczeństwo we współczesnej teologii greckiej*. [Human-divine Nature in Contemporary Greek Theology].
- International academic conference: *Cmentarze jako znak kulturowy pogranicza polsko-wschodniosłowiańskiego* [Cemeteries as a Cultural Sign of the Polish and Eastern Slavic Borderlands] Biała Podlaska April 23-24, 2009, organizers: The Institute of Slavic

Philology UMCS, Institute of Ukrainian Philology UMCS in Lublin, UMCS Bachelor's College in Biała Podlaska, Podlaski Foundation for Fostering Talent in Biała Podlaska and The Orthodox Cultural Centre of Podlasie in Biała Podlaska. paper: *Wspomnienie zmarłych w życiu liturgicznym Kościoła prawosławnego* [The Commemoration of the Departed in the Liturgical Life of the Orthodox Church].

- International academic conference: *Stan badań nad wielokulturowym dziedzictwem dawnej Rzeczypospolitej* [The State of Research on the Multi-cultural Heritage of the Polish-Lithuanian Commonwealth], Białystok, October 1-3, 2009, organizers: The Centre for East-Central European Studies, The Department of East-Central European History at the University of Białystok, Institute of Modern History. Paper: *Działalność religijno-oświatowa arcybiskupa Helassony Arseniusza w Rzeczypospolitej (1586-1588)* [The Religious and Educational Activity of Archbishop Helasson Arsenius in the Polish-Lithuanian Commonwealth (1586-1588)].
- International conference academic pt. *Седьмые Кантеревские чтения памяти Николая Федоровича Кантерева. Православный Восток и Россия в XVI-XIX вв.: новые исследования по материалам архивных и музейных собраний* [Seven Kapterevski Readings in Memory of Nikolai Fyodorovich Fyodorov. Orthodox East and Russia in the 16th-19th Centuries. New Studies Based on Archival and Museum Collections] Moscow, October 27-28 2009, organizers: The Centre of the History of Eastern Christian Culture at the Institute of World History of the Russian Academy of Sciences. Paper: *Первый визит экзарха Кирилла Лукариса в Киевскую митрополию (1595-1597)* [Cyril Lucaris's First Visit to The Kyivan Patriarchate (1595-1597)].
- International academic session: *Akademia Zamojska i Akademia Ostrogska w perspektywie historyczno-kulturowej. Współczesne implikacje dla współpracy transgranicznej* [The Zamoyski Academy and Ostrogski Academy in the Historical and Cultural Perspective. Modern Implications for Cross-border Co-operation], Zamość, March 2010, organizers: State Higher School of Vocational Education in Zamość and The National University "Ostrogski Academy" in Ostroh. Paper: *Związki egzarchy patriarchalnego Nicefora Paraschesa Kantakuzena z Akademią Ostrogską* [Patriarchal Exarchate Nikephoros Paraschea Kantakuzen's Connections With the Ostroh Academy].
- National academic conference: *Prawosławni w dziejach Rzeczypospolitej* [The Orthodox in the History of the Polish-Lithuanian Commonwealth], Supraśl, September 2010,

- organizers: The Supraśl Academy, The Department of East-Central European History at the University of Białystok. Paper: *Patriarcha aleksandryjski Melecjusz Pigas i Rzeczypospolita* [Patriarch of Alexandria Meletius Pigas and the Polish-Lithuanian Commonwealth].
- International academic conference: *Nuncjatura Apostolska w Rzeczypospolitej. Stan badań i perspektywy* [The Apostolic Nunciature in the Polish-Lithuanian Commonwealth. The State of Research and Perspectives] October 7-9, 2010, organizers: The Institute of History of the University of Białystok. Paper: *Patriarcha Melecjusz Pigas a Rzym* [Patriarch Meletius Pigas and Rome].
 - 9th Annual International Caucasian Session in Memory of St. Grigol Peradze, Warsaw December 6-8, 2010, organizers: The Centre for East European Studies at the University of Warsaw. Paper: *Metropolita Dionizy i sprawa autokefalii Kościoła prawosławnego w Polsce* [Metropolitan Dionysius and the Issue of the Autocephaly of the Orthodox Church in Poland].
 - International academic conference: *II Международная научно-практическая конференция «Православие в духовной жизни Беларуси»* [Second International Academic-Practical Conference “Orthodoxy in the Spiritual Life of Byelorussia] Brest, May 4-5, 2011, organizers: Brest State University named after A.S. Pushkin, The Brest Eparchy of the Byelorussian Orthodox Church. Paper: *Патриарший экзарх Архидиакон Никифор и его судебное дело* [The Trial of the Patriarch’s Exarch Archdeacon Nikephoros].
 - International academic conference: *Kościół Prawosławny na Balkanach i w Polsce – wzajemne relacje oraz wspólna tradycja* [The Orthodox Church in the Balkans and in Poland – Mutual Relations and Common Tradition] September 15-17, 2011, organizers: OIKONOMOS Foundation, The Department of East-Central European History of the University of Białystok. Paper: *Proces sądowy protosynгла i egzarchy patriarchalnego arcydiakona Nicefora Paraschesa Kantakuzena* [The Trial of Archdeacon Nikephoros Parasches Cantacuzene - the Protosyncellus and Patriarch’s Exarch].
 - International academic conference: *Володимир – Волинська єпархія на рубежі тисячоліть* [The Volodymyr-Volynskiy Eparchy at the Turn of the Millennium] May 5, 2012, organizers: Volodymyr-Volynskiy Eparchy of the Ukrainian Orthodox Church, Volyn Regional State Administration and Lesya Ukrainka Eastern European National University.

Paper: *Патриарший экзарх Архидиакон Никифор и его судебное дело* [The Trial of Archdeacon Nikephoros Parasches Cantacuzene - the Protosyncellus and Patriarch's Exarch].

- International academic seminar: *Митрополит Иосиф (Семашко): жизнь и деятельность в оценке историков* [Metropolitan Joseph (Siemaszko): Life and Activity in Historians' Assessment], The Minsk Theological Academy, Zhyrovichy May 11, 2012. Paper: *Митрополит Иосиф (Семашко) и Супрасльская Лавра* [Metropolitan Joseph (Siemaszko) and the Supraśl Lavra].
- International academic conference: *Duch Święty i Jego oddziaływanie w świecie globalizacji* [The Holy Spirit and His Impact in the World of Globalization], Białystok, May 26, 2012, organizer: The Department of Orthodox Theology at the University of Białystok. Paper: *Wolność a europejskie konflikty zbrojne* [Freedom and European Armed Conflicts].
- International academic conference: *Санкт-Петербург и белорусская культура* [Saint Petersburg and Byelorussian Culture], Saint Petersburg, May 17, 2012. Paper: *Антоний Супрасльский: жизнь и деятельность* [Anthony of Supraśl: Life and Activity].
- International academic conference: *1150 lat misji świętych Cyryla i Metodego. Kulturowe i duchowe dziedzictwo misji Świętych Braci* [1150 Years of the Mission of Sts. Cyril and Methodius. The Cultural and Spiritual Heritage of the Mission of the Holy Brothers] Białystok, May 29, 2013, organizer: The Department of Orthodox Theology at the University of Białystok. Paper: *Kodeks suprasli jako przykład wpływów bizantyjsko-balkańskich na ziemiach polskich* [Byzantine and Balkan Influences on Polish Lands On the Basis of the Codex Suprasliensis].
- International academic conference: *Володимир-Волинська єпархія – духовно-культурна спадщина Київської Русі*, [Volodymyr-Volynskyi Eparchy – Spiritual and Cultural Heritage of Kyivan Rus] September 3, 2013 organizer: Volodymyr-Volynskyi Eparchy of the Ukrainian Orthodox Church, Volyn Regional State Administration, Ministry of Education and Science and Youth and Sport of Ukraine, Ministry of Education and Lesya Ukrainka Eastern European National University. Paper: *Początki monastycyzmu wołyńskiego* [The Beginnings of Monasticism in Volhynia].
- International academic conference: *III Международная научно-практическая конференция «Православие в духовной жизни Беларуси»* [Third International Academic-

- Practical Conference “Orthodoxy in the Spiritual Life of Byelorussia”), Brest, May 24-25, 2013, organizers: Brest State University named after A.S. Pushkin, Byelorussian Exarchate of the Moscow Patriarch. Paper: *Działalność patriarchów Wschodu w metropolii kijowskiej w ostatnim 20-leciu XVI wieku* [The Activity of the Patriarchs of the East in the Metropolis of Kiev in the Last Twenty Years of the 16th Century].
- National academic conference: “Cmentarze po obu stronach Bugu” [Cemetaries on Both Side of the Bug], November 19, 2013, organizer: Institute of Ukrainian Philology UMCS in Lublin. Paper: *Katakumby supraśkie jako przykład nekropolii monastycznej z XVI w.* [The Catacombs of Supraśl as an Example of a Monastic Cemetery from the 16th Century].
 - International academic conference: *Kalendarz w życiu Cerkwi i wspólnoty* [The Calendar in the Life of the Church and Community], November 21-23, 2013, organizers: OIKONOMOS Foundation, Supraśl Academy, University of Białystok. Paper: *Reforma kalendarza liturgicznego i jej recepcja w Kościele prawosławnym w Polsce* [The Reform of the Liturgical Calendar and its Reception in the Orthodox Church in Poland].
 - International academic conference: *Synody Cerkwi prawosławnej w I Rzeczypospolitej* [The Synods of the Orthodox Church in the Polish-Lithuanian Commonwealth] September 18-20, 2014, organizers: OIKONOMOS Foundation, Supraśl Academy, University of Białystok. Paper: *Wysłannicy patriarchy konstantynopolitańskiego na soborach I Rzeczypospolitej* [The Patriarch of Constantinople’s Delegation to the Synods in the Polish-Lithuanian Commonwealth].
 - National academic conference: *Święci Cerkwi prawosławnej w Rzeczypospolitej. 500-lecie śmierci św. Antoniego Supraśkiego* [Saints of the Orthodox Church in The Polish-Lithuanian Commonwealth. Commemoration of the 500th Anniversary of St. Anthony of Supraśl’s Death] February 17, 2015 r., organizers: The Department of Orthodox Theology of the University of Białystok, Supraśl Academy, The Orthodox Brotherhood of Sts. Cyril and Methodius. Paper: *Hiob Poczajowski i procesy sądowe monasteru poczajowskiego ze starostą sandomierskim i kasztelanem bielskim Andrzejem Firlejem* [Job of Pochayiv and The Trial of the Pochayiv Monastery with the Starosta of Sandomierz and Castellan of Bielsk Andrzej Firlej].
 - IV International Academic Conference. *Chrześcijańskie dziedzictwo duchowe narodów słowiańskich. Język. Literatura. Kultura. Historia* [Christian Spiritual Heritage of the Slavic Nations. Language. Literature. Culture. History], May 14-15, 2015, organizers: The

Department of Historical Linguistics IFW, The Institute of Polish Philology, Supraśl Academy, The Department of Orthodox Theology, The Friends of Jewish Culture Association in Białystok, The Department of Linguistics and Russian Language at the Vitebsk State University. Paper: *Narodziny ideologii bizantyjskiej* [The Birth of the Byzantine Ideology].

- International academic conference: *Cerkiew w drodze* [The Church on the Way] September 17-19, 2015, organizers: OIKONOMOS Foundation, Supraśl Academy, University of Białystok. Paper: *Sytuacja patriarchatu ekumenicznego w obliczu przemian politycznych na Bałkanach i Azji Mniejszej na początku XX w.* [The Situation of the Ecumenical Patriarch in the Face of the Political Changes in the Balkans and Asia Minor at the Beginning of the 20th Century].
- International academic conference: *Orthodox scientist in modern world. Values of orthodox world and contemporary society.* Salonika, Greece, September 25-26, 2015, organizers: Interregional Outreach Non-governmental Organization “Association of Orthodox Scientists” (Russia), Thessalonica Metropolia of Salonika (Greece), Higher Church Academy of Salonika (Greece), Solun, Greek Orthodox Pilgrim Center (Greece). Paper: *Lucaris in the Polish-Lithuanian Commonwealth (1595-1597)*.
- VI International academic conference: *Історія та сучасність Православ'я на Волині – Луцьк*, [The History and Current State of Orthodoxy in Volhynia-Lutsk] November 12, 2015, organizers: Volyn Diocese of the Ukrainian Orthodox Church, Volyn Theological Seminary, Volyn Diocese Publishing House. Paper: *Problem uniatyzmu w dialogu teologicznym Kościoła prawosławnego z rzymskokatolickim.* [The Problem of Uniatism in Roman Catholic – Orthodox Theological Dialogue].
- International academic conference: *Rodzina a prawo w cywilizacji chrześcijańskiej* [The Family and Law in Christian Civilization], Supraśl, May 19-21, 2016 r., organizers: The Department of History and Legal Studies Comparative Law and Department of Civil Law, Faculty of Law at the University of Białystok, The Institute of Modern History at the Department of Social History at the University of Białystok, The Inter-faculty Department of Catholic Theology at the University of Białystok, The Inter-faculty Department of Orthodox Theology at the University of Białystok, The Centre for the Research of Social Structures and Pre-Modern Economies of Central-Eastern Europe, The Institute the Sociology of Law, The Institute of Research on the Cultural Heritage of Europe, The

International Institute for the Sociology of Law in Oñati, Spain, “Romanistyka Prawnicza” Society, Supraśl Academy, paper: *Instytucja rodziny w Bizancjum. Świadectwa sądów kościelnych z XII wieku*. [The Institution of the Family in Byzantium. The Witness of Ecclesiastical Courts of the 12th Century]. Paper: *Instytucja rodziny w Bizancjum. Świadectwa sądów kościelnych z XIII wieku* [The Institution of the Family in Byzantium. The Witness of Ecclesiastical Courts of the 13th Century].

- International academic conference: *Piękno w Sacrum* [Beauty in Sacrum], Białystok April 14-16, 2016, organizers: The Faculty of Architecture of the Białystok University of Technology, The Faculty of Instrumental and Educational Studies in Białystok, The Frederic Chopin University of Music in Warsaw, The Department of Catholic Theology at the University of Białystok, The Department of Orthodox Theology at the University of Białystok, The Department of Puppetry Art in Białystok, The Aleksander Zelwerowicz National Academy of Dramatic Art in Warsaw, Arsenal Gallery in Białystok, Galeria Arsenal w Białymstoku, The Polish Architects’ Association Białystok Division, Podlasie Opera and Philharmonic European Art Centre. Paper: *Współczesny stan badań nad katakumbami supraślскими* [The Current State of Research on the Catacombs of Supraśl].
- International academic conference: *Śladami Nektariusza* [In the Footprints of Nectarios], Supraśl, June 25, 2016, organizers: The Department of Orthodox Theology at the University of Białystok, Supraśl Academy, The Orthodox Theological Seminary in Warsaw, The Monastery of the Annunciation of the Mother of God in Supraśl. Paper: *Związki kulturowe Bałkanów z Polską na przykładzie Ławry Zwiastowania NMP w Supraślu* [Balkan Cultural Connections with Poland Based on the Monastery of the Annunciation of the Mother of God in Surpaśl].

6. Discussion of Teaching and Popularisation Accomplishments

6.1. Organisational Activity

From 2009 to 2016, I actively participated in 28 conferences where I presented papers. I presented my research results at 23 international conferences and at 5 national conferences. I

also participated in organizational committees for 6 international and national conferences entitled”: *Митрополит Йосиф (Семашко): жизнь и деятельность в оценке историков* [Metropolitan Joseph (Siemaszko): Life and Activity in Historians' Assessment], The Minsk Theological Academy, Zhyrovichy May 11 2012, member of the academic committee; *Санкт-Петербург и белорусская культура*, [Saint Petersburg and Byelorussian Culture], Saint Petersburg, May 17, 2012, member of the academic committee. *Міжнародна наукова богословсько – історична конференція “Володимир-Волинська єпархія – духовно-культурна спадщина Київської Русі”* [International Academic Theological and Historical Conference "Volodymyr-Volynskyi Eparchy – Spiritual and Cultural Heritage of Kyivan Rus] September 3, 2013, member of the academic committee; *Architektura – Ikona – Śpiew* [Architecture – Icon – Singing] October 16-18, 2014, Supraśl, member of the organizational committee; *Історія та сучасність Православ'я на Волині – Луцьк* [The History and Current State of Orthodoxy in Volhynia-Lutsk], November 12, 2015, member of the academic committee; *Śladami Nektariusza* [In the Footsteps of Nectarios], June 25, 2016, Supraśl, member of the organizational committee. While serving the role of visitor and methodological advisor for the Orthodox catechism in the Orthodox Diocese of Lublin-Chełm, I actively participated in the IV and V National Conference of Diocesan Visitors and Methodological Advisors for the Orthodox Faith in 2009-2010. I also participated in the IV Ecumenical Catechetical Forum organized for visitors and methodological advisors and Religion teachers of the member Churches of the Polish Ecumenical Council, which took place on May 15-16, 2009.

Furthermore, I was on study visits abroad as a representative of the University of Białystok at universities in Greece, Bulgaria, Serbia, Russia, Byelorussia and Ukraine. I constantly take advantage of the knowledge obtained during those visits in my research, teaching and organizational activities.

Within the scope of my organizational activities since 2012, I have been a member of the editorial committee of „Elpis. Czasopismo Teologiczne Katedry Teologii Prawosławnej Uniwersytetu w Białymstoku, Wydawnictwo Uniwersytetu w Białymstoku” (7 points. MNiSW). Since 2012, I have also been a member of the organizational committee of the University of Orthodox Culture (a cycle of popular-science meetings conducted in Białystok, organizers: The Department of Orthodox Theology at the University of Białystok, The Orthodox Diocese of Białystok-Gdańsk, The Brotherhood of Sts. Cyril and Methodius). Since

2014, I have been co-operating with the Organizational Committee for the Orthodox Religious Knowledge Contest. Since 2010, I have been working with Supraśl Academy in organizational and substantive issues. Within the scope of this co-operation, academic conferences have been conducted (among others in 2015) and cyclical popular-scientific events (such as the Festival of Church Bell Ringing). From 2010-2016, I co-organized cultural and academic events with the Serbian Cultural Foundation (co-organization of conferences and associated events – exhibitions and choir performances). Since 2010, I have been a member of the Supraśl Academy Convention, and since 2015, a member of the international Association of Orthodox Scholars. My academic activity has been acknowledged and honoured with the Rector of the University of Białystok's award in 2013 for teaching work.

6.2. Teaching Activity

Within the scope of my teaching activity from 2011-2016 as a lecturer employed by the Department of Orthodox Theology at the University of Białystok, I elaborated my own program of lectures and tutorials which I led:

- Post-graduate studies in Orthodox Theology: *Byzantine History and Culture; Fundamental Theology; Essence, The History and Significance of Monasticism; Canon Law with Elements of Religious Law, The Theology of Liturgical Texts;*
- Post-graduate studies in Parish and Ecclesiastical Institutions Management: *Church Law;*
- Post-graduate studies in Orthodox Theology and Iconography: *Church History. Moral Theology. The History of Iconography;*
- Faculty of Pedagogy and Psychology: *Bachelor's seminar;*
- Faculty of Philosophy: *Selected Topics in Byzantine Culture; Byzantine-Slavic Civilization – Selected Topics; From Philosophical and Byzantine Ideological Circles; Balkan Culture; National and Folk Culture of the Balkans;*
- Faculty of Law special lecture: *Orthodox Church Law;*
- additional lectures aside from program of studies: *The Christian Roots of Europe; At the Source of Christian Faith and Spirituality – Orthodoxy In the Face of Modern Confessions; Sacrum i profanum in the Spiritual Space of the Orthodox Church.*

Within the scope of the bachelor's seminar in the Faculty of Pedagogy and Psychology, I have promoted 10 bachelor degrees.

6.3. Academic Popularisation

I have presented several lectures and catechisms promoting education. The following presentation deserve special attention:

– *Duchowy wymiar kultu maryjnego* [The Spiritual Element of the Marian Cult] as part of “The Lenten Prayer and Theological Meeting,” April 19-21, 2015. The event was organized by the Supraśl Monastery, Supraśl Academy and the Department of Orthodox Theology of the University of Białystok.

– *Freski Suprańskie* [The Frescos of Supraśl] – April 25, 2015 and *Początki cenobii na Górze Poczajowskiej* [The Beginnings of Cenobitic Monasticism on Mount Pochayiv] – April 10, 2016 as a part of “The Great Lenten University.” A series of open lectures about spirituality and Orthodox theology at the Orthodox Parish of the Resurrection of the Lord in Białystok. “University...” is designed to increase general knowledge, the lectures are Polish scholars and clergy.

– *Święty męczennik za wiarę arcydiakon Nicefor oraz jego wkład w antyunionijny synod lokalny Kościoła prawosławnego w Brześciu w październiku 1596 r.* [Holy Martyr for the Faith Archdeacon Nikephoros and His Contributions to the Anti-Union Synod of the Local Orthodox Church in Brest in October 1596]. This lecture was given at the Diocesan Conference of the Orthodox Diocese of Lublin-Chełm, Lublin 2009.

– *Narzeczeństwo w Kościele Prawosławnym* [Engagement in the Orthodox Church]. Lecture given as part of a discussion group during the Youth Paschal Pilgrimage on Holy Mount Grabarka in 2011.

– *Historia Monasteru Zwiastowania Najświętszej Marii Panny w Supraślu* [The History of the Monastery of the Annunciation of the Virgin Mary in Supraśl] – March 31, 2016 and *Problematyka unii brzeskiej* [The Issue of the Union of Brest] – December 29, 2014. These lectures were given at meetings of the Brotherhood of the Three Holy Hierarchs (Białystok, Centre for Orthodox Culture).

– *Patriarchaty starożytne wobec problemu Unii brzeskiej w Rzeczypospolitej na przełomie XVI/XVII wieku* [The Ancient Patriarchates in the Face of the Union of Brest in the Polish-Lithuanian Commonwealth at the Turn of the 16th-17th Century] – December 29, 2014. This lecture was given as a part of the University of Orthodox Culture in Białystok. This series of lectures popularized knowledge about Orthodox religion, culture and art from a theological

and historical perspective. This series of open lectures have been organized since 1998 by the Department of Orthodox Theology at the University of Białystok, The Orthodox Diocese of Białystok-Gdańsk and the Orthodox Brotherhood of Sts. Cyril and Methodius in Białystok.

– *Uniwersalistyczny wymiar ideału monastycznego* [The Universal Aspect of the Monastic Ideal] – September 2011 and *Sakramentalny wymiar monastycyzmu w nauce hagioryckiej Emilianosa Simonopetry* [The Sacramental Aspect of Monasticism in the Teaching of Aimilianos the Hagiorite of Simonopetra] – September 2016 as part of the “International Meeting of Monks and Nuns.”

I am the initiator, organizer and leader of the “Adult Catechism” series from 2010-2016, which is a series of open lectures about the theology of Orthodox spirituality. I am responsible for the academic lectures in the scope of promoting the cultural heritage of the Supraśl Monastery as part of monthly open lectures for students and youth from 2010-2016. The meetings take place at the Monastery of the Annunciation of the Blessed Virgin Mary in Supraśl. The lectures are aimed to raise general knowledge. The lecturers are scholars from Poland and abroad, and clergy. In addition, I was active in promoting academic publishers, which popularize the History of the Orthodox Church, Culture and Spirituality of the Supraśl Monastery in 2010-2016, which was based on organizing discussion forums and debates on the Christian heritage of Europe, the place of Christianity in contemporary Polish society and the heritage of the Supraśl Monastery, in which guests from academic centres in Poland and abroad took part. From 2008 to 2010, I served as mentor and chairperson for the meetings of the Student Brotherhood of the Orthodox Diocese of Lublin-Chełm in Lublin, which are regular, weekly open meetings conducted in the form of a lecture or discussion. From 2010 to 2016, I organized and conducted courses in Contemporary Greek. In addition, from 2010 to 2016, I was a co-organizer of “Photography Competition” designed for children, youth and adults, which was conducted at the Monastery of the Annunciation of the Blessed Virgin Mary in Supraśl. In 2013, I was a co-organizer of the “The Lenten Prayer and Theological Meeting” in Supraśl. My main academic interests have resulted in co-operation with Radio Orthodoxia in Białystok, where I have led catechism on the Credo. In order to popularize Orthodox teaching, I also appear in the program “U źródeł wiary” [At the Sources of Faith] on TVP Białystok. From 2015 to 2016, I also co-operated as a substantive advisor for the creation of the educational film “The Liturgy of St. John Chrysostom.”

I have taken part in the preparation for five historical monument appraisals and reports at the request of the public authorities as a member of the expertise group, which include the following projects: *Rewitalizacja części zabytkowych pomieszczeń klasztornych na potrzeby turystyczne – część programowa Akademii Suprańskiej (etap II). RPO Województwa Podlaskiego na lata 2007-2013* [The Revitalization of Historical Parts of the Monastery Premises for Tourists – Part of the Program of the Supraśl Academy (Stage 2). RPO of the Podlasie Voivodship for 2007-2013]; *Remont konserwatorski zabytkowej cerkwi cmentarnej pw. św. Jerzego Zwycięzcy w Supraślu (od 2011)* [Conservation Work on the Cemetery of the Church of St. George the Martyr in Supraśl (since 2011)]; *Projekt architektoniczno-budowlany remontu i modernizacji zabytkowej cerkwi prawosławnej św. Jana Teologa w Supraślu (2011-2013)* [The Architectural and Building Design for the Renovation and Modernization of the Historical Church of St. John the Theologian in Supraśl (2011-2013)]; *Dokumentacja robót konserwatorskich restytucji – odtworzenia zabytku wpisanego do rejestru zabytków archeologicznych województwa podlaskiego pod numerem rejestru C-6 – krypt grzebalnych – katakumb usytuowanych na działce nr 562/5 i 562/8 w Supraślu, w gminie Supraśl, w powiecie białostockim, województwie podlaskim (2013)*; [Conservation Work Documentation – Restoration of Monument Entered in the Register of Archeological Monuments of the Voivodship of Podlasie No C-6 – burial crypt – catacomb situated in property No 562/5 and 562/8 in Supraśl, in the municipality of Supraśl, in the district of Białystok, Podlasie Voivodship (2013)] *Rewaloryzacja zabytkowego zespołu Klasztoru Męskiego Zwiastowania NMP w Supraślu – etap III: zagospodarowanie dziedzińca wewnętrznego. Projekt w ramach RPO Województwa Podlaskiego na lata 2014-2020* [The Restoration of the Group of Monuments at the Monastery of the Annunciation of the Blessed Virgin Mary in Supraśl – Stage 3: Development of the Internal Courtyard. Project Under the RPO of the Podlasie Voivodship 2014-2020]. Since 2010, I have been chairperson of the expert group involved in the reconstruction of the 16th century fortified Church of the Annunciation of the Blessed Virgin Mary in Supraśl. Since 2012, I have been a co-organizer and member of the jury of the International Festival of Church Bell Ringing *Proclaim, Praise, Call*. Since 2015, I have been a member of the Constantine Ostrogski Award Committee. Awards have been granted since 1989 by the editorial board of „Przeglądu Prawosławnego” for outstanding accomplishments in the field of the development of Orthodox theology, thought and culture and for Christian unity activities. I have also been a member of the

delegation of the Polish Autocephalous Orthodox Church at the Great and Holy Synod of the Orthodox Church (Pan-Orthodox Council; Greek: Αγία και Μεγάλη Σύνοδος της Ορθοδόξου Εκκλησίας) – Orthodox Council that met from June 19th to 26th, 2016 under the leadership of the Patriarch of Constantinople. The meeting was held in Kolymvari, Crete.

ks. dr Andrzej
Borkowski