

Annex No. 3

Dr Mirosław Białous
Custos of the historic Orthodox Cemetery
in Wola in Warsaw

Self-Presentation

1. Name and surname: dr Mirosław Białous

2. Diplomas, degrees and certificates with the name, place and year of obtaining them and the title of the doctoral dissertation

10. 06. 2002 - diploma confirming the **master's degree in theology, the Orthodox section** of the Christian Theological Academy in Warsaw;

27. 06. 2002 - certificate confirming the completion of the **Study of Pedagogy and Ethics** of the Christian Theological Academy in Warsaw;

30. 09. 2011 - diploma confirming the completion of doctoral **studies in the field of theological theology** of the Orthodox theology at the Faculty of Theology of the ChAT in Warsaw;

28. 05. 2013 - diploma confirming the obtaining of the **doctoral degree in humanistic in the field of ancient history** at the Faculty of Historical and Social Sciences of the Cardinal Stefan Wyszyński University on the basis of a defended doctoral dissertation entitled *Ascetic dimension of Christian penance. Historical and patristic study*. The dissertation supervisor was Fr. prof. dr hab. Józef Naumowicz, the reviewers were: prof. Tadeusz Kozłowski and prof. Antoni Mironowicz. The scientific degree of the doctor of history was given by the resolution of the Council of the Faculty of Historical and Social Sciences on December 3, 2012.

3. Information on previous employment

- Since 2002, the Custos of the historic Orthodox Cemetery in Wola in Warsaw

4. Indication of the achievement resulting from art. 16 sec. 2 of the Act of 14 March 2003 on academic degrees and academic title, and on degrees and titles in the field of art (Journal of Laws No. 65, item 595):

a) Title of scientific achievement:

Anthropological dimension of ecclesial missionary life on the example of kerygmatic experiences of the Orthodox Russian Church in the period of the seventeenth and nineteenth centuries

b) The scientific achievement consists of a monograph M.Białous, *Anthropological dimension of ecclesial missionary life based on the experience of the kerygmatic of the Orthodox Russian Church in the period of the seventeenth and nineteenth centuries*, Publishing Bratczyk, Hajnówka 2018 r. ISBN, 978-83-65594-23-5, ss.365

c) Discussing the scientific purpose of the above work and achieved results together with a discussion of their possible use.

AIM OF MONOGRAPHY

The purpose of this study was dictated by the need of the moment. Both the political conditions of our state, especially in the field of foreign policy as well as the demographic profile (actual, though not very much taken into account denominational and ethnic diversity) evoke a number of questions and problems. They are an essential propaganda subject, so it is worthwhile to become an inspiration for scientific reflection, especially the theological one.

Anthropology, as a result of an unambiguously understood ecclesial vision, is an important reference point for any character of relationships between specific people or groups of people. The exaggeration of differences, situating itself in the atmosphere of hostility observed in the policy of recent years clearly must prompt us to concern ourselves with the proper dimension of interpersonal references. Anti-Russian propaganda poses a question about the truth concerning our eastern neighbor, exposing essentially the majority of Roman Catholic spiritual formation in an automatic way to the shadow of making other historical religions, especially Orthodoxy and Judaism (actually almost absent in shaping the contemporary image of Poland).

So, this dissertation can be described as a theological and historical study, the subject of which is the phenomenon of linking the development of the Orthodox Church with the territorial development of the State that appears in the history of Russia. The analysis of the

above theological and sociological phenomenon, which I named the Russian Mission, focuses on its anthropological aspect, and through it to present the ecclesiastical missionary together with its psychological and moral determinants. In other words, it is a bit different from the previous view of the state and the human being: state development does not have to mean slavery with bureaucratic and economic structures, but especially to help him develop both civilizational and spiritual. For this is the nature of the apostolate from the beginning.

It is worth noting that in Polish theological literature there is no publication so deeply penetrating the discussed problem, and through it, impartially and with scientific objectivity, presenting the historical and theological quality of the Russian State.

The choice of this approach to the subject was also not accidental: it is too easy for the religious-social conditions of the development of the Russian State to refer to the term expansionism as a category that fundamentally captures the sociological dimension of the subject statehood. I am convinced that the inclusion of the natural historical sequence: Saint Rus - Russian Tsar - Russian Empire, and by not perceiving the "new-religious" (or atheistic) dimension of the phenomenon of the Soviet Union will be a "model" more in line with the truth, especially in the context of the religious Rebirth in modern times.

The Source Text, or the nineteenth-century, incomplete yet more than a thousand-page written in Russian-language representative of the nineteenth-century "rebirth theology" developed by an anonymous monk from the Holy Mountain of Atos turned out to be a great help in such conducted scientific reflection. Only its fragments were used, although they form an ideological triptych, showing mission in the aspect of man's sinfulness, the divine dimension of the kerygma's object, and the sinful imperfection of human existence. In this way, not only a new approach to the problem was brought closer, but also an example of a work that occurred not in the Russian territory but outside it, in the area guaranteeing objectivity and spiritual insight of the analyzes carried out.

However, the main purpose of the monograph is not historiosophical, for it is not about convincing the recipient *de invincibilitate Orientis* [about the invincibility of the East] or its high level of spiritual enlightenment, especially in the first millennium. I hope that this approach to the topic, which this monograph represents, will favor important mental corrections regarding Polish-Russian relations, especially in the interconfessional area. For this reason, there is no lack of necessary historical and geographical, theological and sociological references, but everything has been focused on the Russian Mission as a symbol of state development.

This dissertation has been treated as a kind of icon in honor of the Holy Trinity - so most chapters are tripartite. An important place was also given to the dogmatic analysis, which even the historical dimension of the study was subordinated to. It happened because probably never did the history of the world need a more unequivocal answer to the question: where and how to look for "orthodox Orthodoxy", just like never in such a feverish way did not want to find itself in the contexts of authentic faith and undisturbed anthropology.

CONSTRUCTION OF MONOGRAPHY AND DESCRIPTION OF ITS KEY CHAPTERS

The rich and varied content dimension of this study is presented in the form of six chapters, almost all of which are inherently dominant in other scientific disciplines. The whole precedes the Introduction, and closes the Ending, followed by an outline of the used Bibliography.

The outlined period of Russian history also seems to be important for shaping an appropriate historical attitude. A colorful narrative, a multitude of details, a clear distinction between the factual and commentary layer, makes the presented events, though extracted from historical darkness or concerning distant and exotic peoples (Siberian, Chinese or Mongolian) become closer to us and allow us to better understand contemporary relations in the state or interfaith. The publication's text leads us from *GreatSmuta* to the mid-nineteenth century, when the Russian Empire reached the apogee of its development.

The basic design idea of the dissertation are two chapters of a preparation for the main subject (Chapter and Introduction) and four main chapters concentrating on individual segments of the title. Respectively:

- the second chapter on the anthropological dimension of the problem of the dissertation
- the third one is devoted to theological reflection on the phenomenon of the Mission
- the fourth one presents the phenomenological dimension of the Mission
- the fifth focuses on its historical dimension.

Chapter six, and in a certain sense also the conclusion is a kind of summary: the last chapter of the dissertation discusses the civilizational achievements of Christianity in the area

covered by the Mission, and the conclusion refers to the theological perspective and significance of the issues discussed.

The development of the Introduction was dictated by the above-mentioned "preparatory intention", a reference to issues that are not directly used elements of the semantic field of the dissertation subject, but just like in the First Chapter its structure is three-level:

- the first degree is devoted to the characteristics of nineteenth-century theological thought and the age against which it develops;
- the second level is briefly discussed in *the Source Text*;
- the third level is devoted to a detailed discussion of the content and formal issues, where the characteristics and scope of the problem and the method of analyzing it are briefly summarized.

In the first chapter, the content message is determined *par excellence* ecclesiastically, because it is about answering the most fundamental questions, without which it would be impossible to present thematic content. So the first question concerns the missionary nature of the Christian Church considered in the context of the Christ's Initial Declaration (Mt 16:16-18) and the Lord's missionary mandate (Mt 28: 16-20). In both indicated pericopes, not only the fundamental ecclesial dimension is located, but also the conditions of issues raised at a later stage of the narrative.

The second segment of this chapter is the development of the most important theses related to Christ's Initial Declaration. The analysis shows that the Ecclesia of Christ is undergoing constant development, and its basic foundations are a continuation of the Old Testament Christian tradition of qahal and of prophetic reality.

This prophetic dimension develops the third segment, focused on Christ's missionary mandate. In this way, a specific comparison of the Mission's implementation was prepared with the recommendation to implement the Order and the ideological extension of the missionary effort with the analogous actions of the disciples of Christ.

As you can see, this chapter was conceived as a theological prelude to the issues discussed in later chapters.

The second chapter, explaining the first segment of the title, is also an anthropological treaty understood in the most difficult aspect of missionary activity - in the hamartiological aspect. This chapter is also divided into three segments:

- the first determines the hamartiological existential quality
- the second reveals the chance to learn about the saving science
- the third leads to reflection on the subject of the Apostasy.

Sin determines the earthly dimension of humanity, but it can not be regarded as something natural or acceptable.

The main basis of this chapter is the second part of *the Source Text*, titled by the author of the dissertation *Sinfulness of Man*.

The issue of the third chapter is the theological reflection on the phenomenon of the kerygma enriched with phenomenological references. An important element of the reflection is the presentation of the method used during the missionary activity in the dimension of dialogue and preaching as important, kerygmatic work, free from force tests. The basis of this chapter is the first part of the Source Text, that is, the Theology of the Christian faith, to which some also referred in the first chapter.

The fourth chapter begins with "Russian concretisation", with particular emphasis on the ethnic factor. This does not mean broadening the basic subject with the dimension of ethnogenetics, because it would be a violation of formal uniformity. Few places were devoted to pre-Christian religions, focusing almost exclusively on shamanism as a representative religion of the original Siberian area.

My original research intention was to trace ethnogenetic and nationalistic conditions that form the basis of the relations between the Russian evangelizers and the evangelizing subject, that is, the primitive peoples. It seems that the natural closeness of the subject and evangelizers came from an indirect affinity between the participants of the Mission. For now, however, this is a hypothesis, which I intend to devote another monograph.

Thus, the phenomenon of the evangelizing subject was only subjected to a brief demographic analysis with particular emphasis on the distribution of population, location conditions, natural and artificial obstacles, and attempts to appeal to the self-awareness of

evangelized peoples, which was an auxiliary factor in determining the chronological course of the Mission.

The fifth chapter contains a three-fold reflection on the phenomenon of the Russian Mission:

- the first aspect is research on the implementation of anthropological conditioning of the discussed phenomenon,
- the second aspect is a reflection on the chronological and qualitative course of the discussed issue in relation to the Moscow Patriarchate,
- the third aspect is the historical dimension of the development of the Mission.

This chapter has a sociological and historical character at the same time. The formal basis is the third part of *the Source Text*, that is *the History of the Orthodox missions in Russia from the 17th to the 19th century*, defined for scientific purposes as the Russian Mission.

The content summary is the sixth chapter, with an extremely sociological character, focusing especially on the civilizational dimension of the Mission's accomplishments. The achievements in the field of education and the development of religious life are the foreground here. Not without significance are also missionary efforts to codify indigenous languages, to organize their grammar and the way of writing.

The ending, the theological par excellence, is a form of content completion and an expression of gratitude to God, who is the most important evangelizer and missionary guardian.

The basic methodological method of the message was to include quotes from *the Source Text* into the main narrative. The separated text, confirmed by footnotes, became the same equal ingredient, confirming the content of the authoring and its own editorial significance.

In this publication, there is therefore room for combining contemporary issues with the challenges of history or dogmatics with the practices of piety. The indicated categories generate the quality of the Orthodox experience and, as a result, stimulate the assessment of the Orthodox Church as such.

Generally speaking, the monograph is of theological nature, because it is dominated by ecclesiology and reflection on the pragmatic and kerygmatic dimension of the Lord's Teachings.

Ecclesiological reflection leads to considerations on kerygmatic experiences, where the religious experience of a human being comes to the fore. It determines the scope of the announced content, it determines the way of implementing the kerygma. The comments on the Annunciation of the Truth, discussed in the following publication, seem to be timeless, useful also to the present day. In any case, the gentleness of the message, the emphasis on the voluntary decision of faith, simplicity in the translation of difficult things, develops the right relationship between evangelizers and recipients, rightly called the Missionary Entity.

The presented publication is also a kind of synthesis of dogmatics and history, theology and anthropology. The conglomerate thus outlined evokes the fundamental methodological dimension: besides the heuristic and biblical hermeneutics, there can be no commentary on the analysis of an act or a comparative analysis, while the limitations to one confession dimension do not prevent references to other religions.

The subject of the dissertation is also important in explaining the mechanism of civilization development of Russia as a Tertiary: civilizational premises carried by Orthodox missionaries, closely related to religious ones, created a new awareness of the converted peoples, at the same time arousing admiration for impartial observers due not only to the missionary momentum, but also the quality of civilization changes.

Despite the presence of elements of philosophy and history, theology and anthropology, the publication is an example of a thorough and consistent observance of the autonomy of individual elements of the message. This message stimulates to ask questions, also in relation to the present day, this message also allows in objectified and in-depth look at matters probably known, although not completely, probably recognized, but not completely.

5. Discussion of other scientific and research achievements

5.1. Authorship of monographs, scientific publications in international and national magazines

Before the monograph discussed above, I prepared three other scientific studies, highly appreciated by the reviewers: this is a master's thesis and a doctoral dissertation as well as a small but self-published study. These three scientific studies are currently being prepared for printing, as the other related studies that are presented below.

Interests in christian antiquity were at the base of the choice of the master's thesis suggested by me: *The liturgical work of Saint Andrew of Crete*, written in 2002 under the supervision of Fr. prof. Dr. hab. Rościsław Kozłowski, head of the Orthodox Practical Theology at ChAT. It has a special meaning for me, because it was not only the first major scientific item that came out from under my pen, but (last but not least) it was dedicated to my mother as an expression of gratitude for her "love, forbearance and effort put into education".

From the very beginning, I understood that theology would remain art for art if it was not encouraged by spiritual practice expressed in the liturgy and life of a given individual. This approach has stimulated me to work hard on myself so that participation in the life of Orthodoxy would mean at the same time an authentic commitment to her spiritual development and the formation of a proper dimension of response to the challenges of the present and a fair interpretation of past events. Let confirmation of such a position be a quote from my work (p. 7): "Whoever prays in the temple, who took a liking to the church goodness, beauty of the holy church service, thus participates in liturgical theology; he learns and teaches how to go through the arena of life, using the prayer of the pillars of the Spirit, the hymns of those who sacrificed their work and the life of the Church, constructing the order of the next stages of the service".

The aforementioned work, the aim of which is to present the hymnographic work of Saint. Andrew of Crete, consists of the Introduction, five chapters, the conclusion and the review of the Bibliography used.

The first chapter briefly describes the life and liturgical work of Saint. Andrew.

The second chapter analyzes the main work of the Author - the *Great Penitential Canon*, taking into account its structure, style and internal aspect.

The third chapter presents the genesis of other fast canons of Saint. Andrew, and in the fourth chapter his paschal canons are discussed.

In the final chapter, the fifth, it was presented the panegyric achievements of Saint Andrew of Crete. The Conclusion contains a general summary of the work, with particular emphasis on the importance of the hymnography of the discussed Author for the development of liturgical theology.

A good summary of the assumptions and narratives of the work in question should be a quote from the Conclusion (p. 62):

"Saint Andrew had a lively faith and loved Christ, he was also a real theologian, praising the salvific dogmas of the Holy Church in the purity of his perception. Particularly close to the holy author of Crete, the dogma of the two natures of our Lord Jesus Christ. The acceptance of the human body by our God indicates that there is only one way to save people - in Christ. Perhaps more extensively than other theologians, the Cretan archbishop talks about how he seeks Christ's salvation for people, not only those close to him but also those who are distant, "distant" from him. He is theologizing also on the subject of the Holy Trinity, the eternal origin of the Son from the Father, pointing out that "the Son has no beginning, he is co-equal with the Father, as the light in the light."

(p. 63) "One must also recognize the teacher of inner spiritual life in the Archbishop of Crete. Calling to man and his conscience, the holy father speaks of the need (p. 64) for repentance and the eradication of sin. / ... / The Holy Father describes a ladder of virtues, after which a man rises in work on his heart. Such a spiritual action is necessary - it precedes the view of man's boundaries of spiritual life. "

An important stage of scientific development was the doctoral dissertation written in 2012, ten years after the master's thesis *Ascetic dimension of Christian penance. A historical-patristic study*, the promoter of which was Fr. prof. dr hab. Józef Naumowicz. It was a continuation of the previously outlined research profile, indicating this time the essence of ecclesial spiritual renewal realized in the sacrament of penance, often called the sacrament of reconciliation. Thanks to this sacrament an essential task is realized, constituting also ontological ecclesiastical-theological property: the work of the ministry of reconciliation, commissioned to people. In this "commission" appears the "priority of man", which Christ puts at the center of his saving action.

The sacrament of penance was also contextualized in the anthropological aspect. The patristic message, the principles of asceticism, are a joint work of God and man. The kenosis of Christ, gentleness of the Servant of Adonai are special symbols accompanying the implementation of this sacrament.

Let this work come closer to some quotes from reviews and opinions.

Frist, presentation of the review of Fr dr. hab. Tadeusz Kołosowski, prof. UKSW, head of the Department of the History of Early Christian Latin Literature at the Institute of Historical Sciences of the Faculty of Historical and Social Sciences UKSW:

Subject and purpose of the work: The author has in mind the concept of penance as a conversion, a change in the way of thinking, a radical transformation of life, which leads to penance and sacramental reconciliation with God. In connection with such assumptions, the reviewer proposes to supplement the title with a soteriological dimension of the issue.

"The sources for patristic analysis come from the Greek and Byzantine authors, whose texts are collected in *Patrologia Graeca*. The Eastern Fathers prevail, connected with the monastic tradition, although in the first chapter the author does not forget about the Western Fathers - from Tertullian to Saint Gregory the Great. "

Structure of content: Five chapters. The first chapter - an outline of the history of the sacrament of penance (mysterion) in the pastoral, canonical, sacramental and educational aspects.

Chapter two - the meaning of the sacrament of penance in the patristic and Orthodox theology. The concept of sin, the role of repentance, personal repentance, examination of conscience and the profession of guilt.

Chapter three - obstacles and supporting measures in the practice of penance. Obstacles: evil spirit, abuse of God's patience, procrastination with confession, feelings of shame, despair.

Supportive measures: God's help, personal human involvement, help from the Church, the role of spiritual warfare.

Chapter four - the liturgical dimension of the sacrament - the role of the minister, various forms of confession, issues of preparation for the sacrament. The spiritual and pastoral dimension of confession is also touched upon.

Chapter five - the fruits of penance in the mortality and future of man. The author's concentration on showing the saving dimension of penance.

Review by prof. Dr. hab. Antoni Mironowicz: "With this type of hearing, it is not possible to set time intervals. Such a caesura indicates a good understanding of the essence of the discussed issue by the author and his universal, more than epochal character. "

Introduction is a substantive introduction showing the place of penance in the life of the Church and every Christian. It is only in the final passage that the content of the dissertation is discussed.

The ending is not a summary of the conclusions resulting from the presented findings, but is a further consideration of the essence of penance as the ethical-existential category of Christianity. These considerations can be considered as final conclusions.

The PhD student in the Bibliography included an almost complete list of the works of Polish and foreign researchers whose achievements allowed for the development of the subject.

It is worth emphasizing the use of a wide source base. Particularly noteworthy are the use of the writings of the Fathers of the Church and treatises of the Russian saints. These sources indicate that there is no salvation without repentance.

In the first chapter revealed the pedigree of the sacrament reaching back to the Biblical times. The apostolic dimension of celebrating this sacrament deserves attention. In apostolic teaching, there is no question of canonical repentance or reconciliation in the institutional dimension. Always conversion is an act of a sinner who wants to reconcile with God and other people.

Particularly valuable is the fragment of the work that raises the problem of Christian education through penance in the Alexandrian school (example of St. Clement of Alexandria).

Equally interesting is the part of the trial showing the healing of sin through penance, ie healing from sin through spiritual change.

I am full of admiration for the author of the dissertation for the comprehensive presentation of the patristic view of the issue.

The subsection titled "Degrees of Repentance" should be considered very interesting. The doctoral student skilfully uses quotes from the teaching of the Church Fathers in order to confirm the view that the mere awareness of sin is not enough, only sincere repentance opens the way to reconciliation with God.

General evaluation: the source material, especially the quoted fragments of the writings of the Church Fathers, give a huge field for interpretation, they authorize to define the role and fruit of penance in the temporal and eternal life. The author himself repeatedly admits that in the texts of the Fathers of the Church there are no unequivocal statements, but they give a basis for understanding what penance is and that it is an indispensable element leading to the Eucharist and salvation. "

From the opinion of priest prof. Dr. hab. Roman E. E. Rogowski from PWT Wrocław: Emphasizing the value of the research carried out in the context of the current less interest in the above sacrament. "Generally, it should be said that the dissertation, which is up-to-date on the Polish forum, and for much-needed pastoral reasons, presents itself as a study at a serious scientific level and is to a certain extent a novelty in Polish literature. Due to its methodological and especially content-related values, it deserves a publishing version. "

From the opinion of priest bishop, prof. CHAT, dr hab. Jerzy (Pańkowski): "The author aptly took away the intentions of penance stressing that it is not a social or psychological problem and does not consist in putting together a conflict-free life. Repentance is the ethical-existential category of a Christian. The substantive value of the work is also enriched by successful comments on quoted fragments in the form of quotes. They testify to the good preparation of the PhD student, who reads much more than the content of the title carries. The author is not afraid to ask difficult questions, often raises controversial issues related to the sacrament of confession, he does not hesitate when trying to find an answer that is acceptable in modern times. Work is an important scientific achievement, primarily because of the holistic view of the problem of penance in the life of a person. "

I published also a study *Historical and Liturgical Analysis of the Penitential Canon*, Warsaw 2009.

In the publishing opinion Fr prof. Dr. hab. R. E. Rogowski, from PWT Wrocław wrote: "The author shows not only a good knowledge of the analytical method and a deep knowledge of the analyzed topic, but also a communicative language and practical application of such analysis. The study is very distinctive in its scientific character, and at the same time constitutes a serious contribution to the process of acquainting all the Christians with the Eastern Church's idea. "

From the publishing opinion of priest prof. Dr. hab. Józef Naumowicz: "The entire study is written in a competent, and at the same time interesting and suggestive way. It exhausts the subject taken. They are also read well. It is scientific in nature. The issues outlined above were the axis of my mental and spiritual development, accompanying during the preparation for the dissertation, as well as after defending it. I try to understand theological issues in depth, therefore I turned to dogmatics (especially ecclesiology), theology of spirituality and important patristic comments.

However, I do not limit my actions in these three outlined areas only to orthodox thought and gains: since a *katholikos* can be described as the ecclesiastical reality of East and

West, if we make a reciprocal picture of each other, especially theologians can not forget about "both lungs of Eklezja".

Of course, I realize that there are objective obstacles in this field, whose principality I would first refer to the general (there are exceptions) ignorance of the Church Slavonic language in the West and Latin (there are exceptions) in the East, as well as to the noticeable in recent years examples of excessive autonomy of particular denominations, which certainly does not allow for a dynamic process of exchange of ideas and development of ecumenical practice, despite clear declarations.

Theological activity is an important bloodstream in ecclesial life, so it can not be a value for itself. The reading of good publishing items, as well as the richest offer of magazines will have an impact on the growth of pastoral successes.

And I want to serve this. And confirmation of the indicated ideas should be a chronologically ordered set of smaller publications.

Article *God's Grace and its Soteriological Aspect*, *Cerkiewny Wiestnik* No. 4 (2008), pp. 51-55;

The article discusses the following issues: attributes of grace, its necessity in the work of salvation, its relation to human freedom. "Christ's commandment is not an ethical norm, but it contains eternal life" (p. 54).

From the publishing review of priest prof. Dr. hab. Roman E. Rogowski, PWT Wrocław: „From the point of view of Orthodox theology [the author analyzes] correctly, in accordance with the requirements of Orthodoxy, citing at the same time the Holy Scriptures and the writings of the Church Fathers. The communicative language is a serious value of the article. The theological as well as the existential and practical value of the article should be emphasized”.

From the publishing opinion of priest prof. Dr. Rościsław Kozłowski, ChAT in Warsaw: „The presented author's article has scientific and cognitive value, it can be published in the Orthodox theological publishing house and treated as preliminary speculative considerations on topics related to the Orthodox sacramentary”.

The article *The Church of Christ in the aspect of dogmatism and catechetism*, *Elpis*, z. 19-20 (2009), pp. 223-245;

From the publishing review of priest Bishop Jerzy (Pańkowski) prof. ChAT: "The literature used does not raise any objections. The work meets the criteria of scientific contributions and can be published. In addition, he supplements the achievements of the author's doctoral studies. "

From the opinion of priest prof. Dr. Józef Naumowicz: "Conception is well-developed, motivated and justified by quotations from the Holy Scriptures and the writings of the Fathers of the Church, which are properly selected. The author mainly uses biblical and patristic arguments, although he also quotes contemporary studies. This biblical and patristic approach is the value of this study. The article is a mass scientific character. It deserves publication due to its substantive and formal values".

Article *Divine Providence in theology of the Orthodox Church*, Rocznik Teologiczny ChAT LII, z. 1-2 / 2010, pp. 293-315;

From the publishing opinion, prof. Dr. Han. Józef Naumowicz: "Thought is well-developed, motivated and justified by numerous quotations of the Holy Scriptures and writings of the Fathers of the Church, which are properly selected. The author mainly uses biblical and patristic arguments, although he also quotes contemporary studies. This biblical and patristic approach is the value of this study. The article is a mass scientific character. It deserves publication due to its substantive and formal values. "

Article *Resurrection of Christ in the teaching of the Orthodox Church*, Wrocław Theological Review, No. 1 (2014), pp. 7-20;

"The mystery of the Resurrection of Christ is the center of life and thought of all Christians who have developed in Christianity a great wealth of various ways of living, inexhaustible the diversity of tendencies, accents and forms derived from the Easter eclassic tradition / ... / Resurrection mystery can not be taken only by one confession" (p. 7).

Article *Historical-exegetic aspect of the miracle presentation in Cana of Galilee (Jn 2, 1-11)*, Pelplin Studies 2015, pp. 9-18;

From the publishing opinion of priest prof. Dr. hab. J. Naumowicz: "The article is a scientific development. It deserves publication due to its substantive and formal values. "

Article *The mystic Saint Serafina from Sarowa and Saint Francis of Assisi*, Elpis vol. 17 (2015), pp. 87-91;

From the review of Fr prof. Józef Naumowicz: "The article compares two great figures of Eastern and Western spirituality. The whole discussion is interesting, factual, based on source texts, as well as well-chosen studies. Its asset is also the innovative idea of the compilation of Saint Seraphim and Saint Francis. This is a scientific study. It deserves publication due to its substantive and formal values, as well as due to the subject matter taken up. "

From the review of priest prof. Dr. hab. R. E. Rogowski: "The work of Mirosław Białous is an attempt to show - despite differences - a certain unity. These differences result from various sources. The author is well prepared for their grades, which is evidenced by the last sentence that ends the work: What brings us closer and joins us is Christ. "

Article *Saint Evangelist Jan Theologian*, *Ateneum Kapłańskie* 165 (2015), z. 1 (638), pp. 144-148.

"[The Apostle] lived with love, he lived for love, but he never transferred it to family life, which is clearly confirmed by the Fathers of the Church" (p. 145).

Article *The Great Penitential Canon of Saint Andrew of Crete is a sign of conversion. Anthropological reflection*, *Communio* No. 3-4 (2015), pp. 203-218;

Article *Angelology of Dionysius The Areopagite in the light of the De Divina magazine Hierarchia*, *Warsaw Pastoral Studies*, No. 3 (2016), pp. 179-193;

"The choice of the subject of this article is not a coincidence, but it is aimed at drawing the attention of the audience to an issue not very present in contemporary theological reflection" (p. 179).

Anthropological foundations of deification according to Saint Maximus the Confessor, *Warsaw Pastoral Studies* No. 1 (2016), pp. 73-88;

"The reason for the occurrence of this article is the personal fascination with the author's figure of Saint. Maximus the Confessor (580-662), which is situated almost in the middle of the development path of hesychasm, initiated in the second century after Christ "(p. 73).

Article *Phenomenon of the Prussian religion*, *Elpis*, vol. 18 (2016), pp. 145-152;

From the publishing review of priest prof. Dr. hab. Roman Rogowski: "If the philosophy of religion puts the principle that man is naturally a religious creature", the article in question is proof of this, because the Prussians were indeed religious in their own way, because they were open to religion in every area of their existence. However, the theme-fundamental to the philosophy of religion was so distracted and so deeply deepened that it did not play a fundamental role. Only the work of Mirosław Białous is a compact system of religious truths of the Proto-Slavs - and therefore all the more deserving of attention and publication. "

The article was adopted without amendments.

Article *Reason and faith in the interpretation of contemporary Orthodox theologians*, Communio No. 21 (2015), pp. 69-85.

"The issue of the subject center of this article apparently only appears to be a truism. The relationship between reason and faith, in other words, between cognition and trust in God in the present day does not seem to be a problem, although numerous historical attempts to approach the indicated question predestine him to the rank of such a problem" (p. 69).

Article *Selected issues of theology of penance on the basis of the patristic tradition*, Warsaw Pastoral Studies, No. 2 (2016), pp. 119-137;

"Penance issues, as the most important for Christian life, demand balanced reflection and theological analysis, otherwise they may become the subject of (frequently justified) fear, especially on the part of a penitent experienced earlier by a more or less traumatic experience, on the other hand, a subject of ridicule or a tasteless cabaret joke" (p. 119).

5.2. Lecture activity

Public lectures in the scientific conferences did not occupy a principle place in my academic life - I can notice greater activity in the area of popularization and catechetical activity.

On November 13, 2008 at the School Complex in Kobylany I gave a lecture on the subject *Demolishing an Orthodox church in southern Podlasie and Chełmszczyzna*. This lecture was an educational event for junior high school classes. A positive reception, despite the "difficult age of the youth" and a difficult subject, was confirmed by the Director, Bożena Konieczka.

On September 2, 2009 at the School Complex St. Reymonta in Małaszewicze I gave a lecture on *The impact of World War II on the fate of the Orthodox Church in Poland* for high school students. Despite the academic level, it aroused interest among the weaker students, who during the break still covered me with questions, demonstrating a high level of historical knowledge, and especially of battle. This is confirmed by Mr. Director, M. Mieczysław Romaniuk.

On February 7, 2010 during a meeting of students in the parish hall of the parish St. John Klimak in Warsaw, I gave a lecture on the topic *Pokajanie. The gift of forgiveness of sins. Preparation for confession and Lent retreat, Canon of St. Andrew, Archbishop of Crete*, as witnessed by the parish priest, Fr mitrat Nicholas Lenczewski. This lecture was a homiletical reflection included in the doctoral thesis. It met with enthusiastic reception of the participants of the meeting, who with the help of numerous questions wanted to explore the issue, which was also the core of my interests at that time.

6. Presentation of didactic and popularizing achievements

6.1. Organizational activity

Also in this area, I do not record many achievements because, in my professional and spiritual tasks, I am somewhat limited in terms of time, which I also use for indirect interest (through the media), organized by various entities, conferences and other scientific conferences, which allows me to effective insight into the scientific life of our Church, as well as other faiths.

This does not mean, on the other hand, a complete lack of personal commitment in this regard. I sometimes participate (incognito) in various ecumenical projects, organized, among others, through our Academy, I also try to keep in mind other ecclesiastical activities of other religions, including Roman Catholicism. Once again, I say that ideological extension to other religions is a fruitful and even healing thing not only for Orthodox religious life.

Let the active participation (on February 9, 2010) in the meeting of university and working youth students be an example of my involvement. Meeting place: parish hall of the Parish of St. Jan Klimak Pustelnik in Warsaw in Wola PAKP. The host was priest. Piotr Kosiński, MA.

6.2. Didactic activity

Activity in this dimension is limited to efficient apostolic work, including catechetical work. Also, following the example of the former Russian evangelizers, I am trying without conviction to convince the listeners to be faithful to the Lord's teachings and to actively participate in the Work of Evangelization.

As a curator of the historic Orthodox Cemetery, I have the opportunity not only to lead the kerygma, but also to learn from existential truths. The tombs speak for themselves, they are like stones, and they will exhort people when they fall silent, not deciding to preach the Lord. Assist at each excavated burial site teaches not so much the negligence of life as the magnanimity of the Heavenly Father, patiently waiting for newcomers, His children.

I do not try to evangelize the message of "better informed". I hope that my own references to the Father will become a real, authentic testimony of faith.

6.3. Popularization of science

At the same time, I do not forget about the theological dimension of this message. The catechetical experiences that I have since 2010 allow me to strengthen the youth in the conviction that the lesson of religion does not have to be, although it happens, neither boring nor even less scientifically grounded message. I always emphasize my meetings with the youth dogmatically, thinking that it is "the safest" and the most comprehensive message about Christ.

Work at the historic cemetery also allows me to sporadically participate in various expert opinions on age, style, and individual graves. However, I do not record them, treating them more as part of my full-time job rather than my scientific activity.

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