

ADDENDUM NO. 3

First-Person Narrative Summary of Jerzy Janusz Sojka for a habilitation proceeding in the field of theology

1. Name

Jerzy Janusz Sojka

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

17.06.2008	master's degree in evangelical theology obtained at the Theological Faculty at the Christian Theological Academy in Warsaw on the basis of the thesis: <i>Usprawiedliwienie w teologii Marcina Lutera w latach 1512-1520</i> [<i>Justification in Martin Luther's Theology 1512-1520</i>]
28.06.2012	doctor's degree in systematic theology obtained at the Theological Faculty at the Christian Theological Academy in Warsaw on the basis of the thesis: <i>Wieczerza Pańska jako nota ecclesiae w publikacjach Światowej Federacji Luterskiej</i> [<i>Holy Communion as nota ecclesiae in LWF-Publications</i>]

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

1.10.2012-still	Assistant professor at the Chair for Systematic Theology of the Theological Faculty at the Christian Theological Academy in Warsaw.
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4. Description of an achievement referred to in Art. 16 Section 2 of the Act of 14 March 2003 on academic degrees and academic title as well as artistic degrees and artistic title (Journal of Laws [Dz. U.] of 2016 item 882 as amended in Journal of Laws [Dz. U.] of 2016 item 1311):

a) Title of academic/artistic achievement,

Widzialne Słowo. Sakramenty w luterńskiej „Księdze zgody” [Visible Word. Sacraments in the Lutheran Book of Concord]

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

Sojka Jerzy, *Widzialne Słowo. Sakramenty w luterńskiej „Księdze zgody” [Visible Word. Sacraments in the Lutheran Book of Concord]*, Wydawnictwo Naukowe ChAT, Warszawa 2016, pp. 390. Reviewers: rev. dr hab. Rajmund Porada, prof. UO; bp dr hab. Marcin Hintz, prof. ChAT.

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

Main objective of the publication *Widzialne Słowo. Sakramenty w luterńskiej „Księdze zgody” [Visible Word. Sacraments in the Lutheran Book of Concord]* was to reconstruct the teaching on sacraments, as presented in the body of Lutheran symbolical books provided in the *Book of Concord*. My intention to pursue this research goal had several reasons.

The first one were the conclusions on findings made in my doctoral dissertation *Wieczerza Pańska jako nota ecclesiae w publikacjach Światowej Federacji Luterńskiej [Holy Communion as nota ecclesiae in LWF-Publications]*. They have shown the importance of one of the sacraments, i.e. the Lord's Supper, understood as *nota ecclesiae* for ecclesiological as well as ethical reflection as well as the practice of contemporary Lutheranism on the example of publications of the Lutheran World Federation [hereinafter: LWF].

The second reason stemmed from historical observations, which suggest that the problems of sacraments should be perceived as, if not the fundamental point of contention between various Christian denominations, than in many cases at least as the nucleus of its condensation, which in practice more than once led to a breach of ecclesial unity. Disputes of the Reformation age could serve as an excellent example of it. It was actually M. Luther's elaboration on the sacramental doctrine in his writings on *The Babylonian Captivity of the Church* that started his public debate with truths of the faith of the Western Church (which by then had turned dogmatic) and later became the seed of one of the most important disputes between Luther's supporters and Rome. The question of sacraments was also significant for almost all Swiss reformers, most notably H. Zwingli and J. Calvin, to theologially set themselves apart from Rome. It is enough to say that one of the most common ways of expressing one's commitment to the Reformation in the 16th century for ordained persons was to administer communion

under both kinds to all believers. The question of sacraments was also at the root of a split in the reform movement. Different takes on the presence of the Lord's body and blood in the Sacrament of the Altar have grown to become the fundamental point of contention between the Wittenberg and the Swiss tradition. Departure from the practice of infant baptism towards credobaptism was constitutional for anabaptists subscribing to the so called Radical Reformation, at the same time it was the fundamental element that separated them from, both, supporters of Rome and other streams of the Reformation.

Thirdly, my choice of research objective was guided by practical intuition which suggested that the doctrine of sacraments is the fundamental *locus theologicus*, which can be observed in the practice of the Church in its different varieties. This not only applies to traditions in which sacramental life has a high status (Roman-Catholic, Orthodox and Lutheran on the protestant side), but also to those in which the understanding of sacraments is reductive. A reductive doctrine of sacraments frequently becomes the fundamental point of identity to representatives of these traditions.

Finally fourthly, my interest in this subject resulted from the ecumenical obligation imposed on theology research, which I experience on a daily basis as an employee of a unique ecumenical establishment, i.e. the Christian Theological Academy in Warsaw [hereinafter: ChAT], which within its walls combines the experience of doctrine and faith of Old Catholicism, Orthodoxy and Protestantism in numerous varieties. This experience shows that ecumenical openness also presupposes the readiness to explain the meanders of one's own tradition to others in a competent manner.

Therefore, studies taken up in the dissertation *Widzialne Słowo... [Visible Word...]* not only serve my own tradition, and by extension the Evangelical Church of the Augsburg Confession in Poland [hereinafter: ECAC in PL], which by the way fundamentally needs such studies, but also bear witness to ecumenical partners and facilitate a deeper ecumenical dialogue. Looking at ecumenical achievements on regional levels, it is consensus on the understanding of sacraments rooted in theological dialogue between the Lutheran, Reformed and United traditions, as well as the Waldensians and Bohemian Brethren, and over time also Methodists, that became the core of the *Leuenberg Agreement*, a document which introduces ecclesial communion between Churches of the above traditions. It has its counterparts in North America (*Formula of Agreement*) and the Middle East (*The Amman Declaration*). An achievement of similar nature is also the *Porvoo Common Statement*, which binds Anglicans and Nordic Lutherans by ecclesial communion.

And fifthly, the choice of subject was based on the diagnosis of a fundamental gap in specialist literature in Poland. On the Polish market, there is no publication that would thoroughly analyze statements of the *Book of Concord* on sacraments. The existing monographs on its theology (S. C. Napiórkowski, M. Waluś) discuss the sacraments to a limited extent, only as much as the subject of sacraments corresponds with soteriological or pneumatological analyses, which are their main concern.

The main subject of analysis of the dissertation *Widzialne Słowo... [Visible Word...]* are texts that constitute the *Book of Concord*. Thus, firstly, the material base of the dissertation includes the 2013 critical edition of Lutheran symbolical books. Moreover, the material base also includes a wide selection of specialist literature, which covers, apart from a modest choice of literature in Polish, a wide scope of literature from the German language area. It should be noted, that the German-language debate has access to the most important publications of Nordic (R. Prenter, L. Grane) or American (R. Kolb) scholars.

The working hypothesis which has been verified in the dissertation sounded as follows: “The central motif in reflection on the question of sacraments in the *Book of Concord* consists in their depiction as means of grace, i.e. instruments that mediate the redemptive benefit foretold in God’s promises, which are a constitutive part of the sacrament [...] Therefore, sacraments are an indispensable element in the application of the key theological message developed by the 16th century Wittenberg Reformation, i.e. justification *propter Christum*, granted to man *sola gratia*, and accepted *sola fide*. Thus, in Lutheranism, sacraments are one of the constitutive elements of life of individual Christians and the whole Church” (p. 17n). The key research questions on the role of sacraments in soteriological contexts had been supplemented by auxiliary questions about the definition of sacrament, the “mechanism” of its influence and acquisition by persons who accept it, as well as practical forms of its administration. They are accompanied by questions about the theological and historical contexts in which individual texts of the *Book of Concord* were written.

Combination in this dissertation of question from the systematic field, both with regard to the dogmatic understanding of sacraments and their practical administration, and questions about the historical and theological context, results from the fact that it takes into account a wide range of interpretations of the *Book of Concord*, some comprehensive, some focusing on its particular sections or selected motifs. These compilations included various interpretative approaches, ranging from strictly systematic approaches, treating the *Book of Concord* as a closed, isolated whole, to approaches focusing on analyses of historical circumstances and the

context of theological development of the 16th century as well as their impact on the emergence of specific expressions in individual texts of the *Book of Concord*. Due to this reference to wide specialist literature, an essential component of the dissertation consists, apart from reconstruction of the information included in the *Book of Concord* itself, in reconstruction of and report about the interpretation debate after World War II. Therefore, the method adopted for this dissertation combines a systematization of statements included of the *Book of Concord* with consideration for specific circumstances in which individual texts were written.

It found expression in the structure of the dissertation, which is structured around several fundamental motifs appearing in statements of the *Book of Concord* on sacraments, which became the subjects of individual chapters. At the same time, the historical and theological perspective also becomes prominent in the structure of individual sections. Individual chapters include a discussion on writings connected with each other by authorship or circumstances in which they were written (in order of appearance: 1. *Augsburg Confession* and *Apology of the Augsburg Confession*; 2. *Small Catechism* and *Large Catechism*; 3. *Smalcald Articles*, 4. *Formula of Concord*. In terms of ecclesiological questions, as well as repentance, confession and the practice of the Lord's supper, a fifth group comes into play (which includes *Treatise on the Power and Primacy of the Pope*). In the discussion on the rite of baptism, the group including M. Luther's catechisms also includes *The Order of Baptism Newly Revised*, ad addendum to the *Small Catechism*). Each chapter ends with a systematic as well as synthetic summary which depicts similarities and discrepancies between individual threads of discussion on individual subjects in individual groups of writings that make up the *Book of Concord*.

The dissertation starts with a methodological introduction, which also recaps the state of debate in the German and Polish language area, two introductory chapters follow. The first one contains a necessary outline of the development of the doctrine and practice of sacraments, starting from Biblical sources, through their development in ancient and medieval Church (mainly in the West), to a representative example of Wittenberg Reformation's comprehensive critique of the late medieval teaching on sacraments, as expressed in M. Luther's *The Babylonian Captivity of the Church* of 1520.

The second introductory chapter analyses the term "symbolical books". Findings presented in it pick up the term "Christian creed" and its function in relation to "symbolical books". It also contains an outline presentation of the presence of "symbolical books" in non-Lutheran

church traditions, as well as introduces the *Book of Concord* as a body of Lutheran symbolical books. The chapter ends with deliberations on the normative character of symbolical books in Lutheranism, while taking into account their relation to the supreme authority of the Holy Scripture (the *sola scriptura* principle).

Chapter three opens a series of substantive analyses of sacraments in the *Book of Concord*, focusing on definitions of sacraments adopted *explicite* and *implicite* in different part of it, and thus showing their consequences for the formation of the list of rites considered to be sacramental. A significant role is played here, both in P. Melanchton's and M. Luther's writings, by the Augustinian heritage of definitions, which considers a sacrament to be a combination of Word and element. Both 16th century Wittenberg interpreters of this definition acknowledge that the essence of the Word is God's promise. They differ however in the interpretation of the element. M. Luther limits himself to external signs (water, bread, wine), whereas P. Melanchton also looks for it in the ceremony that accompanies each promise. While both accept the demand that a sacrament must be established by Christ directly, this results in a reduction of the list of sacraments to two in the case of M. Luther (Baptism and Lord's Supper) and three in the case of F. Melanchton (Baptism, Lord's Supper, Absolution). Guided by the reception in later Lutheranism of the definitions of sacrament included in symbolical books that originate from M. Luther and P. Melanchton and the discussion on the interpretation of the *Book of Concord*, later in the dissertation the author adopts two sacramental rites: Baptism and Lord's Supper, whereas problems related to the absolution (repentance and confession) are discussed in the excursuses.

After discussing the questions of definitions, I continued to analyze the following general doctrinal problems of sacraments in the *Book of Concord*: connection of sacraments with operation of the Holy Spirit and God's Word respectively. On one hand, they complement the definition-related deliberations on sacraments, because their perception in terms of visible Word is constitutive for considerations of the *Book of Concord*. On the other hand, the perception of sacraments from the perspective of pneumatology, and in connection with the operating Word of God, understood as visible and audible (in sermon, which however is beyond the scope of this dissertation) external Word, provides a theological justification for arguments presented in the following two chapters on the objective and subjective dimension of sacraments. The objective dimension applies to the validity of sacraments founded on God's promise included in them in the Word, guaranteed by operation of the Holy Spirit. It lies at the root of the teaching about infant baptism as well as *manducatio impiorum* in the

case of the Lord's Supper. The subjective dimension of the sacrament refers to its effectiveness, which according to authors of the *Book of Concord* is conditional on faith in the promise given in the sacrament, while at the same time excludes effective operation of a sacrament *ex opere operato*.

The following chapter eight focuses on the benefits of sacraments and combines a general perspective on sacraments with deliberations on individual rites. The general doctrine of sacraments sees them as a means of arousing faith, and so they play a fundamental role in acquiring salvation *sola fide*. Specific rites are associated with the forgiveness of sins, so in practice they mediate that which is given to man *propter Christum, sola gratia*.

The following two chapters discuss in detail the deliberations of the *Book of Concord* on the subject of baptism. The first one analyses its arguments for upholding the practice of infant baptism, and expresses a strong conviction about objective validity of the sacrament, based on the promise included in it. The second one focuses on the connection between baptism and later Christian life, showing that in the teaching of the *Book of Concord*, and primarily in its parts that come from M. Luther, baptism is not solely an act of initiation, but has a constitutive meaning for a Christian daily routine, in which it becomes actualized in repentance. This is where the first excursus comes in and deals with the existential dimension of repentance in the *Book of Concord*, which not only captures it as a certain rite with a sacramental dimension, but the experience of God's operation in the Law (God's claim), which accuses man, and the Gospel (God's promise), which liberates that accused sinner *sola gratia per fidem*.

The following four chapters focus on the Lord's Supper. The first one deals with the key dispute inside the Reformation camp with the Swiss party (mainly H. Zwingli), i.e. the problem of presence of the body and blood of Christ in the elements, i.e. bread and wine. Evidently, in books authored by him, M. Luther opts for the presence of the body and blood "in and under" bread and wine, which is picked up by the *Formula of Concord* in the context of disputes with the supporters of not just H. Zwingli, but also J. Calvin. P. Melancton's writings, less clear in that respect, do not negate that fundamental accent of Lutheran thinking. It is noteworthy at this point, that the defense of real presence of the body and blood in the sacraments is at the same time a defense of the promise given in it, which not only refers to the forgiveness of sins, but also Christ's presence in the elements. The following two chapters focus on two problems that became the subject of the main controversy with Rome as regards the Eucharist. The first one presents the rejection in the *Book of Concord* of the teaching

about the mass as expiatory sacrifice, and the second one analyses the key practical demand, i.e. administering communion under two kinds to lay people as well. The last chapter on the Lord's Supper collects some minor practical motifs linked with it included in the *Book of Concord*. They refer to the conditions for admitting to/excluding from the sacrament, the course and language of liturgy, as well as encourage believers to participate in the sacrament as often as possibly, which however must not be connected to any kind of ecclesiastical coercion.

After discussing the questions connected to the Lord's Supper, another excursus deals with the teaching of the *Book of Concord* on confession. It depicts the emphasis on absolution in confession as well as pastoral consolation resulting from it, and discusses the rejection of forced confession and its replacement with wide incentives to use it (also in the form of individual confession).

The dissertation ends with two chapters that go back to the general meaning of sacraments, but this time in the ecclesiological context. Chapter fifteen presents the significance of sacraments for the definition and unity of the Church, because the means of grace are identical with *notae ecclesiae* and a prerequisite for its unity. And the last, sixteenth chapter presents the vision of church office as presented in the *Book of Concord*, understood as service subordinated to the ministry of the means of grace, and so its constitutive elements include the administration of sacraments, next to the proclamation of the Word of God in sermons.

Such definition of a research goal allowed me to submit in the dissertation *Widzialne Słowo... [Visible Word...]* a systematized elaboration on the teachings of the *Book of Concord* on the sacraments. Due to the fact, that the analysis covered a wide scope of specialist literature, the dissertation not only provides a comprehensive reconstruction of those elements of Lutheran creeds that refer to sacraments, but also gives an overview of the most important controversies and directions of interpretation, which emerged in specialist literature after World War II. The main finding of the dissertation *Widzialne Słowo... [Visible Word...]* consists in the presentation of the role of sacraments as means of salvation, which mediate the promise of salvation *propter Christum*, granted *sola gratia per fidem*. The remaining elements of the teaching on the sacraments in the *Book of Concord*, both those general in nature and those referring to individual rites, should be considered as subordinated to this fundamental truth. It is based on a definition of sacrament as combination of God's promise with elements (water, bread, wine), as well as on the conviction that in the sacraments we deal with objective

operation of the Holy Spirit, whose saving activity is linked to the external Word of God, which is constitutive for the sacraments. Also, the requirements to accept sacraments with faith, as well as deliberations defending infant baptism or the connection of this rite to further Christian life, are subordinated to the conviction about the saving role of sacraments. The same lies at the root of the defense of real presence of Christ's body and blood in the Lord's Supper, the objection to its interpretation in terms of expiatory sacrifice, the demand to administer it under both kinds in accordance with the words of institution, i.e. as bread and wine, as well as practical instructions that govern the admission to sacraments, requiring a liturgy in an understandable language or encouraging to partake of the table of the Lord as often as possible. The status of sacraments as means of salvation is also the reason of their exceptional ecclesiological status, both as *notae ecclesiae* allowing to recognize and constituting the Church, as well as a key element of church ministry, subordinated to the means of grace.

Presentation of the teaching on the sacraments included in Lutheran creeds submitted in the dissertation *Widzialne Słowo... [Visible Word...]* not only portrays their most important dimensions but also allows to follow their individual motifs in individual writings of the *Book of Concord*, thus providing a multi-faceted insights into the teaching on sacraments of creeds that are normative to the Lutheranism. Thereby, it can serve as an impulse to ecumenical comparative studies as well as an evaluation of sacramental practices of ECAC in PL.

5. Description of other academic and research accomplishments.

Accomplishments submitted in this habilitation proceeding include those that were achieved after I was awarded the degree of doktor nauk teologicznych (doctor of theology) on 28.06.2012. The submitted accomplishments consists of 56 scientific publications¹. Among them, apart from the above-mentioned monograph *Widzialne Słowo... [Visible Word...]*, there are 2 monographs I authored, 2 monographs I co-authored as one of two authors, 33 own articles, 19 of which have been published in scientific journals (including 15 ranked journals), and 9 in multi-author monographs), and 4 were introductions of source text publications, in which I was the editor or co-editor (2A, 3A, 16A, 18A²). Also, the accomplishments include 5

¹ See Addendum 4: *Wykaz prac naukowych i popularnonaukowych przedkładanych do oceny* [List of science and popular science contributions submitted for evaluation].

² Symbols used in Addendum 4 *Wykaz prac naukowych i popularnonaukowych przedkładanych do oceny* [List of science and popular science contributions submitted for evaluation] for individual items: MA – own monographs, MW – co-authored monographs, A – scientific articles, AW – co-authored scientific articles, R –

articles, in which I was one of two authors (one was published in a ranked scientific journal, and remaining ones in multi-author monographs); 2 scientific reviews published in scientific journals; 5 monographs, in which I was the editor, including two Polish editions of selected texts of the Lutheran World Federation (3R, 4R) and Polish edition of D. Bonhoeffer's *Naśladowanie* [*The Cost of Discipleship*] (2R); 4 monographs which I co-edited, including one multi-author monograph (1RW), one edition of texts of the Lutheran World Federation (2RW), two translation of monographs into Polish (3RW, 4RW); as well as 4 translations of short source texts into Polish, for which I acted as the scientific editor.

Due to a considerable size of my output in terms of science popularization since I obtained doctor's degree, I decided to only include in the list of accomplishments 12 most important popular science publications, which at the same time are representative of my activities. They also include texts that exemplify series of publications in popular press and on websites. Among them: a two part elaboration on the Zurich Reformation (9P, 10P) representing a series of articles in *Zwiastun Ewangelicki* about European Reformations, an article entitled *O oddawaniu czci świętych* [*The Cult of Saints*] (11P) representing a series of commentaries to individual articles of the *Augsburg Confession* in the *Warto* quarterly as well as the article *Norma wiary* [*Standard of faith*] (12P), opening a series of texts about the foundations of Lutheran theology published in the *W co wierzymy* [*What we believe in*] section on the official website of ECAC in PL: www.luteranie.pl.

Also, my accomplishments in the period concerned include 31 appearances at domestic and international scientific conferences where I presented papers, 5 conferences in which I was actively involved in another way, as well as 5 conferences, in the preparation of which I was involved as a member of the organizational committee³. Since I obtained the doctor's degree, I carried out 8 research projects at CHAT financed from the university's own funds as well as funds for the development of young scientists.

Before I present the main thrusts of my research, it should be noted, that they all combine two research areas, just in different ways. The first one is the theological output of the LWF. This research area comes as continuation, and at the same time extension of the research I had taken up in my doctoral dissertation *Wieczera Pańska jako nota ecclesiae....* [*Holy*

edited monographs, RW – co-edited monographs, RT – edited translations, REC – scientific reviews, P – popular science contributions.

³ See Addendum 5: *Wykaz udziału w konferencjach i zrealizowanych projektów badawczych* [List of conference participations and research projects implemented]. Conference contributions listed in it, will be mentioned further in the text under the following symbols: KR – conferences at which I presented a paper, KA – conferences in which I was actively involved in another way, KO – conferences which I co-organized.

ADDENDUM NO. 3: *First-Person Narrative Summary of Jerzy Janusz Sojka*

for a habilitation proceeding in the field of theology

Communion as nota ecclesiae...]. It is also a consequence of my involvement in the work of the LWF, both as board member at the National Committee, as well as in international bodies (working group “Lutheran Engagement in the Public Space”, and the LWF Council)⁴. The second key research area stems from my interest in the 16th century Wittenberg Reformation, which mostly found expression in the previously discussed monograph *Widzialne Słowo... [Visible Word...]*. As much as research into the theological output of the LWF focuses mostly on systematic (problem-related) threads in it, in the case of research into 16th century Wittenberg Reformation, apart from theological systematic analyses, a key role is played by historical studies. Because without taking into account the theological historical perspective, it is impossible to properly present the systematic theological dimension of the thoughts and actions of 16th century reformers linked to the Wittenberg movement.

These two main research areas are linked by a fundamental question which guided by research activities, and found expression in the previously discussed monograph *Widzialne Słowo... [Visible Word...]*, and which refers to various dimensions of Lutheran identity. The fundamental research goal makes it possible to both meet the needs of one’s own confessional tradition and its representative, i.e. the ECAC in PL, as well as ecumenical partners. There is a noticeable need in Polish Lutheranism to reflect about own identity, which at the same time is the prerequisite of creative engagement and ecumenical encounter. Therefore, the focus on the Reformation in my studies is aimed at exploring historical foundations of Lutheran identity in dialogue with contemporary interpretations expressed in the rich specialist literature. Publications written based on this premise, introduce into the Polish scholarly debate, some new motifs that have not been present in it at all, or have only been described in minor contributions, which oftentimes referred to older research in the German-language area⁵. While my interest in the output of the LWF (and other contemporary evangelical church bodies) is in search for an answer to the question how such foundations are processed and actualized in modern day theological reflection in response to the changing reality. More than once, this research has had a pioneering dimension, because not only Polish specialist literature lacks studies that would comprehensively present the interpretation of an individual motif of Lutheran theology in the output of the LWF.

⁴ For details of such engagement, see Addendum 6, Section 5.

⁵ As regards M. Luther’s theology, it is mostly a study into his theology by P. Althaus, first published in 1962 (P. Althaus, *Die Theologie Martin Luthers*, Gütersloh 1962); and as regards the theology of Lutheran symbolical books, it is the classic study by E. Schlink, the fundamental third edition of which appeared in 1948 (E. Schlink, *Theologie der lutherischen Bekenntnisschriften*, Munich 1948).

These two correlated research areas meet along four elementary strands: 1. the problems of sacraments; 2. the problems of ecclesiology; 3. the problems of ethics; 4. other problems of theology of the Reformation.

5.1. The problems of sacraments

My research interest in the problems of sacraments in the evangelical, mainly Lutheran context, comes as a continuation of studies I took up in my doctoral dissertation *Wieczerza Pańska jako nota ecclesiae...* [*Holy Communion as nota ecclesiae...*] Reflexion on these problems mainly found expression in the above-described monograph *Widzialne Słowo...* [*Visible Word...*].

The first scientific texts along this strand of my research – *Wokół Stołu Pańskiego – sakramentalne dziedzictwo Reformacji* [*Around the Lord's Table – the sacramental Heritage of the Reformation*] (33A) – in its sections on ecclesiology and ethics in the output of the LWF, recapitulates findings of the doctoral dissertation. In this text I have combined a presentation of reformatory sacramentological inspirations (early sermons of M. Luther, *Small Catechism* and *Augsburg Confession*) with a presentation of how they influenced the debate and practice of LWF activities in such areas as: meaning of the Lord's Supper and impact on understanding unity of the Church in inter-Lutheran and ecumenical dimensions, understanding the benefits of the sacraments and presence of the body and blood of Christ in their elements, as well as ethical implications of the Eucharist doctrine (in the context of Church unity and the practice of apartheid in LWF member churches in South Africa).

The next contribution in this category, which just like 16th century motifs of the above-mentioned text found its continuation and development in the dissertation *Widzialne Słowo...* [*Visible Word...*] is the text *Pokuta w luterzańskich księgach wyznaniowych* [*Repentance in Lutheran symbolical books*] (31A). It reconstructs the doctrine of repentance in the Lutheran *Book of Concord*, showing on one hand its connection to the categories of the Law and the Gospel, which were fundamental to the Wittenberg Reformation, and on the other hand its inseparable connection with the Baptism in Martin Luther's theological deliberations.

The study entitled *Zagadnienie obecności Chrystusa w Wieczerzy Pańskiej...* [*Question of presence of Christ in Lord's Supper in LWF-Publications*] (27A) further develops the previously mentioned question about the understanding of the Lord's Supper, which is of key importance to the Reformation, in the output of the LWF. A chronological analysis of LWF

statements shows how, next to classic themes (including the links between understanding the sacraments and understanding sermon), there has been a growing focus over time on practical implications of real presence of Christ's body and blood in the sacraments for such fields as *diakonia* or ecclesiological reflection.

The question of understanding sermon, or more broadly – the proclaimed Word, found its further expansion in the text *Słowo zwiastowane w teologii Marcina Lutra i późniejszym luteranizmie* [*Proclaimed Word in Martin Luther's theology and later Lutheranism*] (26A). With reference to the research of A. Beutel and H.-M. Barth, I present in it the essentiality of the “Word” category for M. Luther's theology, its soteriological and ecclesiological relevance on the basis of Lutheran symbolical books not authored by the Wittenbergian, as well as the application of these inspirations – vision of an acting, creative Word – in the reflection of the LWF on the means of grace, as well as mission and *diakonia*.

Apart from the classical Lutheran question about the presence of Christ in the sacrament, in my studies I reach for questions about the practice of its administration. One of the key ones refers to the conditions that need to be fulfilled to partake in the Lord's Supper. I examine them in the first two texts. The first one – *Warunki dopuszczenia do Sakramentu Ołtarza...* [*Conditions of Admittance to the Lord's Supper in the reflection of the Lutheran World Federation in 1947-2010*] (14A) – analyses in systematic terms general conditions of admission in the reflection of the LWF (being baptized and distinguishing Lord's body and blood, confession, forms of Church discipline). The second one – *Problem pierwszego dopuszczenia do Wieczerzy Pańskiej...* [*Problem of the first admission do Holy communion in the discussion within the Lutheran World Federation in 1947-2010*] (23A) – deals with a special case of admission to the sacrament, i.e. the first one. Again, analyzing the reflection of the LWF, I have shown that it is developing towards separating the first admission from the act of confirmation, which has been popular in Lutheran churches, and demanding the reduction of the age of first admission. The text was based, in its core section, on an analysis of LWF study programs on the confirmation. They have been made available to Polish readers in a volume under my editorship called *Konfirmacja w dokumentach i opracowaniach Światowej Federacji Luterńskiej* [*Confirmation in documents and studies of the Lutheran World Federation*] (3R). My introduction to the volume (*Konfirmacja w refleksji Światowej Federacji Luterńskiej – wprowadzenie...* [*Confirmation in documents and studies of the Lutheran World Federation – introduction to selected documents and studies*] – 2A) not only

presents three study documents and six studies included in the volume, but also outlines the history of LWF research into the subject of confirmation.

Practical questions about the Lord's Supper are linked to the question of communicating key information about this sacrament. Referring to the ecumenical perspective in my research in the text *Konkordia Leuenberska jako współczesny katechizm ekumeniczny?* [*Can the Leuenberg Agreement be Considered as a Contemporary Ecumenical Catechism?*] (29A), I have indicated that the content of this ecumenical agreement between churches which have their roots in the Reformation can serve as a foundation of contemporary catechism teaching in these churches, both in terms of sacramentology and soteriology. Catechism teaching on the sacraments, and more specifically on the sacrament of Baptism, during the Reformation and nowadays, was the subject of my presentation at a conference of the Faculty of Theology of the University of Opole (1 KR).

The doctrine of sacraments of the Wittenberg Reformation was also presented in monographs (*Reformacja* [*Reformation*], vol. 2, pp. 9-21.28-58 – 2 MW; *Czytanie Reformatora...* [*Reading the Reformer. Martin Luther and his writings*], vol. 1, pp. 40-47.126-142.146-148–1MA), which will be discussed in more detail under the fourth theme of my research, as well as in a presentation entitled *Tylko Słowo* [*The Word alone*] held at a conference organized by Koło Teologów Ewangelickiej [Study Group on Evangelical Theology] (11KR). The practice of administering the Lord's Supper in M. Luther's theology as well as Lutheran symbolical books was also the subject of an expert opinion I prepared on request of the Liturgy and Church Music Commission of the Synod of ECAC in PL. Also, many of my popular science contributions applied to the teaching of the Wittenberg Reformation on the sacraments, including three popular science texts that I have submitted for evaluation. The text *Chrzest Święty i Wieczerza Pańska – luterskie sakramenty* [*Baptism and Lord's Supper – Lutheran sacraments*] (1P) is an introduction to the Lutheran understanding of sacraments, and a two-part publication *Chrzest fundamentem życia chrześcijańskiego* [*Baptism – foundation of a Christian life*] (7P, 8P) further explores the subject in the context of Baptism.

5.2. The problems of ecclesiology

In evangelical theology, the problems of ecclesiology are closely linked to the problems of sacraments, which has found expression both in my doctoral dissertation *Wieczerza Pańska jako nota ecclesiae...* [*Holy Communion as nota ecclesiae in LWF-Publications*], and the

previously described monograph *Widzialne Słowo... [Visible Word...]*. But following the example of numerous textbooks of evangelical dogmatic theology which, due to the inter-evangelical controversial status of sacraments, for the sake of order, separate sacraments from the problems of ecclesiology (that mainly deal with questions of Church order), in this narrative summary I also decided to treat them as a separate subject. At the same time, I would like to indicate, that my interest in them remains in close connection to the previously-discussed research into the problems of sacraments.

This line of research includes, in the first place, two texts in historical theology. They focus on relations between Martin Luther and the Czech reformer Jan Hus. An opportunity to take up this subject was served by the 600th anniversary of the latter's death in 2015. The contribution entitled *Przedreformacyjna teologia Jana Husa [Pre-Reformation Theology of Jan Hus]* (24A), apart from the presentation of life and work of the Czech reformer, reaches for his ecclesiology as presented in the *De ecclesia* treaty. In its second part, it talks about the history of reception of the Czech reformer's reflection in Martin Luther's theology. Despite the fact, that the conclusion of the text points out to some essential soteriological discrepancies between their theologies, the following contribution under the title „*Wszyscy jesteśmy husytami...?*... [“*We all are Hussites?*”? *Pericope Matthew 16,13-19 and papacy in Jan Hus's treatise De ecclesia and Martin Luther's writings*] (15A) provides an example of a fundamental convergence in their views on ecclesiology. On the basis of J. Hus's treaty *De ecclesia* and selected writings of M. Luther, it has been explained how both theologians interpreted the pericope of Mt 16,13-19, which their opponents believed to provide a justification for the papal primacy claims. Independently of each other, both come to a generally convergent conclusion – Peter only accepted the power of the Keys as a representative of the apostles, so there are no grounds for any special status given to Peter's office, and the power of the keys is primarily the power to bind and loose sins.

The next text in this category – *Postrzeganie urzędu biskupa w luteranizmie [Perception of the bishop's office in Lutheranism]* (22A) – reaches for the problems of Lutheran understanding of Church ministry. Referring to symbolical books of Lutheranism as well as the reflection of the LWF on the ministry of an *episkope*, I have argued that the fundamental Lutheran feature in its perception consists in perceiving it as a part of a single office of administering the means of grace, which also includes a special ministry of oversight. Study documents of the LWF quoted in the article have been presented to the Polish reader in a volume co-edited by me entitled *Kościół i urząd kościelny w dokumentach i opracowaniach*

Światowej Federacji Luterńskiej [Church and Church ministry in documents and studies of the Lutheran World Federation] (2RW). Part one covered three study documents and six studies presenting the reflection of the LWF about the nature of the Church. Part two includes six study documents on the subject of Church ministry. Both parts are preceded by my introductions (*Kościół w refleksji Światowej Federacji Luterńskiej...* [Church in reflection of the Lutheran World Federation – introduction to selected documents and studies] – 16A; *Urząd kościelny w refleksji Światowej Federacji Luterńskiej* [Church ministry in reflection of the Lutheran World Federation – introduction to selected documents] – 18A), which apart from an introduction to the documents and studies included in the volume, present the history of LWF research into the understanding of the Church and Church ministry.

Another document which is significant in the most recent ecclesiological reflection of the LWF has been made available to Polish readership in another volume I edited: *Kościół, Biblia, zaangażowanie publiczne* [Church, Bible and public involvement] (4R). The volume is a collection of LWF study documents prepared in the context of the 500th anniversary of the Reformation in 2017. One of them, entitled *Samorozumienie luterńskiej Wspólnoty Kościołów* [The Self-Understanding of the Lutheran Communion] is the most recent voice in the debate about the ecclesiological self-perception of the LWF. My introduction to the volume (*Kościół, Biblia i zaangażowanie publiczne. Światowa Federacja Luterńska wobec jubileuszu 500 lat Reformacji...* [Church, Bible and public involvement. The Lutheran World Federation toward the anniversary of 500 years of Reformation. Introduction to selected documents] – 3A) not only introduces readers the main problems of the document, but also paints them against the background of ecclesiological reflection in the LWF.

The next texts in the ecclesiological category is *Czym jest sobór dla Kościoła? Perspektywa ewangelicka* [What is Council to the Church? An Evangelical Perspective] (8A), which was written as an evangelical voice in an ecumenical debate before the Pan-Orthodox Council organized by the Pontifical University of John Paul II in Krakow (14KR). It presents the perspective of M. Luther and Lutheran symbolical books on the institute of “council” as an instance that guards doctrinal purity but is subordinated to the supreme standard of the Holy Scripture. In the conclusion, on the example of activities of LWF General Assemblies as well as synods of ECAC in PL, the texts show how nowadays interpretations of the Reformation age are being updated.

To conclude the presentation of this part of research, it is noteworthy, that the problems of ecclesiology are a recurring theme in monographs listed under the fourth strand of research

(*Reformacja [Reformation]*, vol. 2, pp. 187-208 – 2 MW; *Czytanie Reformatora... [Reading the Reformer. Martin Luther and his writings]*, vol. 2, pp. 57-66.210-223 – 2MA), and also was the subject of my conference presentations on the ordination of women in theology of M. Luther and Lutheran symbolical books (21KR), or Lutheran ecclesiology in the context of the *Lima Document* (30KR). Research in this scope had also been used in preparation of the expert opinion requested by the leading bishop of ECAC in PL on the subject of *Udzielanie Wieczerzy Pańskiej przez osoby ordynowane do posługi diakona [Administering of Lord's Supper by person ordained to the ministry of a deacon]* as well as theological consultation on the legal commentary of dr. Michał Hucal to one of the acts of internal legal acts of ECAC in PL⁶.

5.3. The problems of ethics

The next theme of in research are the problems of ethics. Within them, one can differentiate between four separate subjects in the field of special ethics, which were the subject of analyses I took up based primarily on contemporary positions and documents of evangelical churches.

The origins of my interest in the first subject, i.e. involvement of the Church in public debate, are linked to my participation in the work of LWF working group: “Lutheran Engagement in the Public Space”⁷, where I presented a paper *Looking for the ways of enjoying freedom...* (20KR) on the activities of ECAC in PL in the public space. Efforts of the working group have borne fruit in the form of a study document *Church in public space*, which deals with the Lutheran view on the participation of Churches in the public debate. Its translation into Polish has been published in a volume I edited entitled *Kościół, Biblia, zaangażowanie publiczne [Church, Bible and public involvement]* (4R), in the introduction to which (*Kościół, Biblia i zaangażowanie publiczne Światowa... [Church, Bible and public involvement. The Lutheran World Federation toward the anniversary of 500 years of Reformation. Introduction to selected documents]* – 3A) I present its contents against the backdrop of the history of LWF involvement.

My research in this scope had been inspired by an ecumenical impulse. The text *Wolność i kryteria etycznego osądu [Freedom and criteria of ethical judgment – subjects of encyclical*

⁶ M. Hucal *Pragmatyka Służbowa Kościoła Ewangelicko-Augsburskiego w Rzeczypospolitej Polskiej*, w: *Prawo Kościoła Ewangelicko-Augsburskiego. Komentarz*, ed. J. Cebula, Warszawa 2017, pp. 773-1149.

⁷ For details, see Addendum 6, Section 5.

Veritatis splendor from evangelical perspective] (19A) was written as an extended version of my conference presentation about the evangelical perspective on the encyclical of John Paul II *Veritatis splendor* (27KR). The text elaborates on two fundamental categories of the encyclical: freedom and ethical judgment criteria from the evangelical perspective, based on conclusions of the Community of Protestant Churches in Europe [hereinafter: CPCE]. The vision presented in them is dynamic, open to a dialogue with modernity, and assumes a critical and self-critical reflection. The following text – *Religious Freedom in the Doctrine...* (12A) – was also written for the purposes of an ecumenical scientific conference. Its task was to introduce the perspective of ECAC in PL on the problems of religious freedom. In order to achieve this objective, the question posed in the text had been placed in the wider context of the German debate on religious freedom in relation to human rights (M. Honecker, H.-E. Tödt, W. Huber), documents of the LWF and CPCE, as well as the Evangelical Church in Germany [hereinafter: EKD]. It also presented occasional statements of ECAC in PL affirming the right to religious freedom as a manifestation of wider evangelical consensus to see this right as positive.

Involvement of the Church in the public debate became the theme of part two of *Teologia Marcina Lutra w debacie Światowej Federacji Luterńskiej po 2010 roku* [*Theology of Martin Luther in the Lutheran World Federation's Debate after 2010*] (13A), in which I have analyzed elements M. Luther's theology that are relevant for the current debate within the LWF. One of such elements is the Lutheran doctrine of two realms referring directly to the place of the Church in the public space. The object of analysis in this text were, among others, materials from the conference "Global Perspectives on the Reformation" in which I was involved as a panelist in a panel discussion entitled "Religion and Politics" (3KA). The doctrine of two realms in M. Luther's theology was also the subject of my presentation held at a domestic conference (4KR).

The second ethical problem involves bioethics. The impulse to work on it came from interdisciplinary contacts with the Medical University of Białystok (15KR; 19KR). These contacts have borne fruit in the form of an article entitled *Pacjent protestant wobec zagadnień choroby i ochrony zdrowia* [*Protestant patient toward problems of illness and healthcare*] (3AW) prepared in collaboration with rev. dr. Adrian Korczago as a contribution to a monograph aimed to help healthcare professionals and medicine students in confrontation with an "Other". In the part written by me, the text provides a synthesis of evangelical ethics and an overview of protestant positions on bioethical questions, thus bringing closer the

ethical characteristics and “otherness” of Protestantism in these fields. On the basis of contributions at conferences organized by the Medical University of Białystok, I have written two papers about ethical challenges connected to the end of human life. In one of them – *Ewangelicka perspektywa na problem zaniechania terapii [Discontinuing life-prolonging treatment – evangelical perspective]* (20A) – on the example of the German debate, I have presented the evangelical approach to the problem of discontinuing life-prolonging treatment. The second one – *Etyczne rozważania wobec końca życia. Dyskusja... [Ethical reflection on the end of life. Discussion in Polish Evangelical churches after 1989]* (10A) – provides an overview of the debate in Polish evangelical press linked to the Evangelical Church of Augsburg Confession, the Evangelical Reformed Church and the Evangelical Methodist Church. It is an attempt to reconstruct the position of said Churches in the context of end of life challenges given the fact that none of them has worked out an official position on this subject in Poland yet⁸. The problems of end of life challenges was tackled in my conference contribution “Prawne i bioetyczne aspekty końca życia” [Legal and bioethical aspects of the end of life], which referred directly to a CPCE document on this subject (8KR). The impulse to take up bioethical questions also had an ecumenical dimension. The text *Początek ludzkiego życia [The beginning of human life]* (30A) was written in the context of presenting the position of Polish Lutherans on the questions of abortion and in-vitro fertilization for the sake of a Catholic-Orthodox-Protestant trilogue at the Week of Prayer for Christian Unity in Białystok.

The next ethical question in my research is the question of family. The first text on this subject – *Między autonomią a zależnością... [Between Autonomy and Dependence ... – A Companion Guide of the Evangelical Church in Germany Dedicated to the Family and its Reception on the German Context]* (17A) – reaches for the most recent discussion in the EKD and not only presents the guide on family published by the Council of the EKD in 2014, but also reports about the controversies it stirred in different circles in Germany. In connection with my interest in the role of the Church in the public debate, the text uses a practical example to show reactions to ethical judgments of the Church. The second texts on family reaches for the heritage of the Reformation *Reformacyjna wizja stosunków społecznych... [Reformation vision of social relations. Explanation of the fourth commandment “Honor your father and your mother” in Martin Luther’s writings]* (7A) and analyses M. Luther’s

⁸ Only the Evangelical Methodist Church has accepted as its own the position expressed in the *Social Principles* of the United Methodist Church, which however is a translation of a document written in America.

instructions about family as a fundamental element of social life against the background of his teachings on the fourth commandment expressed in different writings from 1516-1529.

This ethical category also includes research into business ethics. In the text *Dziedzictwo teologiczne Marcina Lutera jako inspiracja dla współczesnej krytyki globalizacji...* [*Theological Heritage of Martin Luther as an Inspiration for the Contemporary Criticism of Globalisation, on the Basis of a Publication by the Lutheran World Federation*] (1A), I have explained how the contemporary debate within the LWF avails oneself of certain themes in M. Luther's writings (dedicated to certain economic issues, but also theology of the Lord's supper) that criticized early capitalism of his day in order to criticize contemporary globalization processes. Not only is it an overview of the debate within the LWF, but also a contribution to the debate about the adequacy of M. Luther's statements about economic issues. My research also addresses the question about contemporary reception of Luther's understanding of work. Its synthetic review is included in part three of the previously-mentioned text *Teologia Marcina Lutera w debacie...* [*Theology of Martin Luther in the Lutheran World Federation's Debate after 2010*] (13A). To conclude the description of my work in the field of ethical problems, it is important to note that a synthesis of Luther's views on ethical questions has been published in two monographs (*Reformacja* [*Reformation*], vol. 2, pp. 66-75 – 2MW; *Czytanie Reformatora...* [*Reading the Reformer. Martin Luther and his writings*], vol. 1, pp. 73-80– 1MA) that will be discussed as part of the fourth research area.

5.4. Other problems of theology of the Reformation

A recurring theme of the previously discussed elements of my research is a reference to the theology of the Wittenberg Reformation. My interest in this subject has not been exhausted in sacramentological, ecclesiological and ethical analyses however. This section gathers various contributions on other theological problems of the Reformation.

Two most important of such contributions are two monographs prepared in collaboration with dr. Łukasz Barański, which make up a two volume study entitled *Reformacja* [*Reformation*] (1MW, 2MW). It is a reaction to a gap in the Polish specialist literature, which is limited to strictly historical presentations or minor contributions. The study provides a synthesis of fundamental theological and historical themes of the Wittenberg Reformation. Apart from a synthetic discussion on individual subjects, both monographs include descriptions of writings of the Reformation age that were fundamental to individual subjects, as well as

presentations of figures that were essential to the subjects described. My contribution in the publication mostly involved studies of theological problems (among others: anthropology – vol. 1, pp. 105-109; soteriology – vol. 1, pp. 111-130; sacramentology – vol. 2, pp. 9-21.28-58; ethics – vol. 2, 66-75; ecclesiology – vol. 2, pp. 187-208), but also to a smaller extent elaborations on historical issues (e.g.: Hussites – vol. 1, pp. 27-32), or studies that combined both perspectives (e.g.: theological disputes after the death of M. Luther – vol. 2, pp. 273-292.299-305). *Reformacja [Reformation]* gives readers, for the first time in Polish, a synthetic overview of main questions of the Wittenberg Reformation, in some cases the elaborations on its problems must be considered pioneering in the Polish-language area (e.g. *Wittenberg Concord* – vol. 2, 229-234; religious colloquies at the turn of 30s and 40s of the 16th century – vol. 2, 247-252).

The following two monographs were published as two consecutive volumes of the *Czytanie Reformatora [Reading the Reformer]* (1MA, 2MA) series. Their subtitle – *Marcin Luter i jego pisma [Martin Luther and his writings]* – reflects the basic intention of the publication, that is to bring the theology of the Wittenberg reformer closed to Polish readers through the prism of his writings. Elaborations on M. Luther's writings included in the monographs not only reconstruct and present their fundamental themes, but also provide information about the historical and theological context of their origin. Volume one discusses the *95 theses*, major writings of 1520, as well as ethical writings and catechisms, whereas volume two deals with selected subsets of Luther's theses for academic disputations as well as the *Smalcald Articles*. As regards the writings that have the status of symbolical books, the elaboration is more thorough and not only refers to the writings as a whole, but also analyses their individual parts. This is the first time, that the *Smalcald Articles* have been discussed in this way in the Polish-language area. Equally pioneering are the analyses of *The Babylonian Captivity of the Church* (t. 1, pp. 40-47), as well as most disputations (t. 2, pp. 21-28.48-76.85-118).

Problems of the Reformation in my research are also tackled in shorter attempts to synthesize its most important theological themes. This kind of contribution can be found in the text *Nun freut euch, lieben Christem g'mein – pieśniarski wykład reformacyjnej teologii [Nun freut euch, lieben Christem g'mein – hymnal explanation of Reformation theology]*, which on the basis of M. Luther's hymn mentioned in the title, presents main themes of Luther's anthropology, christology and soteriology. This group also includes presentations held at conferences in Elbląg (5KR) and Warsaw (17KR), which summarize the framework of Lutheran theological identity. Fundamental themes of Luther's theology in turn were

presented by me at the forum of the Committee of Theology at the Polish Academy of Sciences (10KR). This kind of synthetic presentations of theology of the Reformation were also written in popular form for the *Luterański katechizm dla dorosłych* [*Lutheran Catechism for adults*] (4P), *Pomocnik Historyczny Polityki* [*Historical Guide of the magazine "Polityka"*] (2P) on the Reformation, special supplement on the Reformation to *Tygodnik Powszechny* [*The Catholic Weekly*] (3P), or website of the Warsaw Diocese of ECAC in PL (6P).

Separate publications in my accomplishments were reserved to the key theological problem of the Reformation – doctrine of justification. I have analyzed its emergence in M. Luther's theology in the paper *Sprawiedliwy z wiary żyć będzie...* [*The righteous shall live by faith – the doctrine of justification in Martin Luther's theology between 1513 and 1520*] (32A). The paper provides a synthetic recapitulation of key themes of my master's thesis. The article *Nauka o usprawiedliwieniu a współczesność* [*Doctrine of justification and the present day. Question of actualisation of the evangelical theology's key topic on the example of the Lutheran World Federation's reflection*] (21A) for the first time introduces Polish readers to two fundamental documents of the LWF on justification from 1963 and 1998, at the same time showing how they actualize two kinds of statements made by the Reformation on the subject of justification known from M. Luther's writings *The Freedom of a Christian* and the *Smalcald Articles*. The subject of justification is also tackled in the text *Dietrich Bonhoeffer's "costly grace"* (9A) which locates the roots of Dietrich Bonhoeffer's "costly grace" approach in M. Luther's theology. Its writing was motivated by my involvement as editor in the preparation of the re-edition of D. Bonhoeffer's *Naśladowanie* [*The Cost of Discipleship*] in Polish (2R).

Another essential subject in theology of the Reformation is the question about interpretation of the Holy Scripture. In the text *Argumentacja z Pisma Świętego i tradycji Kościoła pierwszego tysiąclecia...* [*Argumentation from Holy Scripture and tradition of the first millennium's Church in Confessio Augustana (1530)*] (28A), I have presented a pioneering analysis of arguments used by Philip Melancton in the *Augsburg Confession*, which shows that despite not including in the confession an article about the role of the Holy Scripture, in its argumentation it is guided by the principle of the Holy Scripture as *norma normans*. These deliberations are linked to a wider problems of hermeneutics of the Reformation. I elaborate on its contemporary interpretation in an outline, in part one of the previously mentioned text *Teologia Marcina Lutera w debacie...* [*Theology of Martin Luther in the Lutheran World*

Federation's Debate after 2010] (13A). Theses included there have been further developed in the study *Luterańska hermeneutyka dzisiaj...* [*Lutheran hermeneutics today. Reading the hermeneutic heritage of the Reformation in the reflection of the Lutheran World Federation*] (4A), which portrays current reflection within the LWF on hermeneutic principles of the Reformation. A fundamental element of this reflections is a study document entitled „*Na początku było Słowo*”... [“*In the Beginning was the Word.*” *The Bible in the Life of the Lutheran Communion*], the Polish translation of which was been published in a volume I edited: *Kościół, Biblia, zaangażowanie publiczne* [*Church, Bible and public involvement*] (4R). Introduction to the volume (*Kościół, Biblia i zaangażowanie publiczne Światowa Federacja Luterańska wobec jubileuszu 500 lat Reformacji...* [*Church, Bible and public involvement. The Lutheran World Federation toward the anniversary of 500 years of Reformation. Introduction to selected documents*] – 3A), apart from its main theses, also presents the context of the document's origins.

Within the same category, next to the above topics that I took up in a considerable number of my contributions, I should indicate single studies of various themes of history and theology of the Reformation. The study published in Czech *Satan v teologii Martina Luthera* [*Satan in Martin Luther's theology*] (25A) is a systematic depiction of various aspects of Luther's take on the role of Satan. A text prepared in collaboration with Ewa Sojka *Kazanie Marcina Lutera na poświęcenie kościoła zamkowego w Torgawie* [*Martin Luther's sermon at the dedication of the Castle Church in Torgau*] (2AW) makes this sermon of M. Luther available to Polish readers in translation. My contribution consisted in preparing an introduction about the Castle Church in Torgau itself and circumstances of its dedication (cz. 1), as well as commentary to the translated sermon (part 3). In collaboration with bp. dr. hab. Marcin Hintz, I prepared a study *Duchowość i teologia ewangelicka XVII wieku...* [*Evangelical spirituality and theology of the 17th century, with focus on the Duchy of Prussia*] (1AW), where in the part written by me I deal with theological disputes in Königsberg in the days of the Reformation (the Osiandrian controversy) and old-protestant orthodoxy (syncretistic controversy), using these two examples to show controversies about Wittenberg theology after Luther's death and in the 17th century. In collaboration with dr. Łukasz Barański, I prepared two texts on profiles of European Lutheran reformers (*Reformatorzy w innych krajach Europy* [*Reformers in other European countries*]– 4AW; *Reformatorzy w Niemczech* [*Reformers in Germany*] – 5AW), which entered the multi-author monograph *Reformatorzy* [*Reformers*] (1RW), co-edited by bp. dr. hab. Marcin Hintz and me. Apart from reformers' profiles, it includes texts on main

themes of history and theology of the Reformation. This group of texts also includes a study *Marcin Luter i Żydzi* [*Martin Luther and Jews*] (11A), which chronologically presents M. Luther's statements about Jews. This last topic is also addressed in two translated texts edited by me, in which contemporary Lutheran Churches respond to the problem of the reformer's anti-Judaism (2RT, 3RT).

My academic activities dedicated to various aspects of theology of the Reformation also include co-editing translations of monographs on problems of the Reformation by Andrew Pettegree (3RW) and Lyndal Roper (4RW), as well as a monograph written in Polish by dr. Irena Lichtner (1R). They also cover popular science articles on the Reformation in Zurich (9P, 10P), in a series on the European Reformation published in *Zwiastun Ewangelicki*, an article under the title *O oddawaniu czci świętym* [*The Cult of Saints*] (11P) in a series on theology of the *Augsburg Confession* published in the *Warto* quarterly, or in *Norma wiary* [*Standard of faith*] (12 P), opening a series of texts prepared for the website of ECAC in PL www.luteranie.pl. This category also includes a popular science study prepared for *Pomocnik Historyczny Polityki* [*Historical Guide of the magazine "Polityka"*] on the reception of M. Luther's person and theology over the five centuries of protestant history (*Pokolenia spadkobierców* [*Generations of heirs*] – 5P).

6. Accomplishments in the field of science popularization

The accomplishments submitted for evaluation include 12 item that are popular in nature. They serve as exemplification of wider activities I took up after obtaining the degree of doctor of theology in 2012. As a result, apart from the 12 above-mentioned publications, I published another 47 popular ones (36 of which appeared as part of three publication series, which were represented by three example publications submitted for evaluation). Also, for the *Rocznik Teologiczny* [*Theological Yearbook*], I prepared a translation of a theological text from German. Moreover, my accomplishments in the field of science popularization include 121 speeches (including 8 prepared in collaboration with rev. dr. Grzegorz Olek) which were popular in nature, both before different groups within the Evangelical Church of Augsburg Confession and the Evangelical Reformed Church in Poland (ranging from parish meetings to synods of both Churches), as well as in establishments such as University of the Third Age, or cultural and academic centers such as the Cieszyn Library, the Silesian Library in Katowice, the Warsaw University Library, the Mazovian Museum in Płock, or the Karkonosze Museum in Jelenia Góra. This aspect of my activities also includes participation as panelist or

ADDENDUM NO. 3: *First-Person Narrative Summary of Jerzy Janusz Sojka*

for a habilitation proceeding in the field of theology

moderator in 7 panel discussions, media appearances (3 newspaper interviews, participation in 17 radio programs). Also, I provided two theological expert opinions on request of the leadership of ECAC in PL, and acted as theological consultant for 5 studies (one in collaboration with rev. dr. Adam Malina). I was (or continue to be) a member of 6 expert bodies established by the Lutheran World Federation, Synod of ECAC in PL and the Polish Ecumenical Council. I am on the editorial team of one scholarly journal (*Rocznik Teologiczny* [*Theological Yearbook*] issued by ChAT), I have also prepared four reviews for two scholarly journals⁹.

7. Teaching activities

In my teaching efforts, I am primarily connected to the Faculty of Theology at the Christian Theological Academy in Warsaw, where since 2012 I have been employed as assistant professor at the Chair for Systematic Theology (part of the Evangelical Theology Section). In this capacity, I teach systematic theology (dogmatic theology, ethics) and introduction to evangelical theology to students of evangelical theology. Moreover, since 2016/2017 I have been running a workshop on research methodology for all 1st year students of theology (specialty: evangelical theology, orthodox theology, old-catholic theology). During my employment at ChAT, I have successfully supervised 5 masters as well as one bachelor. I also worked as auxiliary supervisor in the successful doctoral proceeding of rev. dr. Karol Niedoba. Currently, I am again involved as auxiliary supervisor in a doctoral dissertation (mgr Emir Kasprzycki) that is being written at the Faculty of Theology of ChAT.

My didactic accomplishments also include a course on “Protestantism” which I taught to students of Religious Studies at the Faculty of Theology of the Cardinal Stefan Wyszyński University in Warsaw in 2016/2017. Moreover, since 2015 I have cooperated on a regular basis with the Pastoral Institute of ECAC in PL, which is an “establishment of lifelong learning belonging to ECAC in PL, created to organize the Church process of preparation for ordained ministry and further education in it”¹⁰. As part of this cooperation, I run a 2-year seminar in the theology of Lutheran symbolical books for students of two final years of evangelical theology at the Faculty of Theology of the Christian Theological Academy in

⁹ A detailed list of accomplishments in the field of science popularization is included in Addendum 6: *Wykaz publikacji i osiągnięć na rzecz popularyzacji nauki* [List of accomplishments in the field of science popularization].

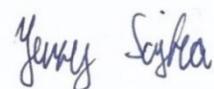
¹⁰ *Misja Instytutu Pastoralnego* [Mission of the Pastoral Institute], <http://pastoralny.luteranie.pl/misja> (access: 09.02.2018).

Warsaw who intend to apply for ordination as ministers of ECAC in PL. Also, within the same framework, on a regular basis I run shorter seminars in the theology of symbolical books, or contemporary Lutheran theology for participants of courses for interns and vicars of the Evangelical Church of the Augsburg Confession in Poland¹¹.

8. Further research objectives

The scope of research presented in the above narrative summary which I have pursued since I obtained the degree of doctor of theology includes several themes which I intend to make a subject of my further scholarly activities. The first one, i.e. the question of Church ministry in Lutheranism, will draw both from the findings I made in *Widzialne Słowo... [Visible Word...]*, as well as ecclesiology research in the field of ministry of a bishop in Lutheranism, and introduction to Polish readers of LWF documents on Church ministry. Initial findings made in the above-mentioned own studies, as well as source materials of the LWF encourage me to prepare a wider, multi-faceted contribution on the subject of Church ministry in Lutheranism, both with regard to the heritage of the Reformation (theology of M. Luther and symbolical books), as well as 20th century statements on this subject (discussion within the LWF, taking into account ecumenical dialogues, discussion within the CPCE, and ECAC in PL).

The second theme in my further scholarly pursuits is the question of the ecclesiological role of sacraments in the context of ecumenical dialogue with reference to ecumenical documents that constitute the pulpit and alter fellowship between various partners. Another theme that I wish to explore further would be theology of the 16th century Wittenberg Reformation. In this context, it seems most important to focus on bringing the writings of M. Luther closer to Polish readers, the harbinger of which was the publication of a translation of the sermon at the dedication of the Castle Church in Torgau under my editorship. Finally, the last strand of my scholarly activities, along which I would like to continue, is to bring the theological output of the LWF closer to Polish readers, both through continued work on editing of Polish translations of LWF documents and studies, as well as preparation of further studies of theological questions connected with them.



¹¹ A detailed list of my teaching activities are included in Addendum 7: *Informacja na temat działalności dydaktycznej i organizacyjnej* [Information about teaching and organizational activities].