

ANDRZEJ PIETRZAK SVD

MISSIOLOGY AT THE INSTITUTE OF FUNDAMENTAL THEOLOGY OF THE JOHN PAUL II CATHOLIC UNIVERSITY OF LUBLIN

MISSIOLOGY AT THE INSTITUTE OF FUNDAMENTAL THEOLOGY
OF THE JOHN PAUL II CATHOLIC UNIVERSITY OF LUBLIN

Abstract. The article discusses the question of the presence of missiological issues in the history of the John Paul II Catholic University of Lublin, especially at the Institute of Fundamental Theology. In the first part, the author presents its social and ecclesial context, as well as its stages and methods of presence at the university. In the second part, it gives the main missiological achievements. In conclusion, it is suggested the need of the further development of the missiology in the near future by elaborating and publishing of papal documents on the mission and of the Polish handbook of missiology.

Key words: missiology; The John Paul II Catholic University of Lublin; models of inculturation; mission activity; theology.

The 100th anniversary of the foundation of our University that we are celebrating this year is a good opportunity to reflect on the state of research in various disciplines, including didactics. This anniversary is also an appropriate time to reflect on what more needs to be done, especially in the near future. One such field of knowledge is missiology. The legitimacy to talk about this discipline seems obvious, since mission is a key concern for Christian identity. According to Jesus Christ's command, His disciples must be missionaries who are sent out to proclaim the Good News. In addition, the Church – the community of disciples and missionaries

Dr hab. ANDRZEJ PIETRZAK SVD, prof. KUL – Katedra Religioologii i Misjologii, Instytut Teologii Fundamentalnej, Katolicki Uniwersytet Lubelski Jana Pawła II; adres do korespondencji: Al. Raławickie 14, 20-950 Lublin; e-mail: apietrzak@kul.pl

ANDRZEJ PIETRZAK SVD – Chair of Religious Studies and Missiology at the Institute of Fundamental Theology of the John Paul II Catholic University of Lublin; address for correspondence: Al. Raławickie 14, 20-950 Lublin; e-mail: apietrzak@kul.pl

(*Evangelii Gaudium* 2013, 40) of the incarnate Word – “is missionary by her very nature” (*Ad Gentes* 1965, 2). It should also be made clear that missionary activity is essential for theology. Research into the New Testament and the history of the intellectual heritage of Christianity show that since its inception the ultimate goal of the theology has been to fulfill the mission of Jesus Christ. That is why we can assert that mission is the mother of theology.

The solemn Jubilee, which we are going to celebrate, opens our discussion on the question of the presence of missiological themes at the John Paul II Catholic University of Lublin, particularly in the Institute of Fundamental Theology. In the 20th century, following the Euro-Atlantic tradition, missiology was the subject of studies at this theological academic institution.

1. FROM THE ACADEMIC MISSIOLOGICAL ASSOCIATION TO THE CHAIR OF MISSIOLOGY

The foundation of the Catholic University of Lublin nearly coincided with the promulgation of Benedict XV's the Apostolic Letter *Maximum Illud* (November 30, 1919). In this document, the Pope presented renewed guidelines for missionary activity. He also drew attention to the need to ensure that missionaries were properly educated. The Pope wrote: “Because of these demands of the apostolate, the students whom the Lord has called to sacred studies must acquire proficiency in all the branches of learning while they are being trained for their future work. These branches will include both sacred and profane subjects, anything they might need on the missions. We want this procedure adopted, as is proper, in the courses given at the Urbanianum, the Pontifical College for the Propagation of the Faith. We also enjoin the directors of this College to make adequate provision for the teaching of the science of missiology, a branch of study that from now on is to be included in their curriculum.” (*Maximum Illud* 1919, 23). Consequently, in Western countries, Catholic Colleges and Priestly Seminaries gradually introduced missiology and related sciences as lecturing topics. It should be noted that the pontificate of Pope Pius XI was also significant in this matter. Several missionary departments and institutes were established at the time (Kroeger 2013, 93-100).

In Poland, due to the history and specificity of the Church and Polish nation after 1795, as well as Soviet domination and Marxist doctrine after the Second World War, it was only at the end of the 1960s that the implementation of the postulates featured in *Maximum Illud* became possible. After 1945, missionary issues were studied mainly in religious Seminaries involved in missionary activities. In 1969,

Feliks Zapłata founded the first Department of Missiology at the Academy of Catholic Theology in Warsaw (Sokołowski 2005, 72-87). After the training of the academic staff in this newly created Department and in the universities abroad, the subject matters related to the *ad gentes* efforts were introduced to the scholarly formation in various Polish Catholic circles.

The documents preserved in the archives of the John Paul II Catholic University of Lublin indicate that the first interest in missions' matters was present in the activities of the Academic Missiological Association (Żmuda 1975). This organization was launched in 1927 and its objective was "to spread the Catholic missionary idea in society, especially among the academic youth," and was also a part of the missionary renewal at that time. This initiative was part of the dynamics of the Papal initiatives of that time. The successor of Pope Benedict XV, Pope Pius XI, took over and developed the tasks defined in the *Maximum Illud*, and thus made the Catholic missions more dynamic. In 1925, he commissioned the organization of a Mission Exhibition in Rome under the supervision of Wilhelm Schmidt. A year later, Pius XI promulgated the encyclical *Rerum Ecclesiae* on "promoting the Sacred mission".

In the spirit of these events, the members of the Academic Missiological Association contributed to the Pope's proposed dynamization of the missionary activity of the Church by deepening the knowledge of missions "through lectures, discussion meetings and relevant readings", the distribution of missionary literature; and "contact and cooperation with missionary institutions and with missionaries." (Statut 1927, 3-4) The activity of the Academic Missionary Society was brutally and suddenly interrupted by the outbreak of World War II.

The above-mentioned initiative of Fr. Zapłata, along with the growing interest in and popularization of religious and ethnological knowledge, including the studies of Wilhelm Schmidt SVD, and scholars associated with his Vienna Culture-Circles school, aroused interest in the missions among the academic world. It was in this context that in 1971-1975, Teofil Chodzidło, the member of the Department of History and Ethnology of Religion operating within the structures of the then Section of Fundamental Theology, introduced lectures on missiology. In subsequent years, in the form of an introduction or detailed presentation of selected topics, the issues related to missiology have been taught by Henryk Zimoń (1976-1980), Marian Balwierz (1983-1991), Stanisław Nagy (1992-1993), Zbigniew Krzyszowski (1993-1997, 2001-2009), Jan Perszon (1997-2001), and Zdzisław Kupisiński (2011-2013). Since 2005, Andrzej Pietrzak has been conducting the following lectures: Concepts of Mission and Missiology, The Theology of Mission, Missions in Church Documents, The History of Mission and Introduction to Missiology (Sprawozdania 1948-1990; Programy 1956-). At this point we should also mention the scientific activity

of Ryszard Dziura (Dziura 2004 and 2009, Karotemprel 1997) and the editors of the *Catholic Encyclopedia*, who supervised the publication of about one thousand entries related to missions.

In forma amplissima, it can be said that the remaining lectures and studies led by the Institute of Fundamental Theology had also a missionary dimension. This thesis, far from being a confabulation and wishful thinking, is correct for the following reason. John Paul II in *Redemptoris Missio* writes: “The fact that there is a diversity of activities in the Church’s one mission is not intrinsic to that mission, but arises from the variety of circumstances in which that mission is carried out” (*Redemptoris Missio* 1990, 33). Then the Pope mentions three environments in which this one and only mission can be carried out, and there are: the *ad gentes* activity, the ordinary pastoral activity and the evangelization of those who have lost the meaning the Christian faith.

With regard to the formal subject of fundamental theology, all activities of the Institute of Fundamental Theology are in some way related to the mission of the Church. The scientific research and conducted lectures at that Institute address three classical areas of apologetics and fundamental theology connected to the encounter of faith and reason: *de vera religione*, *de revelatione christiana* (including *de fontibus revelationis*) and *de ecclesia Christi*. Undoubtedly, these areas are also important for the missions. Therefore, we can analyze the scientific and didactic activities of such professors from the Institute of Fundamental Theology as: Piotr Kramer, Józef Achutowski, Adolf Tymczak, Bolesław Radomski, Bogusław Waczyński, Edward Kopeć, Stanisław Nagy, Czesław Bartnik, Romuald Łukaszyk, Marian Rusecki, Henryk Seweryniak, Ireneusz S. Ledwoń, Zbigniew Krzyszowski, Jacenty Mastej, Krzysztof Kaucha, and Paweł Borto. In addition, during the 100-year history of the University, research was carried out in the field of ethnology, history of religion, religious studies, anthropology and theology of religion, all important from the point of view of missionary endeavors. Issues from these areas were explored by the following scholars: Teofil Chodźidło, Henryk Zimoń, Marian Balwierz, Marian Rusecki, Ireneusz S. Ledwoń, Zdzisław Kupisiński, Stanisław Grodź, Andrzej Pietrzak, Adam Wąs, and by Damian Cichy at the branch department of the John Paul II Catholic University of Lublin in Tomaszów Lubelski.

The events that have crowned the existing mission subject matters at our University, and have opened up new research and teaching perspectives, was the creation of a specialization in missiology in 2008, and the Chair of Missiology in 2010. This accomplishment was possible thanks to the direct and persistent efforts of Father Professor Marian Rusecki. Nowadays, as a result of administrative reorganization, missiology is developing within the Department of Religiology and Missiology.

2. ACHIEVEMENTS

The first missiological research works at the Institute of Fundamental Theology were published during the employment of Marian Balwierz, who in the 1970s and 1980s undertook the task of developing this discipline. In addition to regular lectures at the John Paul II Catholic University of Lublin, he also studied the doctrine of the Holy Spirit (Balwierz 1985), papal teaching (Balwierz 1984 and 1990), the relationship between the faith of the Church and missions (Balwierz 1991), the reception of Christianity in Tanzania (Balwierz 1984), and the implications of migration for mission (Balwierz 1984). He also conducted research on the philosophy of religion and religious science (Balwierz 1982).

Following Marian Balwierz's resignation from the John Paul II Catholic University in Lublin, since 1992 lecturers in missiology were held at the Institute of Fundamental Theology, but there was not development of the discipline itself. The missiological scientific research was resumed in 2005 by Andrzej Pietrzak. Thanks to the grant acquired in 2007 from the Ministry of Science and Higher Education, extensive studies have been carried out on theology, culture and mission. The main focus was on the so-called models of evangelization of cultures and inculturation of faith. An innovative notion of models has been adopted, i.e. idealizing systems of participants and the relationship between them, whose purpose is the fulfillment of missions (Pietrzak 2013a, 65-75). It was also assumed that the models of evangelization of cultures and inculturation of faith, understood in this way, are important for the process of the *poiesis* of every human being, and for a credible and meaningful encounter between life, culture, and faith (Pietrzak 2013a, 274-281 and 364-369). Such a perspective opened up innovative possibilities for speaking about human experiences and the Gospel. It was possible to analyze the encounter of faith and culture as the process of *poiesis* of persons and communities within culture and the ecosystem, opening up to the transcendence and integration of knowledge, action, aesthetics, ethics and so on.

The study was conducted in the context of theology and experience of the Catholic Church in Latin America after the Second Vatican Council. In order to achieve the required objective, the following idealization criteria were used to identify models of evangelization of cultures and inculturation of faith: reality, enslavement and inner spiritual life. These three agents-participants in performing the mission of the Church, in some way, describe the Christian life in Latin America in the second half of the 20th century. Their identification and description were made possible by the use of the already known methods of constructing models and new ones taken and adapted from information technologies, i.e. techniques of object-oriented modeling of re-

ality (Pietrzak 2013a, 60-65). In this way, complementary and unprecedented models of the evangelization of cultures and the inculturation of faith were distinguished:

1. The model of organic upward movement. This model is particularly representative of Latin American theology. It stands out by an interest in reality, in the wider sense of this word. In order to understand the reality, the method of see-judge-act of Catholic Action has been used (Pietrzak 2014). A critically-designed and verified description of reality is subjected to an organic analysis in the light of Sacred Scriptures, Tradition, the teachings of the contemporary Church, including achievements in theology and science. The fruits of this analysis suggest the route of comprehensive actions on reality. For this reason, it can be compared to the act of raising and perfecting reality in the light of Christian doctrine. Therefore, this model is a dialogical, evangelical and inculturation process, which aims to revise and transform values, patterns, symbols, individuals, communities and its structures, and substantiating their micro- and meta-narratives (Pietrzak 2013a, 116-207);

2. The liberation model. This model is an example of the implementation of the model of organic upward movement. It needs to be distinguished, because there is a significant heritage of Latin American theologians in the Church in Latin America in this area, including liberation theology. The model responds to the problems of ancient and contemporary forms of enslavement present in societies, cultures and the inner life of every human being. The Christian understanding of the values of freedom and liberation are promoted in this model. It leads to liberation from personal and social sins through Jesus Christ, who calls us to transform (*metanoia*) to the values of the Kingdom of God. The constant direction of any liberation process is not only towards social and political ideologies, but also to the truth revealed about God, the Church, man and the human community in Jesus Christ. The implementation of this model leads to individual and social changes, which, although they affect the quality of life here-and-now, are not simply limited to this. The liberation model is one of the forms of fulfilling the mission entrusted to man by God in paradise and of the mission to which Jesus Christ calls his disciples. Thus, it is the human path of participation in God's plan of salvation and a preparation for complete fulfillment in God in eschatological times (Pietrzak 2013a, 209-316);

3. The model of evangelical inculturation of inner spiritual life. This model complements the "externality" of previous ones. Despite their undisputed value, they unsatisfactorily accentuate the inner spiritual life of the person being the place of the formation and growth of faith, including its rejection. The model of evangelical inculturation of inner spiritual life covers the entire human experience and takes into account the deeper layers of existence. Ultimately, inside the human being takes place the construction and acceptance of values, patterns, symbols, micro- and

meta-narratives. Obviously, the social role of culture, ecclesiastical institutions and specialists are essential for faith formation and the realization of a life inspired by the Good News of Jesus Christ. However, attention should be paid to the role of inner spiritual life. This attitude protects man and religion, missionary and evangelization activities, from excessive intellectual and legal reduction, elitism, the superficial and mechanical implementations of pastoral projects and models of the Christian life (Pietrzak 2013a, 317-386).

Among the achievements of missiology in the Institute of Fundamental Theology, there is also the development of the theory of models in theology (Pietrzak 2013a, 27-75). This theory has been developed due to the lack of studies in Polish on this subject. We have also expanded the typologies of R. Niebuhr's relationships between faith and culture, which are popular in our societies, to include newer ones, which are particularly important for the issue of inculturation and theology (González 2003, Bevans 2004, Vagaggini 2005). Based on the analysis of contemporary phenomena and existing classifications, a typology of interreligious dialogue and mission models has been typified, meaning: the model of assertive-empathic coexistence (peaceful coexistence), the indigeno-maieutic model, the selective-translation model, and the model of return and conversion. This classification indicates the degree of activity or passivity of participants in the process of evangelization and inculturation actions (Pietrzak 2013a, 180-183).

The research carried out in recent years highlighted also the importance of theology for Christian missions. This theology is present not only in the works of theologians and Church documents, but likewise in the implementation of evangelization projects and in the life of every believer and ecclesial community. Particular attention has been paid to the so-called microtheologies or cryptotheologies and to the fact that theology is in a sense an *omnioccultata* (Pietrzak 2013a, 105-113). We pointed out to the role of the already mentioned reality and its interpretations as an important participant of theology, evangelization and spiritual experience. In the context of the relationship between theology and mission, the importance of the social framework of cognition and ideology was also emphasized. In addition, attention was drawn to the importance of bottom-up, non-excluding methodology based on fundamental human dignity and the right to own culture, unity, and participation.

The studies also focused on the problem of tensions that may occur in the process of evangelization of culture and inculturation of faith. This is the case, for example, of contextual theology and implementation of Christianity in new cultures. Therefore, the following criteria were developed, based on the suggestions of João Batista Libânio (Libânio 1987, 418-428): trinitology; God's pedagogy; Christology; freedom, unity and love when in doubt; awareness of possible ideologizations of

faith and theology; performance of the ancient Church in fraternal correction; presumptions of truth and goodness; the essence of theological truth; *sensus fidelium*; a liberating and preferential option for the poor; evangelizing mission; reality and permanent openness to transcendence; cultural integration of faith and life, action and contemplation (Pietrzak 2013a, 337-347).

In addition to the achievements already mentioned, a number of other points need to be mentioned: 1) borrowing from cultural anthropology and introducing to missiology and theology the concept of cultural broker (Pietrzak 2013a, 379-386); 2) elaboration of the missiological model that consists of such today important components as: presence, witness, dialogue, kerygma, osmosis, contemplation, and mysticism (Pietrzak 2013a, 375-379); 3) systematization of theological and non-theological foundations of inculturation (Pietrzak 2010); 4) introductory study of the main trends of Protestant theology in Latin America (Pietrzak 2006); 5) a source study of the “Burgos Rights,” important for the history of missions, the attitude of Catholics towards non-Christian religions and cultures, and the history of the formation of human rights and international law (Pietrzak 2014); 6) studies on the achievements of Latin American theology and the preferential option for the poor as an argument for the credibility of the Church and its mission (Pietrzak 2002).

Among other achievements, there was also a doctoral dissertation in the missiology seminar that has been operating since 2014. In 2016, Sr. Anna Miśkowiec FMM defended the dissertation entitled “The Mission *ad gentes* in the Documents of the General Chapters of the Franciscan Missionaries of Mary from 1896-2008.” In 2007, in cooperation with the SVD Mission Seminary in Pieniężno, the International Conference of Catholic Missiologists took place and was attended by about 50 missiologists from Africa, Asia, South America, Europe and North America. Since 2005, cooperation has also been established with a number of universities, and these are: Maria Curie-Skłodowska University, Stefan Cardinal Wyszyński University, Warsaw University, Jagiellonian University, Adam Mickiewicz University in Poznań, University of Wrocław, and Universidade Lusófona in Lisbon, A Pontifícia Universidade Católica de Minas Gerais.

3. CONCLUSION: NEW WINE INTO NEW WINESKINS (MK 2: 22)

John Paul II in *Redemptoris Missio* wrote that “The mission of Christ the Redeemer, which is entrusted to the Church, is still very far from completion [...], an overall view of the human race shows that this mission is still only beginning and that we must commit ourselves wholeheartedly to its service” (*Redemptoris Missio*

1990, 1). Pope Francis, in the *Evangelii Gaudium*, calls on Catholics to joyfully renew their missionary zeal and evangelical conversion in the spirit of the Gospel. He invites us to take into account everything that is important for the Christian faith in the context of current human affairs. By virtue of these callings and in the light of the historical presence of missionary issues at the John Paul II Catholic University of Lublin and throughout Poland, we should ask the following question: what tasks should the Institute of Fundamental Theology fulfil in the upcoming years in the field of missiology? Apart from the personal interests of the each scholar, it would be useful and forward-looking to create an updated and source-based study of Papal teaching on missions. There is also a need to develop a Polish handbook of missiology, which will not be a copy of Euro-Atlantic models, but our local and genuine reflection on the topics of missions.

BIBLIOGRAPHY

- Ad Gentes* (1965). The Second Vatican Council's Decree on the Missionary Activity of the Church. Retrieved 13.04.2018, from http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_decree_19651207_ad-gentes_en.html.
- BALWIERZ, Marian (1982). *Zarys filozofii religii z elementami religioznawstwa*. Katowice: Wyższe Śląskie Seminarium Duchowne.
- BALWIERZ, Marian (1984). "Duchowość misyjna jako istotny element osobowości współczesnego misjonarza." *Śląskie Studia Historyczno-Teologiczne* 15: 31-41.
- BALWIERZ, Marian (1984). "Idea misji Boskiej jako faktu eklezyjalnego w doktrynie encyklik misyjnych papieża przedsoborowych." *Śląskie Studia Historyczno-Teologiczne* 16: 99-118.
- BALWIERZ, Marian (1984). "Przyjmowanie orędzia wiary na przykładzie afrykańskich ludów Tanzanii." *Śląskie Studia Historyczno-Teologiczne* 17: 109-132.
- BALWIERZ, Marian (1985). *The Holy Spirit and the Church as a subject of evangelization according to St. Irenaeus*. Warszawa: Akademia Teologii Katolickiej.
- BALWIERZ, Marian (1990). "VI Pielgrzymka do Afryki." *Ethos* 3(11/12): 491-494.
- BALWIERZ, Marian. (1991). *Wiara posłannictwem Kościoła w perspektywie misjologicznej*, 269-285. Lublin: Towarzystwo Naukowe KUL.
- BEVANS, Stivphen B. and SCHROEDER Roger P. (2004). *Models of Contextual Theology*. Maryknoll & New York: Orbis Books.
- DZIURA, Ryszard S. (2009). *Dialog z religijno-społeczną tradycją ludów Zambii w świetle posoborowej nauki Kościoła*. Lublin: Wydawnictwo KUL.
- DZIURA, Ryszard S., Ed. (2004). *Jezus Chrystus: ikona historii i wiary*. Lublin: Towarzystwo Naukowe KUL, Międzywydziałowy Zakład Leksykograficzny KUL.
- Evangelii Gaudium* (2013). The Apostolic exhortation of Pope Francis on the Proclamation of the Gospel in Today's World. Retrieved 21.03.2018, from https://w2.vatican.va/content/francesco/en/apost_exhortations/documents/papa-francesco_esortazione-ap_20131124_evangelii-gaudium.html.
- GONZÁLEZ, Justo L. (2003). *Christian Thought Revisited. Thee Types of Theology*. Maryknoll & New York: Orbis Books.
- KAROTEMPREL, Sebastian, et al. (1997). *Kościół misyjny: podstawowe studium misjologii*. Warszawa: Missio-Polonia.

- KOPEĆ, Edward (1975). *Teologia fundamentalna*. Lublin.
- KROEGER, James (2013). *Papal Mission Wisdom: Five Mission Encyclicals 1919-1959. A Century of Catholic Mission Roman Catholic Missiology 1910 to the Present*. S.B. Bevens. Oxford, Regnum Books International.
- LIBÂNIO, João B. (1987). *Teologia da libertação. Roteiro didático para um estudo*. São Paulo: Edições Loyola.
- Maximum Illud* (1919). Apostolic Letter of Pope Benedict XV on the Propagation of the Faith Throughout the World. Retrieved 19.03.2018, from <http://www.svdcuria.org/public/mission/docs/encycl/mi-en.htm>.
- PIETRZAK, Andrzej (2002). *Opcja na rzecz ubogich znakiem wiarygodności Kościoła*. Pieniężno: Referat Misyjny.
- PIETRZAK, Andrzej (2006). *Teologia protestancka w Ameryce Łacińskiej – terra incognita. Ameryka Łacińska wobec wyzwań globalizacji*, 339-354. Toruń: Adam Marszałek.
- PIETRZAK, Andrzej (2010). *Teologia da inculturação*. Lublin.
- PIETRZAK, Andrzej (2013a). *Modele ewangelizacji kultur i inkulturacji wiary w teologii latynoamerykańskiej*. Lublin: Wydawnictwo KUL.
- PIETRZAK, Andrzej (2013b). *Prawa z Burgos. Abiit, non obitt. Księga poświęcona pamięci Księdza Profesora Antoniego Kościa SVD*, 971-984. Lublin: Wydawnictwo KUL.
- PIETRZAK, Andrzej (2014). *Metoda widzieć-ocenić-działać a demokratyzacja Ameryki Łacińskiej. Transformacje demokratyczne w Ameryce Łacińskiej. Problemy – wyzwania – implikacje*. Red. K. Krzywicka, 263-274. Lublin: Wydawnictwo UMCS.
- Programy i plany studiów Instytutu Teologii Fundamentalnej 1956-. Archiwum KUL. WT II.3.4.5.
- Redemptoris Missio* (1990). The Encyclical Letter of Pope John Paul II on the Permanent Validity of the Church's Missionary Mandate. Retrieved 30.03.2018, 2018, from http://w2.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf_jp-ii_enc_07121990_redemptoris-missio.html.
- SOKOŁOWSKI, Piotr A. (2005). *Feliks Zapłata SVD (1914-1982). Życie i twórczość*. Warszawa: Verbinum.
- Sprawozdania Teologii Fundamentalnej 1948-1990. Archiwum KUL. WT 1.24.4.
- Statut Akademickiego Koła Misyjnego Studentów Uniwersytetu Lub. (1927). Stowarzyszenia akademickie. Koło misjologiczne (1927-1939). Archiwum KUL. Rep. 124. No 256a.
- VAGAGGINI, Cipriano (2005). *Teologia. Pluralizm teologiczny*. Kraków: Wydawnictwo Homini.
- ŻMUDA, J. (1975). *Akademickie Koło Misjologiczne przy Katolickim Uniwersytecie Lubelskim w okresie międzywojennym 1927-1939 r. Praca magisterska napisana pod kierunkiem Ks. Prof. dr. hab. Teofila Chodźdły na seminarium naukowym z religioznawstwa*. Lublin: Katolicki Uniwersytet Lubelski.

MISJOLOGIA W INSTYTUCIE TEOLOGII FUNDAMENTALNEJ KATOLICKIEGO UNIWERSYTETU LUBELSKIEGO JANA PAWŁA II

Streszczenie

Artykuł porusza problematykę obecności zagadnień misjologicznych w stuletniej historii Katolickiego Uniwersytetu Lubelskiego Jana Pawła II, zwłaszcza w Instytucie Teologii Fundamentalnej. W pierwszej części autor przedstawia jej kontekst społeczny i eklesjalny oraz etapy i sposoby obecności na uczelni. W części drugiej omawia najważniejsze osiągnięcia. W podsumowaniu postuluje się dalszy jej rozwój poprzez opracowanie oraz wydanie dokumentów papieskich na temat misji i polskiego podręcznika misjologii.

Słowa kluczowe: misjologia; Katolicki Uniwersytet Lubelski Jana Pawła II; modele inkulturacji; działalność misyjna; teologia.