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Migration — Ecumenism — Integration (I)

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Part One

Ecumenical Juridical Thought

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Migration — Ecumenism — Integration

Abstract: The three concepts of *migration — ecumenism — integration* are rich in meaning. What is important is their order, the hierarchy of their occurrence. *Migration* is more or less any movement of people, individuals or whole groups. *Ecumenism* is in turn an appeal and an action. Its mission/task is to recognize in a certain group of people a religious difference and to make an effort to place it in an integral whole with other people who believe a little differently, but in the same God. *Integration* has the task of restoring or building an integral whole from people living in a particular territory.

Full *integration* is called individual or collective *identity. Since migration* violates — to a greater or lesser extent — the individual or collective identity of both the country that receives immigrants and the immigrants themselves, integration aims to rebuild it, but no longer within the same mental structures, but rather ones enriched with new impulses that are the contribution of immigrants. The foundation — in our context, it is about faith in the God of Jesus Christ — remains unchanged, yet the superstructure undergoes some changes.

Keywords: migration, ecumenism, integration, faith, pilgrimage, freedom, Church

I am not a political scientist or sociologist. Nor am I a historian of ideas or someone who can predict the future or reach into it further than others. Not in the least. I graduated in the field of theological and philosophical anthropology, and in this area I publish. A few thoughts on migration — ecumenism — integration are the fruit of theological and philosophical reflections, personally very dear to me. Of course, my considerations do not pose to be exhaustive in any way. They are not comprehensive, either. I was only asked for a few comments on these extremely important issues.

It is strange, if not alarming, that in the context of the mass phenomenon of migration today the discussion about it seems rather feeble. There is a lot of talk about accepting or not accepting migrants, and there is little substantive debate about this phenomenon, which is very common nowadays. I am therefore glad that such a debate is taking place right now. Therefore, I will come back to the topic of my article.

We have three concepts, each very rich in meaning. I believe it is very important that they are *arranged* in order, like a hierarchical sequence. Their horizontal arrangement seems to take into account the sequencing of the phenomena we are interested in at the moment better, more clearly. In the first place, we are dealing with *migration*, more or less free movement of people, individuals or whole groups, followed by *ecumenism*, which is both an appeal and an action. Its important mission/task is to recognize in a particular group of people a religious difference and to make an effort to incorporate it into an integral whole with other people who believe a little differently, but in the same God. *Integration*, which is the third stage of action here, has the task of restoring or building an integral whole from people living in a particular territory.

The vertical view, in turn, allow to us to build from the above three concepts a kind of pyramid. The top would then be *ecumenism*, while at its base — *migration* and *integration*. For if both, that is to say, migration and integration, are primarily the work of human effort, which changes its place of residence and integrates (or not) with the new environment to which it has come, then *ecumenism*, as theology teaches, is rather a divine/human work, not only human, but also God's. Theology takes the view that an authentic ecumenical dialogue is not only born out of the will of people, but also out of the impulse of the Holy Spirit. He is its initiator, animator and guide. The *Decree on Ecumenism* of the Second Vatican Council teaches:

> What has revealed the love of God among us is that the Father has sent into the world His only-begotten Son, so that, being made man, He might by His redemption give new life to the entire human race and unify it. Before offering Himself up as a spotless victim upon the altar, Christ prayed to His Father for all who believe in Him: "that they all may be one; even as thou, Father, art in me, and I in thee, that they also may be one in us, so that the world may believe that thou has sent me." In His Church He instituted the wonderful sacrament of the Eucharist by which the unity of His Church is both signified and made a reality. He gave His followers a new commandment to love one another, and promised the Spirit, their Advocate, who, as Lord and life-giver, should remain with them forever.[1]

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[1] Vatican Council II: *Decree on Ecumenism "Unitatis redintegratio"* [21.11.1964], no. 2.

In the context of what I have already said, it is now necessary to take a closer look at each of the three concepts/realities. I intend to show the specificity of each and every one of them in order to then point out their intrinsic substantive connection and the need for harmonious cooperation in order to realize a new quality and a new integral unity, enriched by new values, so far unknown or poorly exposed.

Migration

What is migration?[2] What attitude does the Church have towards it? What kind of threats and opportunities does it bring? Where to look for its strong aspects and where does it hide its weaknesses?

Migration is commonly defined as a permanent or temporary change of place of residence related to crossing administrative borders, for instance, state or city. Migration is an ambiguous concept. Depending on the direction, *internal* migration is distinguished, for example, from a city to a village or from a village to a city, or from a city to a city or from a village to a village. The scope of internal migration also includes *spiritual migration*, when a person "moves" between different spiritualities, but without a visible change of religious affiliation. Such a person is internally (spiritually) dispersed, although externally he or she seems to be stable, continuing uninterruptedly in the existing religious community.

Yet another type of migration is external migration, which leads to a change of country of residence. Then we refer to *emigration* or *immigration*, *repatriation* or *deportation*. We also distinguish migration based on its *reason*. In this situation, we refer to *economic migration* or *political migration*. Apart from them there is also *religious migration*, to avoid religious persecution or because of religious disputes. This type of migration includes *family migrations*, the aim of which is to bring families together, to conclude marriages between people from different countries. *Tourist migration* is also included in this type of migration. On the other hand, due to the duration of migration, we distinguish *permanent migration* or *temporary migration*, for instance, a trip to another country for work or travel for tourism.

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[2] See the extensive study on migration: *Wokół problematyki migracyjnej. Kultura przyjęcia*. Eds. J. Balicki, M. Chamarczuk. Warszawa 2013.

Migration does not seem to be close to human nature. I am even inclined to say that it is rather alien, unnatural. It is much closer to the world of birds, mammals, etc., which migrate from place to place, depending on the season and geographical area, to get food or survive the difficult seasons. Periodic movement is therefore natural, even necessary for them. Having no permanent place anywhere, they migrate to survive. They only live owing to regular *migration*.

The case of man (but also the case of women) is rather different, I would even say radically different. Psychologists say that a certain stability is closer to his nature, some kind of permanence, a strong need for rooting, a very strongly felt need to remain in a place, around a hearth, even necessary for the birth and upbringing of offspring. For this reason, migration, movement, wandering are alien to him by nature. He is only allowed to do so when he has to, by necessity, because of his personal needs or the needs of people close to him. If he decides to migrate, he (almost) only feels a certain threat or danger, whether physical, economic, spiritual, or religious. Sometimes he also emigrates in search of adventure, in escape from someone or something, but even then migration is not natural. When there is no such threat, when nothing threatens him, he is inclined to choose stability, staying in his place and systematic spiritual, intellectual or economic development.[3]

A careful reading of the history of development of great civilizations seems to confirm the foregoing assumptions. It shows that, in general — to use broad terms — the development of the human civilizations we know went from nomadism to stability, from the more or less free "movement" of groups of people to the permanent occupation of specific areas. An example of this is the story of Abram, who began his *migration* from Ur of the Chaldeans and headed for Palestine, the promised land for him, a hope for a better future, a place of permanent residence. His migration to the West, to Palestine, was a *pilgrimage* to a particular place, to a land "flowing with milk and honey," an area chosen for him by God himself. His and his family's migration was by no means a *migration* from place to place, a constant movement from place to place, a search for a place for a better future. On the contrary, it was going to the place God chose for him. There, because he believed God's promise, he expected to find the land of his dreams, land for himself and his people for all generations, forever.

The author of the Book of Deuteronomy reinforces our arguments. So when he speaks of the injunction to make a sacrifice to God of the first

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[3] Of course, I am not addressing here the touristic and cognitive migration, after which a person returns to their original place.

fruits of all the land, "which the Lord, your God, gives you,"[4] the author of the Deuteronomy writes that every member of the Family of Abraham was obliged to say the following words, as if a kind of *credo*, an identity formula:

> My father was a wandering Aramean who went down to Egypt with a small household and lived there as an alien. But there he became a nation great […]. And bringing us into this country, he gave us this land flowing with milk and honey.[5]

The Deuteronomy does not say here anything about migration. Nothing is said about wandering around or roaming around the wilderness, but rather of "leaving" one's land and "entering" a new one. This new land is therefore a gift from God, a land given as property, a country that is opulent and bountiful because given by good and mighty God.

The history of Abraham was not without significance for Christianity. He who followed God's voice faithfully became, at the same time, a model, a guide for generations of believers, for all Christianity. Although it accepts the phenomenon of *migration*, it is much closer to the idea of *following Christ* (*sequela Christi*), imitating Him (*imitatio*) or making a spiritual *pilgrimage* (*peregrinatio*) in His footsteps.

All these concepts assume a certain direction (of movement), a clear sense of purpose. It is *following* Christ towards a designated direction, that is, the goal of closer union with Him. This is also what the pastoral care of migrants serves. It has a double purpose: the first is negative, the second is positive. The negative comes down to making various efforts to prevent the spiritual or moral loss of migrants during their journey to their so-called promised land. In turn, the second, positive, goal is to bring them closer to God and His values, which allows them to feel "at home" in the place they come to.

How, in this context, should we understand human freedom of movement? Theology takes the view that "the freedom of man to wander from place to place belongs to his fundamental personal rights,"[6] but it is a right, as I think and I will address, to some extent additional. The right to wander seems to be a derivative right from the right a human person wants to exercise, to be and to develop comprehensively (he/she and his/her loved ones) where the human person is.

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[4] Deut. 26, 1.

[5] Deut, 26, 5, 9.

[6] Z. GLAESER: "'Swój' i 'obcy' w perspektywie doktryny chrześcijańskiej." In: „Swój" i „obcy" w kontekście współczesnego kryzysu migracyjnego. Doświadczenia i zadania Kościołów i społeczeństwa. Eds. Z. GLAESER, G. GIEMZA. Warszawa 2017, p. 26.

The Church[7] teaches that man enjoys the fundamental right to migration in two ways. This means that he has both the possibility of *leaving* his own country, namely, the right to *emigrate* (*emigrare*), and the legal possibility of *entering* another country, a new geographical area (*immigrare*), in search of better living conditions. However, following the teachings of the Church, such as St Paul VI's *Motu proprio "Migratorum Cura"*[8], it teaches that, although the right to free movement must be guaranteed to the person, it must not be forgotten that this right is *derived* from the *primary* and *fundamental* right, which is his inalienable right to *achieve a life of dignity*. This means that a fundamental right is to *live in dignity*, and it is only in its context that the right to emigrate or to reside permanently in a place that a person already is should be considered. First and foremost, a person has the right to have his/her own country and to develop comprehensively where he/she is, and only then, possibly, look for a new place that is favourable for better development.

There is a high price to be paid for the right to migrate. It is a social, spiritual, ethical, or moral price. Migration is not an idyll, but an extremely difficult and sad challenge. It is a challenge not only for the emigrant, the country he leaves and arrives in, but also for the ecclesial community which he departs and the one which welcomes him. This is extensively discussed in the *Erga migrantes* Instruction, published by the Pontifical Council for the Pastoral Care of Migrants and Itinerant People on 3rd of May 2004. Its authors believe that the phenomenon of mobility is a challenge for Christians.[9] I will not dwell in detail on the difficult issues raised by this Instruction, but I will only say that it considers migration as a specific problem. In practice, this means that the migrant and the Church (though not only) have specific tasks to fulfil.

Where does the Church's caution towards migration come from? How to explain it? Why does the Church speak of it in terms of a "challenge," a "problem"? I think that the causes can be many and varied. We can assume that one of the most important causes concerns, paradoxically, the person who emigrates. The one who (under the influence of various factors) finally decides to leave his former place of residence must con-

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[7] See e.g. John XXIII: *Encyclical Letter "Mater et Magistra"* [15.05.1961], no. 4; John XXIII: *Encyclical Letter "Pacem in Terris"* [11.04.1963], no. 24; Paul VI: *Apostolic Letter "Octogesima Adveniens"* [14.05.1971], no. 17.

[8] Paul VI: *Apostolic Letter in the Form of Motu Proprio "Pastoralis Migratorum Cura"* [15.08.1969].

[9] Pontifical Council for the Pastoral Care of Migrants and Itinerant People: Instruction *Erga Migrantes Caritas Christi (The Love of Christ Towards Migrants)* [3.05.2004], no. 102, http://www.vatican.va/roman_curia/pontifical_councils/migrants/documents/rc_pc_migrants_doc_20040514_erga-migrantes-caritas-christi_en.html [access 30.06.2020].

front the new reality which he ignored. Thus the one who is the Church's "path" is subjected to the changes that are caused by his entry into the new path. The Church's task, therefore, is to proclaim God to him, no matter where he is or what he does. It must strive to promote him, defend his integral development, the sustainability of his family relationships, love for children, etc. This task becomes particularly difficult for the Church in situations of migration. It very often undermines or takes away a person's original dignity, deprives him of the social status he enjoyed in his previous place of residence, weakens or destroys his personal, family, social or ecclesiastical life.

Even a brief look at the phenomenon of migration shows that it gives rise to some kind of "disintegration" of the unity that has existed so far (in the understanding of family, country, or something larger). Migration causes a certain "fluidity" of people, and thus also a "fluidity" of values. By its very nature, migration, which is a decentralist process, breaks down what was previously unified, permanent, somehow organically connected. The *migrant* leaves his current place of residence, his "home" and departs in search of a new one. The *decentralist* tendency, strongly connected with migration, can be taken seriously. But when I address the *decentralist* dynamic hidden in migration, I also want to mention a certain "destructive" aspect, a certain "destruction" of what is or was. It is a decomposition (more or less visible, depending on the number of emigrants) of existing social, cultural, or ecclesial structures. It is important to remember that it is not an anonymous person who emigrates, but a *specific* person, that is, a father, or a son, or a daughter, or a mother… The migration of an individual makes the rest of the family or clan remain "in place" and suffer.

Migration refers to very specific people: some migrate, while others — related to them — stay (their families, friends, sick or suffering parents…, their former country that educated them, sought their full development, their health…). When an emigrant finally arrives in his country, in his — he thinks — little "promised land," he is often faced with a difficult and long process of "integration" into the new environment. He pays a high price for this, sometimes even the price of his life. And yet, despite the potentially high price to be paid he, he emigrates. Thus, St. John Paul II said that migration, although it is an evil, is sometimes a necessary evil.[10] In the same issue of his encyclical *Laborem Exercens* he wrote that:

> Man has the right to leave his native land for various motives — and also the right to return — in order to seek better conditions of life in another

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[10] John Paul II: *Encyclical Letter "Laborem Exercens"* [14.09.1981], no. 23.

country. This fact is certainly not without difficulties of various kinds. Above all it generally constitutes a loss for the country which is left behind. It is the departure of a person who is also a member of a great community united by history, tradition and culture; and that person must begin life in the midst of another society united by a different culture and very often by a different language. In this case, it is the loss of *a subject of work*, whose efforts of mind and body could contribute to the common good of his own country, but these efforts, this contribution, are instead offered to another society which in a sense has less right to them than the person's country of origin.[11] [emphasis mine — ZJK]

If migration enriches the country that receives migrants, it impoverishes the one that they have left. It was poor and it becomes even poorer.

Integration

If we place "ecumenism" in the area of awareness of (the need to exist and have) common home, then integration comes first in the area of *awareness* and then in the area of *action*.

Similarly to *migration*, *integration*, which means "coming" to a new place, is not a completely unambiguous concept. It also has many different, but not always bright shades. For example, it is used in the area of economics,[12] but also when talking about social life or personal integra-

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[11] Ibidem.

[12] In the area of economics, for example, there are the concepts of horizontal and vertical integration. The former includes operational integration, which is served by technology and infrastructure, intellectual integration, which is based on knowledge, social integration, which is based on social bonds between employees, and emotional integration, which arises in the process of shaping identification with the organisation and its goals (M. Bugdol: *Wartości organizacyjne: szkice z teorii organizacji i zarządzania*. Kraków 2006). Horizontal integration is assumed to: improve the company's financial situation, increase its creditworthiness, increase its market share, reduce the company's unit costs, improve profitability, achieve a better bargaining position in relation to suppliers and customers, reduce the instability of the company's environment and reduce threats to the organization from smaller market competitors. Vertical integration, on the other hand, consists in combining technologically separate phases of production, sales, distribution or other processes within a single company. This type of integration also has measurable benefits, such as access to technology, ensuring supply or demand, counteracting bargaining power and distortion of input costs, increasing the ability to differentiate, surpassing barriers to entry and mobility, entering a higher rate of profit or defending against being cut off from access to customers or suppliers by integrated competitors.

tion. The latter area, related to personal integration, seems to be particularly important and up-to-date. It has been important for a long time, in fact, forever, but in our times, its validity is increasing greatly. Proper integration is in fact able to counteract the various degrees of depression, schizophrenia, and other disorders of the person, which are very often caused by a lack of internal integration.

In all cases, regardless of the area in which the term is used, when it comes to integration, it means a set of specific *centripetal* activities. Thus, integration is, in a way, on the opposite side of the barrier to *migration*, which is of a *centrifugal* nature. In short, integration merges what migration has broken down or what full integrity has questioned, what it has challenged. The main aim of integration is therefore to "rebuild" or "restore" or "give" a certain integrity that has been distorted by migration processes. Re-integration creates a new quality, generally *better* than it was before.

In the process of unification, which is what we are most interested in here, that is integration, various means are used. They are related to the realization of their goal, that is, integration. As a result of their usage, the unity is "restored" that was lacking before, or created a new: better and of a deeper kind. Integration has the task of harmonising the diversity of elements that were previously not fully (or not at all) harmonised, whether in legal, cultural, or ethical terms.

What is important in all of this is the aspect of "novelty" of the concept of integration, which is revealed in the course of its implementation. The new reality that emerges from integration is therefore no longer a mere "recreation" of a previously (formerly) existing unity. It is a new creation, of a new quality, previously perhaps alien or at least unknown. This new degree of integration (social, parish, local, state, etc.) uses in part the material of the old, that is to say, what it stands for, what already exists, what the local community lived, its system of values, its cultural and artistic heritage, etc., while at the same time introducing certain novelties, so far unknown, alien. These are novelties of both a substantive and methodical nature, which until now were lacking in a community experiencing the process of integration with a group of people who came from another cultural area. If, therefore, a group of people migrates and appears in a new area (geographical, spiritual, ecclesiastical or any other), its integration into the community there is never, in principle, reduced to a passive reception of all that comes up, what it encounters. In fact, it naturally introduces new elements which were previously alien to the local community.[13] As a result of the harmonious interaction of

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[13] This was when Abraham entered the promised land or when the Germanic tribes crossed the borders of the Roman Empire.

the group of people arriving and receiving them, a new identity is born, a new quality.

Absolute need for integration

The need for integration is growing as migration progresses. As one grows, so does the need to make efforts to integrate more quickly and fully. This means that all kinds of initiatives aimed at promoting or specifically implementing an ever deeper integration of people (arriving and present) should be intensified. They should also have sufficient resources to achieve their goal.

It should be noted immediately that in Europe and Poland, immigrants, apart from all other spiritual or cultural, political or religious aspects, are an economic and demographic necessity. It is forecasted that in 2050 immigration from outside the EU to European countries will reach about 40 million people in total.[14] However, there is no shortage of those who believe that it will be much larger and may exceed these figures. But still, regardless of the inflow of immigrants, the overall number of native inhabitants of many European countries, including Poland, will decrease from year to year. The Polish society experiences labour shortages, which in turn has a negative impact on the economy and its development. Sociologists are sounding the alarm and claim that without the inflow of immigrants the rich countries of Europe are in danger of extinction. Alongside this, the systems of values developed by the Christian culture of Europe will also be forgotten.

Another sad issue is the progressive aging of the native inhabitants of our continent. According to the data of the Central Statistical Office, in the years 2002—2009 the number of people aged 60 and over increased from 6,486 thousand to 7,283 thousand. In 2010 there were 7,397 thousand of such people. Thus, the share of this age group in the total number of Polish inhabitants increased from 17.0% to 19.4%.[15] Both the CSO and demographers have no doubt that the demographic situation of Poland is difficult and will not change quickly. Despite the recorded increases in births, the so-called birth depression persists. To put

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[14] *Anticipating Future Migration into Europe (2018—2050)*, aetusinpraesens.org/docs10s/futmigrat.php [access 19.07.2021].

[15] See Rządowa Rada Ludnościowa: *Sytuacja demograficzna Polski. Raport 2010—2011.* Warszawa 2011, p. 133.

it simply, the low birth rate does not guarantee simple replacement of generations. In order for this to happen, an average of 210—215 children per one hundred women (aged 15—49) should be born annually. In 2015 it was only 129. Polish citizens are getting older as a group, while immigrants, both in Poland and in Europe as a whole, are demographically young, 70% of whom are between 15 and 44 years old. They are therefore people that neither Poland nor Europe can do without. Bringing immigrants to equality is the basis for some exchange, which benefits both Polish citizens and immigrants. This is more beneficial for us than for them. Equality of rights, obligations and values is a profitable exchange.[16]

Degrees of integration

Properly understood integration is a living process, full of internal dynamics and changes. It is not a one-sided process; it does not concern only immigrants or those who receive them. On the contrary, it necessarily requires the involvement of both parties in order to be effective. The degree of their involvement may vary a little, but it must not be completely lacking. Integration must be mutual, involving the immigrant and the inhabitants of the country that has opened its borders to him/her equally.

Integration is not a fully self-contained process, nor is it completely automatic and unprompted. Proper integration also needs the right environment and the right tools. Only then can it expect optimum realization of its goals. It has to be guided, and it has to be guided wisely.

Sociologists, but also psychologists, believe that the "integration" activities undertaken by the various entities should apply the methodology of "growing closer together," that is, a specific effort of both sides, newcomers and hosts alike, in order to get to know each other better and create social bonds which do not exist yet. In order to achieve this "growing closer together," appropriate political actions, often called "multisectoral," are necessary. What are they about? There may be many examples of them, but it is worth mentioning, for example, the integration on the labour market and the fight against the formation of "ghettos." However, these are only some of the forms of this "multisectoral"

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[16] See S. Gozi: "Kilka refleksji na temat: 'Imigracja i integracja'." In: *Migracja — wyzwanie XXI wieku*. Ed. M.S. Zięba. Lublin 2008, pp. 121—126.

political action. It is also necessary to develop clear, explicit criteria to make it more possible for immigrants to participate in the integration of their new living environment. To this end, it is necessary to ensure a programme that allows immigrants to take co-responsibility for the fate of their host country (e.g. knowledge of the language, national history, literature, spiritual and cultural heritage…). This would be a long-term programme, but it is necessary for the integration to be authentic and deep. Furthermore, it is an absolute priority to have a deep awareness on the part of the hosts that they possess appropriately healthy and strong spiritual, ethical, aesthetic and other values with which to integrate newcomers, making them not only new citizens of their country,[17] but also co-responsible for the further development of their native culture. When the host society lacks such values or when they are weak, disrespected or disregarded, such society is in danger of spiritual, cultural or religious extinction. Their former culture may slowly be marginalised by the culture of newcomers. This will also be the case when the culture of immigrants appears to be spiritually poorer in the initial phase.

The proper management of the whole process of achieving equality by immigrants in the new society, the wisdom of the hosts to share with them their participation not only in rights but also in duties and values, will be an important element in their full integration. Their presence will then indeed become something very beneficial to the society in which they are present. It will make the society richer in many, so far unknown, aspects.

The natural environment of integration is the very place where an immigrant lives, that is, countries, provinces, regional governments of various levels, parishes. The latter, the parish, is particularly important because it is "a real school of encounter with people of different religious beliefs and cultures."[18] Ecumenical activities are also part of this subject.

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[17] "If, during the period of application for citizenship, an immigrant lost his job, he could be considered a burden and rejected." S. Gozi: *Kilka refleksji na temat…*, p. 123.

[18] John Paul II: *Message for the 88th World Day of Migration 2002: "Migration and Inter-Religious Dialogue"* [25.07.2001], no. 3. http://www.vatican.va/content/john-paul-ii/en/messages/migration/documents/hf_jp-ii_mes_20011018_world-migration-day-2002.html [access 30.06.2020].

Ecumenism as the "soul" of integration

In this way we have reached the third part of our subject, that is ecumenism.[19] It should be pointed out from the start that the term itself relates to a rich and multidimensional concept. Since it is both vertical and horizontal in nature, ecumenism has *theoretical* and *practical* tasks. On the one hand, it is characterised by a strong reference to God as the source and promoter of unity; on the other hand, it calls, or forms, mobilises members of the Christian Churches to cooperate with one another in achieving visible unity. The future visible unity (a kind of spiritual integration) is therefore the fruit of human efforts and God's grace.

Theology teaches that the ecumenical movement was born out of the experience of a living faith that did not accept division among Christians because such division contradicts lie the great desire of Christ's followers to love one another, and constitute visible unity. The ecumenical movement therefore reminded us that all Christians, and even more, all men and women (including those who do not know or accept this knowledge), are sons and daughters of Jesus Christ; for all of them He gave His life and for all of them He is now Lord and Teacher. He reminded us that it is the task of Christians to give visible and clear testimony of God's presence in the world and of His love.

Theology teaches that living faith does not accept any division into better or worse. It is therefore easy to agree that by its very nature ecumenism has an *integrative* dimension, since its task is to integrate believers, so far divided and dispersed, into one visible Church of Jesus Christ. The integrating force here is a lively and strong faith in Christ, while all the rest (i.e. dialogue, undertaking work together, education, etc.) is purely an instrument.

The ecumenical movement therefore has an important role in the integration process. This role does not only refer to the integration of believers in Christ, but indirectly also to the integration of people from other cultures and other beliefs. Its task is to introduce them into the area of Christian values. This cannot be done by one Christian community alone, by the Roman Catholic Church or by some evangelical community. It is the task of every faithful Christian, every religious community. In the growing phenomenon of migration, it is essential that all Christians act together. The cooperation of Christians in this field can also be an element stimu-

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[19] I have written a lot about ecumenism, but I want to draw attention to one of my publications: Z. J. Kijas: *Odpowiedzi na 101 pytań o ekumenizm*. Kraków 2004.

lating greater intimacy between them, a deeper experience of faith in its social dimension.

Since for the relations with newcomers, that is, with immigrants, to translate into a new, higher and better quality — spiritual, material, cultural, it takes first of all a living and strong faith. Why? It should be noted that a person who decides to migrate leaves his home and sets off into the world with a strong faith that he will find a new and better future for himself elsewhere. Therefore, *faith* is the strength that gives rise to the courage to "go away" from one place and "arrive" at the new one, hitherto unknown. If *faith* has been a starting force for a migrant, then also the *faith* of those who receive it seems to be only a valuable "tool" for his later integration into the new environment. Only the strong faith of the host, his healthy system of spiritual values, etc., can become a tool to help the integration of the newcomers.

It is important that the various levels of government promote the integration process, but the most important thing, I believe, is a strong faith in God and fidelity to the spiritual values that it derives from. In fact, when the faith of those who receive immigrants is weak, or when it is not expressed in life by the values that derive from it, they can easily be culturally dominated by immigrants. Their faith, their system of values and their beliefs, which motivated them to embark on a journey in the hope of finding a place for their "better" future, can be spiritually stronger and "take control" over the culture of the hosts. It must be remembered that at the starting point an immigrant owes a lot to his faith. He asks God for a blessing and thanks Him when he receives it. He also feels obliged to be thankful for the future, when it turns out to be opportune to him. He takes "His" God with him when he goes on the way.

When there is no strong faith in God on the part of the hosts, full integration will never happen. At most, there will be economic or political integration, but not spiritual or cultural integration. Slowly, but very systematically, the identity of the host country will be disintegrated and the identity of the newcomers will take over. History knows many such cases. One of them is Christianity itself, which has slowly replaced the beliefs of the Romans, imposing a new Christian identity on the whole Roman empire.

State institutions must seek integration on a legal, economic, and social level, but it is up to the believers to (ecumenically) incorporate the newcomers into the relationship with the God of Jesus Christ. He is the source of a certain ethical and moral system and gives meaning to suffering and death. Because *migration* causes a kind of "mixing" of people, their beliefs, cultures, spiritual needs, the task of *integration* is to "sew together" the torn fabric of social, spiritual, cultural life. The ecumenical

movement must therefore provide the spiritual and theological *tools* that are essential for deepening and accelerating integration. It can also make it last.

Ecumenism lives with the conviction that man and woman cannot be a constant "migrants," cannot live in a constant ghetto. Man needs unity, a certain domestication (*oikos*), the possibility of entering into good relations with others, including those whom he has not yet met or whose existence he thus far ignored. This longing for a "shared home"[20] teaches that man needs a certain stability and steadiness for his full development. But it is not only about physical or material stability. Nor does the ecumenical movement aim to stop migration, but above all to work out and adopt as much as possible this ethical system, a certain hierarchy of values, a clearly defined spiritual area, common concepts and goals that only God can give.

Is the modern ecumenical movement able to deliver this? One gets the impression that the current ecumenical movement has become a bit too horizontal and less vertical. It is perceived to have fewer clear references to God. It counts less on His support and on His grace, and more on the action of people as hope for a better future. Also, in ecumenical dialogues, issues of a theological or dogmatic nature are less often addressed, and more willingly focus on social, economic, or educational issues. Of course, human actions are important, even indispensable in the process of full integration, but they are not a source of lasting integration. They are an additional, motivating and periodic force. Human activities only seemingly create unity, but in reality they accept the existence of belief and religious ghettos. Full integration requires Christians to *share their faith* in Jesus Christ, Lord and Saviour.

* * *

Full *integration* is called individual or collective *identity*.[21] Since migration violates — to a greater or lesser extent — the individual or collective identity, both of the country that receives immigrants and of the immigrants themselves, integration aims to rebuild it, but no longer in the mental structures, but enriched with new impulses that are the contribution of immigrants. The basis/foundation — in our context it is about faith in the God of Jesus Christ — remains unchanged, but the superstructure is being changed.

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[20] This is how the sense of the ecumenical movement can be interpreted as a longing for a 'shared home."

[21] I have had the opportunity to write about identity before, see Z. J. Kijas: "O tożsamości, wierze i przyjaźni." In: *Wschód i Zachód. Miejsca spotkań*. Eds. A. Świerzowska, K. Skowronek, in cooperation with Z. Pasek. Kraków 2018, pp. 21—30.

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Zdzisław J. Kijas

Migrazione — ecumenismo — integrazione

Abstract

I tre concetti: migrazione, ecumenismo e integrazione sono ricchi di significato. Il loro ordine e la gerarchia sono importanti. La migrazione è più o meno la libera circolazione delle persone, dei singoli o di interi gruppi. L'ecumenismo, a sua volta, è un appello e un'azione. La sua missione/compito è la necessità di riconoscere persone che rappresentano un'altra religione e di fare tentativi/sforzi per integrarle in un insieme con persone che credono in modo un po' diverso, ma nello stesso Dio. L'integrazione è ripristinare o costruire un insieme integrale con persone che vivono in un dato territorio. La piena integrazione si chiama identità — individuale o collettiva. Poiché la migrazione disturba - in misura maggiore o minore — l'identità individuale o collettiva sia del Paese che accoglie gli emigrati che quella degli stessi immigrati, l'integrazione mira quindi a ricostruirla, ma non nelle strutture mentali esistenti, ma arricchita di nuovi impulsi che sono contributo degli immigrati. Il fondamento/la base — nel nostro contesto, si tratta della fede nel Dio di Gesù Cristo — rimane invariato, mentre cambia la sovrastruttura.

Parole chiave: migrazione, ecumenismo, integrazione, fede, pellegrinaggio, libertà, Chiesa

Zdzisław J. Kijas

Migration — œcuménisme — intégration

Résumé

Les trois concepts de migration, d'œcuménisme et d'intégration sont riches de sens. Leur ordre et leur hiérarchie sont importants. La migration est plus ou moins le déplacement plus ou moins libre de personnes, d'individus ou de groupes entiers. L'œcuménisme, quant à lui, est un appel et une action. Sa mission/tâche est la nécessité de représenter une minorité religieuse par rapport aux communautés existantes et de faire des tentatives/efforts pour les incorporer dans un même ensemble avec les personnes qui croient un peu différemment, mais au même Dieu. L'intégration consiste à restaurer ou à construire un tout intégral à partir des personnes vivant sur un territoire donné. L'intégration complète est appelée identité — individuelle ou collective. Puisque la migration perturbe plus ou moins l'identité individuelle ou collective du pays d'accueil et des immigrés eux-mêmes, l'intégration vise donc à la reconstruire, non pas dans les structures mentales existantes, mais dans une structure enrichie de nouvelles impulsions qui sont les contributions des immigrés. La base/le fondement — dans notre contexte, il s'agit de la foi dans le Dieu de Jésus-Christ — reste inchangée, tandis que la superstructure connaît un certain changement.

Mots clés : migration, œcuménisme, intégration, foi, pèlerinage, liberté, Église

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Participative Decision Making of the Faithful in the Church

Abstract: The life of the primitive church, to this day, reflects the authenticity of the Church's practices and its inner arrangement. As such, this article discusses the possibilities of the inner life and order of ecclesiastical communities in the most ancient times of the Church. It does not, however, question the significance of the role of the leading figures within the Church, as it corresponds with concrete pleas to the faithful for obedience, as already mentioned within New Testament writings, likewise does so the institution of the monarchical bishop, as propagated by the epistles of Ignatius of Antioch. However, Luke's Acts of the Apostles do, for example, contain testimonials of the participation of the entire ecclesiastical community on the appointing of Apostle Matthias and the first seven deacons. Didache, the early Christian treatise, does too, on one note, stress the importance of the carriers of the prophetic charism, nonetheless it does offer ecclesiastical communities with certain criteria regarding their participation on the service of said charismatics, and their assessments thereof. The Gospel of Matthew, along with Paul's first Epistle to the Corinthians, point towards participation of all the members of the ecclesiastical communities on the execution of essential penal measures against convicted Christians.

Keywords: Church, apostle, presbyter, deacon, prophet, procedure, election, discipline, punishment

1. Authority of Monarchical bishops in harmony with their associates

It is evident that for a bearer of any form of authority, not excluding one of Ecclesiastical authority, it is far more convenient if they are to be

the sole executer of power invested within them, with all their subjects having, at the most, an advisory role. A symbolic expression of this convenience is the amendment to the canon law, regarding the authority of bishops to appoint to subordinate offices. For this, the legislators of the Code of canon law, were satisfied with defining one single and concise canon: "Unless the law expressly states otherwise, it is the prerogative of the diocesan Bishop to make appointments to ecclesiastical offices in his own particular Church by free conferral (*libera collatione*)."[1] Here, the canon law, correspondingly provides for the appropriate maximization of the responsibilities of the said ecclesiastical authority.[2] In comparison, the rules regarding canonical elections number a staggering sixteen canons, and in detail define the entire electoral process.[3] The preference of the Catholic Church for sovereign decision making of responsible higher ecclesiastical authorities has many external and internal causes, both of a historical, and a theological nature. Today, the hierarchically arranged Catholic Church may be forced to exhibit forms of collective decision making, which does not correspond to her internal structure and ecclesiology. For example, the Swiss cantons do not acknowledge any non-democratically organized religious societies. For that reason they created for the Church democratically structured corporations which are to be at the Church's disposal. Thus, the participation of the faithful in the decision-making processes within the Church is forced by an external secular power.[4]

The accentuation of the authority of the individual within the Catholic Church involves two main ecclesiastical services: the bishop and the Roman Pontiff. The monarchical episcopate, whose greatest apologist in the early Church was the bishop and martyr Ignatius of Antioch, chiefly signifies that the bishop has full responsibility within his local Church. Also, according to the current canon law, other clerics and laity involved in various diocesan councils and boards cooperate with the bishop on forming pastoral strategies, nevertheless this cannot be known as participative decision making, since the definitive burden of decision making

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[1] CIC/1983, Canon 157.

[2] "Free will to appoint, belongs to all who are authorise to establish, adjust, or terminate an office, which they appointed (cf. can. 148). On the level of the universal Church it applies, without exception, to the Roman pontiff. On the level of local churches, it applies to the Roman pontiff and lower authorities, be it regional, such as a diocesan bishop, or personal, such as higher superiors of religious orders." J. García Martín: *Le norme generali del Codex Iuris Canonici*. Roma 1996, p. 557.

[3] Cf. CIC/1983, cann. 164—179.

[4] "This tends to be described as a dualistic system. The Cantons transfer a portion of their tax jurisdiction on to this parachurch organisation." Ch. Winzeler: *Einführung in das Religionsverfassungsrecht der Schweiz*. Zürich 2009, p. 51.

and responsibilities tied to said decision making lie solely upon the shoulders of the bishop: "By divine institution, Bishops succeed the Apostles through the Holy Spirit who is given to them. They are constituted Pastors in the Church, to be the teachers of doctrine, the priests of sacred worship and the ministers of governance."[5]

At the beginning of the 2nd century AD, Ignatius of Antioch stresses not only the sovereignty of the bishop's decision making, but as well the importance for the cooperation of all other members of the Church with the bishop. His epistles do not yet specify the mechanisms through which associates assisted in the bishop's decision-making process. However, the richly structured life of ecclesial communities must take place in inner and mutual harmony: "Thus it is proper for you to run together in harmony with the mind of the bishop, as you are in fact doing. For your council of presbyters, which is worthy of its name and worthy of God, is attuned to the bishop as strings to a lyre. Therefore, in your unanimity and harmonious love Jesus Christ is sung."[6] This unity of believers in the organically organized structure of the Church is at the same time a manifestation of a deeper spiritual reality which is aptly expressed by a musical metaphor: "You must join this chorus, every one of you, so that by being harmonious in unanimity and taking your pitch from God you may sing in unison with one voice through Jesus Christ to the Father, in order that he may both hear you and, on the basis of what you do well, acknowledge that you are members of his Son. It is, therefore, advantageous for you to be in perfect unity, in order that you may always have a share in God."[7] Here we can recognize a sign of the Paulian concept of the relationship between Christ's body and the limbs of his Church, although similar comparison is also not distant from the period Judaic literature, as evidenced by the meditation on the bravery of the martyrs in the fourth book of Maccabees: "Just as the hands and feet are moved in harmony with the guidance of the mind, so those holy youths, as though moved by an immortal spirit of devotion, agreed to go to death for its sake."[8]

If the bishop's office is monarchical, the services of presbyters and deacons everywhere show collegial features; Ignatius always mentions them in the plural in contrast to the bishop, which corresponds to the state already recorded in the Pastoral Epistles.[9] It is clear that both groups were

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[5] CIC/1983, can. 375 § 1.

[6] IgnEph. 4:1.

[7] IgnEph. 4:2.

[8] 4 Macc. 14:6.

[9] "In the pastoral epistles, the 'bishop' is always spoken of in the singular. Although the singular itself could be conceived 'generically', the distinctive marking of the presbyters and deacons consistently in the plural strictly disproves such a concept and speaks

subordinate to the bishop, while other believers were to be subordinate to all the Church's servants: "Pay attention to the bishop, in order that God may pay attention to you. I am ransom on behalf of those who are obedient to the bishop, presbyters, and deacons."[10] It is possible to speak of a truly hierarchical model of Church organization, not only because of the vertical relations within the bishop — presbyters — deacons triad, but also within the whole structure of relationships within the local Church. It is also clear that the presbyters possessed wider powers than deacons, as suggested, for instance, in this call to them: "You must not do anything without the bishop and the presbyters."[11]

This certainly does not mean that the relationships between the individual groups of believers in the Christian Church communities were primarily based on subordination. The epistle of Barnabas implies that they originated primarily from loving gratitude: "You shall love as the apple of your eye everyone who speaks the word of the Lord to you."[12] In addition, Ignatius calls for devoted obedience of believers to one another; in this context, we cannot talk about a one-way "pyramidal" idea of obedience: "Be subject to the bishop and to one another, as Jesus Christ in the flesh was to the Father, and as the apostles were to Christ and to the Father, that there may be unity, both physical and spiritual."[13] Already the very first of Peter's epistles broadens the scope of relationships of proper subordination among the members inside the Church: "In the same way, you who are younger must accept the authority of the elders. And all of you must clothe yourselves with humility in your dealings with one another, for 'God opposes the proud, but gives grace to the humble.' Humble yourselves therefore under the mighty hand of God, so that he may exalt you in due time."[14] Such a concept obviously anticipates the monastic tradition of the living virtue of Christian humility (*humilitas*).

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in favour of monarchical interpretation. This is also evidenced by the circumstances of the time, for Ignatius already counts on the monarchist office of the bishop in the second decade of the (second) century, and Polycarp of Smyrna was already the bishop of his Church community." — H. von Campenhausen: *Aus der Frühzeit des Christentums. Studien zur Kirchengeschichte des ersten und zweiten Jahrhunderts.* Tübingen 1953, p. 209.

[10] IgnPol. 6:1a.

[11] IgnMagn. 7:1a

[12] Bar. 19:9b.

[13] IgnMagn. 13:2.

[14] 1 Pet. 5:5—6. "Reprehension of the younger ones means only one sentence. Despite the fact the 'younger' are stated in connection with the admonitions of the presbyters, there is no reason to believe that they would form a special group with specific roles, or that it would mean the whole Church community in relation to the presbyters (which is addressed in 5b); it means the younger in the sense of age." — H. Balz, W. Schrage: *Die „Katholischen" Briefe.* Berlin 1982, p. 118.

2. Participation of the earliest community on the appointment of the Apostle

"You did not choose me, but I chose you."[15] This is how Jesus in the fourth Gospel formulates the sovereignty of his own decision-making in relation to a matter of grave concern, namely the choice of his closest disciples. Such a strong statement reflects his consciousness of unwavering authority driven by the mission entrusted to him by his heavenly Father. In the Marcan account, in turn, the appointment of the twelve disciples reveals a further aspect in this act: that is, Jesus's creative power, resembling the very creative act of God. He appointed, or literally "made"[16] his twelve closest collaborators "that they might be with him and that he might send them out to preach and to have authority to drive out demons."[17]

The Lord's withdrawal to the Father did not also result in his disciples' withdrawal form this world. They are still being confronted with the conditions of earthly reality shared by all other people: "My prayer is not that you take them out of the world but that you protect them from the evil one."[18] This event launches the period of the Lord's church, or the congregation (*ekklésia*) of Christ's faithful, which is "constituted and organized in this world as a society (*societas*)."[19] However, Luke's retrospective view in the Acts of the Apostles shows that practically right at the moment of the actual birth of the Church there arises an inquiry about the authority hitherto carried out by Jesus himself. Who is now to make the key decisions regarding the life of the Church after the resurrected Lord has ceased to appear to his elected? This question becomes even more pressing in relation to issues of such grave concern as entrusting the brothers with the task of serving others.

The first test of the readiness of the Church to make decisions even in the absence of the earthly Jesus was the need to complete the body of the Twelve with somebody to replace Judas, "the one doomed to

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[15] John 15:16a. Biblical quotations are taken from the New International Version.

[16] "The word 'make' (*poiein*) is the Greek translation of the term used in the Scriptures to define the creative activity of God. [...]. The body of the Twelve is thus not established only as a consequence of Jesus's calling, but on the basis of his action, in which he creates a new reality with the divine power." — W. KIRSCHLÄGER: *Die Anfänge der Kirche. Eine biblische Rückbesinnung*. Graz—Wen—Kln 1990, pp. 126—127.

[17] Mk :14—15.

[18] Jn 17:15.

[19] Cf. CIC/1983, can. 204 § 2.

destruction."[20] The necessity to make this step was anticipated by Simon Peter, whom — according to Luke — the Lord entrusted with the special mission to strengthen his brethren.[21] Peter is also the one who determines the required skills of the candidate: "Therefore it is necessary to choose one of the men who have been with us the whole time the Lord Jesus was living among us, beginning from John's baptism to the time when Jesus was taken up from us. For one of these must become a witness with us of his resurrection."[22] The actual suitable candidates are not chosen by Peter, but by a community of ca. hundred and twenty brethren[23] based on the general criteria defined by Peter. However, the last word should have the resurrected Lord himself; therefore, the final selection between the two candidates in the final round has the form of casting lots: "So they nominated two men: Joseph called Barsabbas (also known as Justus) and Matthias. Then they prayed, 'Lord, you know everyone's heart. Show us which of these two you have chosen to take over this apostolic ministry, which Judas left to go where he belongs.' Then they cast lots, and the lot fell to Matthias; so he was added to the eleven apostles."[24] This whole process shows both Peter's leading role, as well as the capacity of the emerging Christian community to make the choice. Nevertheless, it is still the sovereign decision of the exalted Lord: ultimately, if two candidates had been chosen for the final selection, possible quarrels leading to divisions might have ensued and so they needed to be prevented.[25]

Allowing the intervention of the higher power (*vis maior*) in the form of casting lots to choose one particular minister of the Church was an exceptional moment in the history of the Church because it concerned the completion of the body of the Twelve. Later on, this body was not completed any more, although Luke's Acts witness the brutal power intervention through which the body lost one of his leading members, James, the brother of John.[26] The circle of the Twelve soon becomes

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[20] Cf. Jn 17:12.

[21] Cf. Lk 22:32.

[22] Acts 1:21—22.

[23] Cf. Acts 1:15.

[24] Acts 1:23—26.

[25] "The tradition about the casting lots to fill the body of the Twelve refers to a charismatic aspect of the Christian calling as office, excluding false democratization. If a community recognizes the suitability of more than one candidate, then the lot is cast to avoid being dragged to only an occasional 'election battle' which would turn the candidates into rivals running for a 'ministry'." — R. Pesch: *Die Apostelgeschichte.*, eukirchener-Vluyn., stfildern 2012, p. 92.

[26] Acts 12:1—2.

a firm part of the ecclesiological reflection,[27] and one of the key elements of stability and identity of the Church: "The wall of the city had twelve foundations, and on them were the names of the twelve apostles of the Lamb."[28]

3. Participation of the primitive Jerusalem Church in the appointment of the Deacons

In the decision-making process related to the need to appoint the seven ministers of the table, namely, the deacons, the key role is that of the apostles, who — in Luke's books — are only the members of the Twelve: "So the Twelve gathered all the disciples together and said, 'It would not be right for us to neglect the ministry of the word of God in order to wait on tables. Brothers and sisters, choose seven men from among you who are known to be full of the Spirit and wisdom. We will turn this responsibility over to them and will give our attention to prayer and the ministry of the word.'"[29] Again we encounter a sense of trust in the community of the faithful, whom the apostles consider capable of discerning the desired activity of the needed "Spirit of wisdom". One cannot ignore the fact that the establishment of the diaconate refers to the period after the sending of the Spirit who — according to Luke's account — penetrates all the Church, directs all her decisions and safely leads the footsteps of all her ministers. Moreover, the community of the faithful who judges the suitability of the candidates had already grown large in numbers: the last concrete figure prior to the communal discernment of the candidates' charismata talks about five thousand members,[30] but even after that "more and more men and women believed in the Lord and were added to their number"[31] and "the number of disciples was increasing."[32]

The process of decision making delegated by the apostles onto the congregation of the Church was carried out by means of a selection:

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[27] "After James's martyrdom, such a requirement was no longer put forward. This means that the Twelve have their own irreplaceable significance as a constant value." — H. von CAMPENHAUSEN: *Kirchliches Amt und geistliche Vollmacht in den ersten drei Jahrhunderten*. Tübingen 1953, p. 17.

[28] Rev 21,14.

[29] Acts 6,2b—3.

[30] Cf. Acts 4:4.

[31] Cf. Acts 5:14.

[32] Cf. Acts 6:1.

"This proposal pleased the whole group. They chose Stephen, a man full of faith and of the Holy Spirit; also Philip, Procorus, Nicanor, Timon, Parmenas, and Nicolas from Antioch […]. They presented these men to the apostles, who prayed and laid their hands on them."[33] The community of brethren in their collective decision making safely discerned the charismata the candidates had; and the selection process, actually only sealed the suitability of those whose names were inspired by the Spirit Himself. The apostles themselves then laid hands on them to pass on the fullness of the Spirit which they possessed.[34] This understanding of the entire process of appointing the Seven prevents the reduction of the whole event to a mere tool used for solving the practical problems related to portioning out wealth to the Hellenistic widows.[35] It is thus fitting that the Church, based on the subsequent centuries of theological reflection, feels obliged to treat the Sacrament of Ordination as a divine institution in its three-storeyed form whose lowest type is that of the diaconate: "The orders are the episcopate, the presbyterate, and the diaconate."[36] Certainly, the immediate content of this sacramental diaconate does not include the initial table ministry as it is historically documented by Luke. In fact, soon after that, in the middle of the 2nd century AD, Justin the Martyr in his *Apology* provides a testimony about the ministry of the deacons: "And when the president has given thanks, and all the people have expressed their assent, those who are called by us deacons give to each of those present to partake of the bread and wine mixed with water over which the thanksgiving was pronounced, and to those who are absent they carry away a portion."[37]

A stable diaconate in the Church was already known to Paul in its relation to the episcopate. In his ultimate epistle that bear an immediate seal of Paul's direct authorship, that is, in the Epistle to the Philippians, Paul and Timothy address their salute "to all God's holy people in Christ Jesus at Philippi, together with the overseers and deacons."[38] However, this is the only such passage where it is safe to say that Paul personally mentions these

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[33] Acts 6:5—6.

[34] "Prior to this event, all seven had already been filled with the Holy Spirit. Their authority, however, is derived from the Twelve, established by Jesus himself. The response to the question what the Twelve mediates when laying down their hands is the legitimacy of the appointment and authorization. People of uncertain charisma are not called here, because the holders of the diakonia are properly (*rite*) appointed." — K. Berger: *Kommentar zum Neuen Testament*. Gütersloh 2011, p. 434.

[35] Cf. Acts 6:1.

[36] CIC/1983, can. 1009 § 1.

[37] *Apologia prima* 65,7 — in: J.-P. Migne: *Patrologiae cursus completus. Series graeca*. Vol. 161, pp. 427—428.

[38] Phil 1:1b.

spiritual ministers designated by their specific function.[39] In other passages of Paul's letters, especially in the First Letter to the Corinthians, Paul deals with the charismata, some of which have the potential which is required for the exercise of the stable ministries in the Church, for instance, directing the Church, literally its steering (*kybernésis*).[40] It seems obvious that those in the church communities who showed the gift of this capacity later belonged amongst the candidates for permanent appointments. Nevertheless, it is impossible to find out how and by whom this discerned charisma of theirs was acknowledged by the Church as suitable for the ministry. We may assume that this discernment and decision making was a matter of the entire community of the faithful and all of them were present. The influence of the actual apostle was so evident that a major role must have been given to the approbation of these ministers from their side, especially in cases where the appointment of new ministers was being decided. Subsequently, he and his collaborators laid down his hand on them.

4. Participation of charismatics according to Didache

The pairing of the ministry of the bishop and deacons can further be found in the non-biblical work called Didache, which most probably comes from the turn of the 1st and 2nd Christian centuries.[41] The author of the work deals mainly with the disciplinary issues concerning the wandering charismatics seen as apostles and prophets. Some of them later

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[39] "If both titles are laid next to each other, which prevents the possibility of them being the same person, one may assume that they originally come from the same group; later, however, some went on to become superiors over the others as supervisors and heads, while the scope of authority of the others was gradually limited to auxiliary activities. Given the fact, that the Letter to the Philippians is the last letter written by Paul himself and the church community there is amongst the oldest he established in Greece, the development seems absolutely natural." — C. Wiezsäcker: *Das apostolische Zeitalter der christlichen Kirche*. Tübingen —Lipzig 1902, p. 619.

[40] Cf. 1 Cor 12:28.

[41] "Ever since a complete copy of the Didache was first discovered in 1873, widespread efforts have been undertaken to demonstrate that the framers of the Didache depended upon a known Gospel (usually Matthew, Luke, or both) and upon one or more Apostolic Fathers (Barnabas, Hermas, and/or Justin Martyr). In more recent times, however, most scholars have pushed back the date of composition to the late first or early second century and called into question dependency upon these sources." — A. Milavec: "Synoptic Tradition in the Didache Revisited." In: *Journal of Early Christian Studies. Journal of the North American Patristic Society*, Cincinnati, 11, 4/2003, pp. 443—480, p. 443.

settled in some of the church communities and acquired the position of teachers of the Christian doctrine. Over and over again, the author of Didache calls for examining the sincerity of the intention and selflessness of these persons and other newcomers into the church communities. However, this also entails gradual decadence and crisis of the institution of the prophets.

At first, the prophets, of whom Didache speaks, are travelling charismatics, who come to the individual Churches, briefly staying there and then usually leaving. They are treated with generous Christian hospitality in the communities, but there is a danger that the helpfulness could be misused: "Now concerning the apostles and prophets (*apostolón kai profétón*), deal with them as follows in accordance with the rule of the gospel. Let every apostle who comes to you be welcomed as if he were the Lord. But he is not to stay for more than one day, unless there is need, in which case he may stay another. But if he stays three days, he is a false prophet."[42] The Didachist presents here, as travelling and visiting harbingers, a couple of apostles and prophets. The mentioned apostles indeed do not belong among the twelve included in the title itself; for these apostles it is impossible to identify any specific symbol, which would significantly distinguish them from similarly travelling prophets.[43] This is also evident from the possible confusion of the apostle with a false prophet: "And when the apostle leaves, he is to take nothing expect bread until he finds his next night's lodging. But if he asks for money, he is a false prophet."[44] Among the twelve apostles stated in the heading and travelling apostles, there is, therefore, no imminent connection.[45]

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[42] Did. 11:3—5. "The term apostles is not theologically further specified, as their way of life is at the centre of attention. Their field of activity does not open for them in the established Church communities, but during missionary activities. Didache was written at the end of the 1st century and their existence at that time is therefore a surprising or even anachronistic phenomenon, and the 'rudiment from the earlier age' and, unlike other sources, their very concept does not relate to the early period." — U. Heckel: *Hirtenamt und Herrschaftskritik. Die urchristlichen Ämter aus johanneischer Sicht.*, eukirchen-Vluyn 2004, p. 30.

[43] "The verses 11:3 and 11:4—6 also talk about traveling apostles. The apostle (*apostolos*) does not mean the 'apostle of Jesus Christ' as the witness of the Resurrected, as presumed by Paul and Luke. Rather, we are dealing here with the concept of the apostle, which we find in the New Testament only in Paul's opponents in the second letter to the Corinthians; these are apostles who have received empowerment not directly from Christ, but through the Spirit." — F. Hahn, H. Klein: *Die frühchristliche Prophetie. Ihre Voraussetzungen, ihre Anfänge und ihre Entwicklung bis zum Montanismus. Eine Einführung.* Neukirchen-Vluyn 2011, p. 135.

[44] Did 11:6.

[45] "In Didache, it is a general terminology that does not yet show the technical features of a specifically Christian vocabulary. It was only later, when the Didache writing

The attitude towards money is the distinguishing sign of a true prophet: "But if anyone should say in the spirit, 'Give me money' or anything else, do not listen to him. But if he tells you to give on behalf of others who are in need, let no one judge him."[46] In fact, a true prophet cannot even be judged: "Also, do not test or evaluate any prophet who speaks in the spirit (*en pneumati*), for every sin will be forgiven, but this sin will not be forgiven."[47] Unlike teachers, prophets are able to talk in the Spirit; it is their very own charisma, and judging God's action in them would mean judging the Spirit itself. Here we also encounter the historically first attempt to give exact content to Jesus's statement: "Therefore I tell you, people will be forgiven for every sin and blasphemy, but blasphemy against the Spirit will not be forgiven."[48] In the first letter to the Thessalonians Paul calls for respect for the authentic gifts of prophecy, but at the same time he instructs the Christian community as a whole to recognize the authenticity of the content of any prophecy: "but test everything; hold fast to what is good."[49]

A parallel development here was the inner consolidation of the local churches. The faithful are encouraged to find out the candidates for the episcopacy and diaconate in the heart of their communities: "Appoint, therefore, for yourselves, bishops and deacons worthy of the Lord, men meek, and not lovers of money, and truthful and proved; for they also render to you the service (*leiturgia*) of prophets and teachers."[50] The charismatics, however, had a higher prestige, therefore an admonition was appropriate: "Therefore do not despise them, for they are your honoured ones, together with the prophets and teachers."[51] The appointment of

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was shielded with the authority of the twelve apostles, through the additionally supplemented heading." — G. G BLUM: *Tradition und Sukzession. Studien zum Normbegriff des Apostolischen von Paulus bis Irenäus*. Berlin—Hmburg 1963, pp. 25—26.

[46] Did 11:12.

[47] Did 11:7.

[48] Matt. 12:31.

[49] 1 Thess. 5:21. "When Paul warns the Thessalonians against the uncritical acceptance of the prophetic words (1st Thess. 5:20 et seq.), urging them to find the skills, resp. the authority of the prophets and teachers. By this he certainly does not mean holding an official process or a democratic vote. It is rather necessary that the charismatic's activity is subject to certain revisions (check) and acceptance on the part of Christian communities. Prophets and teachers are not only supposed to have the internal regulation of their charismatic annunciation, but they should also have an external correction through the authority of reviewing community members." — J. MÜHLSTEIGER: "Zum Verfassungsrecht der Frühkirche." In: *Tradition — Wegweisung in die Zukunft. Festschrift für Johannes Mühlsteiger zum 75. Geburtstag*. Eds. K. BREITSCHING, W. REES. Berlin 2001, pp. 780—781.

[50] Did 15,1a.

[51] Did 15:2.

these ministers was a shared responsibility of the entire community of the faithful: this is witnessed by the call the author of the Didache addresses to all the readers of the work as members of those local churches which were to appoint these ministers. It is probable that the bishops and deacons were appointed by election which, however, should not be mistaken for a democratic procedure where the only criterion is the majority of votes for a particular candidate. Collective church corporations in the following centuries developed a rather meritocratic manner of dealing with the individual votes on the principle of the dominance of *sanior pars* over the maior pars. However, this system was not very effective, for example, in the case of the election of the bishops.[52]

Apart from the election of the ministers of the Church, Christian Antiquity also knew acclamation, a spontaneous exclamation of the people, which for instance elevated St Ambrose of Milan to the See of the Bishops. The Christian East went on to practice also the elections of the presbyters, however, this was not possible without an intervention of canonically appointed church hierarchy.[53] The reformation Churches appoint their ministers primarily by election, as it is for instance formulated in the Second Helvetic Confession (*Confessio Helvetica posterior*): "[…] let them be carefully chosen by the Church or by those delegated from the Church for that purpose in a proper order without any uproar, dissension and rivalry."[54] In the Churches coming from the Reformation one needs to confront the tendencies reducing collective decision making to mere election procedure.[55]

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[52] "The canonists who did not trust the mere prevalence of the number of voters would propagate a 'healthier' law of the canonical capitula, in their longing for a 'good choice' against the 'law of the majority'. […] However, this caused long-standing disputes and long periods of sedisvacation whose costs had to be paid by the diocese." J. Gaudemet: *Storia del diritto canonico. Ecclesia et Civitas*., inisello Balsamo: Edizioni San Paolo, 1998, p. 472.

[53] "Between 11th and 15th centuries in Russia, priest candidates were chosen by the people in the church community using an election procedure. The chosen candidate was then introduced to the bishop for examination and chirotonia (ordination)." J. Jacoš: *Cirkevné právo*. Prešov 2006, p. 119.

[54] *Second Helvetic Confession*, art. 18, v. 7.

[55] "Even in the reformed tradition, the presbyter is not a mandatory of the people as the legal sovereign. The selection principle means the recognition of Christ's mandate, the only sovereign of His people. The people, inspired by the wisdom of the Holy Spirit, authorizes some people from its middle where he recognized the necessary charismas to keep the originality of Christ's rights in the Church." — P. Filipi: *Církev a církve. Kapitoly z ekumenické ekleziologie*. Brno 2000, p. 117.

5. Communitarian participation in the application of Church discipline

Once the community of the faithful with legitimate superiors has been established, it should also develop procedures that lead to appropriate discipline in accordance with the dignity of the Christian vocation. Amongst the four Evangelists, Matthew reports a series of Jesus's *logia* with the different degrees of disciplinary procedure, as it should be practiced in local churches, that is, the addressees of the Gospel. It is a short series of statements, commonly known as "fraternal admonishing" (*correctio fraterna*). In reality, these logia go far beyond the private relational framework. This framework is the basis only in the first act: "If your brother or sister sins, go and point out their fault, just between the two of you. If they listen to you, you have won them over."[56] This statement has — unlike the others — a parallel verse in the Gospel of Luke.[57] Apart from the key moment of turning your brother away from sin, an important element in relation to the dynamic of the entire Christian community is the discreet nature of such a process which does not expose the sinner to public shame.[58]

In fact, only the potential second phase arrives at the point where external witnesses are to be called to take part in the process: "But if they will not listen, take one or two others along, so that 'every matter may be established by the testimony of two or three witnesses.'"[59] This is an allusion to the law on witnesses found in Deuteronomy which stipulates that for a just sentence two or three testimonies are needed,[60] although Paul himself already testifies the domestication of this principle in the early Church without stressing its sacred origin.[61] The same may be found in the letters addressed to Timothy and Titus which put particular emphasis

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[56] Mt 18:15.

[57] Lk 17:3.

[58] "The privacy of the initial contact allows the sin to be dealt with without any need for wider awareness or for public shaming. Insofar as this is possible, the privacy of the initiative protects the dignity of the person, even at the point of serious sin. The matter is to be dealt with at the lowest possible effective level and the circle of knowledge restricted as much as possible." — J. Nolland: *The Gospel of Matthew. A Commentary on Greek Text.* Bletchley 2005, p. 746.

[59] Mt 18:16.

[60] Dt 19,15.

[61] "A similar allusion occurs in 2 Cor 13.1; Paul neither quotes the injunction as from scripture nor as a word of the Lord. Rather, he assumes that the injunction requiring two or three witnesses is common knowledge among the Corinthians." — St. H. Brooks: *Matthews Community.* Sheffield 1987, p. 101.

on the honoured standing of the ministers of the Church. Those are to enjoy special protection of their honour by not accepting unsubstantiated denunciations: "Do not entertain an accusation against an elder (*presbyter*) unless it is brought by two or three witnesses."[62] The canonical principle *testis unus, testis nullus*, which does not allow the sufficiency of a singular witness has been exercised in the Church right from the beginning.

In the third phase, the individual tort becomes an issue for the entire community of the local church. Selected witnesses who were to add the due gravity of the sinner's conversion as a mediating instance are no longer sufficient: "If they still refuse to listen, tell it to the church (*ekklésia*); and if they refuse to listen even to the church, treat them as you would a pagan or a tax collector."[63] The word "church" used here is to be understood as a gathering of the members of the local church, whose primary responsibility in such case is not passing a sentence on somebody, but trying to persuade the sinner to refrain from such acts in the future. In fact, only the subsequent unrepented stubbornness leads the community to expel the sinner, because a perverse conduct is not just a private matter, but a serious offence threatening the healthy growth of the entire Christian community.[64] A strong Judeo-Christian bias of the Gospel of Matthew is reflected in referring to two categories excluded from God's salvific action, that is, the pagans and the tax collectors. A sinner that does not repent and does not listen to the voice of the church congregation acting as the institution of judgement.[65]

From the forensic point of view, that is, if the whole procedure is to be taken as a schematic sketch of the different phases of the court proceedings, it is necessary to stress that the expulsion from the life of the community is presented here only as the *extrema ratio*, which is activated after the other means of pastoral activity have been exhausted. The excommunication thus represents a self-purgative mechanism of the church community, not an act of retaliation against the offender. What is activated here is both pastoral attitude towards an incorrigible offender, but also

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[62] 1 Tim 5:19.

[63] Mt 18:17.

[64] "The offender, faced by the disapproval of the whole local disciple community, ought surely to recognize that this was not just a personal grievance on the part of the initiator. Anyone who is not willing to accept such united testimony may then properly be regarded as no longer a fit member of the community." — R. T. France: *The Gospel of Matthew*. Grand Rapids 2007, p. 693.

[65] "From the Christian point of view, the term 'pagan' should only have meaning in a religious sense. In the case of the tax collector, it is a person imaginable solely within the community of the *Jewish* community."" W. Trilling: *Das wahre Israel. Studien zur Theologie des Matthäusevangeliums*. Leipzig 1975, p. 115.

towards the community, since it cannot tolerate a type of conduct which could cause irreparable damage in its own interior.[66]

The *logia* about brotherly admonishing reported by Matthew served as inspiration for the disciplinary orders also at a time when the majoritarian church developed into a form which demanded punishing offenders on the vertical level, without the presence of the other representatives of the church community, let alone with the possibility to discuss the crime and punishment together with the superiors. In their practice, however, the religious communities could keep at least the immediate inspiration of Jesus's words, as it is testified in the Rule of Benedict: "If a brother is found to be obstinate, or disobedient, or proud, or murmuring, or habitually transgressing the Holy Rule in any point and contemptuous of the orders of his seniors, the latter shall admonish him secretly a first and a second time, as Our Lord commands (Matt. 18:15). If he fails to amend, let him be given a public rebuke in front of the whole community. But if even then he does not reform, let him be placed under excommunication (*excommunicationi subiaceat*), provided that he understands the seriousness of that penalty."[67]

The participation of the whole community in the act of expulsion of the offender from its centre had already been testified by Paul in the New Testament. He urged the Christians in the Corinthian community to take this step in order to get rid of one of his members who "is sleeping with his father's wife."[68] In this case, the declaration of the excommunication is based on the apostle's written warrant: "For my part, even though I am not physically present, I am with you in spirit. As one who is present with you in this way, I have already passed judgment in the name of our Lord Jesus on the one who has been doing this. So when you are assembled and I am with you in spirit, and the power of our Lord Jesus is present, hand this man over to Satan for the destruction of the flesh, so that his spirit may be saved on the day of the Lord."[69] Since it is a transgression which Paul considers extraordinarily grave, the community of the faithful is to be present at the moment of imposing the sentence. The effects of the sanction imposed by the Church, however,

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[66] "It is unclear, hat the transgression of the brotherhood involved. Although one may not determine the sin with precision, the pericope still has something to say. It shows that Matthew reflected the ordinary court forms, however, only as long as they could — ith the use of spiritual and pastoral tools, i.e. admonishing — onvince the brother who erred." — R. SEBOTT: *Fundamentalkanonistik. Grund und Grenzen des Kirchenrechts*. Frankfurt am Main 1993, p. 170.

[67] *Regula Benedicti* 23, 1—4.

[68] Srov. 1 Cor 5:1.

[69] 1 Cor 5:3—5.

do not anticipate the ultimate fate of the sentenced person: in fact, that will be made clear "on the day of the Lord." Nevertheless, the community of the faithful must defend itself and Paul leads them to find courage together to undertake such a step: "Expel the wicked person from among you."[70]

In a similar manner, if the case demands it, Paul also urges to be lenient: "The punishment inflicted on him by the majority is sufficient. Now instead, you ought to forgive and comfort him, so that he will not be overwhelmed by excessive sorrow."[71] Paul's inspiration remained present in the Church also at times when the sanction of excommunication was not necessarily used sparingly, as it is testified in the Constitution *Cum in multis* of the First Council of Lyon (1245), which characterises the expulsion from the community of the Church as a "curative (*medicinalis*), not lethal" punishment, which is meant to "correct, not annihilate."[72]

6. Conclusion

Since the very beginning, the Church has been permeated with mutual communication of the faithful. Their main goal was to reach decisions which respect the will of the resurrected and exalted Lord. Initially, procedures were not as important as the basic attitude of respectful, mutual love: "Submit to one another out of reverence for Christ."[73] Also, love was to lead the congregation of the Church to all the inevitable decisions regarding disciplinary transgressions of the individual faithful. The concrete forms of dealing with the material and personal decisions in the various church communities are scarcely documented in the available sources. Nevertheless, it is clear that all members of the church communities were incorporated into the decision-making process on the basis of their capacities and charismata. However, the leading role must have had especially those who were understood as the "columns of the Church".

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[70] 1 Cor 5:13b.
[71] 2 Cor 2:6—7.
[72] Cf. G. Alberigo (et al.): *Conciliorum Oecumenicorum Decreta*. Bologna 2002, p. 291.
[73] Eph 5:21.

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Stanislav Přibyl

Partecipazione dei fedeli al processo decisionale nella Chiesa

Abstract

Fino ad oggi, la vita della Chiesa primitiva riflette l'autenticità delle pratiche e dell'organizzazione interna. Questo articolo discute la questione della vita interna e dell'ordine delle comunità ecclesiali nei primi tempi della Chiesa. Allo stesso tempo, non mette in discussione il ruolo dei protagonisti della Chiesa, manifestatosi nelle concrete chiamate all'obbedienza dei fedeli, come testimoniano già gli scritti neotestamentari; cui corrispondeva anche l'istituzione del vescovo monarchico, secondo le lettere di Ignazio di Antiochia. Tuttavia, già negli Atti degli Apostoli di San Luca, ci sono testimonianze della partecipazione dell'intera comunità ecclesiale alla nomina dell'apostolo Matteo e dei primi sette diaconi. L'opera paleocristiana della *Didache*, oltre a sottolineare l'importanza dei portatori del carisma profetico, offre anche alle comunità ecclesiali alcuni criteri per la loro partecipazione al ministero di questi carismatici e per la loro valutazione. Il Vangelo di San Matteo e la prima lettera di San Paolo ai Corinzi indicano poi la partecipazione di tutti i membri delle comunità ecclesiali nell'attuazione delle necessarie misure penali richieste contro i cristiani colpevoli.

Parole chiave: Chiesa, apostolo, sacerdote, diacono, profeta, procedura, elezione, disciplina, castigo

Stanislav Přibyl

Participation des fidèles au processus décisionnel dans l'Église

Résumé

La vie de l'Église primitive, aujourd'hui encore, reflète l'authenticité des pratiques et de son organisation interne. Le présent article traite la question de la vie interne et de l'ordre des communautés ecclésiales aux premiers temps de l'Église. Il ne remet pas pour autant en cause le rôle des personnes de premier plan dans l'Église, un rôle qui se manifeste dans les appels concrets des fidèles à l'obéissance, comme en témoignent déjà les écrits du Nouveau Testament ; à cette tendance correspondait aussi l'institution de l'évêque monarchique, selon les lettres d'Ignace d'Antioche. Cependant, déjà dans les

Actes des Apôtres St. Luc, on peut lire des témoignages de la participation de l'ensemble de la communauté ecclésiale à la nomination de l'apôtre Matthieu et des sept premiers diacres. L'œuvre paléochrétienne de la *Didaché*, tout en soulignant aussi l'importance des porteurs du charisme prophétique, offre aussi aux communautés ecclésiales des critères pour leur participation au ministère de ces charismatiques et leur évaluation. L'Evangile de St. Matthieu et la première lettre de St. Paul aux Corinthiens indique ensuite la participation de tous les membres des communautés ecclésiales à l'exécution des mesures pénales nécessaires contre les chrétiens coupables.

Mots-clés : Église, apôtre, prêtre, diacre, prophète, procédure, élection, discipline, punition

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The Service of the Romanian Orthodox Church to Migrants

Abstract: Through the concrete steps taken by its members (clergy, believers, and monks), from 1998 until now, the Romanian Orthodox Church has carried out extensive actions to monitor and solve the migration crisis.

Thanks to this approach, initiated and improved by its current Primate, His Beatitude, Patriarch Daniel, both in the country and in the diaspora of our Church, the phenomenon of migration was not only be monitored, but also solved both in accordance with Church rules and with State laws, as well as those of the Law of the European Union, that is, of the EU Member States.

From our article, the informed reader will be also able to see that, in its actions for monitoring and solving the migration problem, our Church has taken into account both the guidelines issued by the bodies of the Ecumenical Council of Churches and the guiding principles stated by the leaders of the two Churches, Catholic and Orthodox, namely, His Holiness, Pope Francis, and His Beatitude, the Ecumenical Patriarch, Bartholomew I, in their joint Declarations on the issue of migration, hence the ecumenical nature of the approach to the issue of migration.

Keywords: the migration crisis, the phenomenon of migration, hospitality, the diaspora

Prolegomena

The term 'stranger' (ξένος), also denoting migrant or immigrant, was used by Holy Apostle Paul in both his Epistles to the Romans (12:13) and to the Hebrews (13:2), and the adjective 'lover or receiver of strangers' (φιλοξενία) can be found in two Pauline epistles (I Tim. 3:2; Titus 1:8) and in the First Epistle of Holy Apostle Peter (I Peter 4:9). It should be

noted that both Holy Apostles, Peter and Paul, asked Christians — in categorical terms — to "offer hospitality to one another without grumbling" (I Peter 4: 9; Rom. 12—13).

In the beginning, Christians were also "foreigners" among the Gentiles, just as the Jews were "scattered among the Greeks" (John 7:35), or among the other foreign nations (Babylonians, Egyptians etc.). In fact, the members of the early Christian communities came both from the "twelve tribes" who were at the time "scattered" (James 1:1) and from the heathen nations, so that the first Christians, descended from the latter, indeed, lived — in the words of the Holy Apostle Peter — "among strangers" (I Peter 1:1).

The New Testament testimonies thus justify our statement that the phenomenon of migration was not only known, but also experienced even by the first Christians, whose duties — expressly provided by the Holy Apostles and their successors, in grace and apostolic faith[1] — were not only a "rule" to obey, but also a kind of "vade-mecum" for their daily lives,[2] hence, therefore, the obligation of every Christian to cultivate the virtue of hospitality, and especially of "philoxenia" (love for strangers), which, for almost two millennia, has become a kind of "alter ego" for all who claim to be disciples of Christ, that is, Christians.

For Christians, *philoxenia* (φιλοξενία), meaning 'the love for strangers,' which for two millennia has materialized in receiving, hosting, and feasting with any "stranger" at their doorstep or visits their homeland, is indeed a divine commandment (cf. Gen. 18; Lev. 19, 33—34; Matt. 25:35; Rom. 12—13; Heb. 13: 2), since, according to the teaching of the Holy Scriptures, in every one of us, including the one who is a stranger to our nation and our law, that is, to our religious faith, we must see Christ the Lord Himself (Matt. 25:35; 25:38; 25, 43—44).

The same biblical teaching tells us that receiving and hosting a "stranger" — whether to our nation or our religion — is a 'service' (λειτουργία) (Luke 1:23; Philippians 2:17), which is also expressed through an act of hospitality (cf. Rom. 15:26; III John 5).

In the spirit of the same biblical Christian teaching, we Christians today are also "strangers", for we are but "temporary inhabitants" on this earth (Eph. 2:19), like the early Christians, who lived among the twelve

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[1] L. Stan: "Succesiunea apostolic" [Apostolic succession]. *Studii Teologice* 5—6 (1955), pp. 305—323.

[2] N. V. Dură: "Îndatorirea credincioşilor privind viaţa creştină în lumina Sfintelor canoane" [The duty of the faithful regarding the Christian life in the light of the Holy canons]. *Altarul Banatului* 10—12 (1993), pp. 18—26; N. V. Dură: "Sfânta Scriptură şi creştinii din primele veacuri" [Holy Scriptures and the Christians of the first ages]. *Îndrumător bisericesc* 7 (1986), pp. 5—16.

tribes of the chosen people and among the heathen nations, whence the duty of every Christian — regardless of their ethnic origin or religious creed — is to manifest a permanent availability, and, ipso facto, hospitality to any stranger (cf. Job 31:17; 1 Tim. 5:10). In fact, for receiving, hosting, and material and spiritual help to a fellow human being — whether a stranger or not — we receive a reward from God (cf. Matt. 10:42; Mark 9:41).

However, the fact which must not be ignored or kept hidden is that even some pagans have cultivated this kind of hospitality towards foreigners. In this respect, the Romans were a telling example. Indeed, in the 2nd century AD, the famous jurisconsult Ulpianus forbade "injuring" one *alterum* (another), that is, your fellow man, and imposed the obligation of the subjects of the Roman Empire to give "everyone what they deserve" (*suum quique tribuere*) (*Justiniani Institutiones*, lb. I, 3).

Among these subjects of the Roman Empire (individuals, citizens, or simply human beings or persons) were also those *aliens ab nostra familia* (strangers to our family),[3] as Cicero dubbed them.

To some peoples of Europe — including the Romanian people, who were baptized by Saint Andrew the Apostle[4] — migration has been and still is perceived and experienced primarily as an "alienation" or "removal from one's people and one's property,"[5] that is, from their country and nation, as well as from the law or faith of their fathers, as confirm to us the "manuscript of the first translation"[6] of the *Leastvița or Scara Raiului* (Leastvita or the Ladder of Heaven) written by Saint John Climacus (ca. 579—649), which was translated from Slavonic into Romanian by a monk, Varlaam from the Secu Monastery (the future metropolitan of Moldavia (1632—1653) between the years 1610 and 1613.

Nowadays, this "distance" or alienation from their "property," that is, from their homeland, is also known as migration, which as a crisis is faced not only by the states of the world, but also by the Christian denominations, hence the *volens nolens* involvement of their leaders through the Ecumenical Council of Churches and the Churches' Commis-

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[3] G. Guțu: *Dicționar latin-român* [Latin-Romanian Dictionary]. București 1983, p. 65.

[4] N. V. Dură: „*Scythia Mynor" (Dobrogea) și Biserica ei apostolică. Scaunul arhiepiscopal și mitropolitan al Tomisului (sec. IV—XIV)* [Scythia Mynor" (Dobrudja) and its Apostolic Church. The archbishopric and metropolitan see of Tomis (IV—XIV centuries)]. București 2006, pp. 58—60.

[5] *Leastvița sau Scara Raiului de Ioan Scărarul* [Leastvita or the Ladder of Heaven by Saint John Climacus]. Trans. E. Munteanu. Ed. O. Panaite. Iași 2007, p. 77.

[6] † Daniel, Mitropolitul Moldovei și Bucovinei: *Cuvânt Înainte, in Leastvița sau Scara Raiului* [Foreword, in Leastvița or the Ladder of Heaven], p. 6.

sion for Migrants in Europe, as well as (ecclesiastical and state) national bodies and institutions, as is the case with Romania.

The Romanian Orthodox Church and the phenomenon of migration

According to its statutes, "The Romanian Orthodox Church is the community of Orthodox Christians, clergy, monks and laymen, canonically constituted in parishes and monasteries in the dioceses of the Romanian Patriarchate located inside and outside Romania […]" (Art. 1 of *The Statutes for the organisation and functioning of the Romanian Orthodox Church* from 2020; hereinafter: The Statutes).

Therefore, the Romanian diaspora is an integral part of the Romanian Orthodox Church, hence its constant concern and mission for the clergy and its believers,[7] including "migrants" and their families, regardless of their legal status (working, studying, mixed marriages etc.).[8]

However, in order to better understand the way in which the Romanian Orthodox Church is involved in the process of solving the migration problem — which is also faced by remaining Churches in the European Union,[9] regardless of their religious creed, — it is obviously necessary to know the official position of this Church, and, *ipso facto*, the attitude of its members (clergy, believers and monks)[10] towards migration, as well as

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[7] Regarding the Romanian diaspora, see N. V. Dură: "Comunitățile ortodoxe române de peste hotare, o preocupare permanentă a Bisericii Ortodoxe Române" [The Romanian Orthodox communities abroad, a permanent concern of the Romanian Orthodox Church]. *Studii Teologice* 1 (1986), pp. 8—23; N. V. Dură: "Statele Uniunii Europene și cultele religioase" [The European Union States and the religious cults]. *Ortodoxia* 2 (2009), pp. 49—72.

[8] N. V. Dură, P. Kroczek, C. Mititelu: *Marriage from the Roman Catholic and Orthodox points of view.* Krakow 2017, pp. 66—70; N. V. Dură: "Căsătoriile mixte în lumina învățăturii și a practicii canonice ortodoxe" [Mixed marriages in the light of Orthodox canonical teaching and practice]. *Ortodoxia* 1 (1988), pp. 92—113.

[9] Regarding the contribution of the Churches to the construction of the EU, see N. V. Dură: "Bisericile creștine și aportul lor la construcția Europei" [Christian churches and their contribution to the construction of Europe]. *Ars aequi. Revistă de studii și cercetări sociale și juridice* 4 (2006), pp. 177—183.

[10] Regarding the members of a local, autocephalous Orthodox Church, as is the case of the Romanian Orthodox Church, see N. V. Dură; *Le Régime de la synodalité selon la législation canonique, conciliaire, oecuménique, du Ier millénaire.* București 1999, pp. 89—286, 916—983; N. V. Dură: "Monahii, al treilea element constitutiv al Bisericii"

the concrete actions it took both within its administrative-territorial units, that is, in the "dioceses" (archbishops and bishops) grouped in metropolises, within the "Romanian Patriarchate" (Art. 6 para. 2 of The Statutes), and "outside the borders of Romania" (Art. 6 para. 2 of The Statutes), that is, from its diaspora, which "includes […] the Romanian Orthodox Christians abroad (Art. 5 para. 1).[11]

Thus, both the position of this Orthodox Church organized in accordance with an ethnic and geographical framework,[12] well specified and expressed by "the 29 dioceses in the country" and by the 14 dioceses "outside the borders of Romania,"[13] as well as through the declarations of the hierarchs of these dioceses, and, most of all, of the Primate of this Church — which are precisely the subject of the present study — will prove to us sufficiently the fact that the service for the disadvantaged, excluded or vulnerable persons[14] — as, for example, in the case of migrants — is an indisputable reality.

[Monks, the third constituent element of the Church]. *Biserica Ortodoxă Română* 7—12 (2003), pp. 469—483; N. V. Dură: "The 'Scythian Monks' (Daco-Roman) and their Contribution to the European Christian Humanist Culture." In: *Dialogue of Civilizations*. Ed. D. Muskhelishvili. New York 2010, pp. 33—42.

[11] "Statutul pentru organizarea şi funcţionarea Bisericii Ortodoxe Române" [*The Status for the Organization and Functioning of the Romanian Orthodox Church*]. *Monitorul Oficial al României*, I, 97 (10.02.2020), p. 12. Regarding this Statute and its ecclesiological and canonical-legal principles, see C. Mititelu: "The Status of Organization and Functioning of the Romanian Orthodox Church. Ecclesiological and canonical-juridical considerations." In: *The current Statutes for the organisation and functioning of the Romanian Orthodox Church. Tradition and Innovation*. Ed. C. Ruşeţ. Cluj-Napoca 2016, pp. 144—166.

[12] On the affirmation of these (ethnic and geographical) ecclesial-canonical principles in the life of the Church of the first millennium, see N. V. Dură: *Le Régime de la synodalité…*, pp. 383—530; N. V. Dură: "Legislaţia canonică a Sinodului II ecumenic şi importanţa sa pentru organizarea şi disciplina Bisericii" [The canonical legislation of the Second Ecumenical Council and its importance for the organization and discipline of the Church]. *Glasul Bisericii* 6—8 (1981), pp. 630—671; N. V. Dură: "Biserica creştină în primele patru secole. Organizarea şi bazele ei canonice" [The Christian Church in the first four centuries. Its organization and canonical bases]. *Ortodoxia* 3 (1982), pp. 451—469; N. V. Dură: "The Protos in the Romanian Orthodox Church According to its Modern Legislation." *Kanon* 9 (1989):, pp. 139—161.

[13] Interviu inedit: Patriarhul Daniel vorbeşte despre misiunea Bisericii în ultimii 10 ani [Extraordinary interview: Patriarch Daniel talks about the mission of the Church in the last 10 years], https://basilica.ro/interviu-inedit-patriarhul-daniel-vorbeste-despre-misiunea-bisericii-in-ultimii-10-ani/ [access: 13.07.2020].

[14] C. Mititelu: "The Human Rights and the Social Protection of Vulnerable Individuals." *Journal of Danubius Studies and Research* 1 (2012), pp. 70—77.

The Sunday of the Romanian Migrants

On August 22—23, 2005 in the Archdiocese of Iasi — led at the time by Metropolitan Daniel, the current Patriarch of the Romanian Orthodox Church, — took place the first Presbyterial Conference on the phenomenon of migration from parishes: opportunities, problems and pastoral perspectives attended by about 900 priests.[15]

This Presbyterial Conference — with a topic of pressing actuality — had the aim to make the clergy and the faithful of our Church aware of the phenomenon of migration, which "manifested itself — it was stated in the final document of this Conference — since ancient times,"[16] that is, more precisely — as we have stated in the Prolegomena of our study — since the Apostolic age.

In the same final Document of the Conference it was emphasized that, after the removal of the former totalitarian regime, that is, after December 1989, in Romania, "the phenomenon of migration (permanent or temporary) escalated,"[17] caused primarily by the search for a workplace.[18]

The following "methods of pastoral care of the Church"[19] were also proposed at this Conference, namely: a) The Church must cooperate with the competent institutions of the state in the field of migration; b) the priests must inform and explain to those who wish to emigrate the risks involved in such a decision; c) an intensification of the collaboration with the Romanian Orthodox dioceses in the diaspora is recommended; d) The State and the Church must contribute to the prevention and solution of the problems generated by migration.

As shown above, it was recommended that the Mother Church intensify its collaboration with its own diaspora, namely, with the Romanian Orthodox dioceses outside the country's borders, in order to find a common denominator in addressing and solving the migration problem.

At the same Conference, from August 22 to 23, 2005, His Eminence Metropolitan Daniel proposed that the Sunday after the feast of the Dormition of the Mother of God (August 15) be dedicated to Romanian migrants. Metropolitan Daniel's proposal, which since then would become a constant reality in the life of the Romanian Orthodox Church,

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[15] The final document of the Presbyterial Conference dedicated to the phenomenon of migration, https://basilica.ro/documentul-final-al-conferintei-preotesti-consacrata-fenomenului-migratiei/ [access: 22.08.2020].

[16] The final document of the Presbyterial Conference.

[17] Ibidem.

[18] Ibidem.

[19] Ibidem.

was reactivated on the occasion of August 20, 2006, when the first Sunday of Romanian migrants was celebrated.

On that occasion, Metropolitan Daniel also offered the first "special prayers for Romanians abroad"[20] at the end of the Divine Liturgy.

During the Divine Liturgy on the Sunday of the Romanian Migrants prayers of request, thanksgiving and asking for help are offered not only for the Romanian emigrants, but also for the emigrants of the world.

Ecumenical bodies that the Romanian Orthodox Church collaborates with on refugees and migrants

The former Metropolitan of Moldova and Bucovina His Eminence Daniel also played a decisive role in the establishment of the first "forum" for the refugees from the Romanian Orthodox Church. This first ecumenical body on migration, which was established in our Church in 1998 as the Ecumenical Forum for Refugees and Migrants (ARCA), was not only the first of the organizations of this kind in Romania, but also one of the ecclesiastical institutions that were effectively involved in the process of monitoring and social-humanistic assistance of migrants.

An ecumenical body that the Romanian Orthodox Church collaborates with on migrants is, of course, the Ecumenical Council of Churches, which through the Churches' Commission for Migrants in Europe, within the Conference of European Churches, works with our Church on monitoring the phenomenon of migration and solving the crisis produced by it.

In the ecclesiastical environment (both Catholic and Orthodox) it is also well known that migrants are entitled to express their religious faith according to the rights covered by *jus divinum* and *jus naturale*,[21] that is, to exercise their right to religious freedom,[22] which

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[20] 20 august 2006 — "Duminica migranților" [The Sunday of the 'Romanian Migrants'], https://basilica.ro/20-august-2006-duminica-migrantilor/. [access: 26.08.2020].

[21] N.V. Dură: "Loi morale, naturelle, source du Droit naturel et de la Morale chrétienne." In: *La morale au crible des religions*. Ed. M.Th. Urvoy. Paris 2013, pp. 213—233; N. V. Dură: "The Right and its Nature in the Perception of the Roman Jurisprudence and of the Great Religions of the Antiquity." In: *Rethinking Social Action. Core Values*. Ed. A. Sandu et al. Bologna 2015, pp. 517—524.

[22] N. V. Dură; "Drepturile și libertățile omului în gândirea juridică europeană. De la 'Justiniani Institutiones' la 'Tratatul instituind o Constituţie pentru Europa'" [Human

was and remains in fact the matrix of fundamental human rights and freedoms.[23]

Through their social and humanitarian activities, Churches can indeed contribute to the assurance and protection of fundamental human rights,[24] and by their involvement in the observance of these rights and freedoms, including the "dignity of all human beings,"[25] Churches must become "active partners" and "social actors" in any society.

As stated in the study of the Churches' Commission for Migrants in Europe, from 2008, it must be borne in mind that migrants should not lose their religious identity[26] because "a loss of religious identity may

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rights and freedoms in European legal thinking. From 'Justiniani Institutiones' to the 'Treaty establishing a Constitution for Europe']. *Analele Universităţii Ovidius. Series: Drept şi Ştiinţe Administrative* 1 (2006), pp. 129—151; N.V. Dură: "Les droits fondamentaux de l'homme et leur protection juridique." *Analele Universităţii Dunărea de Jos Galaţi, Fascicula XXII, Drept şi Administraţie public* 2 (2008), pp. 19—23; N.V. Dură: "Despre libertatea religioasă şi regimul ei juridic. Consideraţii şi evaluări" [On religious freedom and its legal regime. Considerations and evaluations]. *Jurnalul juridic naţional: teorie şi practică* 2 (36) (2019), pp. 25—31.

[23] N.V. Dură: "The Fundamental Rights and Liberties of Man in the EU Law." Dionysiana 1 (2010), pp. 431—464; N. V. Dură: "Principii şi norme generale ale Dreptului Uniunii Europene privind protecţia juridică a drepturilor omului" [General principles and rules of European Union law on the legal protection of human rights]. In: *RO-RUS-NIPPONICA*. Craiova 2010, pp. 32—36; N.V. Dură: "Dreptul la libertatea de Religie, 'fons' şi 'fundamentum' al celorlalte libertăţi ale omului" [The right to freedom of religion, 'fons' and 'fundamentum' of other human freedoms]. *Legea şi viaţa* 12 (2014), pp. 7—12; N.V. Dură, C. Mititelu, "Human rights and their universality. From the rights of the 'individual' and of the 'citizen' to 'human' rights". In: *Exploration, Education and Progress in the third Millennium Proceedings*, I, 4. Galaţi 2012, pp. 103—127.

[24] N. V. Dură: "Drepturile şi libertăţile fundamentale ale omului şi protecţia lor juridică. Dreptul la religie şi libertatea religioasă" [Fundamental human rights and freedoms and their legal protection. The right to religion and religious freedom]. *Ortodoxia* 3—4 (2005), pp. 7—55; N. V. Dură: "Principalele organisme şi organizaţii internaţionale cu preocupări şi atribuţii în domeniul promovării şi asigurării protecţiei juridice a drepturilor omului" [The main international bodies and organizations with concerns and responsibilities in the field of promoting and ensuring the legal protection of human rights]. *Dionysiana* 1 (2007), pp. 18—25; N. V. Dură: "General Principles of European Union Legislation Regarding the *Juridical Protection of the Human Rights*." *Journal of Danubius Studies and Research* 2 (2013), pp. 7—14.

[25] D. Jackson, A. Passarelli: *Mapping Migration Mapping Churches' Responses Europe Study* (2008), 28, https://ccme.eu/wp-content/uploads/2018/12/2008-05-28_CCME_Publ_-_Mapping_migration_-_Mapping_Churches_responses.pdf   [access: 23.08.2020].

[26] N.V. Dură: "The Right to Religion: Some Consideration of the Principal International and European Juridical Instruments." In: *Religion and Equality. Law in conflict*. Eds. W. C. Durham Jr., D. Thayer. UK: Routledge, 2016, pp. 15—24; N. V. Dură: "The Right to the 'Freedom of Conscience', Legal Basis for the Educational and Missionary Activity of Religious Denominations." *Ecumeny and Law* 5 (2017), pp 147—170;

eventually lead to a loss of ethical values, with the consequence that these migrants will be even more disoriented and rootless in the host society [...]."[27]

The same European Commission of the World Council of Churches has called on religious communities to also become "a bridging tool for integration, avoiding marginalization, and overcoming the frustrations felt by migrant faith communities which may lead to radicalization of the religious community or individuals within it."[28]

However, the loss of the religious identity of migrants can inexorably lead to the loss of their religious — Christian values, and, *ipso facto*, of the "cultural-humanist heritage of Europe,"[29] created over the centuries by the clergy and believers of the two parts of the former Roman Empire, that is, both the *Pars Orientis* and the *Pars Occidentis*.

In fact, it is known that not only the "Christian Republic" was built on the foundation of this Empire, but also the Christian Europe,[30] where the right to *dignitas humana*,[31] "supreme value" for any "rule of law, democratic and social" (Art. 1, para. 3 of the Romanian Constitution) of ours days, has been and is synonymous with the observance and assurance of the legal protection of any person, regardless of race, nationality, ethnic origin, and religion.[32]

N. V. Dură: "About the Freedom of Religion and the Laicity. Some Considerations on the Juridical and Philosophical Doctrine." *Bulletin of the Georgian National Academy of Sciences* 4 (2019), pp. 156—164.

[27] D. Jackson, A. Passarelli: *Mapping Migration...*, p. 27.

[28] Ibidem.

[29] N.V. Dură: "Valorile religios-creştine şi 'moştenirea culturală, religioasă şi umanistă a Europei'. 'Laicitate' şi 'libertate religioasă'" [Religious-Christian values and "Europe's cultural, religious and humanist heritage". "Secularism" and "religious freedom"]. In: *Modernitate, postmodernitate şi religie*. Iaşi 2005, pp. 19—35.

[30] N.V. Dură: "Bisericile Europei şi „Uniunea Europeană". Ecumenism, reconciliere creştină şi unitate europeană" [The Churches of Europe and the "European Union". Ecumenism, Christian reconciliation and European unity]. In: Biserica în misiune. Patriarhia română la ceas aniversar. Bucureşti 2005, pp. 771—794.

[31] N.V. Dură: "Dreptul la demnitate umană (dignitas humana) şi la libertate religioasă. De la 'Jus naturale' la 'Jus cogens'" [The right to human dignity (dignitas humana) and religious freedom. From 'Jus naturale' *to* 'Jus cogens']. *Analele Universităţii Ovidius. Seria: Drept şi Ştiinţe Administrative* 1 (2006), pp. 86—128.

[32] N.V. Dură: "The right to freedom of religion." *Annales Canonici* 10 (2014), pp. 27—40; N. V. Dură, C. Mititelu: "The Freedom of Religion and the Right to Religious Freedom." In: *Conference on Political Sciences, Law, Finance, Economics & Tourism*, I. Sofia 2014, pp. 831—838; N.V. Dură, C. Mititelu: "The right to Freedom of Religion in the Jurisprudence of the European Court." *Journal of Danubius Studies and Research* 1 (2014), pp. 141—152.

Migration as another determining factor of the urgent need for collaboration between the State and the Church in the social-humanitarian field

Through the activity of its members, clergy, believers, and monks,[33] the Romanian Orthodox Church has proven to be not only a source of stability and overcoming the marginalization of migrants, refugees, stateless people etc. in Romanian society, but also a real and effective help for them to be able to self-express and live their religious faith truly and effectively, and, *ipso facto*, to exercise their right to religious freedom, which in Romania[34] is expressly provided for in both the country's Constitution[35] and in the Law of Religious Denominations.[36]

Like the other Churches or Christian denominations in the EU member states,[37] the Romanian Orthodox Church has proven to be a decisive factor in the process of integration of migrants, thus contributing not only to the elimination of any form of marginalization or religious radicalization of them, be it as individuals or groups, but also to the prohibi-

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[33] N. V. Dură: "Christianism in Pontic Dacia. The 'Scythian Monks' (Daco-Roman) and their Contribution to the Advance of Ecumenical Unity and the Development of the European Christian Humanist Culture." *Revue Roumaine d'Histoire* 1—4 (2003), pp. 5—18.

[34] N. V. Dură: "Religious Freedom in Romania." *Theologia Pontica* 3—4 (2012), pp. 9—24.

[35] N. V. Dură: "Despre drepturile şi libertăţile omului prevăzute în textul constituţional român. Consideraţii şi evaluări" [On the human rights and freedoms provided in the Romanian constitutional text. Considerations and evaluations]. *Revista Naţională de Drept* 10—12 (2019), pp. 53—63.

[36] N. V. Dură: "Legea nr. 489/2006 privind libertatea religioasă şi regimul general al Cultelor religioase din România" [Law no. 489/2006 on religious freedom and the general regime of religious cults in Romania]. In: *Biserica Ortodoxă şi Drepturile omului: Paradigme, fundamente, implicaţii*. Bucureşti 2010, pp. 290—311.

[37] Regarding these Churches in the EU, see N. V. Dură: "'Privilegii' şi 'discriminări' în politica religioasă a unor State ale Uniunii Europene' ['Privileges' and 'discrimination' in the religious policy of some European Union States], *Biserica Ortodoxă Română* 1—3 (2006): 491—510; N. V. Dura: "Relaţiile Stat-Culte religioase în U.E. 'Privilegii' şi 'discriminări' în politica 'religioasă' a unor State membre ale Uniunii Europene" [State-Religious Cults Relations in the EU. 'Privileges' and 'discriminations' in the 'religious' policy of some Member States of the European Union]. *Analele Universităţii Ovidius. Series: Drept şi Ştiinţe Administrative* 1 (2007), pp. 20—34; N. V. Dură: "Proselytism and the Right to Change Religion: The Romanian Debate." In: *Law and Religion in the 21st Century. Relations between States and Religious Communities*. Ed. S. Ferrari, R. Cristofori. England: Ashgate Publishing Limited, 2010, pp. 279—290; N. V. Dură: "Prozelitismul şi dreptul de-a schimba religia în lumina legislaţiei române" [Proselytism and the right to change religion in the light of Romanian legislation]. *Ortodoxia* 2 (2010), pp. 11—21.

tion of any form of discrimination based on religion[38] and, *ipso facto*, the exercise of the rights of migrant parents to provide their children with a religious education according to their own religion, Christian denominations or religious beliefs.[39]

It should be noted that the Romanian state authorities have officially recognized, whenever necessary, "the important role of the Romanian Orthodox Church and other Churches and denominations recognized in the national history of Romania and in the life of Romanian society" (Art. 7, para. 2 of Law no. 489/2006 on religious freedom and the general regime of cults).[40]

On October 2, 2007, the Government of Romania and the Romanian Patriarchate signed a *Protocol of collaboration in the field of social inclusion*,[41] which was in fact "the natural and practical consequence of the new Law on Religious Denominations that recognizes the contribution of the Romanian Orthodox Church and other religious denominations in the life of the Romanian society, the denominations (religious cults) being appreciated as factors of social peace and social partners of the Romanian State."[42]

Law 489/2006 on religious freedom and the legal regime of denominations[43] indeed expressly emphasizes the role of the Romanian Orthodox Church in the life of Romanian society, and especially in the social field (cf. Art. 7 para. 2).

It should also be mentioned that this *Protocol of collaboration in the field of social inclusion* — between the Romanian Government and the Romanian Patriarchate — has to be regarded as an evidence that, in Romania, the two institutions, namely, the State and the Church, genuinely took into consideration both the laws of European Union concerning the

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[38] N. V. Dură: "Rules of national and international law prohibiting all forms of discrimination based on religion or religious belief." *Annales Canonici* 12 (2016), pp. 45—64.

[39] N. V. Dură: "Provisions of International Law on the Parents' Right to Provide their Children with a Religious Education." In: *The fundamentals of our spirituality*. Batumi 2018, pp. 240—248.

[40] Text republished in the Official Gazette of Romania, Part I no. 201 of March 21, 2014.

[41] C. Mititelu: "The Cooperation Protocol on Social Inclusion, Concluded between the Government of Romania and the Romanian Patriarchate. Juridical and Canonical Considerations." *Teologia* 2(59) (2014), pp. 58—70.

[42] † Daniel, Patriarch of Romania, Speech delivered after the signing of the Protocol of cooperation in the field of social inclusion between the Government of Romania and the Romanian Patriarchate http://patriarhia.ro/images/pdf/SocialFilantropic/PRO-TOCOL_incluziune.pdf [access: 16.07.2020].

[43] See N. V. Dură: "The Law no. 489/2006 on Religious Freedom and General Regime of Religious Cults in Romania." *Dionysiana* 1 (2008), pp. 37—54.

migrants, and its Social Charter,[44] and, *ipso facto*, the international legal regime on human rights.[45]

Nowadays, the Christian Churches are also *volens-nolens* in a "process" of globalization,[46] whose effect — not always beneficial to the Christian world, including the assertion of religious freedom — is also visible in the traditional Churches. For example, it would be enough to mention that the former relations between the State and the Church, such as those of a "collaboration" nature for the public good — common to the Byzantine era (6th—15th centuries)[47] — are increasingly rare, hence not only the obstacles which Christians encounter in their activity of preaching the gospel of Christ to all peoples (cf. Matt. 28:19), but sometimes also the possibility of the two basic institutions of human society, the State and the Church, to cooperate concretely and effectively in the social field, including the social protection of vulnerable persons, as is the case for stateless persons, migrants, and refugees.

Although Romania is not particularly attractive as a labour market, one can still see that asylum seekers fleeing to our country, even if only as a transit state towards more economically developed countries (Germany, the UK, France, Italy, Spain etc.), hence the fact that only few of them ask the Romanian authorities for help with their settlement in Romania.

The refugee community, which actually represents the main migrant group in Romania, remains one of the applicants receiving this aid, so that our country has also become one of the "applicant countries",[48]

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[44] C. Mititelu, M. Mitra Radu: "The European Social Charter (Revised) and the Protection of the Human Rights." *"Ovidius" University Annals, Economic Sciences Series* Volume 1(13) (2013), pp. 1593—1598.

[45] N. V. Dură: "The Rights of the Persons who lost their Autonomy and their Social Protection." *Journal of Danubius Studies and Research* 1 (2012), pp. 86—95; C. Mititelu: "The Children's Rights. Regulations and Rules of International Law." *Ecumeny and Law* 3 (2015), pp. 151—169.

[46] C. Mititelu: "The "Globalization Era" and the Right of the Church to Preach the Gospel to All Peoples. Canonical-Juridical Considerations and Assessments." *Ecumeny and Law* 5 (2017), pp. 127—146.

[47] C. Mititelu, A. Tinu: "Provisions of State and Church law on the cooperation between the State and the Church in the first millennium." In: *The fundamentals of our spirituality.* Batumi 2018, pp. 358—368; N. V. Dură, C. Mititelu: "The State and the Church in IV-VI Centuries. The Roman Emperor and the Christian Religion." In: *Conference on Political Sciences, Law, Finance, Economics & Tourism*, I. Sofia 2014, pp. 923—930; N. V. Dură: "The Relationships between the State and the Church and their Legal Regime. Rules of International and National Law." *Bulletin of the Georgian National Academy of Sciences* 4 (2018), pp. 192—201.

[48] *Migration Trends in Selected Applicant Countries. Vol. IV. Romania, More Out' than In' at the Crossroads between Europe and the Balkans.* Ed. S. Lăzăroiu. Vienna 2003, p. 20.

hence the existence of a National Office for Refugees, which is "responsible with managing asylum application and the situation of refugees in Romania."[49] At the same time, this Office "is responsible for collecting relevant statistics on refugees and asylum seekers and managing special centres for refugees in collaboration with local authorities."[50]

Regarding EU law on the integration of refugees, it should be noted that, in accordance with its provisions, "persons with refugee status are entitled to social benefits, shelter and could be part of dedicated cultural and educational programmes. In addition, refugees have free access to labour market and the law guarantees their equal treatment. Access to training programmes to improve skills and adapt to local market is specified in the law as well."[51]

In their collaboration activity in the social-humanitarian field, both the Romanian State and the Orthodox Church, of course, must take into account the provisions stated by the EU legislation. Actually, this reality is also an indication that the two basic institutions, the State and the Church, are obligated to take part in concrete activities in this field.

In lieu of conclusions

From the review — although a brief one — of both the perception and approach to the migration phenomenon by the Romanian Orthodox Church, and of its concrete actions for solving the migration crisis, the reader of this study will be able to easily ascertain and remember that, since 1998, the first body on migration was established in the Romanian Orthodox Church.

It will also be clear that the issue of migration has been the subject of public debate in the life of this Church since the beginning of this millennium. This explains the fact that, in 2006, His Eminence Daniel Metropolitan of Moldova and Bucovina — currently Patriarch of Romania — instituted for the first time, in the Romanian area, the Sunday of the Romanian Migrants, which in 2019 would become — also due to the initiative of His Beatitude — a day of honour in the entire Romanian Orthodox Church dedicated to Romanian migrants.

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[49] *Migration Trends in Selected Applicant Countries…*, p. 60.
[50] Ibidem, p. 60.
[51] Ibidem.

The fact that the issue of migration has become a constant concern for the members of our Church, that is, clergy, laymen and monks, is emphasized by the actions taken by the hierarchs of the Holy Synod, who, through the authorized voice of its Primate, the Romanian Orthodox Church expressed its attitude and its effective and real involvement in solving the problem of migration both nationally and internationally.

Hence the obvious finding that the Romanian Orthodox Church has been and still is — along with the other Orthodox Churches, with which it has always coordinated its social and humanitarian policies on migrants — also a partner of interreligious ecumenical dialogue, through which the migration crisis was addressed and joint action has also been taken.From the pages of this study, however, it can be seen that the Romanian Orthodox Church has coordinated its actions, in collaboration, with the State in order to monitor and solve the migration crisis.

Certainly, we cannot ignore the fact that the meritorious activity of the Romanian Orthodox Church — regarding the approach and solution of the migration problem - is also emphasized by its contribution in the area of its own diaspora, in which Romanian migrants (leaving the country in search of a better paid job, or for studies etc.), received from it not only religious assistance or religious education, transferred mainly through Sunday Schools, but also through the assistance offered — with the help of the brethren of the other Christian Cults, and especially of the Roman Catholic Church — by the servants of the Romanian Orthodox Church, from the diaspora, for the insertion of refugees and migrants in the society of the host country.

Thus, through all these concrete actions both of the clergy and of its believers in the country and in the diaspora — including the official statements of its hierarchs — the Romanian Orthodox Church did nothing but translate into life the word of the Holy Scriptures (Matt. 5:35) and to express its will to be an active factor in the common effort of the Christian world to solve the problem of migration.

The pages of our study also reveal the fact that migration is not only a theological subject, but also one with a pronounced interdisciplinary character, that is, sociological, politological, legal, etc. Indeed, for us Christians, the theme of migration has first of all a deeply theological sublayer (cf. Fac. 18; Lev. 19, 33—34 etc.). Hence the virtue of hospitality, which has been cultivated and is still clearly affirmed by some Christian nations in our European area, — such as the Romanian and the Polish — and which is materialized by hospitality to any foreigner who demands shelter and food, regardless of race, religion or social status.

It is also not surprising that, in the pages of our study, we referred first of all to *jus divinum* and then to *jus naturale* and *jus scriptum*, because, as far as migrants are concerned, their grounds are primarily found in the text of Holy Scriptures.

In the same context of our approach, in order to illustrate as truthfully as possible the way in which the Romanian Orthodox Church fulfills its "service" towards immigrants and migrants, we also referred to the state legislation, in order to emphasize that in their joint action, the State and the Church — the two basic institutions of the Romanian society — can make a real contribution to the materialization of this "ministry", whose exponent remains — at the national level — the Primate of our Church, Father Patriarch Daniel.

Indeed, through his concrete initiatives and measures that he took at the level of the whole Church — in the country and in the diaspora — he proved to be a "diligent servant" (Philippians 2: 25) and a servant of migrants and immigrants, and thus appeared as a "servant" of all men (cf. Matt. 20:26; Mk 9:35), and, *ipso facto*, as a "servant of Christ" (I Cor. 4:1), for which "philoxenia" (love for strangers) is nothing but the love of Christ (cf. Matt. 25, 35), which was and is the basis of any form of hospitality for the Romanian faithful people.

This service of the Romanian Orthodox Church towards migrants has always been included both in the concerted actions of the Orthodox Church and in the approaches and orientations initiated and materialized by the ecumenical tutelary forums, namely the World Council of Churches, the Conference of European Churches and the Churches' Commission for Migrants in Europe.

Finally, we would like to point out that, in addressing the issue of migration and for solving this problem, the Romanian Orthodox Church had as its first reference and orientation the Joint Declarations[52] of the two leaders of the Christian Churches, namely Catholic and Orthodox, and in this case, of the Joint Declarations on "Migration" adopted by His Holiness Pope Francis and the Ecumenical Patriarch Bartholomew, "Declarations" which, for Catholic and Orthodox Christians in our countries, are a true vade-mecum and an ecumenical landmark.

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[52] See *Common Declaration of Pope Francis and the Ecumenical Patriarch Bartholomew I*, 25 May 2014, http://www.vatican.va/content/francesco/en/speeches/2014/may/documents/papa-francesco_20140525_terra-santa-dichiarazione-congiunta.html [access: 17.06.2020].

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† Daniel, Patriarch of Romania: "Speech delivered after the signing of the Protocol of cooperation in the field of social inclusion between the Government of Romania and the Romanian Patriarchate," http://patriarhia.ro/images/pdf/SocialFilantropic/PROTOCOL_incluziune.pdf .[access: 16.07.2020].

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CĂTĂLINA MITITELU

Servizio della Chiesa Ortodossa Rumena verso i migranti

Abstract

Dalle pagine di questo studio, il lettore avrà l'opportunità di apprendere che i migranti che si sono stabiliti in Romania dopo il 1998 sono stati curati dalla Chiesa ortodossa rumena; allo stesso tempo, la loro presenza tra i rumeni ha permesso alla Chiesa di sottolineare che era ed è ancora una „serva" dell'uomo, inclusi rifugiati, migranti, apolidi. Infatti, dal 1998 fino a oggi, la Chiesa ortodossa rumena compie grandi sforzi tramite i suoi membri (chierici, credenti, monachi) per monitorare e risolvere la crisi migratoria. Grazie a questo approccio, avviato e migliorato dall'attuale Primate, Sua Santità il Patriarca Daniele, sia nel Paese che nella diaspora, il problema delle migrazioni non solo poteva essere monitorato, ma anche risolto in conformità con i regolamenti ecclesiastici, nonché con il diritto statale e con il diritto dell'Unione Europea, ovvero con i regolamenti degli Stati membri dell'UE in cui la nostra Chiesa ha una parte della sua diaspora. Il lettore potrà notare che nelle sue attività di monitoraggio e di risoluzione del problema delle migrazioni, la nostra Chiesa ha tenuto conto sia degli orientamenti emanati dagli organi del Consiglio ecumenico delle Chiese, che dei principi guida formulati dai responsabili delle due Chiese. : cattolica e ortodossa, e cioè da Sua Santità Papa Francesco e da Sua Santità il Patriarca Ecumenico Bartolomeo I. Si tratta delle loro Dichiarazioni congiunte sulle migrazioni, che testimoniano della natura ecumenica del loro approccio alla suddetta questione.

Parole chiave: crisi migratoria, fenomeno migratorio, ospitalità, diaspora

CĂTĂLINA MITITELU

Service de l'Église orthodoxe roumaine en faveur des migrants

Résumé

Au fil des pages de cette étude, le lecteur aura l'occasion d'apprendre que les migrants qui se sont installés en Roumanie après 1998 ont fait l'objet d'une attention particulière de la part de l'Église orthodoxe roumaine ; en même temps, leur présence parmi les Roumains a permis à l'Église de souligner qu'elle était et est toujours une « servante » de l'homme, y compris les réfugiés, les migrants, les apatrides. En effet, l'Église orthodoxe roumaine, par ses ecclésiastiques, croyants et moines, déploie des efforts considérables pour surveiller et résoudre la crise migratoire. Grâce à cette approche, initiée et améliorée par l'actuel Primat, Sa Sainteté le Patriarche Daniel, tant dans le pays que dans la diaspora, le problème de la migration a pu non seulement être suivi, mais aussi résolu conformément aux règlements de l'Église, conformément au droit de l'État et conformément à celui de l'Union européenne, c'est-à-dire les États membres de l'UE où notre Église a une partie de sa diaspora. Le lecteur pourra noter que dans ses activités de monitorage et de résolution du problème des migrations, notre Église a pris en compte à la fois les orientations émises par les organes du Conseil œcuménique des Églises et les principes

directeurs formulés par les dirigeants des deux Églises : catholiques et orthodoxes, c'est-à-dire Sa Sainteté le Pape François et Sa Sainteté le Patriarche œcuménique Bartholomée Ier de Constantinople. Nous parlons de leurs Déclarations conjointes sur la migration, qui témoignent de la nature œcuménique de leur approche de la question examinée.

Mots clés : crise migratoire, phénomène migratoire, hospitalité, diaspora

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Lutheran service to the migrants.
Global and Polish experiences

Abstract: The article presents Lutheran engagement for migrants, using the examples of activities undertaken by the Evangelical Church of the Augsburg Confession in Poland, as well as by the Lutheran World Federation, which is the biggest global organisation of Lutheran Churches all over the world. In case of the Evangelical Church of the Augsburg Confession the text provides an overview of the initiatives undertaken since 2015 in service to the migrants on the parish and Church levels, as well as in cooperation with ecumenical partners (including the activities within the Polish Ecumenical Council and in cooperation with the Catholic Church). In case of the Lutheran World Federation, the first step was to present the theological justification for the Federation's engagement in the work for migrants, and the next one — to outline the characteristics of the work of the Department for World Service (Federation's humanitarian agency) in 2018.

Keyword: Lutheran World Federation, migrants, mission of the Church, Evangelical Church of Augsburg Confession in Poland

Service to migrants belongs to the fundamental elements of Christian service to one's neighbour or, more broadly, service to the surrounding world. This article collects and presents experience in this field gathered by the Lutheran Churches in Poland and in the world, that is, examples of concrete actions taken by Lutherans to respond to the needs of migrants. They will be presented in the following steps. First of all, initiatives conducted at the Evangelical Church of the Augsburg Confession in Poland on the parish level. Secondly, the involvement on the whole Church's level, and thirdly — on the ecumenical level. The global perspective will be represented by the experience of the Lutheran World Federation (LWF).

The fourth part of this text will present the LWF's reflection on commitment to migrants, which also gives the insight into the theological rationale of this commitment, while the fifth and last part will outline the practical activities of the LWF conducted by its Department for World Service in 2018.

1. Polish experiences — parish level

We begin the presentation of Polish experience in the service to the migrants with the initiatives of individual parishes of the Evangelical Church of the Augsburg Confession in Poland because it is on the level of diaconal organizations in dioceses and parishes that practical actions are taken for the needy.[1] Hence, below are two parish initiatives taken by the Diaconia of the Evangelical-Augsburg Parish of Jesus the Good Shepherd in Koszalin, and diaconal activities undertaken as part of the activities of St. Trinity Evangelical-Lutheran Church in Warsaw.

The first of the initiatives is an answer to the needs of the migrants who are looking for a possibility to earn a living in Poland. In the middle of last year in Koszalin the Diaconia[2] working at the Parish of Jesus the Good Shepherd[3] started the project "Together — Infopoint for migrants". Its aim is to provide support to the people who came to Koszalin from abroad, looking for work. They are mainly from Ukraine, but also from Belarus and Russia. In the previous months, an increase of the number of migrants from the Philippines could also be observed. The Infopoint is a place where migrants can find support in their search for work, a place to live, dealing with the official matters etc. It is a unique place in Koszalin. An important element of Infopoint's operations is the organization of the Polish language courses for foreigners. They are free, students only bear the cost of textbooks. So far, there have been three such courses, each of which attended by about 20 people. Further ones were planned (recruitment for a course starting in May 2019), and from autumn 2019 integration activities for children combined with learning the Polish language were to be launched. Knowledge of the language, as indicated by the project coordinator Izabela Główka-Sokołowska, is a key competence

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[1] Cf. *Jak działamy*. http://www.diakonia.org.pl/o-diakonii/jak-dzialamy/ [access: 5.08.2019].

[2] Cf. *Diakonia Koszalin*. http://www.diakonia-koszalin.pl/ [access: 5.08.2019].

[3] Cf. Parafia Ewangelicko-Augsburska Jezusa Dobrego Pasterza w Koszalinie, http://koszalin.luteranie.pl/ [access: 5.08.2019].

that enables migrants to better function in the society into which they have come and in which they want to live. It also allows them to know and exercise their rights, as well as to fulfil their obligations. According to Główka-Sokołowska, the strength of the project is that Diaconia Koszalin is not associated in any way with migrants from the East. This breaking of the stereotype is conducive to seeking help at Infopoint by migrants because they treat the point as an aid organization free from their native religious or political context. An integral part of the project are initiatives promoting Infopoint's activities, such as a website (also available in Ukrainian) or a Facebook fan page. The project is financed by the Diakonisches Werk Mecklenburg-Vorpommern e. V. [Diaconia of Meklemburg-Vorpommern][4] and Brot für die Welt [Bread for the World][5] — developmental work organization of the Evangelical Church of Germany.[6]

The other example of activities on the parish level are the activities of the St. Trinity Evangelical-Lutheran Church in Warsaw,[7] which started as a response to the migrant crisis in Europe in 2015. In response to the news of the growing refugee crisis, the parish council decided to involve the parish in practical assistance. Contacts with organizations helping refugees in Croatia were established and in response to their needs, a material collection was organized in November 2015 (clothes, blankets, basic hygiene products). The collection was also attended by the congregations of the Reformed Evangelical Church in Poland, the Old Catholic Mariavite Church in Poland, and the informal Charity Group Freta, as well as the Polish-French La Fontaine School and Kindergarten, Primary School No. 46, American School, the Place of Women Foundation and the Jewish Community Centre in Warsaw. The collected gifts were given to the Croatian Red Cross in two transports in December 2015 and in February 2016. The parish did not limit itself to collecting material assistance. In cooperation with the lawyers, in November 2015 a document *Help for the refugees. Manual for the St. Trinity Evangelical-Lutheran Church* was pre-

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[4] Cf. Diakonie in Mecklenburg-Vorpommern, http://www.diakonie-mv.de/ [access: 4.04. 2019].

[5] Cf. Brot für die Welt, https://www.brot-fuer-die-welt.de/ [access: 3.04.2019].

[6] Description of this initiative was based on its website: *Razem-Infopunkt dla migrantów.* https://www.razeminfopunkt.pl/ [access: 5.08.2019]; its Facebook page: *Razem — Infopunkt dla migrantów / Разом - пункт інформації для мігрантів*, https://www.facebook.com/razeminfopunkt/ [access: 4.04. 2019]; and an interview with the Polish coordinator of the project, Izabela Główka-Sokołowska conducted on April 23, 2019 (note in author's archives).

[7] Cf. Parafia Ewangelicko-Augsburska św. Trójcy w Warszawie, http://www.trojca.waw.pl/ [access: 5.08.2019].

pared.[8] This document contains basic information about legal procedures regarding the protection of foreigners in Poland and European Union, social and medical assistance addressed to them, analysed the possibilities of parish involvement and presents its possible forms, as well as provides in its appendix the contact information to state organizations and agencies that deal with foreigners' issues.[9]

Activities from the years 2015/2016 were continued at the turn of 2018/2019, when at St. Trinity Evangelical-Lutheran Church the project "Refugee—Brother—Human" [Polish *Uchodźca. Brat. Człowiek*] was launched. As part of it so far, an ecumenical service for refugees has been held, and cooperation has been undertaken with the Małgorzata Jasiczek-Gebert Foundation Refugee.pl,[10] which presented two photography exhibitions in the church: *O krok od raju…* [*One step away from paradise…*], documenting the last migration crisis in Poland and on the European borders, and *Raz, dwa, trzy, uchodźcą będziesz ty…* [*One, two, three… You'll be a refugee*] — a collection of photographs made by children — refugees in the centres for foreigners in Poland.[11] As part of the project, there was also a children's charity concert for refugees. The proceedings from it (PLN 5,095.41) were transferred to the Refugee.pl foundation. The activities were subsequently continued at the conference "Refugee. Brother. Human" organized by St. Trinity Evangelical-Lutheran Church in Warsaw in cooperation with Christian Theological Academy in Warsaw[12] and the Refugee.pl foundation. During the conference, the students of the Christian Theological Academy in Warsaw and the guests could familiarize

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[8] M. Mączka-Pacholak, Z. Morawska, M. Radziejowska: *Pomoc dla uchodźców. Vademecum dla Parafii Ewangelicko-Augsburskiej. 19 listopada 2015*. Unpublished materials in the author's archive.

[9] Description of this initiative was based on media reports: *Pomoc dla uchodźców*, http://www.trojca.waw.pl/44-serwis-informacyjny/w-parafii/1087-pomoc-dla-uchodzcow.html [access: 26.02.2019]; *Pomoc dla uchodźców przekazana*, http://www.trojca.waw.pl/44-serwis-informacyjny/w-parafii/1104-pomoc-dla-uchodzcow-przekazana.html [access: 26.02.2019]; *Drugi transport pomocy humanitarnej*, http://www.trojc a.waw.pl/44-serwis-informacyjny/w-parafii/1132-drugi-transport-pomocy-humanitarnej.html [access: 26.02.2019]; *Pomoc dla uchodźców przekazana Zakończono akcję w Parafii św. Trójcy w Warszawie*, https://www.luteranie.pl/nowosci/pomoc_dla_uchodzcow_przekazana,3510.html [access: 26.02.2019]; and materials made available by the project coordinator at the St. Trinity Evangelical-Lutheran Church in Warsaw Justyna Stanisławska (correspondence in the author's archive).

[10] Cf. Fundacja Refugee.pl im. Małgorzaty Jasiczek-Gebert, http://refugee.pl/ [access: 5.08.2019].

[11] Cf. Migrating exhibitions, http://refugee.pl/en/information/migrating-exhibitions/ [access: 5.08.2019].

[12] Cf. Chrześcijańska Akademia Teologiczna w Warszawie, www.chat.edu.pl [access: 5.08.2019].

themselves with the biblical perspective on migrations, the projects aimed at helping migrants, and exhibitions which had been presented earlier in the St. Trinity Church in Warsaw.[13]

2. Polish experience — Church level

The involvement of the Evangelical Church of the Augsburg Confession in Poland in the refugee cause in recent years is not only limited to the initiatives at parish level.[14] As an important initiative in this regard, the pastoral letter of Jerzy Samiec, the Bishop of the Church, dated 9th of September 2015 should be mentioned. The letter included a call to openness to migrants, also in the face of media and political tensions in this context, as well as the fears that accompany people in the face of the meeting with others. In addition, the Bishop of the Church pointed to the practical role that the church can play in the face of the migration crisis. He also reminded unequivocally that serving one's neighbour, stranger, and passer-by in need is a Christian imperative. This is how he ended his letter: "Let us be a Church serving God through the love that we express

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[13] Description of this initiative was based on media reports: "Nabożeństwo ekumeniczne oraz wystawa fotografii," http://www.trojca.waw.pl/44-serwis-informacyjny/w-parafii/1461-nabozenstwo-ekumeniczne-oraz-wystawa-fotografii.html [access: 26.02.2019]; "Wystawa fotografii o życiu uchodźców 7-27 stycznia," http://www.trojca.waw.pl/44-serwis-informacyjny/w-parafii/1465-wystawa-fotografii-o-zyciu-uchodzcow-7-27-stycznia.html [access: 26.02.2019]; "Otwarcie wystawy w ramach projektu *Uchodźca. Brat. Człowiek,*" https://www.trojca.waw.pl/44-serwis-informacyjny/w-parafii/1463-otwarcie-wystawy-w-ramach-projektu-uchodzca-brat-czlowiek.html [access: 26.02.2019]; "Dziecięcy Koncert Dobroczynny już w niedzielę 20.01.," http://www.trojca.waw.pl/44-serwis-informacyjny/w-parafii/1466-dzieciecy-koncert-dobroczynny-juz-w-niedziele-20-01.html [access: 26.02.2019]; "Photo Exhibition at The Holy Trinity Lutheran Church in Warsaw," http://refugee.pl/en/information/art-exhibition/ [access: 26.02.2019]; "*Uchodźca. Brat. Człowiek.* Konferencja i wystawa," http://chat.edu.pl/app/uploads/2019/02/uchodzca-brat-czlowiek-3.pdf [access: 26.02.2019]; "Relacja z konferencji *Uchodźca. Brat. Człowiek* — Chrześcijańska Akademia Teologiczna w Warszawie," http://chat.edu.pl/aktualnosci/relacja-z-konferencji-uchodzca-brat-czlowiek/?fbclid=IwAR0zWc5RvmoDKdp-OpakApZI8UZHHjkCUD9gyHDkNhuXICZ7hIG5M8XRnf0 [access: 26.02.2019]; and materials made available by the project coordinator at the Evangelical St Trinity Parish in Warsawa Justyna Stanisławska (correspondence in the author's archive).

[14] I want to thank the spokeswoman of the Evangelical Church of the Augsburg Confession in Poland, Agnieszka Godfrejów-Tarnogórska, for her help in collecting materials on the whole-Church initiatives discussed hereinafter.

through helping the poor. Let us love the refugees, because in them Christ comes to us (Matth. 25,31—46)."[15]

Specific actions followed this call. In September 2015, Diaconia Poland announced a fundraiser to help refugees. In the accompanying letter to the Bishop of the Church, Rev. Jerzy Samiec, together with the President of Diaconia Poland, a retired bishop of the Diocese of Wrocław, Rev. Ryszard Bogusz wrote: "Let us be those who welcome refugees with an open heart and generosity. Our prayers and concrete, even the smallest financial support, can help them survive this very difficult time and give hope for further life."[16] Another initiative to raise funds for refugee assistance was a Church-wide fundraiser during Sunday services on 8th of November 2015 across the Evangelical Church of the Augsburg Confession in Poland, in order to help refugees in camps in the Middle East: Jordan, Iraq, Lebanon, and Turkey. The collected funds (PLN 66,409.51) were donated to work with refugees of the Lutheran World Federation.[17] As a part of this cooperation, in 2016 the Bishop of the Church, Rev. Jerzy Samiec visited the refugee camp run by the World Lutheran Federation in Zataria, Jordan.[18]

As a part of cooperation with its foreign partners, the Evangelical Church of the Augsburg Confession in Poland also organized study visits for representatives of the Consistory and Diaconia Poland with German partners in 2015 and 2016, aimed at getting acquainted with the work for migrants conducted by German deacon centres.[19] They also presented the experience gathered in Poland on the ecumenical consultation organized in Munich jointly by the World Council of Churches and Evangelical Lutheran Church in Bavaria, at the inter-Church consultation forum organized by the Evangelical Church in the Rhineland (EKiR), as well as at the synod of this Church.[20] As a part of interna-

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[15] *Otwórzmy serca dla uchodźców. List pasterski Biskupa Kościoła*, https://www.luteranie.pl/nowosci/otworzmy_serca_dla_uchodzcow,3175.html [access: 4.04.2019].

[16] *Na pomoc uchodźcom. Apel Diakonii Polskiej*, https://www.luteranie.pl/nowosci/na_pomoc_uchodzcom,3185.html [access: 4.03.2019].

[17] "Nie możemy stać obojętni. Zebrano ofiarę na pomoc uchodźcom," https://www.luteranie.pl/nowosci/nie_mozemy_stac_obojetni,3419.html [access: 4.03.2019]; "Wsparcie od polskich luteran. Przekazano środki finansowe dla uchodźców," https://www.luteranie.pl/nowosci/wsparcie_od_polskich_luteran,3957.html [access: 4.03.2019].

[18] "W obozie dla uchodźców w Jordanii," https://www.luteranie.pl/nowosci/w_obozie_dla_uchodzcow_w_jordanii,4316.html [access: 4.04.2019].

[19] "Dostrzec miłość. Wizyta studyjna pracowników Biura Konsystorza i Diakonii," https://www.luteranie.pl/nowosci/dostrzec_milosc,3164.html [access: 4.03.2019]; "Poznać pracę z uchodźcami," https://www.luteranie.pl/nowosci/poznac_prace_z_uchodzcami,3655.html [access: 4.03.2019].

[20] "Konsultacje dotyczące uchodźców. Ekumeniczne spotkanie w Monachium," https://www.luteranie.pl/nowosci/konsultacje_dotyczace_uchodzcow,3384.html [access: 4.03.2019]; "Sami byliście przychodniami. Konsultacje międzykościelne i Synod EKiR,"

tional cooperation, Evangelical Church of the Augsburg Confession in Poland joined the ChristmasStory.World[21] campaign in 2015, conducted by the Evangelical Church in the Rhineland (EKiR), within which a film (also in a Polish-language version[22]) presenting the connections between Christmas story and the issues of migration and refugees was screened.[23] The church also joined the international #BellsForAleppo action. Bishop of the Church, Jerzy Samiec, encouraging the faithful to join it, wrote in a letter:

> The situation in Syria is becoming increasingly difficult, and the most intense fights are taking place in Aleppo. […] On a daily basis, we receive very little news on this subject, they are lost among other media reports. At the same time, all this is taking place, even if we do not notice it. I saw the tragedy of Syrians with my own eyes while in a Jordanian refugee camp. The war took their homes and forced them to flee. Although they have temporarily found shelter, they are still fighting for their dignity and need hope for a better future. Time for bells to sound also in churches in Poland. Time for us to express our sadness, but also solidarity and support with our prayers.[24]

In 2015, the subject of refugees and migration became the subject of one of the sessions of the Synod of the Church. The impulse to discuss it was not only the situation in Europe at the time, but also the biblical slogan of 2015: "Accept one another, then, just as Christ accepted you, in order to bring praise to God" (Rom. 15.6). The synodals also fundraised (the proceedings amounted to PLN 3,100), which was donated to refugees help run by the Evangelical Lutheran Church in Hungary. Also in 2018, the issue of refugees was of interest to the highest church bodies. The Synod Council and Consistory of the Church issued a joint statement on World Refugee Day on 20th of June 20. We read in it:

"On 20th of June, the international community celebrates World Refugee Day. This holiday was established by the United Nations Gen-

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https://www.luteranie.pl/nowosci/sami_byliscie_przychodniami,3592.html [access: 4.03.2019].

[21] Cf. *ChristMasstory.World*, http://christmasstory.world/ [access: 5.08.2019].

[22] Cf. *Christmas Story (Polski)*, http://christmasstory.world/polish/christmas-story-polski-117/ [access: 5.08. 2019]. The film is also available in English, Arabic, French, Spanish, German, and Portuguese.

[23] "*Historia Bożego Narodzenia. Świat wokół nas* — projekt filmowy Kościoła Nadrenii," https://www.luteranie.pl/nowosci/historia_bozego_narodzenia,3546.html [access: 4.04.2019].

[24] *Dzwony pokoju dla Aleppo. Apel Biskup Kościoła*, https://www.luteranie.pl/nowosci/dzwony_pokoju_dla_aleppo,4354.html [access: 4.03.2019].

eral Assembly on 4th of December 2000, to commemorate the courage
and strength of refugees around the world. The Consistory and Synod
Council of the Evangelical Church of Augsburg Confession in Poland
with understanding, awareness of the complexity of the issues and
guided by a sense of responsibility and love for human person in all
walks of their lives, joins the actions carried out that day and encour-
ages Poles to remember, pray, help materially, and actively cooperate to
understand and solve the problems of people fleeing persecution, war
and violence."[25]

In the following part the signatories of the letter: Bishop of the
Church and the President of the Consistory, Rev. Jerzy Samiec and the
President of the Synod, Rev. Adam Malina, PhD list various actions and
encourage to take part in them. Among them was the initiative to display
the refugee flag at the headquarters of the Church authorities in Warsaw
prepared by the artist of Syrian origin Yara Said, encouragement to par-
ticipate in the picnic organized by the POLIN Museum of the History of
Polish Jews and the Salvation Foundation in the "Leśmian's Meadow"
on the occasion of World Refugee Day. It was also pointed out, that the
Church offers to organize parish workshops on the topic of refugees, in
cooperation with Ocalenie Foundation.[26] It is worth mentioning here that
similar workshops, during which participants had the opportunity to
empathize with the emotional situation of migrants during the situational
game, were in 2015 and 2016 in the programme of the Pastoral Institute
of the Evangelical Church of the Augsburg Confession in Poland, and
therefore become part of the Church's education for its future (students
of Evangelical theology at the Christian Theological Academy in Warsaw)
and young staff (apprentices preparing for ordination and vicars).[27] The
statement also indicated that this topic would appear in the programme
of the largest evangelization initiative organized by the Church, namely,
the Evangelization Week in Dzięgielów, which takes place during the sem-
inars[28] dedicated to the work of the "Nadzieja dla Narodów" (Hope for
the Nations) foundation, or presentation of the "Gościnny Kościół" (Hos-

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[25] *Światowy Dzień Uchodźcy. Oświadczenie Konsystorza i Rady Synodalnej*, https://
www.luteranie.pl/nowosci/swiatowy_dzien_uchodzcy,5562.html [access: 4.03.2019].

[26] Cf. "Przekraczając granice — zrozumieć uchodźców. Projekt warsztatów
dotyczących sytuacji uchodźców w Polsce," https://www.luteranie.pl/nowosci/
przekraczajac_granice_zrozumiec_uchodzcow,5446.html [access: 4.03.2019].

[27] Sesja Instytutu Pastoralnego 15—20 lutego 2016 r. Wrocław, http://pastoralny.
luteranie.pl/tematyka-sesji/194-2016-wroclaw [access: 4.03.2019]; Instytut Pastoralny
Wisła Jawornik, 29—31 maja 2015. http://pastoralny.luteranie.pl/dotychczas/187-2015
[access: 4.03.2019].

[28] *Program TE Dzięgielów 2018*, https://cme.org.pl/content/uploads/2018/04/
Program_TED_2018_.pdf [access: 4.03.2019].

pitable Church) programme of the Polish Ecumenical Council, which will be presented in more detail hereinafter.[29]

3. Polish experience — ecumenical level

Evangelical Church of the Augsburg Confession in Poland is also active in the field of helping migrants to help her ecumenical activity. This takes place mainly as a part of the work within the Polish Ecumenical Council, being one of its seven member Churches.[30] Within the ecumenical activities in or with the Polish Ecumenical Council it is worth mentioning two significant initiatives.

The first is the *Message from the Churches in Poland concerning Refugees* of 30th of June 2016 prepared jointly by the member Churches of the Polish Ecumenical Council and the Roman Catholic Church. We may read in it, among others:

> The nations of Europe and the Churches are facing the enormous challenge of the migrant crisis. About three million people from countries of Africa and Asia have crossed the border of the European Union. Some of them are fleeing because of war and religious persecution, others in a search for a better life. […] Poland too has been facing this challenge. The obligations of Christians concerning this stem from Divine Revelation and the Tradition of the Churches. […] The task of the Churches is to prepare people's hearts to provide assistance, by specific acts of mercy, to those who suffer — those escaping from war, persecution and death. Such an attitude by Christians to others has been their particular feature ever since the beginnings of the Church.[31]

The second of the initiatives worth mentioning is the project "Ecumenical Consultation Point on Migration — Hospitable Church," which has been running since 1st of November 2017. As a part of it, annual nationwide and regional consultations in agreement with the branches of the Polish Ecumenical Council and training for multipliers, that is, people who, after proper preparation (a series of workshops on interpersonal and

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[29] *Światowy Dzień Uchodźcy. Oświadczenie Konsystorza i Rady Synodalnej*, https://www.luteranie.pl/nowosci/swiatowy_dzien_uchodzcy,5562.html [access: 4.03.2019].

[30] "Who we are," https://ekumenia.pl/kim-jestesmy/?lang=en [access: 5.08.2019].

[31] *Message from the Churches in Poland concerning Refugees*, https://ekumenia.pl/content/uploads/2016/06/przeslanie-Kosciolow-w-sprawie-uchodzcow-EN.pdf [access: 4.03.2019].

communication skills as well as intercultural and interreligious compe-
tences) will be able to transfer the know-how when it comes to helping
refugees in their churches. As part of the project, information meetings
are held in churches and a consultation point operates at the headquarters
of the Polish Ecumenical Council in Warsaw.[32]

As a supplement to the initiatives above, it is also worth noting the
ecumenical services held in the intention of refugees in January 2018 as
part of the St. Trinity Evangelical-Lutheran Church in Warsaw within the
project "Refugee. Brother. Human". In addition, already in 2015 there
was a series of ecumenical services co-organized by the Polish Ecumeni-
cal Council in Cracow, Warsaw, Poznań, Kielce, Szczecin, Wrocław, Ełk,
Opole, Gdańsk, and Koszalin.[33] And thanks to the President of the Polish
Ecumenical Council — Bishop of the Lutheran Church Rev. Jerzy Samiec,
that topic was also present during the Week of Prayer for Christian Unity
in 2016.[34]

4. Global experiences — the place of service to the migrants in the reflection of the Lutheran World Federation

The basic Lutheran organization that takes upon itself the work with
migrants is the Lutheran World Federation — A Communion of Churches,
which is the largest international organization of Lutheran Churches.
Today, it is a community of Churches gathering 148 member Churches
from 99 countries of the world, which represent over 75.5 million Chris-
tians from all over the world.[35]

Serving migrants is one of the areas of the organization's work since
its beginning, that is, since the founding General Assembly in Lund, Swe-
den, in 1947. The practical need to coordinate assistance to migrants
after the Second World War provided by Lutheran Churches in the United
States and Scandinavia was one of the main reasons of strengthening the

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[32] Based on the project's website: Projekt „Ekumeniczny punkt konsultacyjny ds.
migracji — Gościnny Kościół," https://ekumenia.pl/goscinny-kosciol/ [access: 4.03.2019].

[33] *Siła modlitwy w Krakowie*, https://www.luteranie.pl/nowosci/sila_modlitwy_w_
krakowie,3233.html [access: 4 .03.2019].

[34] *Modlitwa i wzajemna miłość. Biskup Kościoła podczas Tygodnia Modlitw o Jedność
Chrześcijan*, https://www.luteranie.pl/nowosci/modlitwa_i_wzajemna_milosc,3622.html
[access: 4.03.2019].

[35] Cf. "About the LWF," https://www.lutheranworld.org/content/about-lwf [access:
5.08.2019].

cooperation between Lutheran Churches that led to the founding of the Lutheran World Federation in 1947.[36] In the Polish context it is worth noting that the Evangelical Church of the Augsburg Confession in Poland was one of the founding members of that organization.[37] Adopted at the General Assembly at the Lund, the Constitution also included assistance to Lutheran groups in need of material and spiritual support. This decision, taking into account the situation in post-war Europe, has become a permanent element of the LWF's operations. All subsequent versions of the LWF Statute included the support of diaconal work for the needy among the organization's goals. In the current version of the Constitution, this objective is defined as follows:

"The Lutheran World Federation […] furthers worldwide among the member churches diaconic action, alleviation of human need, promotion of peace and human rights, social and economic justice, care for God's creation and sharing of resources."[38]

The importance that serving refugees has for the LWF identity was confirmed in the study process that took place in the years 2014—2016 as a preparation for the jubilee year 2017, which was devoted to the social activity of LWF member churches.[39] The study document resulting from it, *The Church in the Public Space*,[40] points to the "Engagement for refugee" as one of five key examples of LWF engagement in public space. It was listed as first next to engagement for: overcoming exclusion, gender justice, climate justice, and peaceful interreligious relations. As this activity has been present in the work of the LWF from its very beginnings, this area of service in public space was first mentioned. The document from 2016 refers to two numbers in its context. First of all, it indicates that at the time of its release there were about 60 million refugees in the world,

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[36] S. GRUNDMANN: *Der Lutherische Weltbund. Grundlagen, Herkunft, Aufbau*. Köln—Graz 1957, pp. 354—363.

[37] *Proceedings of the Lutheran World Federation Assembly Lund, Sweden June 30—July 6, 1947*. Philadelphia, Pa 1948, p. 168.

[38] Constitution of the Lutheran World Federation (as adopted by the LWF Eighth Assembly, Curitiba, Brazil, 1990, including amendments adopted by the LWF Ninth Assembly, Hong Kong, China 1997 by the LWF Eleventh Assembly, Stuttgart, Germany, 2010, and by the LWF Twelfth Assembly, Windhoek, Namibia, 2017), https://www.lutheranworld.org/sites/default/files/2018/documents/lwf_constitution_en.pdf, p. 1 [access: 5.08.2019].

[39] M. JUNGE: "Preface." In: *The Church in the Public Space. A Study Document of the Lutheran World Federation*. Geneva 2016, pp. 5—6. https://www.lutheranworld.org/sites/default/files/dtpw-churches_in_public_space.pdf [access: 5.08.2019].

[40] *The Church in the Public Space. A Study Document of the Lutheran World Federation*. Geneva 2016. https://www.lutheranworld.org/sites/default/files/dtpw-churches_in_public_space.pdf [access: 5.08.2019].

and secondly, 2.3 million of them were within the reach of the Department for World Service activities, that is, the LWF's agency responsible for diaconal activities.[41] Before we take a closer look at this organization, it is worth mentioning that the examples of public involvement indicated above are seen in this document as a consequence of Lutheran theological self-understanding. Discussion of the Lutheran perspective on the role of the church in public space begins with the declaration: "As church we engage in the public space — not in spite of our faith, but inspired by our faith." [42] The document goes on to indicate the role of the Baptism which: "teaches the church to regard all people as created in the image of God and endowed with equal dignity. Confident that God has reconciled us with Godself, we are liberated to care for others."[43]

This implies a commitment to the service of one's neighbour, which was described in reference to the Reformation tradition through the initial theses of Luther's work *The Freedom of a Christian*:

> A Christian is lord of all, completely free of everything.
> A Christian is a servant, completely attentive to the needs of all.[44]

This classic text by Luther develops these two theses, pointing out that the gift of salvation offered to man by grace and accepted by faith is the starting point for gratitude for God's grace to take the form of love for his neighbour. The document *The Church in the Public Space* inscribes this vocation not only in the context of Baptism, but also the Lord's Supper seen as support and strengthening for the Church, a reminder of reconciliation in Christ, which makes Church members ambassadors of reconciliation in the world. Therefore, summing up, the authors of the document state: "The gifts of baptism and Holy Communion constitute and strengthen the church as the community of God's Word. Together they point toward the church's fundamental vocation, namely its holistic mission in proclamation, prophetic diakonia and advocacy work, of which its voice in the public space is an integral part."[45]

At this point it is worth pointing to the idea of holistic mission, developed within the LWF since General Assembly in Dar es Salaam in 1977, which helped to overcome a narrow understanding of mission as "aiming at conversion from unbelief to faith,"[46] in favour of understanding

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[41] *The Church in the Public Space*…, pp. 27—29.
[42] Ibidem, p. 17.
[43] Ibidem.
[44] Ibidem.
[45] *The Church in the Public Space*…, p. 18.
[46] *Mission in Context: Transformation, Reconciliation, Empowerment. An LWF Contribution to the Understanding and Practice of Mission*. Geneva 2004, p. 60. https://

and practicing mission "in a holistic way as encompassing proclamation, advocacy, and service to the whole person and to all people."[47]

The importance of actions for migrants is confirmed by the analysis of the last two so-called LWF Strategies, that is, documents defining the strategic priorities of the organization's activities in the periods between successive General Assemblies. The first of them, implemented in the years 2012—2018 as one of the priorities of LWF activities assumed:

> "Effective and empowering diakonia addressing human suffering, injustice, and emergencies."[48]

Among the specific objectives facilitating its implementation was also the following one: "The LWF's global humanitarian and development programs give priority to marginalized and vulnerable poor people whose lives are threatened by conflict, emergencies, and natural disasters, with special regard for refugees and internally displaced persons, people affected by HIV and AIDS and the different needs and capacities of men, women, and children."[49]

One of the priorities of LWF's global advocacy was defined as activities for refugees, internally displaced persons and other cases of forced migrations.[50]

The current strategy for 2019—2024, which, like the previous one, appeared under the slogan: "With Passion for the Church and for the World" lists as one of the two main priorities of the LWF: "Promoting human dignity, justice, and peace,"[51] and among the aims leading to its fulfilment names: "As a communion of churches, we will work together to: Respond to people in emergency situations, with a focus on refugees, returnees, internally displaced people, their host communities, and communities at risk."[52]

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www.lutheranworld.org/sites/default/files/DMD-Mission-in-Context-EN-low.pdf [access: 5.08.2019].

[47] *Mission in Context…*, p. 60.

[48] *LWF Strategy 2012—2017 the LWF Communion — With Passion for the Church and for the World*. Geneva 2011, p. 24. https://www.lutheranworld.org/sites/default/files/ LWF-Strategy-2012_2017-EN-low_0.pdf [access: 5.08.2019].

[49] *LWF Strategy 2012—2017…*, p. 24.

[50] Ibidem, p. 25.

[51] *With Passion for the Church and for the World*. *LWF Strategy 2019—2024*. Geneva 2018, p. 17. https://www.lutheranworld.org/sites/default/files/2018/documents/ strategy-2019-2024/screen/lwf-strategy-2019-2024-report-en-low.pdf [access: 5.08.2019].

[52] *With Passion for the Church and for the World…*, p. 23.

5. Global experiences — practical activities of the LWF's Department for World Service for migrants

The department dealing directly with the issues of working with migrants is the Department for World Service, which has been functioning in the LWF structure since the beginning, that is, since 1947.[53] Defining in its mission statement for 2019—2024 who they are Department for World Service states:

"LWF World Service is the humanitarian and development arm of the LWF."[54] Then, the thought is further developed in a following way: "God's liberating grace empowers and calls us to active and constructive engagement with the world. We relate to people in need as our neighbours whom we love and serve and whose dignity we strongly affirm. Our faith affirms the dignity of every human being, and this forms the basis of human rights."[55]

In the part devoted to the diagnosis of the present, the strategy notes on the one hand that the situation of people has improved in various respects (escaping poverty, access to education, decreasing infant mortality, etc.). At the same time, it was pointed out that despite these positive trends, we were still observing an increase in the number of displaced persons and refugees. In 2017, according to the United Nations High Commissioner for Refugees (UNHCR), there were 65 million such people, of whom more than half are children. The reasons for this situation include violence, wars, natural disasters, whose negative effects are further aggravated by the effects of climate change.[56] Centrality of the care for refugees, IDPs, and returnees, as well as host and at-risk communities, was defined as one of the frame priorities for the programmes of the Department for World Service, which should be visible in all areas of its activity.[57] It is worth noting that the Department for World Service cooperates in the implementation of its goals with many partners: local communities, civil society ("third sector" organizations), LWF Member Churches, Governments and Other Duty-Bearers, Ecumenical and Interfaith Communities

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[53] *From Federation to Communion. The History of the Lutheran World Federation.* Eds. J.H. Schjøring, P. Kumari, N. Hlejm. Minneapolis, MN 1997, pp. 85—141.

[54] *For Hope and a Future. The Lutheran World Federation World Service Global Strategy 2019—2024.* Geneva 2018, p. 8. Accessed August 5, 2019, https://www.lutheranworld. org/sites/default/files/2018/documents/lwf_world_service_strategy_2019-2024_english. pdf [access: 5.08.2019].

[55] *For Hope and a Future…*, p. 8.

[56] Ibidem, pp. 12—15.

[57] Ibidem, pp. 25—26.

(from 2016, Caritas Internationalis is among the partners, while in 2017 the cooperation agreement with Islamic Relief Worldwide was renewed), humanitarian organizations of the member Churches, United Nations Agencies (among others with United Nations High Commissioner for Refugee, World Food Programme, UN Office for Coordination of Humanitarian Affairs), as well as networks of humanitarian organizations.[58]

To give even a brief outline of the results of the LWF's work in helping migrants, we will look at the latest available data for 2018.[59] In 2018, work with migrants as part of World Service Departments concerned the main outbreaks of humanitarian crises in the world: Angola, Colombia, Ethiopia, Democratic Republic of Congo (DRC), Kenya, Myanmar, Somalia, South Sudan, and Uganda. Among the reasons why people who received LWF World Service needed help, the most important ones were the armed conflicts, as well as natural disasters (floods, famine, volcanic eruptions). World Service operations in 2018 included a response to the Ebola outbreak in Africa, as well as forced returns to DRC. The World Service also helped people wanting to return to Iraq. Humanitarian aid projects in Iraq, Central Africa Republic, and in Cameroon were continued. The increased activity of Boko Haram in Nigeria meant that the World Service programme had to be expanded to help another wave of 40,000 refugees. The Emergency hub in Central America coordinated assistance for victims of Fuego volcano eruption in Guatemala City. This natural disaster forced more than 1.7 million people to migrate. World service provided basic products (food, hygiene products) and psychosocial support for 11,000 of them. The World Service was also involved in responding to the large scale humanitarian crisis in Bangladesh, caused by the persecution of the Rohingya minority in Myanmar. World Service has taken steps to organize one of the largest refugee camps in the world at Cox's Bazaar in Southern Bangladesh. In addition to continuing to

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[58] Ibidem, pp. 20—24.

[59] Reports on the activities of the Department for World Service for the earlier years are available on the official LWF's website: *LWF World Service 2017*. Geneva 2018. https://www.lutheranworld.org/sites/default/files/2018/documents/lwf_world_service_2017.pdf [access: 5.08. 2019]; *LWF World Service 2016*. Geneva 2017. https://www.lutheranworld.org/sites/default/files/lwf_worldservice2016.pdf [access: 5.08.2019]; *LWF World Service Annual Report 2015*. Geneva 2016. https://www.lutheranworld.org/sites/default/files/dws_annual_report_2015.pdf [access: 5.08.2019]; *LWF World Service Annual Report 2014*. Geneva 2015. https://www.lutheranworld.org/sites/default/files/DWS%20Annual%20Report%202014.pdf [access: 5.08. 2019]; *Department for World Service Annual Report 2013*. Geneva 2015. https://www.lutheranworld.org/sites/default/files/DWS%20Annual%20Report%202013.pdf [access: 5.08.2019]; *World Service Global Report 2012*. Geneva 2013. https://www.lutheranworld.org/sites/default/files/World%20Service-Global-Report-2012_0.pdf [access: 5.08. 2019].

work in the Middle East, for example, in Jordan, World Service also took steps to extend its activities to Syria itself, which was supported by the improvement of international relations between Syria and Jordan. To sum up, in 2018 LWF World Service activities reached over 2.3 million of refugees, internally displaced people, and host communities.[60]

Conclusions

The foregoing examples of service for migrants show that both at the local level in Poland and globally, Lutherans are active to the advantage of people who experience migration for various reasons. Moreover, an analysis of the global Lutheran reflection at the level of the Lutheran World Federation shows that service to migrants is permanently inscribed in Lutheran identity and is treated as an obvious way of realizing the love of neighbour, to which every Christian is already called in his or her Baptism. This interpretation of Christian vocation in Baptism is clearly developed in recent study documents concerning Church engagement in public space and is assumed in steady commitment reflected in LWF's Constitution. According to this way of thinking, the Church, gifted with God's Word and strengthened by the gift of the Lord's Supper, is called to faithfully realize this baptismal vocation, which is closely connected with gratitude for the gift of salvation and the gift of faith, which is interpreted as a clear commitment to make the world a better place to live for everyone. Holistic mission, understood as a multidimensional service to the whole person in all their needs, has also become, in modern Lutheran understanding, an inseparable indicator of the Church's fidelity to her calling. From these principles derive various actions concerning migrants, focused not only on them, on direct help or financial support, but also on the education of the faithful in the Church, building resources and competences to make this help as effective as possible, or to integrate the problem of migration into spiritual life of the Church, for example, for services for migrants. This engagement takes place not only on the international level, especially through activities of the LWF Department of World Service, but is also a commitment on the level of member Churches and their

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[60] *Freely you have received, freely give. Annual Report 2018*. Geneva 2019, p. 15. https://www.lutheranworld.org/sites/default/files/2019/documents/lwf_annual_report_2018.pdf [access: 5.08. 2019]; *LWF World Service 2018 Annual Report*. Geneva 2018, pp. 6—7. https://www.lutheranworld.org/sites/default/files/2019/documents/190531-ws_2018_annual_report.pdf [access: 5.08.2019].

congregations, as was shown on the example of Evangelical Church of Augsburg Confession in Poland. It shows that theological reflection, that provides rationale for such an engagement has its practical dimension in the activities on the grassroots level.

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Jerzy Sojka

Servizio luterano ai migranti. Esperienze polacche e globali

Abstract

L'articolo presenta l'impegno luterano nei confronti dei migranti sull'esempio delle attività intraprese dalla Chiesa evangelico-augusta in Polonia, nonché dalla Federazione luterana mondiale, ovvero la più grande organizzazione mondiale di Chiese luterane nel mondo. Relativamente alla Chiesa evangelica di Augusta, nel presente testo si passa in rassegna le iniziative intraprese dal 2015 per servire i migranti a livello parrocchiale e ecclesiale, nonché in collaborazione con i partner ecumenici (anche all'interno del Consiglio ecumenico polacco e in cooperazione con la Chiesa cattolica). Nel caso della Federazione Luterana Mondiale, in una prima fase del discorso, è stata presentata la giustificazione teologica del coinvolgimento della Federazione nel lavoro a favore dei migranti, e nella successiva, si è delineato il lavoro del Dipartimento dei servizi mondiali (agenda umanitaria della Federazione) nel 2018.

Parole chiave: Federazione Luterana Mondiale, migranti, la missione della Chiesa, la Chiesa evangelico-augusta in Polonia

Jerzy Sojka

Service luthérien aux migrants. Expériences en Pologne et au niveau mondial

Résumé

L'article présente l'engagement luthérien en faveur des migrants sur l'exemple des activités entreprises par l'Église évangélique d'Augsbourg en Pologne, ainsi que la Fédération luthérienne mondiale, c'est-à-dire la plus grande organisation mondiale d'Églises luthériennes dans le monde. Dans le cas de l'Église évangélique d'Augsbourg, le texte passe en revue les initiatives entreprises depuis 2015 pour aider les migrants au niveau paroissial et ecclésial, ainsi qu'en coopération avec des partenaires œcuméniques (y compris au sein du Conseil œcuménique polonais et de la coopération avec l'Église catholique). En ce qui concerne la Fédération luthérienne mondiale, dans un premier temps, le ette a présenté la justification théologique de l'engagement de la Fédération dans le travail en faveur des migrants, et dans un second temps, on a décrit le travail du Département des services mondiaux (agenda humanitaire de la Fédération) en 2018.

Mots clés: Fédération luthérienne mondiale, migrants, mission de l'Église, Église évangélique-Augsbourg en Pologne

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Migrations and Spirituality in Europe
A Catholic Voice Inspired by the Thought of Pope Francis

Abstract: Europe has been experiencing crisis caused by migrations, especially from Africa and the Middle East. This is not only an economic problem, but a cultural, social, and religious issue as well. Therefore, a proper approach to migration cannot overlook the broadly understood religiousness and spirituality. Rooted in the Christian experience, Europe cannot ignore the significant message of the Word of God and the teaching of the Church on migration and its various dimensions.

Thus, Catholics and other Christians are required to care for their own spirituality, create the culture of coming together that leads to peace, and stay open to ecumenical and interreligious dialogue which fosters exchange of spiritual gifts. Protection of family and support to integral development of human life are special areas where people can join forces and work together. This requires proper formation and being open to God's help.

Keywords: migration, spirituality, ecumenism, interreligious dialogue, culture, multidimensional help

Increased migration[1] and the cultural, social, and religious clashes caused by it pose a major challenge to contemporary Europe. Work, human relations, daily lives and religious worship in new conditions are

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[1] In 2012, global migrant statistics were as follows: 105,670,000 Christians, 58,580,000 Muslims, 10,700,000 Hindus, 7,300,000 Buddhists, 3,660,000 Jews, 9,110,000 adherents of other religions, and 19,320,000 unaffiliated persons. See M. Pomarański: "Stan i perspektywy migracji religijnej w XXI wieku." *Roczniki Nauk Społecznych* 6(42) (2014) no. 4, pp. 150—151.

by no way easy to immigrants forced to build their lives anew.[2] At the same time they may cause trouble to the native population, whose lives may in a sense be disturbed by the arrival of new neighbours. However, openness and responsibility may in fact enrich both sides. Meeting people who have completely different religions and cultures is of course more difficult than contacts with representatives of a nation which follows the same, for example, Christian, tradition. That is why migration cannot be considered only in a political, social, or economic sense. It is worth to be looked at from the perspective of human religiousness and spirituality because an encounter of cultures may constitute a chance of reviving or awakening one's inner life. It is also valuable to look at the phenomenon as a sign of the times.

Before the basic relations between migration and religiousness (spirituality) can be determined, first the terms themselves must be defined, the facts must be established and the theological foundations of the Christian attitude to human migration need to be presented. By showing how these aspect are interrelated, we can define the prospects and challenges facing European Christians. The voice of the Catholic Church, the largest religious community in Europe, is particularly important here.[3] The contemporary Catholic way of looking at migration is inspired by the teachings of Pope Francis, who sees openness to the poor and the socially excluded, including migrants, as a priority of his pontificate and a sign of the Gospel being truly central to a person's life.

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[2] Emigration has positive and negative effects. The former include personal development, improvement of financial condition of families and popularising home country's culture (as is the case with Poles living in various parts of the world). The latter are migration shock, language barriers, uncertainty, alienation, lower social position, health problems, living in suspension between the native and the new country, family troubles, and problems with children in many cases resulting from conflicting values followed by the old and the new community. See J. Dziedzic: "Zjawisko migracji Polaków. Następstwa i duszpasterska rola Kościoła." *Polonia Sacra* 21(49) (2017) no. 4, pp. 41—47. Although migrations are in a way normal, there is some anthropological immorality in it. See J. Gocko: "Istotne aspekty teologii migracji." *Teologia i Moralność* 12(21) (2017) no. 1, pp. 47—58.

[3] For more examples of Popes' teachings about migration and refugees in the 20th and 21st century, see R. Cekiera: "Byłem przybyszem. Nauczanie papieskie w orędziach na Światowy Dzień Migranta i Uchodźcy." *Zeszyty Naukowe Politechniki Śląskiej* 2018, pp. 51—60; T. Pieronek: "Stolica Apostolska wobec migracji i migrantów." In: *Migracje. Religie i Kościoły wobec migracji i migrantów.* Ed. J.E. Zamojski. Warszawa 2009, pp. 19—37.

1. Definitions and the reality of migration and spirituality (religiousness)

For a start, let us define the terms "migrations" and "spirituality" (or "religiousness") and describe what they look like in contemporary Europe.

1.1. The reality of migration

Migrations are various forms of movement of people with the intentions of settling, permanently or temporarily, in a new location. The movement may be voluntary (due to economic reasons or personal desires) or involuntary (fleeing life-threatening conditions (refugees), especially armed conflicts). In most cases, people leave their home countries in search of a better life, far away from poverty, hunger, injustice, exploitation and inequality,[4] in hope to overcome fears, escape persecution, find more humane living conditions,[5] and rather "be" than "have", although the latter cannot be ignored. Many of them experience violence, exploitation, discrimination, marginalization, and restrictive approaches to fundamental freedoms, whether of individuals or of groups.[6] There is also a growing environmental problem, as the areas where there is shortage of water and where the temperatures are rising, making life harder or even impossible. Migrations caused by these factors are by all means reasonable. Yet, as Pope Francis has reminded, such migrants are not recognised by international conventions as refugees.[7]

Search for a better world to live in is understandable. What is more, European countries, with their developed economies and higher living standards, seem a dream come true to poor people from Africa or Asia. However, the differences in attitudes to people, God, and principles of community life arouse controversies in many societies and cause tensions, especially in the context of terrorist activity. These difficulties, threats, and concerns cannot be ignored but should not be exaggerated either.[8]

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[4] FRANCIS: *Message for the World Day of Migrants and Refugees (2016)*.
[5] FRANCIS: *Message for the 101st World Day of Migrants and Refugees (2015)*.
[6] FRANCIS: *Message for the World Day of Migrants and Refugees (2014)*.
[7] FRANCIS: Encyclical *Letter Laudato si'*, n. 25.29—30.
[8] See J. WYSOKIŃSKI: *Zjawiska migracyjne jako potencjalne narzędzia wojny hybrydowej*. http://rcb.gov.pl/zjawiska-migracyjne-jako-potencjalne-narzedzia-wojny-hybrydowej [access: 3.07.2020].

The issue of migration itself needs not only spontaneous, but also struc-
tural solutions based on a thorough understanding of the reasons why
people leave their homes and the alternatives for tackling urgent matters.
The activity of selected structures or social groups (e.g. charities, parishes,
or support centres) is not sufficient here. What is needed is a construc-
tive and systematic response of states and international organisations,[9]
taking into account the integrity of the life of individual people and the
society. It is not right to take a purely economic approach. The "roots of
identity," the climate, family and social culture and religious life are also
extremely important, not only for immigrants, but also for people living
in the host countries. Therefore, the issue of migration needs to be tackled
at many levels and with a responsible approach. That is why Francis une-
quivocally says: "the Church intends to share with all believers and men
and women of good will, who are called to respond to the many chal-
lenges of contemporary migration with generosity, promptness, wisdom
and foresight, each according to their own abilities. In this regard, I wish
to reaffirm that our shared response may be articulated by four verbs: to
welcome, to protect, to promote and to integrate."[10]

1.2. Difficulties and fears

Migration is a challenge to the migrants themselves and to the socie-
ties which accept them. To people fleeing their homes, migration means
a change to their traditional way of life, including religious life.[11] It is
important to ensure that a change of the place of life and daily cul-

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[9] See BENEDICT XVI: Encyclical Letter *Caritas in veritate*, n. 62.

[10] FRANCIS: *Message for the World Day of Migrants and Refugees (2018)*. "In migrants
the Church has always contemplated the image of Christ who said, *I was a stranger and
you made me welcome* (Mt 25.35). Their condition is, therefore, a challenge to the faith
and love of believers, who are called on to heal the evils caused by migration and dis-
cover the plan God pursues through it even when caused by obvious injustices." PONTIFI-
CAL COUNCIL FOR THE PASTORAL CARE OF MIGRANTS AND ITINERANT PEOPLE: Instruction *Erga
migrantes caritas Christi*, n. 12.

[11] "Those who migrate are forced to change some of their most distinctive character-
istics and, whether they like [it] or not, even those who welcome them are also forced to
change. How can we experience these changes not as obstacles to genuine development,
[but] rather as opportunities for genuine human, social and spiritual growth, a growth
which respects and promotes those values which make us ever more humane and help us
to live a balanced relationship with God, others and creation?" FRANCIS: *Message for the
World Day of Migrants and Refugees (2016)*.

ture does not halt human development, especially if faced with difficulties in integration with the local communities. If this may be problematic to Europeans, who share the same Christian sources and similar cultures, it is all the more so to Muslims, whose culture is completely different.

Unfortunately, the brutal truth about migration makes it difficult to properly understand and solve the growing problem. Francis gives a right diagnosis in this respect: "They dream of a better future and they want to create the conditions for achieving it. […] Other migrants are attracted by Western culture, sometimes with unrealistic expectations that expose them to grave disappointments. Unscrupulous traffickers […] exploit the weakness of migrants, who too often experience violence, trafficking, psychological and physical abuse and untold sufferings on their journey."[12] In this context an attitude of stable and richer countries, in particular those rooted in the Christian culture, whereby they would choose to close their borders to people experiencing real life-threatening dramas would be incomprehensible. As regards various legitimate fears, it is worth to realize that many of them arise because the people are not properly prepared for the encounter. It should be kept in mind though that a fear of encountering the other deprives a person of the opportunity to encounter God.[13] However, when Christians choose to serve the others, they will recognise Jesus and discover that they in fact serve the Lord.[14] This has a significant spiritual value, as it leads to a true discovery of Jesus Christ.[15] The Church has a major task to perform then — to educate the believers so that they understand the need to help migrants in the spirit of the Gospel. The programme may be summed up as follows: *to know in order to understand*; *to be close in order to serve*; *to be reconciled*, *we need to listen*; *to grow*, *it is necessary to share*; *to be involved in order to promote*; *to cooperate in order to build*.[16]

Pope Francis indicates that "refugees and people fleeing from their homes challenge individuals and communities, and their traditional ways of life; at times they upset the cultural and social horizons which they encounter. Increasingly, the victims of violence and poverty, leaving

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[12] Francis: Post-Synodal Apostolic Exhortation *Christus vivit* (further: CV), n. 91—92.

[13] Francis: *Homily at Mass for the World Day of Migrants and Refugees* [14.01.2018]. http://w2.vatican.va/content/francesco/en/homilies/2018/documents/papa-francesco_20180114_omelia-giornata-migrante.html [access: 6.07.2020].

[14] Francis: *Message for the 105th World Day of Migrants and Refugees (2020)*.

[15] "Even though our eyes find it hard to recognise him: his clothing in tatters, his feet dirty, his face disfigured, his body wounded, his tongue unable to speak our language." Francis: *Homily in Sacrofano* [15.02.2019].

[16] Francis: *Message for the 105th World Day of Migrants and Refugees (2020)*.

their homelands, are exploited by human traffickers during their journey towards the dream of a better future."[17] On the other hand, terror and any forms of violence towards host communities are of course dangerous. The acts of violence sweeping across Europe and perpetrated by Islamic fundamentalists, coupled with the emergence of closed Muslim neighbourhoods in cities, make it more difficult for people of various cultures to co-exist and properly integrate. It should still be remembered that terrorism cannot be considered the face of Islam, as "authentic Islam and the proper reading of the Koran are opposed to every form of violence."[18] However, concerns persist about public safety, a risk of losing one's own identity, culture and job opportunities, and an increase in crime. Therefore, breaking the stereotypes and overcoming rejection remain major challenges.[19] Focused on these problems, some Europeans seem to misunderstand Pope Francis' call for a willing acceptance of Muslim immigrants and accuse him of acting to the detriment of the Church and Christian culture. When speaking about openness to newcomers, Francis in fact also calls for freedom of worship for Christians in Islamic countries[20] and respect for religious leaders and places of worship[21]; as regards Christians in Muslim countries, Francis emphasises that the baptised living in those

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[17] FRANCIS: *Message for the World Day of Migrants and Refugees (2016)*.

[18] FRANCIS: Apostolic Exhortation *Evangelii gaudium* [further: EG], n. 253. "[…] religions must never incite war, hateful attitudes, hostility and extremism, nor must they incite violence or the shedding of blood. These tragic realities are the consequence of a deviation from religious teachings. They result from a political manipulation of religions and from interpretations made by religious groups who, in the course of history, have taken advantage of the power of religious sentiment in the hearts of men and women in order to make them act in a way that has nothing to do with the truth of religion. This is done for the purpose of achieving objectives that are political, economic, worldly and short-sighted." *A Document on Human Fraternity for World Peace and Living Together*. http://www.vatican.va/content/francesco/en/travels/2019/outside/documents/papa-francesco_20190204_documento-fratellanza-umana.html [access: 2.07.2020].

[19] See FRANCIS: *Message for the World Day of Migrants and Refugees (2014)*.

[20] "We Christians should embrace with affection and respect Muslim immigrants to our countries in the same way that we hope and ask to be received and respected in countries of Islamic tradition. I ask and I humbly entreat those countries to grant Christians freedom to worship and to practice their faith, in light of the freedom which followers of Islam enjoy in Western countries! Faced with disconcerting episodes of violent fundamentalism, our respect for true followers of Islam should lead us to avoid hateful generalisations, for authentic Islam and the proper reading of the Koran are opposed to every form of violence" (EG n. 253).

[21] FRANCIS: *Message to Muslims throughout the World for the end of Ramadan ('Id Al-Fitr)* [10.07.2013]. http://www.vatican.va/content/francesco/en/messages/pont-messages/2013/documents/papa-francesco_20130710_musulmani-ramadan.html [access: 30 June 2020].

societies should be aware of their heritage.[22] This is a Christian point of view — to call for openness to those in need and to boldly demand respect for Christians' rights and dignity.

Seen from a different perspective, migration is difficult because the people have numerous wounds inflicted in various tragic situations, and it makes them seriously question the meaning of life. The new environment, culture so different from what they know, and being rooted out of their natural place intensify the unresolved issues, for example, concerning personal relations, financial liabilities, or emotional injuries. Alienation hinders effective resolution of personal difficulties. For immigrants from Africa or Asia, the difficulty is even more severe. And this is where evangelisation may happen. It is important to hear the voice of the baptised, who should go out to the peripheries of their lives and find the picture of Christ in the people in need (including migrants). That is why Francis reminds us that "Jesus is already there, in the hearts of our brothers and sisters, in their wounded flesh, in their troubles and in their profound desolation. He is already there."[23] At the same time, the societies which accept migrants and other poor people should see it as an opportunity to restore their truly Christian life, show their humanitarianism and oppose the increasing globalisation of indifference and utilitarianism.[24]

Keeping this evangelical message in mind, the Church should serve "especially […] those fleeing from war, violence, political or religious persecution, from natural disasters including those caused by climate change, and from extreme poverty. Many of [these people] are young."[25] It is therefore necessary to give hope and support the creation of proper life prospects in the changed conditions. This task appears all the more significant in the light of the tragic statistics for people who went missing or drowned in the Mediterranean Sea.[26] European Christians cannot remain indifferent to that. Francis' words spoken on Lampedusa sound dramatic in this context: "The culture of comfort, which makes us think only of ourselves, makes us insensitive to the cries of other people, makes us live in soap bubbles which, however lovely, are insubstantial; they offer a fleet-

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[22] Francis: *Meeting with the Authorities of the Kingdom of Jordan. Address.* http://w2.vatican.va/content/francesco/en/speeches/2014/may/documents/papa-francesco_20140524_terra-santa-autorita-amman.html [access: 1.07.2020].

[23] Francis: Apostolic Exhortation *Gaudete et exsultate* [further: GE], n. 135.

[24] Francis: *Message for the 105th World Day of Migrants and Refugees (2019).*

[25] CV 91. "The Church is at your side as you seek a more dignified life for yourselves and your families." — *Homily of Holy Father Francis* [8.07.2013]. http://w2.vatican.va/content/francesco/en/homilies/2013/documents/papa-francesco_20130708_omelia-lampedusa.html [access: 1.07.2020].

[26] *Operational portal. Refugee situations.* https://data2.unhcr.org/en/situations/mediterranean [access: 10.07. 2020].

ing and empty illusion which results in indifference to others; indeed, it even leads to the globalization of indifference. In this globalized world, we have fallen into globalized indifference. We have become used to the suffering of others: it doesn't affect me; it doesn't concern me; it's none of my business!"[27]

1.3. Spirituality and religiousness — evaluation attempt

Let us now move on to spirituality and religiousness. Spirituality is "an ability shown by a man as a rational and free being to overcome oneself. […] To avoid fatal misunderstandings, it is important to ensure that the term 'spirituality' is always accompanied by a proper adjective."[28] In Christianity, spirituality should be seen as a life led by the baptised in the Holy Spirit (inner life), which makes it totally different from the Muslim or a Far Eastern spirituality. There can even exist an atheist (non-theistic) spirituality, understood as a set of deeper existential attitudes.[29] Piety or religiosity, on the other hand, should be defined as a set of religious practices, "a person's religious feeling and inner attitude, filled with confidence and prayer, towards God."[30]

Religiousness is an important element of many people's lives. It does not only comprise a reference to the Absolute, but can also shape personality, behaviour, relations with other people, and forms of social functioning.[31] Furthermore, religiousness shapes the culture of a community,

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[27] Francis: *Homily* [8.07.2013]. http://www.vatican.va/content/francesco/en/homilies/2013/documents/papa-francesco_20130708_omelia-lampedusa.html [access: 9.07.2020].

[28] M. Chmielewski: *Wielka Księga Duchowości Katolickiej*. Kraków 2015, p. 10. Cf. M. Chmielewski: "Duchowość." In: *Leksykon duchowości katolickiej*. Ed. M. Chmielewski. Lublin—Kraków 2002, pp. 226—227; H. Vorgrimler: *Nowy leksykon teologiczny*. Trans. T. Mieszkowski, P. Pachciarek. Warsaw 2005, p. 78; J.A. Wiseman: *Historia duchowości chrześcijańskiej*. Trans. A. Wojtasik. Kraków 2009, pp. 21—25.

[29] For more information on non-theistic spirituality, see A. Comte-Sponville: *Duchowość ateistyczna. Wprowadzenie do duchowości bez Boga*. Trans. E. Aduszkiewicz. Warszawa 2011.

[30] H. Vorgrimler: *Nowy leksykon teologiczny…*, p. 269. Piety is an "external manifestation of Christian spirituality, a proper religious and spiritual attitude of a Christian towards the Triune God, other people, himself and the world…" M. Chmielewski: "Pobożność." In: *Leksykon duchowości katolickiej…*, p. 641.

[31] See P. Stawiński: "Migracje a religia. Wybrane aspekty." *Zeszyty Naukowe Politechniki Śląskiej* 2018, pp. 179—182.

which can be clearly seen in every part of Europe (churches, religious symbols). Religiousness is a manifestation of a person's inner life. Therefore, omitting this sphere of life in the context of migration would not be a right thing to do. The role of religion and religious culture is even more evident when a person leaves his or her home country and does not have a natural community and integrating factors around them. In the case of migrants the religious sphere takes over that function, even if it lacks much spiritual depth. However, there may be a risk of creating a ghetto mentality, which does not help either integration or a growth in faith.

No analysis of spirituality in Europe can ignore statistics.[32] These are not optimistic for the continent. The number of religious believers has been steadily falling. For instance, over the last two decades the percentage of population which describes itself as belonging to a religion went down from 81% to 70% in Portugal, from 54% to 44% in Austria, and from 32% to 22% in Norway; a mere 2% increase was reported in Romania, Croatia, Slovakia, Luxembourg, and Estonia, and a 1% rise was seen in Hungary and Lithuania. The most secular countries (i.e. with the largest proportion of atheists) are France (40%), the Czech Republic, Sweden, the Netherlands (over 30%), Estonia, Norway, Germany, Belgium, Slovenia, and the UK (over 25%). Another (even more significant) factor is the percentage of people who regard religion as a value which has an influence on their lives. For the European Union, it is only 6%. However, to diagnose the spiritual (religious) condition of Europe, we need to determine the percentage of people following religious practices. Unfortunately, there is a downward trend in Sunday church attendance figures all over Europe. A mere 13.5% of European believers attend religious practices once a week, 11% once a month, 25.9% attend selected festive services, and 7% go to church once a year. A serious decline was reported by Ireland — while in the 1980s 90% of Irish Catholics attended the Holy Mass once a week, nowadays the proportion is less than 30%. However, special occasions such as baptism, wedding or funeral are still relatively important, although not connected with deeper spiritual experience. The countries mentioned above are also chosen by Muslim immigrants, who sometimes practise their religion in radical ways, as their destinations. This poses a real challenge to Europe.

An analysis of the data may lead to the conclusion that religion is in decline among Europeans,[33] which translates into what they think

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[32] *Religijność w Europie*. https:// gosc.pl/doc/2095874.Religijnosc-w-Europie [access: 9.07.2020].

[33] Poland, with the highest proportion of faith practitioners among European countries, stands out in the European religious landscape. In 2018, 386,000 people were baptised, nearly 300,000 received the sacrament of confirmation, 400,000 children

and do. Because of lack of religious practices and little real reference to the spiritual sphere in their everyday lives, Europeans assess various phenomena and take various decisions keeping in mind human aspects only, and this narrows proper perception of reality. The above is true also about migration. On the other hand, migrations of practising believers (whether Christians or Muslims) to secular countries may actually encourage the people living there to at least think about religious issues. However, without the local Church's involvement it will be impossible to create religious needs, which are a springboard for proper spiritual search, not to mention practising of faith.[34]

2. Catholic viewpoint on migration

Migration and the spirituality issues accompanying it must be viewed from the Christian perspective rooted in the Word of God and the resulting teaching of the Church and theology. Nowadays, it is very important to hear the voice of Pope Francis, who gives specific starting points for Christians to understand migration and act to solve the growing problem.

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received their First Communion, and 133,000 couples were sacramentally married. However, the rate of Sunday church attendance is 38.2% and the proportion of Catholics receiving Holy Communion is 17.3%. There is also a growing involvement of the laity in Church life, although in 2013 the proportion was only 8.1%. 88% of students attend religious education lessons. The figures show the need to revive faith and find ways to reach the non-practising majority. There are plenty Catholic communities and movements and the new evangelisation at various (including nationwide) levels is robust. However, some dangerous tendencies also exist. For example, the so-called churching and weekend leisure lifestyle that break the bonds with local parishes. In addition, a growing radicalisation of attitudes can be seen, especially those referring to the Latin tradition and questioning the theology and practice of the Church after the Second Vatican Council. See Instytut Statystyki Kościoła Katolickiego SAC: *Annuarium Statisticum Ecclesiae in Polonia AD 2020*, Warsaw 2020. http://www.iskk.pl/images/stories/Instytut/dokumenty/Annuarium_Statisticum_2020_07.01.pdf [access: 6.07.2020].

[34] P. Bieliński: *Religijność w Europie*. https://www.niedziela.pl/artykul/10660/Religijnosc-w-Europie [access: 6.07.2020].

2.1. Message of the Word of God

A biblical starting point to understand the man is the fact that every man is created by God in the image of himself (cf. Gen 1.26—27). This is the basis of human brotherhood, which requires that other people, also from other cultures, should be treated as brothers and sisters. At the same time, as Francis notes, an encounter is an opportunity given by God to build a better world.[35] In the Jewish tradition, respect for migrants follows from the chosen nation's own experience: "You <u>will</u> not molest or oppress aliens, for you yourselves were once aliens in Egypt" (Ex 22.20); "If you have resident aliens in your country, you <u>will</u> not molest them. You <u>will</u> treat resident aliens as though they were native-born and love them as yourself — for you yourselves were once aliens in Egypt. I am <u>Yahweh</u> your God" (Lev 19.33—34); "Is it not sharing your food with the hungry, and sheltering the homeless poor; if you see someone lacking clothes, to clothe him, and not to turn away from your own kin?" (Is 58.7).[36] It is these passages that Francis refers to when emphasising that acts towards those in need are indications of good life and spirituality.[37] He notes that also when he quotes St. Thomas Aquinas, who said that "mercy, whereby we supply others' defects, is a sacrifice more acceptable to him, as conducing more directly to our neighbour's well-being."[38]

Not only the Old Testament shows what attitude towards migration to take. Jesus, Mary and Joseph also experienced rejection — Mary "gave birth to her firstborn son, and wrapped him in swaddling cloths, and laid him in a manger, because there was no place for them in the inn" (Lk 2.7) — and even had to flee (migrate) because of the threat from Herod (Mt 2.13—14). Repatriation was experienced by Jesus since the Holy Family settled in Nazareth (Mt 3.13—17).[39] It is no surprise then that in the newcomers one should see Christ himself, who says to the Church: "Behold, I stand at the door and knock" (Rev 3.20), so "welcoming others means

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[35] Francis: *Message for the World Day of Migrants and Refugees (2014).*

[36] "Other texts of significance here say: Not everyone should be brought into your house, for many are the snares of the crafty" (Sir 11.29); "Admit strangers into your home, and they will stir up trouble and make you a stranger to your own family" (Sir 11.34); "If you do good, know for whom you are doing it and your kindness will have its effect" (Sir 12.1).

[37] See GE n. 103—104.

[38] GE 106; Thomas Aquinas: *Summa Theologiae*, II-II, q. 30, a. 4, ad. 1.

[39] See CV n. 24.

welcoming God in person!"[40] Eventually, it is help to those who need it, including migrants, that becomes a test of whether you live according to the Gospel, following the teaching of Jesus: "I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me" (Mt 25.35—36). Many Catholic communities, parishes and organisations are experiencing this evangelical standard. For example, the Community of Sant'Egidio and numerous other volunteers of charities have the experience of recognising Jesus in the sufferers and immigrants. They indicate the necessity to receive strangers with respect and solidarity.[41] That is why Francis does not refrain from openly speaking about Christ being close to migrants and other poor people: "Jesus Christ is always waiting to be recognized in migrants and refugees, in displaced persons and in exiles, and through them he calls us to share our resources, and occasionally to give up something of our acquired riches."[42] Jesus clearly identified himself with the small and needy. Receiving them is receiving the Saviour himself then: "Whoever receives one such child in my name receives me; and whoever receives me, receives not me but him who sent me" (Mk 9.37; Mt 18.5; Lk 9.48; Jn 13.20).[43]

The Christian attitude to migration is also shaped by the apostolic teaching. The universality of the Church, composed of the baptised of various cultures and languages, is rooted in the shared experience of the Holy Spirit.[44] St. Paul said: "there can be neither Jew nor Greek, there can be neither slave nor freeman, there can be neither male nor female — for you are all one in Christ Jesus" (Ga 3.28). The paradigm of help to the needy is shown in the parable of the good Samaritan (see Lk 10.30a—34). In the context of the dying and suffering migrants, the words of Jesus gain significant meaning — the man beaten by brigands was taken care of by a Samaritan, not a priest or Levite, who served God and knew the Law.

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[40] Francis: *Message for the World Day of Migrants and Refugees (2016)*.

[41] See Francis: *Message for the 101st World Day of Migrants and Refugees (2015)*.

[42] Ibidem.

[43] See Francis: *Message for the World Day of Migrants and Refugees (2017)*.

[44] "We were baptised into one body in a single Spirit, Jews as well as Greeks, slaves as well as free men, and we were all given the same Spirit to drink" (1 Cor 12.13).

2.2. Theological foundation: unity and universality of the Church

The Church's attitude to migration movements is also built upon theological reflection, both in the dogmatic and pastoral dimension. Its basis is the kerygmatic message of God's love. Francis notes that "God's love is meant to reach out to each and every person. Those who welcome the Father's embrace, for their part, become so many other open arms and embraces, enabling every person to feel loved like a child and 'at home' as part of the one human family."[45] God's merciful action was shown by Jesus and those who accept that become the Father's embrace so that every man could experience the love and unity with the entire human family.[46]

Speaking of migrations, one cannot focus on Muslims only, but also on Christians from different countries. The openness of European Christians, especially Catholics, should be based on the universality of the Church. Francis says that "wherever we go, even to the smallest parish in the most remote corner of this earth, there is the one Church. We are at home, we are in the family, and we are among brothers and sisters. […] The Church is one for us all. There is not one Church for Europeans, one for Africans, one for Americans, one for Asians, and one for those who live in Oceania."[47] Faith is one because God is one,[48] and the Church is universal, in the sense that it embraces all times and is open to all cultures, nations, and societies. This assumes multidimensional diversity, which is not against unity but — in fact — grows on it. The harmony is created by the Holy Spirit. Making everything uniform prevents openness the God's actions and is a negation of Catholicism.[49] It is important that

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[45] Francis: *Message for the World Day of Migrants and Refugees (2016)*.

[46] Ibidem.

[47] Francis: *Kościół miłosierdzia (The Church of Mercy)*. Ed. G. Vigini. Trans. K. Stopa. Częstochowa 2014, pp. 41—42.

[48] "Faith is *one*, in the first place, because of the oneness of the God who is known and confessed. All the articles of faith speak of God; they are ways to know him and his works. Consequently, their unity is far superior to any possible construct of human reason. They possess a unity which enriches us because it is given to us and makes us one." Francis: Encyclical Letter *Lumen fidei*, n. 47.

[49] See Francis: *Kościół miłosierdzia. (The Church of Mercy)*, pp. 55—57. "The Holy Spirit would appear to create disorder in the Church, since he brings the diversity of charisms and its gifts; yet all this, by his working, is a great source of wealth, for the Holy Spirit is the Spirit of unity, which does not mean uniformity, but which leads everything back to harmony. In the church, it is the Holy Spirit who creates harmony. […] the Holy Spirit himself is harmony." Ibidem, p. 74.

diversity should not be created by us but accepted as a gift of the Holy Spirit. However, when "we demand diversity and close ourselves up in what makes us different and other, we bring division. When we are the ones who want to build unity in accordance with our human plans, we end up creating uniformity, standardization"[50]; that would be against the logic of the Incarnation of the Word.[51]

The universality, which underpins the nature of the Church, shapes its identity. Therefore, the Church should be a community without borders, a mother to all people. The openness to others does not mean losing oneself and one's heritage or trying to create a new syncretic environment; it is rather a manifestation of love of neighbour. Cultural syntheses which shape contemporary societies are possible and valuable then.[52] At the same time, it must still be remembered that by its nature the Gospel is enculturated, transforming a particular culture by God's action — "the Holy Spirit adorns the Church, showing her new aspects of revelation and giving her a new face."[53]

2.3. Spiritual foundation: mercy

One of the basic categories of Christianity is mercy, or "the divine attitude which embraces; it is God's giving himself to us, accepting us, and bowing to forgive."[54] It was fully revealed in Jesus Christ, who

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[50] EG 131. "Our unity is not primarily a fruit of our own consensus or of the democracy in the Church, or of our effort to get along with each other; rather, it comes from the One who creates unity in diversity, because the Holy Spirit is harmony and always creates harmony in the Church. And harmonious unity in the many different cultures, languages, and ways of thinking. The Holy Spirit is the mover." Francis: *General audience, 25 September 2013*, http://www.vatican.va/content/francesco/en/audiences/2013/documents/papa-francesco_20130925_udienza-generale.html [access: 30.07.2020].

[51] See EG n. 117.

[52] "Migrants present a particular challenge for me, since I am the pastor of a Church without frontiers, a Church which considers herself mother to all. For this reason, I exhort all countries to a generous openness which, rather than fearing the loss of local identity, will prove capable of creating new forms of cultural synthesis. How beautiful are those cities which overcome paralysing mistrust, integrate those who are different and make this very integration a new factor of development! How attractive are those cities which, even in their architectural design, are full of spaces which connect, relate and favour the recognition of others!" (EG n. 210).

[53] EG n. 116.

[54] Francis: *Miłosierdzie to imię Boga. Rozmowa z Andreą Torniellim* (*The name of God is Mercy. A Conversation with Andrea Tornielli*). Trans. J. Ganobis. Kraków 2016,

himself was poor and remained close to the poor. Christians should follow Jesus' lead and care for the excluded and neglected. As Francis emphasises, God wants to use Christians to serve the poor, not on an *ad hoc* basis but through regular work aimed at restoring freedom and dignity to them and include them in the social life.[55] This is how the baptised fulfil God's will. The option for the poor is primarily a theological category rather than a cultural, philosophical or sociological one.[56]

Mercy covers a broad sphere of human life. On the one hand, it implies offering material help to the poor and needy. But it also refers to everything that marks human existence wounded by "violence, abuse, the distance from family affection, traumatic events, flight from home, uncertainty about the future in refugee camps. These all are elements that dehumanise and must spur every Christian and the whole community to practical concern."[57] Taking all this into consideration, Pope Francis clearly states that mercy is "the beating heart of the Gospel."[58] So, "globalisation of love and compassion" is a Christian response to the "globalisation of migration." It creates a truly humane prospect of social life.[59]

3. Prospects and challenges

Relying on the Christian attitude to migration, we should identify the specific prospects and challenges facing contemporary Europe and the Church, taking into account the spiritual and religious spheres of human life.

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p. 27. Benedict XVI teaches that "also in the sphere of culture Christianity must offer the greatest power of renewal and ennoblement, the Love of God which becomes human love." *Message from the Pontifical Council for the Pastoral Care of Migrants and Itinerant People on the occasion of the 31st World Tourism Day (2011)* "Tourism Linking Cultures" http://emigracja.chrystusowcy.pl/dokumenty-kosciola/oredzie-papieskiej-rady-ds-duszpasterstwa-migrantow-i-podrozujacych-na-xxxi-swiatowy-dzien-turystyki-2011-r-turystyka-a-zblizenie-kultur(2) [access: 7.07.2020].

[55] Francis: *Kościół miłosierdzia*. (*The Church of Mercy*), p. 37.
[56] Ibidem, p. 39.
[57] Ibidem, p. 142.
[58] Francis: Bull *Misericordiae Vultus*, n. 12.
[59] See Francis: *Message for the World Day of Migrants and Refugees (2014)*.

3.1. Culture of coming together and peace

The first challenge is to link anthropology and spirituality by creating a culture of coming together. Francis notes that the Church's task is to assist people in the transition from closure, marginalisation and exclusion to encounter and eventually a more brotherly world.[60] This is contrary to many tendencies, as "in many circles and generally in the economised society imposed on us in the world the culture of exclusion, a throwaway culture, prevails."[61] Thus, the exclusion and closure need to be overcome. Francis says that believers should reach out to every person, including the one who has different opinions or follows a different religion.[62] Acting in this spirit, the Pope and Ahmad Al-Tayyeb, the Grand Imam of Al-Azhar, launched a joint appeal to promote the culture of dialogue and coming together, even if it is difficult.[63]

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[60] See ibidem. "In this context of pastoral vision for the Church, Pope Francis's idea of human beings in relation to society is embedded. His distinctive emphasis runs parallel to and interacts with the rest. His strong and direct speech shakes consciences to strike the 'hardened' heart of a society whose heart is not open to the idea of coming together for the common good. These are the premises for a neighbourly and peaceful existence." G. Vigini: *Przedmowa* (*Preface*). In: Francis: *Kościół miłosierdzia*. (*The Church of Mercy*), pp. 7—8.

[61] Francis: *Kościół miłosierdzia*. (*The Church of Mercy*), p. 89.

[62] See Ibidem, pp. 136—137. A practical manifestation can be found in one of the Universal Apostolic Preferences of the Society of Jesus, which sees the necessity to work for the excluded and refugees. A service to the unity and providing help are rooted in the experience of relation with God and are a part of the Christian testimony. "We see the gap between rich and poor widen across the world and we hear weekly reports of hundreds perishing as they try to reach a new home. Political leaders have kindled hatred and erected walls between rich and poor, young and old, those at home and those who have to migrate. The reality of children who have been abused, physically or sexually, is also painfully and personally present to us. […)] In all our work, we want to unite people where they are separated, to heal them where they are wounded. We want to work collaboratively in this field hospital of our world, witnessing to a faith that promotes reconciliation based on justice. We want to bring hope to our world, to imagine new roads and to walk these roads to the end." https://www. jezuici.pl/preferencje-apostolskie/kroczyc-razem-z-wykluczonymi [access: 30.07.2020]. What is necessary is the ability to listen and the readiness to be asked by a neighbour. See: *Message from the Pontifical Council for the Pastoral Care of Migrants and Itinerant People…*

[63] "In the name of God and of everything stated thus far; Al-Azhar al-Sharif and the Muslims of the East and West, together with the Catholic Church and the Catholics of the East and West, declare the adoption of a culture of dialogue as the path; mutual cooperation as the code of conduct; reciprocal understanding as the method and standard." *A Document on Human Fraternity for World Peace and Living Together.*

The culture of coming together is first needed within the Church itself, which should be seen as a unity in diversity, or a true communion. A Christian life must feature a progressive openness. That is why Francis notes that "the language of the Gospel, is the language of communion which invites us to get the better of closedness and indifference, division and antagonization."[64]

The culture of coming together is also crucial for properly shaping the society. It is not enough to aid only. What is necessary is also to accompany and protect. *Ad hoc* support is just a starting point, after which finding a job, including in social life and fostering cultural activity are needed. All this can help a person live with dignity on their own. Therefore, the society should protect the poor, weaker, and refugees. And the service cannot be assigned to a small group of people only. The Church's involvement in the cause must encompass its various areas, such as parishes, Catholic movements, and associations and religious institutes.[65]

The value of the culture of coming together should therefore be an indispensable element of philosophical and theological studies as well as the work of ecclesiastical universities and theological faculties at state universities. The studies are expected to reflect the contemporary social and cultural contexts, including those generated by migrations, which are part of the concerns shared by contemporary people. In this way, the mission of the outbound Church (*la Chiesa in uscita*) can be conducted. This has a material influence on the experience of a "mystique" of living together, or fraternity, including with the poor and left neglected.[66] Such an attitude is a necessity of the times. The earth must be discovered as our common home and this discovery can impact the attempts to build a common world. This is not to opt for a kind of syncretism whatsoever, but rather for reconciled diversity and transformation of the arising conflicts into a new quality of unity.[67]

One more observation — it is the Holy Spirit that prepares the hearts of believers to open and be ready to encounter other people; at the same time, it heals various injuries and disputes so that we may overcome our differences rooted in language, culture, or religion.[68]

The encounter produces peace. A true peace is not rooted in the human activity but rather in religious experience. Francis openly says:

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[64] Francis: *Kościół miłosierdzia* (*The Church of Mercy*), p. 114.

[65] Ibidem, pp. 40, 144—148.

[66] Francis: Apostolic Constitution *Veritatis gaudium*, n. 1—2.4.

[67] Ibidem, 4d.

[68] Francis: *Homily* (International Stadium, Amman) [24.05.2014]. http://w2.vatican.va/content/francesco/en/homilies/2014/documents/papa-francesco_20140524_terra-santa-omelia-amman.html [access: 1.07.2020].

"A religious leader is always a man or a woman of peace, as the commandment of peace is inscribed in the depth of the religious traditions that we represent."[69] Here the Pope speaks about healthy religiosity of course, based on love and search of the truth. It must be remembered that this is in opposition to the attitudes shown by some groups which proclaim adherence to religious values and at the same time spread destruction and even terror. Their way of thinking follows from limitations and being closed to dialogue. That is why openness to the neighbour, a dialogue, agreement, and eventually peace remain a challenge.[70] Peace will not prevail but for respect of religious freedom, and this is connected with respect of the spiritual experience of individual people and whole social groups. Peace may come from an authentic encounter with people, and this requires not only words but also gestures. A striking example here is the teaching and actions of Pope Francis, who points out that Islam also worships one and living God and emphasises the importance of prayer. As an authority figure, he stood up for refugees on Lampedusa, and when celebrating the Mass of the Lord's Supper on Great Thursday on 28th of March 2013 in the Casal del Marmo prison for minors he washed the feet of a Muslim woman, replicating the gesture of Christ, who humbled himself in human misery. In this way, he gave an unequivocal spiritual and evangelic justification to the help to people in need and those who are excluded.

3.2. Supporting life

The spirituality of believers manifests itself also in the care for life, which is a clear link between Christians and Muslims. Thus the first and foremost area where joint efforts may be taken is the family. Referring to Benedict XVI's words that the family is "a place and resource of the culture of life and a factor for the integration of values,"[71] Francis calls for support to the integration and reunifying families whose members live apart because of migration.[72] Solving these difficult issues may help many people live better lives, which translates into deeper spiritual life.

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[69] Francis: *Kościół miłosierdzia* (*The Church of Mercy*), p.167.
[70] Ibidem, pp. 167—169.
[71] Benedict XVI: *Message for the World Day of Migrants and Refugees (2007)*.
[72] Francis: *Message for the World Day of Migrants and Refugees (2018)*.

Care for life does not boil down to respect for the family only but encompasses support to all dimensions of life — including the needs of the excluded, poor and migrants. Thus, Francis says that "we are called to find Christ in them, to lend our voice to their causes, but also to be their friends, to listen to them, to speak for them, and to embrace the mysterious wisdom that God wishes to share with us through them."[73] This is a task for everybody, but especially the shepherds of the Church.[74] For Christians themselves, the aid they should offer migrants and other people who need it is an opportunity to get out of their comfortable lives, overcome their personal limitations and fears and see their life as a gift for others. At an interreligious meeting during his apostolic journey to Azerbaijan Pope said that "opening ourselves to others does not lead to impoverishment, but rather enrichment, because it enables us to be more human: to recognize ourselves as participants in a greater collectiveness and to understand our life as a gift for others; to see as the goal, not our own interests, but rather the good of humanity."[75]

Protecting life also means giving hope, and hope is a key matter for refugees and displaced people. It is expressed in "expectations for the future, in the desire for friendship, in the wish to participate in the host society also through learning the language, access to employment and the education of children."[76] Help is a manifestation of God's goodness and commandment of love.[77] All this can support human growth.

3.3. Care for inner and religious life

The issue of migration includes the question of religiousness, because humans develop also in reference to God. Therefore, the Church is responsible for the spiritual life of believers, including migrants.[78] This is very

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[73] Francis: *Kościół miłosierdzia* (*The Church of Mercy*), p. 40.

[74] "Let your hearts be so big that they could accept all the women and all the men whom you will encounter during the day and whom you will look for when you set off on the journey in your parishes and every community." Ibidem, p. 118.

[75] Francis: *Address. "Heydar Aliyev" Mosque — Baku (2 October 2016)*.

[76] Francis: *Kościół miłosierdzia* (*The Church of Mercy*), p.142.

[77] Ibidem, p. 143.

[78] In the Polish context, the idea was cogently expressed by archbishop Szczepan Wesoły, a long-time delegate of the Polish Bishops' Conference for the pastoral care of Polish emigrants: "Church in emigration needs to work to support and maintain the faith of Polish emigrants and try to bring back those who lost their faith." Sz. Wesoły: *Czy potrzebny jest kościelny protektor emigracji?*. http://wiez.com.pl/

clearly seen with respect to Christian refugees and emigrants. It also requires that Catholics in host countries have the courage to keep their minds and hearts open. Francis notes that they "needs special pastoral care that would respect their traditions and accompany them in harmonious integration in the church realities they have found themselves in. Let our Christian communities be true places of hospitality, listening and communion."[79] This is especially important in the case of young people, who should be protected against abuse and other illegal activity. Therefore, social integration of children and teenage migrants must be strengthened.[80]

Francis stresses that it is not enough to satisfy physical hunger only, as the hunger for happiness, dignity, human development, family, integral education, health and safety is the deepest craving. Relation with God, leading to full life, is the foundation.[81] Being rooted in the Lord is the power of church communities and grows through prayer and community life.[82]

As mentioned above, the issue of migration cannot be seen as migration of Muslims only. Christian families are also forced to leave their home places. Therefore, the Church should offer them proper pastoral care. At the same time, it should not neglect serving persons who remained in their home countries and suffer from the separation from their loves ones. The care should in particular be provided to families of Christians who are persecuted, especially in the Middle East.[83] On the other hand, being uprooted from their own life and spiritual culture seems especially difficult to young people, regardless of what religion they follow. Therefore, the Church should particularly support integration processes.[84] While obviously not being easy, this task seems necessary, given the growing migrations in our times.

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wp-content/uploads/2018/08/Szczepan-Wesoły.jpg   http://wiez.com.pl/2018/08/29/czy-potrzebny-jest-koscielny-protektor-emigracji/ [access: 1.07.2020].

[79] Francis: *Kościół miłosierdzia* (*The Church of Mercy*), pp.143—144.

[80] Francis: *Message for the World Day of Migrants and Refugees (2017)*.

[81] Francis: *Kościół miłosierdzia* (*The Church of Mercy*), pp. 164—167. "*Promoting* essentially means a determined effort to ensure that all migrants and refugees — as well as the communities which welcome them — are empowered to achieve their potential as human beings, in all the dimensions which constitute the humanity intended by the Creator." Francis: *Message for the World Day of Migrants and Refugees (2018)*.

[82] Francis: *Message for the World Day of Migrants and Refugees (2017)*.

[83] See Francis: Post-Synodal Apostolic Exhortation *Amoris lætitia*, n. 46. "The persecution of Christians and ethnic and religious minorities in many parts of the world, especially in the Middle East, are a great trial not only for the Church but also the entire international community. Every effort should be encouraged, even in a practical way, to assist families and Christian communities to remain in their native lands." Ibidem.

[84] See CV n. 93.

3.4. Ecumenical and interreligious dialogue and mutual enrichment

The Second Vatican Council directed the Church onto an ecumenical dialogue to bring Christians belonging to various denominations closer together and onto an interreligious dialogue aimed at getting the Christians to know one another better and work together in matters important to people.

Thus, in the first place migrations point to the need for ecumenical efforts. The cooperation between different Christian communities brings to life Jesus' prayer for unity of His followers, and the pursuit of unity fosters the credibility of the Evangelical message. Since life is a joint pilgrimage to one God, the Church has a major task of supporting people in unity on the way, so that everybody could discover the truth and good.[85] Migration movements among European nations are another motivation for ecumenical approach. They create situations where cooperation and helping each other are necessary. A good example here is the lending of churches and other buildings to Christian minorities to carry out their pastoral care activities.[86]

Another area is the interreligious dialogue. Pope Francis continues the process to bring Catholics and people from other religious traditions closer together. This is in line with the necessary dialogues taking place in the world now[87]; the dialogues concern life, social peace, acceptance of others. Contrary to what some people say, the dialogue the Pope is talking about is not a way to syncretism. There is a difference between a dialogue and arguing. Francis says that syncretism would be a form of religious totalitarianism.[88] We cannot overlook the differences in how we understand God and relations with Him, where we place Jesus and what controversies we see in the use of violence.[89] However, a dialogue is necessary. This attitude comes from the heart and is expressed through visible gestures. Acting in this spirit, Pope Francis hosted a joint prayer meeting with Israel's Prime Minister Shimon Peres and Palestinian President Mahmoud Abbas, welcomed King of Jordan's efforts to promote peaceful

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[85] EG n. 244—246.

[86] Such situations take place with Polish immigrants in various European countries and with Ukrainians in Poland.

[87] EG n. 238.

[88] EG n. 250—251.

[89] See A. Wąs: "Papież Franciszek wobec islamu. Nowe akcenty w dialogu z muzułmanami?" In: *O co chodzi w ekumenizmie? Czym jest dialog? Podstawowe idee Vaticanum II pół wieku później.* Ed. M. Kita. Kraków 2015, pp. 180—183.

coexistence of various religions in his country, or during his pilgrimage to the Holy Land, met with Muhammad Ahmad Hussein, Grand Mufti of Jerusalem and Palestine. Very meaningful were also Pope's words about a good dialogue in Albania, where Catholics, Orthodox Christians, and Muslims live in peace. When visiting the Blue Mosque in Istanbul, Turkey, Pope asked Grand Mufti Rahmi Yaran to join him in prayer.

For Francis, the culture of interreligious dialogue depends on the spiritual formation of the clergy, who act as points of reference to believers. He spoke about it during his meeting with Mehmet Görmez, head of Turkey's Religious Affairs Directorate. In his apostolic exhortation Evangelii gaudium he straightforwardly says: "In order to sustain dialogue with Islam, suitable training is essential for all involved, not only so that they can be solidly and joyfully grounded in their own identity, but so that they can also acknowledge the values of others, appreciate the concerns underlying their demands and shed light on shared beliefs."[90]

It must also be noted that societies should care for unity, which is not only an effect of negotiation but a gift of the Holy Spirit, with whom individual people (and social groups) choose to work. This leads to reconciled diversity, which drives the growth of countries and societies.[91] Francis profoundly opposes seeing these processes as a way to ostensibly destroy one's own identity. An encounter with other people may lead to acceptance of what is valuable in the neighbour. This is obviously a long process but it is worth taking care of as it leads to discovering the numerous gifts that people received from God.[92] For European Christians, this is a calling for opening their hearts to God, developing their prayer lives and caring for strengthening their Christian identity. On the other hand, migrations create opportunities for the new evangelisation, with the entire cultural heritage of the Church supporting the process.[93]

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[90] EG n. 253.

[91] "Our ethnic diversity is our wealth… It is only in unity, through conversion of hearts and reconciliation, that we will be able to help our country to develop on all levels" (EG n. 230).

[92] Francis: *Message for the World Day of Migrants and Refugees (2018)*. John Paul II: *Message for the World Day of Migrants and Refugees (2005)*. "Dialogue does not mean renouncing one's own identity when it goes against another's, nor does it mean compromising Christian faith and morals." Francis: *Address to Participants in the Plenary Assembly of the Pontifical Council for Interreligious Dialogue* [28.11.2013]. http://www.vatican.va/content/francesco/en/speeches/2013/november/documents/papa-francesco_20131128_pc-dialogo-interreligioso.html [access: 2.07.2020].

[93] Message from the Pontifical Council for the Pastoral Care of Migrants and Itinerant People…

4. Conclusions

The foregoing considerations lead us to a number of conclusions:

a) Migration is a phenomenon that should be looked at from various perspectives, not only the economic or social ones. Francis reminds us that the Church is called to recognise God's intentions in migration in line with the biblical message that the Christian community includes people of all languages (see Rev 7.9).[94] The Church in a given country should see migrations of Christians from other parts of the world as an opportunity to inspire and enrich its spiritual heritage. Encounters with practising Muslims on the other hand may encourage Christians to reflect on their own religious zeal. Faced by the migration crisis and the concerns raised, we may express a conclusion that what we should fear of the most is a weak condition of the European Christianity rather that a strong religious engagement of Islam's followers.

b) Christians can truly open their hearts to people who need support, are excluded or come from other cultures if they work with the Holy Spirit, who makes them ready to serve others and thus become a sign of the kingdom of God.[95] At the same time, it should be remembered that the openness (including to novelties) must take into account that some solutions may prove unsuccessful and involves the risk of failure. Nevertheless, as Francis said, "it is better to have a Church that is wounded but out in the streets than a Church that is sick because it is closed in on itself."[96]

c) The Church should serve unity, not only among Catholics, but all Christians and other people in various dimensions of the social life.

d) In the contexts of broadly understood spirituality (and religiousness), migrations pose specific challenges — to care for the culture of coming together and the peace that comes from it, to respect life (especially family life), and to care for development of internal life. It is also necessary to hold ecumenical and interreligious dialogue to lead people to become culturally and religiously enriched while keeping one's own identity.

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[94] FRANCIS: *Message for the World Day of Migrants and Refugees (2017)*.

[95] "May the Holy Spirit help us to contribute actively and selflessly to making justice and a dignified life not simply clichés but a concrete commitment of those who seek to bear witness to the presence of God's Kingdom." FRANCIS: Apostolic Letter *Misericordia et misera*, n. 19.

[96] FRANCIS: *Kościół miłosierdzia* (*The Church of Mercy*), p. 34.

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Przemysław Sawa

Migrazioni e spiritualità in Europa.
Voce cattolica ispirata al pensiero di Papa Francesco

Abstract

L'Europa sta attraversando una crisi a causa della migrazione, soprattutto di persone provenienti dall'Africa e dal Medio Oriente. Questo non è solo un problema economico, ma un problema profondamente culturale, sociale e religioso. Pertanto, il giusto approccio per risolvere la questione della migrazione non può ignorare l'elemento della religiosità e della spiritualità ampiamente comprese. L'Europa, radicata nell'esperienza cristiana, non deve quindi ignorare il messaggio essenziale della Parola di Dio e l'insegnamento della Chiesa riguardo alla migrazione e alle sue diverse dimensioni. Pertanto, soprattutto i cattolici e gli altri cristiani si trovano ad affrontare il compito di curare la propria spiritualità, creare una cultura dell'incontro che porti alla pace, l'apertura al dialogo ecumenico e interreligioso legato allo scambio dei doni spirituali. Uno spazio speciale per la cooperazione è l'assistenza nella custodia della famiglia e nello sviluppo integrale della vita umana. Ciò richiede una formazione adeguata e l'apertura all'aiuto di Dio.

Parole chiave: migrazione, spiritualità, ecumenismo, dialogo interreligioso, cultura, aiuto multidimensionale

Przemysław Sawa

Migrations et spiritualité en Europe.
Voix catholique inspirée par la pensée du pape François

Résumé

L'Europe connaît une crise due aux migrations, notamment des personnes d'origine d'Afrique et du Moyen-Orient. Ce n'est pas seulement un problème économique, mais un problème profondément culturel, social et religieux. Par conséquent, une juste approche pour résoudre la question de la migration ne peut pas ignorer l'élément de religiosité et de spiritualité largement comprises. L'Europe, enracinée dans l'expérience chrétienne, ne doit donc pas ignorer le message essentiel de la Parole de Dieu et de l'enseignement de l'Église concernant la migration et ses différentes dimensions. C'est pourquoi en particulier les catholiques et les autres chrétiens sont confrontés à la tâche de prendre soin de leur propre spiritualité, de créer une culture de rencontre conduisant à la paix, à l'ouverture au dialogue œcuménique et interreligieux lié à l'échange de dons spirituels. Un espace spécial de coopération est l'aide à la protection de la famille et au développement intégral de la vie humaine. Cela demande une formation appropriée et une ouverture à l'aide de Dieu.

Mots-clés: migration, spiritualité, œcuménisme, dialogue interreligieux, culture, aide multidimensionnelle

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Islamophobia in Poland in the Context of the Migration Crisis in Europe

Abstract: The high level of fear of Islam in Poland arose in spite of the fact that Poland has very few Muslims, just 0.1% of the population. This phenomenon began to surface in 2004, after Poland's accession to the EU but grew considerably in 2015, during the so-called migration crisis in Europe. Public opinion polls indicate that it can be described by the term "Islamophobia", which is often used in the literature of social and political sciences. The aim of the article is to explain the reasons for such a high level of fear of Muslims in Poland and the negative attitude towards Islam, given that it is contrary to the teaching of the Catholic Church, with which Polish society mostly identifies. The article consists of three parts. Part one presents the reaction of the EU Member States to the migration crisis in Europe. The second part analyzes the position of the United Right (Pol. *Zjednoczona Prawica*) political coalition in Poland, towards immigrants and refugees from Muslim countries. Part three confronts the stands of the United Right in Poland and the position of the Catholic Church towards Islam.

Keywords: Islamophobia, migration crisis, refugees, populism, migration policy, EU, solidarity

Introduction

According to Adis Duderija and Halim Rane, in the present time, "Islamophobia has become a widely discussed concept with regard to Muslims in the West and has attracted considerable concern from governments both in the Muslim World and the West, as well as transnational organisations including the Organisation of Islamic Cooperation (OIC) and the United Nations (UN). The term emerged towards end of the

twentieth century meaning fear, prejudice, and discrimination in relation to Islam and Muslims. However, there is not a single, agreed-upon definition of Islamophobia. The concept has attracted a large amount of academic research, particularly with respect to the manifestations and impacts of Islamophobia. It has also attracted criticism from those who claim that the use of the term inhibits legitimate criticism of 'Islam'."[1]

The term Islamophobia is already well established in political science literature. Although it is often accused of lacking precision, it seems that the second part of the term (phobia), understood as 'persistent' and 'unreasonable fear' or reluctance, in this case in relation to Islam and its followers, makes it possible to express in one word what constitutes the essence of the phenomenon. Monika Bobako in her work: *Islamofobia jako technologia władzy. Studium z antropologii politycznej* (Islamophobia as a technology of power. A study in political anthropology) distinguishes two types of Islamophobia as a technology of power. The first is termed "progressive Islamophobia," and the second is "conservative Islamophobia." The first uses the image of "Europe" as a synonym of secular modernity, individual autonomy and freedom, while its opposite is "Islamic world" understood as a domain of non-modern or anti-modern values, determined by religious tradition. "Conservative Islamophobia" is a kind of anti-Muslim xenophobia that expresses fear of Islam in connection with the threat to the Christian identity of Europe.[2]

On the subject of Islamophobia, several reports have already been prepared dealing with European countries but also referring to the situation in the USA. One of them is the *Tenth OIC Observatory Report On Islamophobia October 2016—May 2017*, stating that in the period from October 2016 to May 2017 there was an increase in the level of unjustified fear of Islam in some parts of the world, which was manifested in the perception of Islam as a serious social threat, as an ideology in which violence is inherent, whose followers tend to act to the detriment of members of other religions. According to the above Report, Islam is often portrayed in Europe, including Poland, as a "foreign," and a "bloodthirsty religion." The above stereotypes significantly affect negative feelings, fears, or hatred towards followers of Islam. They can also be a reason for discrimination against Muslims, which results in their exclusion from economic, social, and public life in some countries. In this context, the authors of the above Report stated that the level of Islamophobia, especially in Europe and the United States was strengthened mainly by four factors: the victory

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[1] A. Duderija, H. Rane: *Islam and Muslims in the West. Major Issues and Debates.* Cham, Switzerland 2019, p. 183.

[2] M. Bobako: *Islamofobia jako technologia władzy. Studium z antropologii politycznej.* Kraków 2017, pp. 311—312.

of Donald Trump, the problem of immigration, the increase of populism and the extreme right-wing parties in Europe.[3]

Daniel Pipes, a well-known American journalist, historian, and political commentator born after the Second World War into a family of Polish Jews, whose father was an adviser on Russia and Central and Eastern Europe to President Ronald Reagan, recently decided to visit Poland. Pipes' decision to visit came about after Mateusz Morawiecki became the prime minister and made the statement that he and his government wanted to change the European Union by "evangelizing" it again. Pipes was particularly interested in the uncompromising position of the Polish government regarding the reception of immigrants and refugees from Middle Eastern and North African Muslim countries. He explained that he wanted to understand why his ancestors' country differed so much in this regard from western Europe.[4]

His observation of political discourse prompted him to claim that Poles disagree as to whether the Law and Justice party (PiS) promotes anti-Muslim sentiment or merely uses it for political purposes. According to the opposition, Law and Justice won the election and was able to form the first single-party government since the fall of communism precisely because "the specter of violence and tensions associated with the presence of Muslims in Western Europe has been emphasized," and scared many Poles. In turn, PiS supporters believe that the continuous flow of information from western Europe on jihadist activities, sexual harassment of women, honour killings, girl circumcision, criminal activity, misuse of social benefits, and the threat to Europe's religious and cultural identity have caused grassroots pressure for the ruling party to adopt an anti-immigration and anti-Islamic position. "The tsunami caused by Chancellor Merkel in 2015—2016 with a million Muslims wandering through Europe, frightened Polish residents to such an extent that 75% of them refused to accept even the smallest group of immigrants from Muslim countries."[5]

This article attempts to find the answer to the questions how does one explain the extremely high level of fear of Islam in Poland (with only 0.1% Muslims), compared to other countries in the European Union and United Kingdom, in which Muslims constitute, for example, in the United

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[3] *Tenth OIC Observatory Report on Islamophobia*, October 2016—May 2017, presented to the 44th Council of foreign ministers Abidjan, Republic of Cote d'Ivoire 10—11 July 2017, p. 6.

[4] D. Pipes: "Poland's Muslim ban." *Washington Times*, 1.07.2018, https://www.washingtontimes.com/news/2018/jul/1/how-poland-responds-to-western-europes-illegal-mig/ [access: 1.06.2020].

[5] Ibidem.

Kingdom 6.3% and in France 8.8% of the population? Why is the fear of immigrants from Muslim countries not diminishing despite the passage of time? How can one explain the incompatibility of views of the Polish "Catholic" society with the position of the Catholic Church towards Islam?

The article consists of three sections. The first presents the reactions of EU Member States to the migration crisis in Europe. The second presents the position of the Right in Poland towards immigrants and refugees from Muslim countries. The third section attempts to confront the position of the United Right (*Zjednoczona Prawica*) towards Islam with the position of the Catholic Church, the Second Vatican Council and Pope Francis, and looks for the reasons for the fear of Islam that exists in Poland.[6]

The article is based on the analysis of statements of leading politicians and selected members of Polish society regarding the issue of admitting immigrants from Muslim countries into Europe, but also their attitudes to Islam itself as a religion. The sources for the article consist of reports on Islamophobia, opinion polls, sociological and political science publications on the migrant crisis in Europe and the fear of Islam.

1. The reaction of the EU Member States to the migration crisis in Europe

In March 2011, a civil war broke out in Syria, part of the so-called Arab Spring, which among others removed the Tunisian President Zine El Abidine Ben Ali and Egyptian President Hosni Mubarak, and gave hope to the Syrians that they, too, could overthrow their dictator. The authoritarian system in the Syria of President Bashar al-Assad began during the reign of his father President Hafez al-Assad, who in 1982 cracked down on the Muslim Brotherhood, which resulted in up to 40,000 deaths. The conflict in Syria revealed the religious divisions existing therein. Most Syrians are Sunni Muslims, but the Syrian security institution has long been dominated by members of the Alawite sect of which Assad is a member.[7]

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[6] The United Right is a political coalition in Polish Parliament, created by three conservative parties: Law and Justice (*Prawo i Sprawiedliwość*); Agreement (*Porozumienie*) and Solidary Poland (*Solidarna Polska*).

[7] <u>News</u> Middle East. Documentaries, Al Jazeera, 1.10.2017, http://www.aljazeera.com/news/2016/05/syria-civil-war-explained-160505084119966.html [access: 1.06.2020].

The immediate cause of the outbreak of the war was the bloody suppression of peaceful protests after the brutal torture of 15 boys (one of them died at only 13 years old) who were detained for painting graffiti supporting the Arab Spring. In response to this, in July 2011, deserters from the army announced the formation of a Free Syrian Army to overthrow the government.[8]

Syrian President Assad decided to use any measure at his disposal to fight the opposition. In August 2012, the United Nations accused him of committing war crimes, including the use of chemical weapons against his own citizens. Events in the country meant that Syrians were leaving their place of residence and fleeing abroad to escape the massive bombing and repression. Lebanon became the main target for Syrian refugees. About 1 million people went there, which amounted to a quarter of Lebanon's pre-crisis population. The Arab television station Al Jazeera reported in October 2017 that during seven years of conflict in Syria, more than 465,000 Syrians were killed, more than a million were injured, and more than 12 million — half of the pre-war population of the country — were displaced from their homes, including 3.5 million who left their homeland.[9] A high percentage of the seriously injured were children, who often needed to have their limbs amputated.

As a result of the presented events, in the years 2015—2016, more than 1.3 million people (not exclusively from Syria) entered the European Union according to the UN refugee agenda, UNHCR, by crossing the Mediterranean and Aegean Sea. Thousands of refugees lost their lives drowning in the attempt. In 2015, as much as 1,257,000 applicants for international protection were registered. Among them were refugees from Syria (334,800) but also Afghans (183,000) and Iraqis (127,000). In 2015 Germany admitted 890,000 people, more than any other EU country.[10]

The vast majority of asylum applications submitted in 2016 also took place as well in Germany (722,300), which accounted for 60% of all applications for residence in the EU: Italy (121,200; 10%, France (76,000; 6%), Greece (49,900; 4%), Austria (39,900; 3%), and the United Kingdom (38,300; 3%), which was then still an EU Member State. In 2016, the number of new people seeking shelter in the EU Member States decreased

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[8] Ibidem.

[9] Ibidem.

[10] S. Trines: "Europe. Lessons From Germany's Refugee Crisis: Integration, Costs, and Benefits." *World Education News & Reviews*, 2.05.2017, https://wenr.wes.org/2017/05/lessons-germanys-refugee-crisis-integration-costs-benefits [access: 1.06.2020].

only slightly by 4,300 people.[11]What impact did the above events have on Europe? How did EU countries react to them? According to the European Commission, Greece and Italy were the most burdened countries in this respect. In May 2015, for the first time, the Commission requested the relocation of people requiring international protection within the European Union from countries most heavily "laden" to other EU countries. In September 2015, the Council adopted two legally binding decisions establishing a temporary and exceptional relocation mechanism from Greece and Italy for 160,000 applicants. At the same time, the Commission recommended the implementation of an EU resettlement programme of 20,000 people. In July 2015, Member States and the countries applying the Dublin Regulation agreed to resettle 22,504 people from the Middle East and North Africa over a two-year period. However, relocations in 2016 were symbolic, resulting from various factors, including the lack of political will in Member States.[12]

The argument for refusing to show solidarity with encumbered countries was usually the arrival of immigrants and refugees from Muslim countries and the danger of terrorist attacks. In March 2016, far-right and populist parties in Slovakia won the parliamentary elections, and Prime Minister Robert Fico warned of the danger of Muslims in the election campaign. In May, Fico gave an interview in which he said that there is no place for Islam in Slovakia. In November, its government officially presented the EU with a plan that would enforce the protection of external borders or use the deportation of existing immigrants instead of requiring their relocation. Slovakia emphasized the need to introduce the principle of voluntary relocation and, like the remaining countries of the Visegrad Group (Czech Republic, Hungary, Poland), refused to accept refugees and immigrants who arrived via Italy and Greece. In December 2016, the Slovak government approved a law that would make it difficult to recognize Islam as a legal religion. The required number of followers, for any religion to be recognized was increased to 50,000.[13]

Thus, the massive population movements, especially from the Middle East and North Africa, unheard of since the Second World War, increased

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[11] Eurostat 46/2017, 16.03.2017, https://ec.europa.eu/eurostat/documents/2995521/7921609/3-16032017-BP-EN.pdf/e5fa98bb-5d9d-4297-9168-d07c67d1c9e1 [access: 1.06.2020].

[12] Komisja Europejska: *Komunikat Komisji do Parlamentu Europejskiego, Rady Europejskiej i Rady. Pierwsze sprawozdanie w sprawie relokacji i przesiedlenia*. Bruksela, 16.3.2016, COM (2016) 165 final.

[13] *Tenth OIC Observatory Report on Islamophobia*, October 2016—May 2017, presented to the 44th Council of foreign ministers Abidjan, Republic of Cote d'Ivoire 10—11 July 2017, p. 45.

support for conservative populist parties, especially in Central and Eastern Europe. Regarding Hungary, Paul Lendvai wrote: "Between June and September 2015 Fidesz poll ratings rose by the equivalent of 300,000 votes and Viktor Orban's popularity ratings rose from 43 to 48%. The developments in Hungary in 2015—2016 confirmed yet again the well-known maxim of the French psychologist Gustave Le Bon (1841—1931): 'People in masses are like children, easy to influence and even easier to steer if the message is well packaged and repeated often enough.' Opinion polls leave no doubt that Viktor Orban has once again succeeded in exploiting a single issue, in this case immigrants and refugees, to achieve a turnaround in his support."[14]

In the summer of 2016 a representative poll conducted in ten European countries, by the American Pew Research Center, ascertained that the fear of a terrorist attack by refugees was strongest in Hungary: 76% of those questioned agreed with this, compared with a statistical average of 59% for the ten polled countries (Poland 71%). Even greater was the fear of refugees taking jobs at the expense of Hungarians: 82% of Hungarians were of this opinion as against an average of 50% elsewhere (Poland 75%). Hungary also topped the list in the expression of anti-Muslim sentiment 72%; Poland 66%; UK 28%.[15]

Controversy regarding the reception of people from other cultures occurs not only in Central and Eastern European countries. *The Tenth OIC Observatory Report on Islamophobia* reports that the Norwegian Minister of Integration, Sylvi Listhaug, wrote in a post: "I think those who come to Norway must adapt to our society. Here we eat pork, drink alcohol and show our face. You must comply with the values, laws and regulations that are in Norway when you come here." Such statements, however, met with a sharp response. For example, Omar Gilani Syed, a criminologist working to integrate refugees, asked if Sylvi Listhaug could continue to be responsible for integration if she makes such statements? In turn, Ms. Zaineb Al-Samarai, a politician from the Norwegian Labour Party accused Listhaug of deliberately seeking to separate Muslim immigrants from the rest of Norwegian society. She said: "I don't believe that Norwegian culture is weak, that it will decay and die if someone chooses to wear the hijab as their national costume. Norwegian culture, as you think, is not so weak or endangered. Norwegian culture is much more than pork and headgear."[16]

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[14] P. Lendvai: *Orbán. Europe's New Strongman*. London 2017, p. 193.

[15] Pew Research Center, Washington DC, 11 June 2016. The poll was conducted in the spring of 2016 in Hungary, Poland, the Netherlands, Germany, Italy, Sweden, Greece, the UK, France and Spain, Ibidem.

[16] *Tenth OIC Observatory Report on Islamophobia*, October 2016—May 2017, presented to the 44th Council of foreign ministers Abidjan, Republic of Cote d'Ivoire 10—11 July 2017, p. 46.

The size of Muslim communities in individual European Union countries varies greatly. Table 1 shows the estimated data for six countries containing the highest number and proportion of Muslims in relation to the entire population of the country.

Table 1. Estimated size of Muslim population in 2016 in European Countries

Country	N	%
France	5 720 000	8.8
Germany	4 950 000	6.1
United Kingdom	4 130 000	6.3
Italy	2 870 000	4.8
Netherlands	1 210 000	7.1
Spain	1 180 000	2.6

Source: Europe's Growing Muslim Population, Pew Research Center, 29.11.2017.

According to Pew Research in 2016, France had the largest number of Muslims: 5.72 million, 8.8%; Germany came second with 4.95 million, 6.1%; in third place was the UK, where the number of Muslims reached about 4.13 million, which was 6.3% per cent of the population. In fourth place was Italy: 2.87 million, 4.8%; in fifth place was the Netherlands: 1.2 million, with a percentage of 7.1%; Spain came in sixth place with 1.18 million Muslims, which amounted to only 2.6% of their population.

Table 2. Unfavourable attitude towards Roma, Muslims, and Jews in Europe

Country	Unfavourable attitude [%] towards		
	Roma	Muslims	Jews
Italy	82	69	24
Greece	67	65	55
Hungary	64	72	32
France	61	29	10
Spain	49	50	21
Poland	47	66	24
UK	45	28	7
Sweden	42	35	5
Germany	40	29	5
Netherlands	37	35	4

Source: Spring 2016, Global Attitudes Survey, Q36a-c, https://www.pewresearch.org/global/2016/07/11/negative-views-of-minorities-refugees-common-in-eu/ [access: 1.06.2020].

Table 2 shows the "unfavourable" attitude towards Roma, Jews, and Muslims in selected European countries. It juxtaposes groups that are difficult to compare due to differences in the reasons for "reluctance" meted out against them. Nevertheless, it can be assumed that their common feature is being described by the term "foreign"/ "stranger".

Table 3. Unfavourable views of minority groups in East and West Germany (%)

Negative views against	East Germany	West Germany
Roma	48	34
Muslims	36	22
Jews	12	5

Source: Spring 2019, *Global Attitudes Survey*, Q48a-d, p. 87, https://www.pewresearch.org/global/2019/10/14/minority-groups/pg_10-15-19-europe-values-06-03/ [access: 1.06.2020].

Table 3 shows a clear difference in the attitude of the former East and West German societies towards minorities, which makes one wonder about the reasons for this. Similarly, *Die Welt* writes that in eastern parts of Germany, where few Muslims live, there were stronger reservations towards people following Islam. According to the Bertelsmann survey, 30% of people interviewed in the east said they did not want Muslims as their neighbours, compared to 16% who expressed the same preference in western German states.[17] Are these differences between West and East Germany only due to East German society's lack of multicultural experience, or are there deeper reasons arising from the differences between Western and Central and Eastern Europe because of the different experiences of these societies after the Second World War?

Like their counterparts from the former East Germany, many Europeans from Central and Eastern Europe, who have had very limited experience of Islam (Poland — 0.1%; Hungary — 0.4% of the population, respectively) believe that Muslims not only do not want to, but they cannot integrate, because it is something inside them that makes them different to us, Europeans (religion, culture, civilization etc.).

This type of opinion continues to shape society through the populist governments that consciously raise a fear of Islam for political purposes. In building such beliefs, populists have been helped by the tragic events in the Middle East, such as the war in Syria, the creation of a terrorist organization calling themselves the "Islamic State", invoking the concept of caliphate, which is very precious to Muslims around the world, and

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[17] "Germans support democracy, but are concerned about Islam." *Die Welt*, 11.07.2019, https://www.dw.com/en/germans-support-democracy-but-are-concerned-about-islam/a-49549541 [access: 1.06.2020].

bloody terrorist attacks in Europe. The existence of the so-called politi-
cal Islam, various types of groups whose development is particularly
connected with conflict between the Muslim world and the US or West-
ern European countries, who supported the United States of America,
bear the consequences of becoming involved in the war in Afghanistan
and Iraq.

2. The United Right's position towards immigrants and refugees from Muslim countries

The Polish government of the United Right refused to take part in
the European Commission's relocation scheme for refugees from Muslim
countries. In their argument they referred to the very dangerous terrorist
activity of political Islam, charging Islam as a religion with responsibility
for the terrorist attacks.

In the course of just two years 2015—2016, around three hundred
people died in Western Europe in terrorist attacks. The first attack in 2015
took place on January 7th in Paris and was meted out against the editors
of the weekly *Charlie Hebdo*. The attack was provoked by the publication
of caricatures of Muhammad, and as a result of it twelve people were
killed. Two days later — on January 9th in Paris — an attack on a kosher
food hypermarket "Hyper Cacher" killed six people. Another attack took
place on February 14th in Copenhagen. It was directed at the partici-
pants of a meeting devoted to the freedom of expression in art, again
six people were killed. Further attacks on a much larger scale occurred
on November 13th in Paris and Saint-Denis — a further one hundred
and thirty-seven people were killed and three hundred and fifty-two
wounded.

In the aftermath of these attacks, a state of emergency was introduced
in France and the borders were temporarily closed. On March 22nd, 2016,
there were two bloody attacks in Brussels — at the airport in Zaventem
and at the Maelbeek metro station, near the headquarters of the EU
institutions. It resulted in thirty-two people and three suicide bomb-
ers being killed, and more than three hundred and fifteen people being
injured.

Another assassination attempt took place on July 14th, 2016, in Nice,
France, at a fireworks display on Bastille Day, a national holiday. The ter-
rorist driving a truck crashed into a crowd, crushing people along a two-
kilometre route. At least eighty-four people lost their lives immediately,

not counting the wounded and those who later died as a result of the wounds inflicted.[18] The head of the Ministry of Interior and Administration in Poland at that time, Mariusz Błaszczak, commenting on the assassination, said that "political correctness that reigns in Western Europe and 'multicultural ideology' brings its tragic results." Pierre Buhler, the French ambassador to Poland, did not agree with this diagnosis, explaining that this is not the case in France — quite the opposite to compare with other countries. Buhler said: "[…] 'multiculti' does not determine the state of affairs in France. I can't agree with the statement that it is 'multiculti' which is responsible for this evil."[19]

Also in France, Normandy, on July 26th, 2016, an 84-year-old priest was murdered while celebrating the Holy Mass. And at the end of 2016, on December 22nd, a Polish truck hijacked by a Tunisian Anis Amri, after the hijacker murdered the Polish driver, mowed through a crowd at the Christmas market in Berlin. The perpetrator acted in accordance with the oath of allegiance to the "Islamic State", which speaks of "crusaders bombing Muslims every day, whose blood will be avenged." The terrorist organization therefore calls "on all Muslim brothers everywhere and let those who are in Europe kill the pig crusaders, each according to their abilities."[20]

The clearly negative approach of the United Right regarding Poland's participation in solving the problem of the migration crisis was formulated before the most serious attacks in Europe. They can be found in the Sejm speech of the PiS chairman Jarosław Kaczyński from September 9th, 2015, that is, in the midst of parliamentary election campaign in Poland: "First, the number of foreigners increases rapidly, then they do not comply, they do not want to comply, they declare that they will not comply with our law, our customs, and then or at the same time impose their sensitivity and requirements in public space and in various areas of life in a very aggressive, violent way." What was supposed to confirm the above claims was a reference to the experience of Western European countries: "If anyone says that this is not true, then they should look around Europe. Let them look at Sweden. Fifty-four zones where sharia is in force and there is no state control. Fears of hanging the Swedish flag on schools, there is a custom because there is a cross on this flag. Even it turns out

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[18] "Zamachy terrorystyczne na świecie," http://wiadomosci.com/zamachy-terrorystyczne-na-swiecie-w-2016-roku/ [access: 1.06.2020].

[19] T. Gzell: "Ambasador Francji po zamachu w Nicei: Multikulti to nie źródło zła." *Rzeczpospolita*, 15.07.2016, https://www.rp.pl/Dyplomacja/160719475-Ambasador-Francji-po-zamachu-w-Nicei-Multikulti-to-nie-zrodlo-zla.html [access: 8.07.2021].

[20] J. Balicki: "'Dzieci Abrahama'. Chrześcijaństwo — islam w dobie kryzysu migracyjnego." *"Civitas". Studia z filozofii polityki*, nr 19, Warszawa 2016, pp. 120—122.

that Swedish students are not allowed to wear short dresses because they don't like it either."[21]

In addition to Sweden, Jarosław Kaczyński also mentioned Italy, England, and Germany:

"What's going on in Italy? Churches occupied by Muslims, sometimes treated as toilets. What's going on in France? Constant disturbance, also sharia, patrols that follow, and watch over sharia. The same in London. Even in strongest Germany, such phenomena are taking place. Do you want it to appear also in Poland? That we stop being hosts in our own country?"[22]

After the parliamentary elections in Poland on October 25th, 2015, the rhetoric regarding the accepting of the refugees became even more acute in connection with the issue of refugee relocation within the European Union. By using arguments regarding the bloody terrorist attacks in the capitals of various European countries the rhetoric automatically made a great impression on society.

However, they also appeared to be of a "religious" and cultural nature. The right-wing discourse regarding the demand for solidarity in receiving refugees, for example in his speech Prime Minister Beata Szydło points to the danger of losing Christian identity, Polish sovereignty or "rising from one's knees": "[…] we will not agree, Poland will not agree to any blackmail from the EU. We will not participate in the madness of the Brussels elite. We want to help people, not political elites. And I have the courage to ask the political elites in Europe the question: Europe, where are you going? Where are you going? Stand up from your knees and wake up from lethargy, otherwise you will mourn your children every day."[23]

There were also references directed towards Muslims. In the TVN24 programme of March 23rd, 2017, the Prime Minister Beata Szydło said that "it is impossible to separate Muslim refugees/immigrants from terrorists," and "a Muslim refugee should be viewed as a potential terrorist."[24]

In turn, the Minister of the Interior and Administration Mariusz Błaszczak, speaking on TVN about the attack in Nice, stated that Poland would have found itself in this situation had it not been for the change

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[21] J. Kaczyński: "MOCNE przemówienie o muzułmańskich imigrantach," Sejm, 16.09.2015, https://www.youtube.com/watch?v=gzxQ9cqn1yI [access: 1.06.2020].

[22] Ibidem.

[23] "Wystąpienie sejmowe Beaty Szydło," 24.05.2017, *Wirtualna Polska*, https://wp.tv/i,straszy-czy-przestrzega-beata-szydlo-o-uchodzcach,mid,2002902,cid,4051,klip.html?ticaid=61a85a, https://wp.tv/i,straszy-czy-przestrzega-beata-szydlo-o-uchodzcach,mid,2002902,cid,4051,klip.html?ticaid=61a85a [access: 24.05.2017].

[24] Redakcja. Rada Programowa,
https://docplayer.pl/176005836-24-redakcja-rada-programowa.html   [access: 1.06.2020].

of government. "We would already have several thousand migrants from the Middle East and North Africa." The journalist hosting the programme (Konrad Piasecki) pointed out that France has 7 million Muslims and that: "[…] the minister of a country that is culturally, nationally, and religiously homogeneous should 'bite his tongue' before he advises or criticizes the secret service of a country with seven million Muslims," to which Mariusz Błaszczak replied: "This is not about nationalities, it's about culture. This is about experiences that can be seen in Western Europe. Newcomers from North Africa and the Middle East just don't integrate!"[25]

These types of statements by Polish politicians were noticed by world media and other institutions, one example is the following text from the report on Islamophobia prepared for the Council of Foreign Ministers Abu Dhabi, United Arab Emirates:

"Polish lawmaker Dominik Tarczynski said that he supports the burqa ban, stepping into the ongoing debate. He told the media, that Poland should not allow the construction of another mosque, until the European country can build a cathedral in Saudi Arabia, stating the relationship between the Islamic world and the West was at present unbalanced. The Polish minister Tarczynski said that Islamic face veils 'should be banned in the same way that the Christian cross is banned in Saudi Arabia. We are happy to have it once they agree that Poland can build a cathedral in Saudi Arabia. It's simple, either we are equal, we are partners, we are the same human beings — or they feel they are better than others,' the Polish minister said. Throwing his weight behind the burqa ban in a few European countries, he said that it was partly due to security reasons and partly because of storing parity between the Islamic world and the West, that the Burqa was often used as disguise by suicide bombers, child molesters, and armed robbers across the globe."[26]

The survey conducted by Instytut Badań Rynkowych i Społecznych — IBRiS (Institute of Market and Social Research) in 2017, shows how deeply embedded is this fear of Islam in Poland. As much as 56.5% would prefer to lose the EU funding and 51.2% would leave the European Union rather than accept refugees from Muslim countries.

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[25] K. Piasecki: "Minister spraw wewnętrznych i administracji Mariusz Błaszczak: Polska znalazłaby się w takiej sytuacji, jak Francja, gdyby nie zmiana rządu 15 lipca 2016," *Piaskiem po oczach*, https://www.tvn24.pl/wiadomosci-z-kraju,3/atak-w-nicei-mariusz-blaszczak-w-piaskiem-po-oczach,661323.html [access: 1.06.2020].

[26] *12th OIC Observatory Report on Islamophobia June 2018—February 2019* presented to the 46th Council of Foreign Ministers Abu Dhabi, United Arab Emirates, 1—2 March 2019, pp. 101—102, https://www.oic-oci.org/upload/islamophobia/2019/12th_islamophobia_annual_report_2019_en.pdf [access: 1.06.2020].

Table 4. Answers to the survey question: "Should Poland refuse to accept refugees from Muslim countries even if it caused the following?"

Consequence	Yes	No	Difficult to say
Loss of EU funds	56.5%	40.4%	3.1%
Leaving the European Union	51.2 %	37.6 %	11.2%

Source: IBRIS. An opinion poll conducted in June 2017: "Polacy wolą opuścić UE niż przyjąć uchodźców z krajów muzułmańskich," 5.07.2017, https://www.polsatnews.pl/wiadomosc/2017-07-05/sondaz-polacy-wola-opuscic-unie-europejska-niz-przyjac-uchodzcow-z-krajow-muzulmanskich/.

On the other hand, the social mood is hardly surprising if one takes into account the fact that all government media has become the media of one party and all right-wing media, including Radio Maryja belonging to the consortium of Father Rydzyk, create an extremely biased picture against followers of Islam. The report on the negative image of Muslims in the Polish press in 2015—2016, enumerates eleven most frequent metaphors used to convey the dangers of immigrants from Muslim countries trying to get to Europe, namely the metaphors of (1) wave, (2) invasion, (3) war; (4) terrorism; (5) "sexual jihad"; (6) "social jihad"; (7) the so-called ideology of multiculturalism; (8) "jihad hotbed"; (9) a clash of civilizations; (10) European suicide; (11) the attack on Poland's sovereignty.[27]

It seems that an accurate summary of the right-wing discourse conducted in our country may be found in Barbara Pasamonik's introduction to the book she co-edited: " 'Malowanie strasznego diabła' — metamorfoza obrazu uchodźcy w Polsce" ("Painting the boogeyman" — a metamorphosis of the image of a refugee in Poland):

The migration crisis and the accompanying media (moral) panic dramatically changed the image of refugees among Poles and, thus, Poles' attitude to refugees. In the most recent, seventh edition of the European Social Survey from 2015, Polish respondents were still among the leading European countries declaring openness to refugees. The election campaign before the parliamentary elections on October 25th, 2015 and the terrorist attacks in Western Europe completely changed the image of refugees, especially those from the Middle East and Africa. […] at the end of 2017, in Poland, despite the absence of refugees from areas of armed conflict we are at the forefront of societies declaring resentment towards refugees. The latter have ceased to arouse compassion — above all they arouse a sense of jeopardy. According to respondents, Poland's social, cultural,

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[27] Ł. Bertram, A. Puchejda, K. Wigura: *Negatywny obraz muzułmanów w polskiej prasie. Analiza wybranych przykładów z lat 2015—2016*. Raport Obserwatorium Debaty Publicznej „Kultury Liberalnej", Warszawa, styczeń 2017.

and economic security is at risk — we are afraid of terrorism, foreign religion, and culture, as well as competition on the labour market and social benefits. Refugees who are both Arab/Middle Eastern and Muslim are seen as the most foreign and thus serve the Polish national identity as a negative point of reference. Old Islamophobia is fueling a new media panic around refugees.[28]

3. The confrontation of the position of the United Right in Poland and the position of the Catholic Church towards Islam

As mentioned in the Introduction of the present article, Monika Bobako in her work: *Islamofobia jako technologia władzy. Studium z antropologii politycznej* (Islamophobia as a technology of power. A study in political anthropology) distinguished two types of Islamophobia. The first is termed "progressive Islamophobia" while the other "conservative Islamophobia".

"The former uses the image of 'Europe' synonymous with secular modernity (as well as key ideals of individual autonomy and freedom), and its opposite is the 'Islamic world' understood as the domain of non-modern or anti-modern values, completely determined by religious tradition. […] On the one side of this division there is a liberal civilization of progress founded on the criticism of religious authority, on the other — the conservative world of backwardness and irrationalism. In turn, "conservative Islamophobia", which is a kind of anti-Muslim xenophobia expressing the fear of Islam from religious positions emphasizing the Christian nature of Europe. In this approach, as the author writes, the main axis of antagonism between Islam and Europe is determined by competition between two religious systems. This antagonism is closely related not only to the issue of balance of power (or lack thereof) between the Muslim world and the Christian world, but also to the theological dispute over the 'legitimacy' of claims to the 'truth' of both competing religions."[29]

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[28] B. Pasamonik: "'Malowanie strasznego diabła' — metamorfoza obrazu uchodźcy w Polsce." In: *Kryzys migracyjny Perspektywa społeczno-kulturowa*. Eds. B. Pasamonik, U. Markowska-Manista. Warszawa 2017, p. 16.

[29] M. Bobako: *Islamofobia jako technologia władzy. Studium z antropologii politycznej*. Kraków 2017, pp. 311—312.

According to the author, the distinction between the two types of Islamophobia is blurred. On the one hand, the proponents of "progressive Islamophobia" often emphasizes the Christian roots of European modernity and claim that the specificity of Christianity as a religion guided the unique development of "European civilization." According to this view, Christianity — as opposed to Islam — from the very beginning contained the seeds of modernity and secularization. An example to support this claim is the issue of the separation of the Church and state in Christianity (by giving the emperor what belongs to the emperor and giving God what belongs to God). "Conservative Islamophobia," also refers to "secular" arguments justifying the supremacy of Europe, stressing, for example, that its unique manifestation is civil rights or respect for human dignity.[30]

When trying to assess the fear of Islam in Poland, one should start by looking into the number of people who worship this religion in Poland. According to sources from Pew Research Center from 2010, Poland had about 30 thousand Muslims, which was less than 0.1% of the population of the whole country. They were mostly well-assimilated Tatars who, according to current observation and media coverage, do not differ significantly from other Poles in their approach to accepting refugees from Muslim countries. One of the arguments for such a statement is the fact that they do not protest against Islamophobia in Poland or vote for accepting their fellow believers from the Middle East. On the contrary, Selima Chazbijewicz, a member of the Tatar Muslim community, professor at the University of Warmia and Mazury in Olsztyn, before taking over the function of the Polish ambassador in Kazakhstan, wrote a poem about the leader of the United Right, the PiS chairman Jarosław Kaczyński:

> Like the victorious Brave, you strengthen our state,
> You who resurrect Polish dignity from scratch,
> As the eagle soars over the rock and always,
> You are right, You hurry to help. […].
> About Jarosław the Great, lord of the souls of Poles,
> who will lead our nation out of defeat, […]
> And you will revive Warsaw and Krakow again. […].[31]

Enes Bayrakli and Farid Hafez, authors of the report on Islamophobia in Europe, in their summary write that in Poland there is no nominal right-wing political party, but a conservative party in power, which nevertheless allows an unambiguous negative image of Islam to be spread in

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[30] Ibidem.
[31] S. Chazbijewicz: "Oda dla Jarosława Kaczyńskiego." *Rzeczpospolita*, 14.09.2016, https://www.rp.pl/Polityka/309149939-Olsztynski-dzialacz-PiS-napisal-ode-do-Jaroslawa-Kaczynskiego.html [access: 1.06.2020].

state institutions. State-funded media outlets seem to carefully select their guests, who spread a stereotypical portrayal of Muslims as "violent," "terrorists," "Jihadists," "sexists," "rapists," "uncivilized," "double-faced," and in general "a threat" to European and Christian values.[32]

If the year 2015, when parliamentary elections were held in the shadow of the migration crisis, was marked by a significant intensification of anti-Muslim views in public discussions, then in 2016 a further developing of Islamophobic attitudes in Poland, the media, education, and other spheres of life could be observed.

The statements of right-wing politicians, the constant depiction of refugees in connection with terrorist attacks as an extremely real danger, may have had an impact on the fact that Polish society, contrary to the attitude and teachings of Pope Francis, presents mostly negative approach toward people seeking refuge in Europe.

Sławomir Łoziński notes that since May 2015 there has been a significant decline in the acceptance of refugees by Polish society. This was not prevented by the visit of Pope Francis to Poland in August 2016 and the submission by the Polish Episcopal Conference of the initiative of an organization with the participation of Caritas, the so-called humanitarian corridors. He adds that: "[…] Despite the initial interest of the Polish government in this programme, a decision to introduce it was not made. Perhaps it was influenced by the results of the public opinion poll from June 2017, in which only every third respondent (33%) supported this form of assistance to refugees, and nearly two-thirds (61%) opposed it (6% did not express an opinion)."[33]

In *Islamophobia in Poland: National Report 2016*, prepared by Konrad Pędziwiatr, which is a part of the already mentioned European report, we may read that there is an overestimation by the respondents of the size of the Muslim population in Poland, citing as much as 7% where in reality there is only 0.1% (30,000). This means that Polish society believes that there are more than 2 million Muslims in the country. The overestimation of the size of the Muslim community by the inhabitants of Poland is directly related to the perception of Islam as a threat.[34]

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[32] E. Bayrakli, F. Hafez: "The State of Islamophobia in Europe," https://www.islamophobiaeurope.com/executive-summary/2017-2/ [access: 1.06.2020].

[33] S. Łodziński: "Uchodźcy jako 'Społeczność Podejrzana' . Polska opinia publiczna wobec udzielania pomocy uchodźcom w okresie maj 2015 — maj 2017." In: *Uchodźcy w Polsce. Sytuacja prawna, skala napływu i integracja w społeczeństwie polskim oraz rekomendacje*. Eds. A. Górny, H. Grzymała-Moszczyńska, W. Klaus, S. Łodziński. Kraków—Warszawa 2017, pp. 82—83.

[34] K. Pędziwiatr: "Islamophobia in Poland: National Report 2016." In: *European Islamophobia Report 2016*. Eds. E. Bayrakli, F.Hafez. Istanbul 2017, p. 414.

As many comparative studies have shown, Poles who have very limited contact with Muslims are one of the European nations who are most afraid of accepting immigrants and refugees from Muslim countries. Father Maciej Zięba in an article entitled "Haniebna rana" (A shameful wound) expressed his opinion that this attitude to the refugee case eludes the criterion of rationality. "Generalized and abstract categories take the place of specific, unfortunate people today. These people are automatically identified with economic immigrants or terrorists. Polish society's refusal to accept refugees, among whom are women and children in need of specialist medical care, indicated by Polish aid organizations, justifies its claim that women and children are also often involved in acts of terror. The doubt as to whether a really small group can threaten Christian Western civilization is refuted by the argument that they would bring large families."[35]

In addition, Father Maciej Zięba notes that: the attitude towards refugee matters ignores the teaching of the Church and the Gospel. "Jesus' entire teaching is filled with concern for those humiliated and rejected — women, children, Samaritans, paupers and the sick with lepers at the forefront." According to him, the discourse in Poland regarding the reception of refugees ideologized the faith, trying to bend the teaching of the Gospel to their belief, consequently ignoring the voice of the Polish episcopate and individual bishops, and the teaching of popes, like John Paul II and Francis.[36]

In July 2018 in Stockholm at the congress of National Directors of Pastoral Care of Migrants in Europe, it was stated that church centres for immigrants have a problem with Poles working there who took with them the country's negative attitude towards people of other religions and cultures. In this context, one of the Swedish hosts of the meeting addressed a request to the Church in Poland to take action on the evangelical education of society and priests going to work abroad in the sphere of openness to people from other religions and cultures.

The contemporary Teaching of the Catholic Church regarding Islam is specified among others in *Declaration on the Relation of the Church to Non-Christian Religions, Nostra Aetate*, proclaimed by Pope Paul VI:

> The Church regards with esteem also the Muslims. They adore the one God, living and subsisting in Himself; merciful and all-powerful, the Creator of heaven and earth, (5) who has spoken to men; they take pains to submit wholeheartedly to even His inscrutable decrees, just as Abraham,

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[35] M. Zięba: "Haniebna rana." *Rzeczpospolita*, https://www.rp.pl/Publicystyka/301149961-O-Maciej-Zieba-Haniebna-rana.html [access: 8.07.2021].

[36] Ibidem.

with whom the faith of Islam takes pleasure in linking itself, submitted to God. Though they do not acknowledge Jesus as God, they revere Him as a prophet. They also honor Mary, His virgin Mother; at times they even call on her with devotion. In addition, they await the day of judgment when God will render their deserts to all those who have been raised up from the dead. Finally, they value the moral life and worship God especially through prayer, almsgiving and fasting. […] Since in the course of centuries not a few quarrels and hostilities have arisen between Christians and Muslims, this sacred synod urges all to forget the past and to work sincerely for mutual understanding and to preserve as well as to promote together for the benefit of all mankind social justice and moral welfare, as well as peace and freedom.[37]

Successive popes, John Paul II, Benedict XVI and Francis focused much attention on building good relations between these religions. For example, the current pontiff, during a visit to Turkey in 2014, visited the Sultan Ahmed Mosque and met with the Grand Mufti of Istanbul Rahmi, prayed with him, facing Mecca. On Holy Thursday 2016, the Pope made a symbolic gesture, washing the feet of refugee representatives, and on April 16th, being on the Greek island of Lesbos, he took three Muslim families back with him to Rome (a total of twelve people). They joined several families from Syria, who have been living in the Vatican for some time. During the midnight Mass on December 24th, 2016, Pope Francis also referred to the tragedy of the people in Aleppo and the situation of refugees from Syria, as well as the situation of children in underground shelters or "at the bottom of a boat overloaded with migrants."

Human fraternity for world Peace and living Together was signed by Pope Francis and Grand Imam of Al-Azhar in Abu Dhabi in February 2019. It stressed the following points: Terrorism is deplorable and threatens the security of people, be they in the East or the West, the North or the South, and disseminates panic, terror and pessimism, but this is not due to religion, even when terrorists instrumentalise it; good relations between East and West are indisputably necessary for both.[38]

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[37] *Declaration on the Relation of the Church to Non-Christian Religions*, *Nostra Aetate*, Proclaimed by the Pope Paul VI on October 28, 1965, no. 3, http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_decl_19651028_nostra-aetate_en.html [access: 1.06.2020].

[38] *Human fraternity for world Peace and living Together*, signed by Pope Francis and Grand Imam of Al-Azhar, Abu Dhabi, 4.02.2019, https://zenit.org/articles/abu-dhabi-pope-francis-brings-appeal-for-peace-dialogue-religious-freedom [access: 1.06.2020].

Conclusions

The purpose of this article was to seek the answer to the questions: Why is the fear of immigrants from Muslim countries in Poland the highest in Europe and does not decrease with the passage of time? Why is the Polish society so different from other societies in this matter when they had virtually no negative experiences with Muslim emigrants? How can one explain the contradiction between the declaration of belonging to the Catholic Church by the majority of Polish society and the completely different attitude and teaching of the last popes and especially Pope Francis, as well as the teaching expressed in the documents of the Second Vatican Council.

It seems that in order to approach the answers to the above questions, political factors need to be taken into account first. There is no doubt that we are dealing here with the deliberate use of the activities of political Islam to convince society that it is the real Islam.

Political literature on the analyzed issue both in Poland and abroad indicates its connection with the phenomenon of using fear of Islam in politics, referred to as the "new populism." This phenomenon appeared in 2015 in Hungary, contributing to Victor Orban's Fidesz party winning the second term and staying in power. It is also a reference point in the other countries of Central and Eastern Europe. The referred publication of a Polish author and researcher Monika Bobako indicates that the same mechanism was used in Poland.

Some researches show that there is a significant difference between East and West Germany in the approach to Muslims. One can attempt to explain it by the fact that Germans living in the East do not have as many contacts with Muslims as Germans living in the West. Unfortunately, the reason for it is possibly also linked to the effects of the division of Europe into East and West, after the Second World War, the ramifications of which are still visible for all countries involved.

However, the question remains: Why in Poland, regarded as an majorily Catholic country by the world, even the Pope's teaching is not able to change the society's attitude towards receiving refugees, especially from Muslim countries?

Some priests supporters of the United Right in a discussion on the subject claim: "I do not have to listen to Pope Francis in these matters. The Pope is infallible only in dogmatic matters." This may mean that the field of influence of the Church is also limited, at this time.

To finish, let us consider a short statement of Cardinal Jean-Louis Tauran, who was the chairman of the Pontifical Council for Interreligious

Dialogue, addressing all people afraid of Islam. He states that it is necessary to overcome prejudices and fears in relations between Christians and Muslims. The dialogue itself makes it possible to overcome fear because it facilitates the discovery of the other and leads to genuine encounter, and this very encounter is just what interreligious dialogue is talking about. This is because two religions do not meet, only the people professing them.

The quoted cardinal emphasized the need to make an effort on both sides to learn about the religious traditions of the other, to recognize what divides us and what brings us together and cooperate for the common good, which is not an easy task. When there is mutual trust, both parties will be able to freely explore what divides us and what unites us. In some ways Christians and Muslims are very different, in our approach to the Holy Scriptures, concept of revelation, founders of religion, Jesus and Muhammad, the Holy Trinity, etc., "but we worship the same God, the sanctity of life, the conviction that we must pass moral values on to young people, the value of the family for emotional and the moral growth of children and the importance of religion in education."[39]

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[39] J.-L. Tauran: "We Shouldn't Fear Islam." *Zenit*, 18.02.2010, https://zenit.org/articles/cardinal-tauran-we-shouldn-t-fear-islam/ [access: 1.06.2020].

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Janusz Balicki

L'islamofobia in Polonia nel contesto
della crisi migratoria in Europa

Abstract

I sondaggi di opinione pubblica internazionali mostrano che uno dei più alti livelli di paura dell'Islam in Europa è apparso in Polonia durante la crisi migratoria nel 2015. Ciò è avvenuto nonostante nell'Unione Europea la Polonia sia uno dei paesi con la più bassa percentuale di musulmani rispetto alla popolazione del paese; si tratta infatti di circa 30 mila di Musulmani rispetto a 38,5 milioni di abitanti (0,1%). Una tale reazione degli abitanti del Paese sarebbe qualificabile come islamofobia, termine spesso utilizzato nella letteratura delle scienze sociali e politiche. Lo scopo di questo articolo è cercare di spiegare le ragioni di un così alto livello di paura degli immigrati dai paesi musulmani in Polonia e dell'atteggiamento negativo nei confronti dell'Islam in quanto religione. Allo stesso tempo, si tiene conto del fatto che ciò è contrario all'insegnamento della Chiesa cattolica, con cui la società polacca si identifica in gran parte. L'articolo si compone di tre parti. La prima parte presenta la risposta degli Stati membri dell'UE alla crisi migratoria in Europa. Nella seconda parte si analizza la posizione della coalizione politica, la Destra Unita, in Polonia nei confronti degli immigrati e dei rifugiati dai paesi musulmani. La terza parte, invece, confronta la posizione della Destra Unita sull'Islam con l'insegnamento della Chiesa cattolica.

Parole chiave: islamofobia, crisi migratoria, rifugiati, populismo, politica migratoria, UE, solidarietà

Janusz Balicki

L'islamophobie en Pologne dans le contexte
de la crise migratoire en Europe

Résumé

Les sondages d'opinion publique internationaux montrent que l'un des niveaux les plus élevés de peur de l'islam en Europe est apparu en Pologne lors de la crise migratoire en 2015. Cela s'est produit malgré le fait que la Pologne est l'un des pays avec le plus faible pourcentage de musulmans dans l'Union européenne par rapport à la population du pays ; environ 30 mille de Musulmans par rapport à 38,5 millions d'habitants (0,1%). Cette condition peut donc être décrite par le terme d'islamophobie, qui est souvent utilisé dans la littérature des sciences sociales et politiques. Le but de cet article est d'essayer d'expliquer les raisons d'un tel niveau de peur des immigrés des pays musulmans en Pologne et l'attitude négative envers l'islam en tant que religion. En même temps, cette attitude est contraire à l'enseignement de l'Église catholique, avec laquelle la société polonaise s'identifie largement. L'article se compose de trois parties. La première partie présente la réponse des États membres de l'UE à la crise migratoire en Europe. La deuxième partie analyse la position de la coalition politique, la Droite Unie, en Pologne

vis-à-vis des immigrés et des réfugiés des pays musulmans. La troisième partie, en revanche, confronte la position de la Droite Unie sur l'islam à l'enseignement de l'Église catholique.

Mots clés : islamophobie, crise migratoire, réfugiés, populisme, politique migratoire, UE, solidarité

Part Two

Reviews

„Od konfliktu do komunii".
Wokół relacji międzywyznaniowych w Polsce
["From Conflict to Communion".
Around Interdenominational Relations in Poland].
Eds. J. Budniak, J. Kempa. Katowice:
Księgarnia św. Jacka, 2020, 174 pp.

The presented publication refers a document entitled *From Conflict to Communion. Lutheran-Catholic Common Commemoration of the Reformation in 2017. The Report of the Lutheran-Roman Catholic Commission on Unity.* Even though the text itself constituted a preparation for the celebration of the 500th anniversary of the Reformation, it has not lost its relevance. The Jubilee came to an end, but the ecumenical cooperation and the coexistence of the Churches is a continuing reality. The ideas included in the document are alive, and the celebration of the Reformation has highlighted even more fundamental theses of unity and interdenominational dispute. Within this context what becomes necessary, above all, is to boldly look into the future in order to properly notice the Holy Spirit leading the Church. This, of course, does not mean ignoring the disputes of the past and the various tensions of the present. It is, however, about a positive look on the prospects of an ever-deeper communion. In the Polish reality, it gains a particular significance in the context of Silesia, especially Upper and Cieszyn Silesia, where a significant part of the largest Lutheran community in Poland lives. That is why the subject matter under considerations is not theoretical, but close to people and practical.

The importance of the presented publication is emphasized by a great many bishops' statements. The author of the first one is Metropolitan Archbishop of Katowice Wiktor Skworc, PhD. He refers to the established ecumenical traditions of the Catholic Diocese of Katowice, in which already in the documents of the First Synod (1975) a resolution entitled *Ecumenism in the Church of Katowice* was included. The Archbishop emphasizes the importance of common prayer and testimony of faith. The voice of the Bishop of the Katowice Diocese of the Evangelical Church of the Augsburg Confession, Marian Niemiec, PhD, who draws attention to the importance of celebrating the anniversary of the Reformation in the spirit of ecumenical cooperation, is valuable. In turn, Rev. dr. hab. Jacek Kempa from the Faculty of Theology of the University of Silesia, author of the introduction (pp. 11—14), points out the need to determine the state, achievements and plans of ecumenism, respecting the emotions and different sensitivity of the particular participants to the dialogue. Polish experience in this field, despite difficult moments, has its good history.

The proper publication is composed of three parts, each containing articles by a Lutheran and a Catholic. Part One is entitled "Contemporary Look at Rev. Dr. Martin Luther". It opens with an inspiring text on "Luther's Bible as the Light on the Path of the Reformation Church" (pp. 17—28), by Rev. Prof. dr. hab. Manfred Uglorz of the Christian Theological Academy. It shows the way of Martin Luther with the Word of the Lord: the experience of the depth of this Word led him to an inner freedom and trust in God. This personal experience motivated him to work on the German edition of the Bible. This is even more fascinating when we consider the fact that Luther translated the New Testament in ten weeks. At the same time, the dissemination of this German Bible for many people led to the spiritual search and to the release of a new quality of faith (through listening). What is more, it contributed to the development of the German language and thus had a culturally significant impact.

The second article of the first part is a text by Rev. Prof. dr. hab. Zygfryd Glaeser of the Faculty of Theology of the University of Opole, entitled "Martin Luther Read Once Again. Discussion in the Context of the Celebration of 500 years of the Reformation" (pp. 29—55). The author shows in an interesting way the gradual transition from distrust, condemnation and the use of aggressive-polemic language to a more positive view, which began to appear in the 19th century. The turn of the 19th and 20th century was characterized by a polemical style, however devoid of the hermeneutics of attack. Much credit here goes to Sebastian Merkle, but especially to Joseph Lortz, who was not afraid to point out the intra-Church causes of the Reformation. What is significant within the Catholic-Lutheran debate, are the statements of the Popes who encouraged

research on Luther and did not run away from pointing out what was valuable in his work. The result of all this was the rapprochement of the Churches through specific documents of the Holy See or official speeches of the Popes, such as *Letter on the 500th Anniversary of Martin Luther's Birthday, The Directory for the Application of Principles and Norms on Ecumenism, Encyclical Letter "Ut Unum Sint"*, and the Joint Declaration on the Doctrine of Justification. Both Cardinal Joseph Ratzinger/Benedict XVI (which does not exclude his critical attitude, for example with regard to the Sola Scriptura doctrine) and Francis', especially through his participation in the prayer in Lund, Sweden, on October 31, 2016, contributions are also valuable.

When analyzing important documents dedicated to the person of Luther, we cannot overlook the text entitled *Martin Luther — Witness of Jesus Christ*, published in 1983, which is an expression of the search for "ways to a community of faith." Within this context it is extremely helpful to acknowledge the sincerity of Luther's search for given justice. Similarly, the already mentioned document *From Conflict to Communion. The Lutheran-Catholic Common Commemoration of the Reformation in 2017* points to Luther's entrustment to the grace carrying justification and the need for man to turn to God. After all, it is important for both Lutherans and Catholics. It is, therefore, valuable to conclude that, following the renewal of Catholic theology, "Catholics today can appreciate the postulates of Luther's reform and interpret them more openly than before" (No. 28). The work of Catholic theologians, especially Johannes Willebrands, Walter Kasper, Kurt Koch, Thomas Sarory, Charles Boyer, Yves Congar, and Alfons Nossol, contributes to this view.

The second part of the publication is entitled "Common Testimony as the Way to Unity". It opens with the text "50 Years of Lutheran-Catholic Dialogue" (pp. 59—70) by the Lutheran Bishop Prof. dr. hab. Marcin Hintz of the Christian Theological Academy. It is a valuable historical synthesis of the five stages of ecumenical rapprochement. The first one included the period from 1967 to 1972, when the Malta Report, entitled *The Gospel and the Church*, stated that a consensus on justification was possible. The second stage covered the years 1972—1985, when important works entitled the Eucharist and the Ministry in the Church were created, as well as the *Declaration on the Way and Facing Unity — Models, Forms and Phases of Catholic-Lutheran Church Fellowship*. The third phase, years 1985—1995, was centred around the work on the question of justification, which resulted in a study document entitled Church and Justification. Understanding the *Church in the Light of the Doctrine of the Justification. Report on the Third Phase of the International Lutheran-Rome-Catholic Dialogue* (1993). The fourth phase encompassed years 1995—2006. The

International Commission addressed the topics of apostolicity and the Eucharist. A special milestone in this phase was the signing of the *Joint Declaration on the Doctrine of Justification* in 1999. Now, since 2009, there has been a fifth phase of the dialogue, which includes the document *From Conflict to Communion*. Taking all this into account, Bishop Marcin Hintz also points out specific contemporary challenges: differences in the approach to some ethical issues, overcoming the cooling of dialogue after the publication of the document *Dominus Iesus* by the Congregation for the Doctrine of the Faith, a common understanding of the causes of the Reformation and an analysis of the paths of both Churches.

The search for unity involves a difficult dialogue and the resolution of disputed issues. Within this context, the text of Rev. Prof. dr. hab. Wojciech Hanc from Cardinal Stefan Wyszyński University, Interdenominational Doctrinal Dialogues as a Significant Element of Ecumenical Challenges (pp. 71—108), which shows the multidimensional forms of the meeting for the search for unity, as mentioned in the documents of the Holy See (e.g., *Directory for the Application of Principles and Norms on Ecumenism*) and in the 2001 Ecumenical Charter (*Guidelines for the Growing Cooperation among the Churches in Europe*) is valuable. Among the dialogues undertaken, the bilateral and multilateral ones, both universal and local, must be indicated. The latter help to recognize more deeply the diversity of the particular communities. The fruit of this mutual encounter and dialogue is the *Lima Document* of 1982, proclaimed by the "Faith and Order" Commission of the World Council of Churches, on Baptism, the Eucharist and the Ministry (within this context it is important to remember that Catholic theologians are also members of this Commission) or the multilateral declaration *The Church: Towards a Common Vision*.

When speaking of ecumenical dialogue, we cannot overlook the specific topics, that is, baptism and matrimony. The fruit of the common search in Poland is the *Declaration of the Churches in Poland at the Threshold of the Third Millennium*, which was created on the basis of previous research and documents. The project *Christian Matrimony of People of Different Denomination. Declaration of the Churches in Poland at the Threshold of the Third Millennium* of 2011 is still awaiting evaluation. It is because according to the Catholic procedures the document requires the approval of the Holy See. In addition to the above-mentioned dialogues, other topics are being discussed. Rev. Wojciech Hanc quotes the *Appeal of Polish Churches for the Protection of Creation* (2013), the *Appeal of Polish Churches for Respect of the Celebration of Sunday* (2015), the *Message from the Churches in Poland Concerning Refugees* (2016) and the ongoing talks between the Roman Catholic Church and the Seventh-day Adventists Church.

The third part of the presented book, historical, is entitled "Attempts at Unity in Poland". In the first article, the Sandomierz Agreement — 1570 (pp. 111—117), Prof. dr. hab. Janusz Tadeusz Maciuszko shows the importance of Polish solutions to denomination issues. Analyzing the subject of this Agreement, he draws attention to complex political issues (especially the maintenance of the Polish-Lithuanian Union) and the heterogeneity of the Protestant community (Lutheran and Reform, Czech Brethren) in terms of theological provenance and organization. Finally, the Agreement was signed during the Synod in Sandomierz on April 14, 1570. Its importance is focused on the possibility of agreement despite confessionalization and the community of the altar and the pulpit between the Protestant Churches. The significant involvement of lay Protectors of the Reformation can be seen here.

The second text is "*Colloquium Charitativum* — Catholics, Lutherans and Calvinists in Pursuit of Unity of Faith and Religious Peace" (pp. 118—134) by Rev. dr. hab. Henryk Olszar from the Faculty of Theology of the University of Silesia. The author takes up the topic of an important European interdenominational meeting convened on the initiative of the Catholic bishops to Toruń from August 28th to November 21, 1645 in order to have a fraternal conversation for better understanding. It was a pioneering event, taking into account the context of the then religious and political disputes. Despite different evaluations of this event and the subsequent bloody events in Toruń in 1724, the *Colloquium Charitativum* is a signpost for the ecumenical movement, in which a tolerant and open dialogue between participants representing different denominations is essential.

The whole publication is crowned by a text by Rev. Prof. dr. hab. Józef Budniak of the Faculty of Theology of the University of Silesia, "Towards a Summary of the Celebration of 500 years of the Reformation in Poland" (pp. 135—156). The author points out first of all the main lines of the document *From Conflict to Communion*: common responsibility for the breakup, the need for action to heal the memory, common striving for unity and the imperatives for ecumenical dialogue (perspective of unity, own change, search for visible unity, rediscovery of the power of the Gospel, testimony on God's grace). Additionally, Rev. Budniak enumerates the important moments of the celebration of the 500 years of the Reformation. Not without significance are the tangible fruits of the Jubilee in Poland: the ecumenical Polish translation of the Bible and the video post.

The attached annexes (pp. 159—174) are also of value: *Joined in Hope. Common Catholic-Lutheran Commemoration of 500 Years of the Reformation. His Excellency Cardinal Koch, President of the Pontifical Council for the Promoting Christian Unity, Rev. dr. Martin Junge, Secretary General*

of the Lutheran World Federation (11.10.2016); *Common Message of the Synods of the Evangelical-Augsburg Church and the Evangelical-Reformed Church for the Jubilee of the 500 Years of the Reformation* announced at the meeting in Cieszyn (15.10. 2016); *Open Letter of the three Evangelical Churches in Poland on How the Sejm will process the draft resolution Commemorating the 500 Years of the Reformation; Common Statement of the Lutheran World Federation and the Pontifical Council for the Promoting Christian Unity at the end of the year of joint commemoration of the Reformation* and two addresses of Pope Francis during the pilgrimage to Geneva on the occasion of the 70th anniversary of the World Council of Churches (June 21, 2018).

The publication *"From Conflict to Communion". Around the Interdenominational Relations in Poland* is a valuable Polish theological work. The theological and historical issues taken up show the importance of ecumenical dialogue in our Homeland, whose origins must be seen as early as in the 16th and 17th centuries. The particular authors of the texts, within the scope of their competence and with ease of writing, lead the reader to a deep reflection on ecumenism in many of its dimensions and motivate to intensify the activities for mutual knowledge of one another, hearing one another and cooperation with one another. The inspirational climate of the publication is valuable, which reveals the real atmosphere of Polish ecumenism, which is particularly important in the context of the majority character of the Roman Catholic Church.

Reading the presented book and looking at the Polish interdenominational reality, we can formulate the following postulates: spreading the history regarding the Polish interdenominational initiatives over the past centuries, showing the theological progress of ecumenical rapprochement, showing the biblical and theological basis of ecumenism, motivating further research. The particular authors provoke Christian Churches to engage even more seriously in theological explorations and motivate the faithful to mutual openness at the levels of parishes and local communities. The latter is served by an interesting and simple language of these texts. Ultimately, we may wish that the book entitled *"From Conflict to Communion". Around Interdenominational Relations in Poland* becomes an inspiration for Polish ecumenism in the next decade of the 21st century.

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Sven Ove Hansson: *The Ethics of Risk.*
Ethical Analysis in an Uncertain World.
Basingstoke: Palgrave Macmillan, 2013, 172 pp.

The author of the book *The Ethics of Risk, Ethical Analysis in an Uncertain World* is a Swedish philosopher Sven Ove Hansson. He is a professor of philosophy at Department of Philosophy and History of Technology and at the Royal Institute of Technology in Stockholm. He published many articles and books. His major scientific interest is in the field of ethics, especially in the decision theory. His book *The Ethics of Risk* is dedicated to exactly this area of interest.

The main argument made by the author is that every human being does their decision-making in some condition of certainty, risk, or uncertainty. It is indeed a problem worth considering by moral philosophers, ethicists, and theologians. Partially, the issue is undertaken in the field of management, particularly risk management. It is a big accomplishment on the part of Sven Ove Hansson to have considered the issue from the viewpoint of ethics. .

Part One of Hansson's book is devoted to fundamental question "Why Risk Is a Problem of Ethics". The second part entitled "Making Prudent Risk Decisions" emphasizes the problem of decision-making from the standpoint of ethics . The third part focused on solving conflicts, again from the viewpoint of ethics.

According to the author, certainty is not an obvious condition when human beings do their decision-making. There are two conditions under which decision-making is made: risk and uncertainty. Decision-making under the condition of risk is realized in a very measurable level of knowledge which we call probability. It means that the level of risk is determined

by the number of probabilities. As the author wrote, risk is an objective number of probabilities, and he called it fact-laden. "As we already noted, risk always refers to the possibility that something undesirable will happen. Due to this component of undesirability, the notion of risk is value-laden" (pp. 10 f.). What follows is Hansson's definition of risk: "Risk if each action leads to one of a set of possible specific outcomes, each outcome occurring with a known probability. The probabilities are assumed to be known to the decision-maker. For example, an action might lead to this risky outcome: a reward of $10 is a fair coin comes up heads and a loss of $5 if it comes up tails. Of course, certainty is a degenerate case of risk where the probabilities are 0 and 1" (p. 8). Risk determined by facts, and the most important knowledge is, that it is possible to express by the number of probability. The ethics' consequences are following. In a case when the objective value of each decision has been known, then it is very simply predicting the measure of ethical responsibility for that decision. Hansson call that value-laden. But what is the problem of uncertainty in the relation to ethics? The author defines uncertainty in the following way: "Uncertainty if either action or both has as its consequence a set of possible specific outcomes, but where the probabilities of these outcomes are completely unknown or are not even meaningful" (p. 12). In a case of uncertainty, it is not possible to set the objective level of outcomes. The consequence for decision-making is different. The biggest difference is in area of ethics, because there is not possibility to estimate the impact of that decision. He speaks truly that every decision has got two consequences. First consequence takes on fact-laden objective field of facts. Secondly it takes on value laden field of ethics.

Reading of the book is very fruitful also for theologians. The author explains to us how decisions we every day do, influence our lives, the world around us as well as axiology. The author proposes very new view on the of decision-making from the point of ethics. The book gives us a better understanding how decision-making process influence economical values as well as ethical values of everyday life. Reading of the book gives readers a special benefit: a better understanding process of decision-making, no matter which field of study we are interested in.

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Łukasz Pondel:
Chrystologia proegzystencji arcybiskupa
Alfonsa Nossola
[Archbishop Alfons Nossol's Christology of the
Pro-existence]. Opole:
Redakcja Wydawnictw Wydziału Teologicznego
Uniwersytetu Opolskiego, 2019, 246 pp.

The post-Council theology required a specific kind of "refreshment" involving a renewal of the theological discourse, focusing to a much greater extent on the Bible in the research, rediscovering the person of Christ as the centre of all theological reflection and, last but not least, becoming close to the man. The theologian who took it upon himself to renew the said theology, and Christology in particular, in an integral and consistent way, is Alfons Nossol.

For the most part, Archbishop Nossol's works constitute the essential research material of the discussed publication. Cryptic analysis of Nossol's theological works shall be explored in accordance with the rules of logic, hermeneutics, and the comparative method. The explored contents, of key importance to the research being conducted, shall be subject to biblical, theological-Christological, and ecumenical analysis.

Within the proposed "roadmap" of theological rejuvination, Alfons Nossol stresses that theology focused on its dialogical nature, in order for its practice to be closer to the human and life. Shaping the hermeneutics adequate for modern discourse is the next theological accent of this reactivation. Its object would be to reinterpret the dogmas, so that their theo-

logical message is more transparent. In response to the attempts to replace theology with philosophy of religion, Nossol underscores a more Christo-centric orientation of theology. A more profound theological Christo-centrism, in his opinion shall advance a much better understanding of pro-existential character of specific dogmatic treaties.

Alfons Nossol, drawing on the insights into the teachings of the Second Vatican Council, proposes a more Bible-based embedment of the research, a Christo-centric orientation of theology and placing the human being at the centre of all theological efforts. In order to do so, it is necessary to build integral anthropology which allows for seeing the person in a complex way, hence also in the triune way, Christo-logical, pneumatological, and eschatological. In order for the renewal to be possible, following from the Vatican II ideology, Nossol recommends making use of such notions as *aggiornamento* and accommodation. There is no theological regeneration without careful accommodation processes that help theology not to lose from its sight the whole context of particular people's lives, because the Good News of the Gospel is addressed to them, as along with theological language and thinking that is adapted and adjusted to the modern person.

Christological regeneration is central to Archbishop Nossol's theological regeneration. He stresses that the proposed model of Christology requires a more profound interconnecting of the Person of Christ with the Person of Holy Spirit.

Christology in its assumptions, on which Nossol sheds light, also requires eschatological orientation, that is, perceiving the human not only as the addressee of the God's message, but also as the one whose life is directly oriented to God.

The archbishop assumes that theology must be ecumenically open and ecumenically useful. It also applies to his concept of the pro-existence Christology. In particular, it manifests in pro-existential openness to all Christians and people of good will. Openness to another human, not only in one's confessional space, is — according to Nossol — one of the essential tasks of the Christ's Church.

The pro-existence Christology in its theological assumptions and in its theological description constitutes a model of Christian life. For this reason Nossol elaborates on its implications for the social ground. By participating in the Triune God's pro-existential love, Christians allow it to make itself present in their everyday life. Due to its anthropological assumptions, pro-existence Christology makes it possible for the human life to be oriented towards the one who always uncovers the meaning of existence to the creation, which is "being for the other."

A greater openness to Christ renders human life more "Christ-formed". Owing to the fact that pro-existence constitutes a criterion of

Christian conduct, a follower champions "the civilisation of love." The pro-existence, according to Nossol, on the one hand constitutes a model life, and on the other, becomes a challenge for each believer to face. Thus, what Nossol puts forward is pro-existential emphasis on the dynamics of God's love in the family, an effective influence of pro-existential Christian ethics on social ethics, as well as on pro-existence in societies by preventing hatred and war. It is the pro-existence Christology based on integral orthodoxy that leads to Christian orthopraxy. The best example of how to translate pro-existential Christology into orthopraxy is the person of St. Joseph. Nossol cites St. Joseph as an example of pro-existence being the origin of all sanctity. Josephology may constitute not only a pro-existential example of sanctity for today's theology, but also a separate treaty practised in cooperation with Mariology and effected in the Christological, pneumatological and ecclesiological context.

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