

Seminary as a Special Type of Higher Education

Seminarium jako szczególny rodzaj szkoły wyższej

Key words: seminary, university, education, Bible.

Słowa kluczowe: seminarium, uniwersytet, edukacja, biblia.

Abstract

The author of this article attempts to prove that the institution of the seminary (clerical, theological) is a particular type of institution of higher education among universities, academies and higher vocational schools of various types. What distinguishes the seminar is its ethical education, upbringing to values and special commitment to the model of classic education ethos. The author also presents potential threats and limitations resulting from the role played by the seminary.

Streszczenie

W artykule autor stara się udowodnić, że instytucja seminarium (duchownego, teologicznego) stanowi pewien szczególny rodzaj instytucji szkolnictwa wyższego spośród uniwersytetów, akademii i wyższych szkół zawodowych różnego typu. Tym, co wyróżnia seminarium jest edukacja etyczna, wychowanie do wartości oraz szczególne zaangażowanie wzorem z klasycznego etosu akademickiego. Autor prezentuje także potencjalne zagrożenia i ograniczenia wynikające z pełnionej przez seminarium roli.

¹ Dr Przemysław Chmielecki, Institute of Philosophy and Social Sciences in the Department of Systematic Theology at the Higher Baptist Theological Seminary in Warsaw.

*For God hath not given us the spirit of fear; but of power, and of love,
and of a sound mind.*

2Tim 1:7

I can do all things through Christ which strengtheneth me.

Phil 4:13

In Polish, the term “seminary” has at least two meanings related to the area of higher education. Firstly, the seminary is one of the educational institutions among higher vocational schools, academies and universities, and secondly (in English translated as “seminar”) it is one of the constitutive academic subjects that introduce the student of study to the arcana of scientific work. In this paper, I will try to present the specifics of the seminary as an educational institution in the higher education landscape. It should be added that the research context has been narrowed down to Polish Christian and theological seminaries functioning in current times with some references to the past. I will focus on presenting the characteristics of the seminary, its strengths and limitations, as well as the position it occupies on the ladder of academic structure.

1. The seminary in the landscape of academic institutions

Etymologically the term “seminary” is derived from Latin (*semen* - seed, grain) and literally meant “school of plants” (plantarium) or figuratively a contribution, the beginning of something (Hübner 2013, 287). Initially seminaries served to promote vegetation and prepare it for further transplantation to other places („Seminary” 1967, 72). In the Roman Catholic tradition, seminaries were the most appropriate form of educating alumni for the role of priest. It should be noted that before the creation of the seminary institution, the role of educating clergy was played by the theological faculty at the universities. Moreover, the universities were initially partly dependent on the Roman Catholic Church because they obtained the right to theological education from

the papal conferral. This was also the case at the Krakow Academy, where the theological faculty was established only in 1397 by the bull of Pope Boniface IX. Nevertheless, both in the pre-university period and during the development of the first universities, there were also institutions involved in the education of clerics at the lower level. On both levels the emphasis was placed on not only the intellectual (educational) dimension, but also the spiritual and moral formation („Seminary” 1967, 72).

In general, seminaries are divided into (1) lower seminaries preparing youth in general high school with their own educational programme and (2) higher seminaries implementing a higher educational programme in the fields of philosophy and theology in accordance with the needs of the denomination (Ziemann 2012, 1396). Formally, the beginning of the seminaries (first Catholic), as separate higher education institutions, was given by the Council of Trent of 1563, who ordered the formation of seminaries in every diocese. How seriously they were treated is evidenced by the term known from the Second Vatican Council, where the seminaries were treated as “the hearts of the diocese” (Optatam Totius 1965). They arose either as separate organisational units or bodies as part of theological faculties at universities („Seminary” 1984, 615). Historically, Polish medieval higher education was derived from lower-class church schools in the form of episcopal, chapter, monastery and parish schools, as well as palace secular schools run, however, by clergy (Krąpiec 2000, 606). In turn, cathedral schools educated the clergy, enabling them to carry out pastoral tasks in the diocese. Efforts were made to develop the necessary theological knowledge and to shape an appropriate Christian worldview using reading, singing and *lectura divina* of the Bible (Markowski 2003, 35-36). The first Catholic seminary in Poland was established in Włocławek on 16th August, 1569. It was led by Vincentian missionaries (Hübner 2013, 287). The first Polish higher Protestant and Orthodox seminaries were founded only in the 20th century. Lower-level seminary education then was carried out by the following institutions: the Old

Catholic Mariavite Church, the Polish Baptist Church, the Seventh-day Adventist Church, the Polish Autocephalous Orthodox Church and the Polish-Catholic Church (Langer 1967, 47).

Currently, the seminary is included in the structure of higher educational institutions. It performs the same tasks as a university or academy, although the context of impact is often reduced to one of them. Bogusław Milerski emphasises this in his speech inaugurating the 2018/19 academic year:

We generally limit the mission of the university to didactic and scientific tasks. However, this approach is reductive. Universities, in addition to teaching and research, are responsible for the interpretation of the “universe” of life. For this reason, they are called to rationally analyse ideas about the organisation of each social community. Higher education institutions are able to objectively weigh different reasons. This approach refers to the neohumanist tradition of the university (Milerski 2018, 658, transl. PC).

Higher education institutions carry out an educational mission and also support an upbringing with values and spiritual formation. This general mission applies not only to universities but also seminaries.

2. Capabilities

It might be tempting to say that the seminaries can stand out from other higher education institutions. Of course, it is possible that in the seminary we will find such problems as massification, diploma inflation, technicalization and ubiquitous consumerism, but because of their scale and ideological foundations they may be less destructive. The modern Polish university is focused more on students who use it like a market stall, from which students can choose what is needed according to their own tastes. It must be an attractive university for students where their needs are met and they are always provided with the freshest “goods”, otherwise the student-consumer may choose another institution that will “sell” what he wants (cf. Chmielecki, typescript). The situation in

the seminary could be quite different, because here the target group are people coming from a much narrower segment. Mostly they are people who follow Christian ethics in their lives and try to implement certain moral rules resulting from them. Such an attitude combining the desire to acquire knowledge with an ethical component results in a good level of internal motivation of students, and thus less need for control by academic staff. This type of motivation translates not only into the desire to study the material independently, but often results in a proactive attitude and independent expansion of one's own cognitive horizons. What is more, through positive feedback and respect for Christian values, students themselves ensure that ethical standards are high enough when studying². This is, of course, an appropriate approach modelled by Max Weber's ideal types (Dieckmann 1967, 29; Hirsch Hadorn 1997, 275), because particular cases may differ from one other or differ in varying degrees from the pattern thus outlined. It would be naive to think that all students are always honest and will not resort to unethical behaviour to get credit for the course. However, from the author's own observations, we can see a higher level of ethical standards among seminary students.

The element prompting a sufficiently high moral level is education with an upbringing in values. They are the core and immanent feature of the seminaries. In this sense, the seminaries fit into the landscape of higher education institutions, as they provide standards in theoretical, methodological and ethical preparation (Brzeziński 2004, 54). The sense of mission and vocation to serve within the church and community of believers comes to the fore. In the case of these Christian higher education institutions, the main mission is to serve God and spread His kingdom on earth according to the Gospel of Matthew 6:33. This task should be treated as a service, and therefore a calling that requires full

² Exemplification may be the situation of writing essays and exams without the necessary presence of an academic teacher acting as a "guarantor" of order and integrity. The author also experienced this situation *in vivo*.

commitment and is not limited by timeframes like other professions. This work does not end but continues and requires ongoing dedication and commitment (Weber 1919).

The professional situation of seminary graduates is also worth mentioning, since this area has recently become a kind of “bone of contention” dividing the academic community into supporters and opponents of professionalizing higher education. In this sphere, the seminary is an interesting example, because the majority of graduates have no problem finding a job as a clergyman (at least in the Roman Catholic context). Of course, we are talking mainly about the mainstream representatives here, and therefore future clergy, because they often already know their future workplace at the stage of study, and even sometimes decide to study at the seminary guided by the vocation and need of their church. The demand for clergy is constantly continuing in churches of various denominations, which would explain the ease of finding employment in a given parish or congregation. It should be added that employment takes place by “ingrowth” into a specific structure, which is more effective. It is a model of educating students and shaping them for a specific denomination’s needs, so that they as the next generation, can continue the mission of a given church. The model here is the discipleship approach known from the Bible and Jewish tradition. This approach is also somewhat similar to the model of academic succession, where the master educates and shapes the group of his students who then further develop the school of thinking of his master. Implementation into a particular way of thinking has always been a goal of academic education, which was pointed out by Allan Bloom in writing that the university’s goal was and still is to:

[...] create a certain type of unit. This intention is more or less explicitly expressed, to a greater or lesser extent, due to conscious reflection. [...] The requirements of a political system that needs citizens living in accordance with its basic principles are always important. Aristocrats want gentlemen, oligarchies want people who value wealth, and democracies

want equality lovers. Democratic education system, whether you admit it or not, wants and needs to create people with such tastes, knowledge and character that are conducive to the democratic system (Bloom 1997, 28-29).

Similarly, in Poland, universities are currently involved in education and vocational preparation of graduates to perform social roles. In addition, it is also worth mentioning the special impact of schools of thought, thanks to which the idea of discipleship is cultivated (for instance Lvov-Warsaw School, Lublin School of Philosophy). Nevertheless, in the mainstream training of seminaries of various denominations, graduates are being prepared for pastoral ministry. The situation is slightly different when it comes to non-mainstream graduates. They choose the profession of catechist, secular leader in the church or perform a church-assisting role (therapist, psychological help, camp educator, etc.). Here, the professional situation often depends on the needs and funds of the community. The situation is therefore less predictable with the risk of greater rotation of people.

3. Limitations

Notwithstanding the number of opportunities mentioned in the above section, the seminaries do also have some limitations. The primary one seems to be embedding students within a socially accepted world of values, which may imply reluctance towards and rejection of other points of view. Such a fixation allows one to develop an internally coherent and uniform position, but at the same time can close the cognitive horizon to other academic approaches. This, of course, is a potential risk that need not always be the case. Nevertheless, if it takes place, it undermines Weber's postulate of objective and freedom of judgement. The sociologist expected scholars to leave their own judgments and beliefs at the door of the lecture hall, so that students could develop their own position on a given issue (Weber 1985, 102). An academic lecture is not a place for expressing ideological or political issues either by lecturers

or students. Imposing any position from the cathedral contradicts the idea of objectivity expressed in the Weber's sentence: "let the facts speak for themselves" (Weber 1998, 129). Nevertheless, Husserl's *epoché* is not possible, because, like any other man, a scholar is not able to suspend his own judgments about the world. Conscious of this, the lecturer may resort to deliberately eliminating subjects inconvenient or treated as "heretical" from the doctrinal perspective of their religion from the curriculum. However, this behaviour is not worthy of the scholar because it narrows the cognitive horizon of students and (even despite good will) indoctrinates them, taking away the possibility of independent decision.

It is true, however, that in this matter much depends on the scholar who can and should follow his own academic honesty. Ija Lazari-Pawłowska argues that the scholar may introduce statements evaluating one or another view, but he should clearly separate this from the subject of teaching. Clearly, this cannot be *ex-cathedra* dogmatism. The issue expressed should rather be a contribution to the discussion, remaining open to both affirmation and criticism. It is therefore the duty of the academic teacher to indicate that his own accession in the disputed issue is not the only possible position (Lazari-Pawłowska 1992, 95). This approach is safe if we assume the appropriate methodological preparation of the students themselves (Kleszcz 2011, 91). In this way a reasonable compromise between the transfer of knowledge and one's own mental embedding is possible.

4. Attempt to sum up

In the light of the above characteristics, the seminary may appear as an institution that is somewhat off the beaten track of the academic collage, and thus without many of the problems of mainstream higher education. However, also seminaries are increasingly subject to general processes of massification, lowering the level of education, practical mania or technicalization. What distinguishes seminaries in this area is the effect of scale. Seminaries actually operate somewhat on the margins

of the academic world and often also off the thoroughfare of the urban thicket. The argument that justifies such a placement is a return to the roots of academicism, and therefore the need for peace and quiet necessary for effective intellectual work, as well as focusing on discipleship, and thus a deep relationship connecting the mentor with his listeners. Such a goal is difficult to achieve in modern vocational colleges or even universities. Or is it then a seminary rather than just a “church school” and not a serious university since it does not suit other types of higher education? This is a wrong conclusion, because seminaries can often boast well-educated staff at home and abroad that have academic degrees and titles, impressive academic achievements, their own renowned academic publishing houses, high-profile journals with an international reach, as well as well-known and influential graduates of whom they are proud. These features definitely testify to the high quality that other types of universities would not be ashamed of. However, what distinguishes seminaries and testifies to their uniqueness is concern for upbringing with values and care for shaping the young generation on the path of discipleship and personal relationships. Perhaps the seminaries are one of the last bastions of the classical vision of the academy, preserved to inspire other higher educational institutions. This example is certainly worth following.

Bibliography

- Bloom, Allan. 1997. *Umysł zamknięty. O tym, jak amerykańskie szkolnictwo wyższe zawiodło demokrację i zubożyło dusze dzisiejszych studentów*, transl. Tomasz Bieroń. Poznań: Zysk i S-ka.
- Brzeziński, Jerzy. 2004. „O osobliwościach uniwersyteckiego kształcenia.” In Wiesław Ambroziak, Kazimierz Przyszczypkowski (ed.). *Uniwersytet – społeczeństwo – edukacja: materiały konferencji naukowej z okazji X-lecia Wydziału Studiów Edukacyjnych Uniwersytetu im. Adama Mickiewicza*, 51-60. Poznań: UAM.

- Chmielecki, Przemysław. „Uniwersytet w chmurze obliczeniowej – nowa wizja akademii?”, typescript.
- “Decree on Priestly Training. Optatam Totius. Proclaimed By His Holiness Pope Paul VI 1965.” Access 2020.02.17. http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_decree_19651028_optatam-totius_en.html.
- Dieckmann, Johann. 1967. „Die Rationalität des Weberschen Idealtypus.” *Soziale Welt* 18: 29-40.
- Hirsch Hadorn, Gertrude. 1997. „Webers Idealtypus als Methode zur Bestimmung des Begriffsinhaltes theoretischer Begriffe in den Kulturwissenschaften.” *Journal for General Philosophy of Science / Zeitschrift für allgemeine Wissenschaftstheorie* 28 (2): 275-296.
- The Holy Bible, containing the Old and New Testaments. King James Version.* 1999. New York: American Bible Society.
- Hübner, Piotr. 2013. „Seminarium.” In Piotr Hübner, *Zwierciadło nauki. Mała encyklopedia polskiej nauki akademickiej*, 287-289. Kraków: PAU.
- Kleszcz, Ryszard. 2011. „Nauczyciel akademicki: neutralność czy aksjologiczne zaangażowanie?” *Etyka* 44: 79-96.
- Krąpiec, Mieczysław Albert. 2000. „Uniwersytet.” In Mieczysław Albert Krąpiec (ed.). *Powszechna Encyklopedia Filozofii*, vol. IX. Lublin: Polskie Towarzystwo Tomasza z Akwinu: 605–608.
- Langer, Tomasz. 1967. *Państwo a nierzymskokatolickie związki wyznaniowe w Polsce Ludowej*. Poznań: Wydawnictwo Poznańskie.
- Lazari-Pawłowska, Ija. 1992. „Nauczyciel akademicki a głoszenie ocen.” In Ija Lazari-Pawłowska, *Etyka. Pisma wybrane*, 92-96. Wrocław-Warszawa-Kraków: Zakład Narodowy im. Ossolińskich.
- Markowski, Mieczysław. 2003. *Pierwowzory uniwersytetów*. Olecko: Wydawnictwo Wszechnicy Mazurskiej Acta Universitatis Masurensis.

- Milerski, Bogusław. 2018. „Wyobrażona wspólnota, czyli o znaczeniu dobra wspólnego i szczególnej misji Akademii.” *Rocznik Teologiczny* 2018 (4): 655-659.
- „Seminary.” 1967. In *New Catholic Encyclopaedia*, vol. XIII. New York – St. Louis – San Francisco – Toronto – London – Sydney: McGraw Hill: 72-73.
- „Seminary.” 1984. In *Meyers Grosses Universal Lexikon*, vol. XII. Mannheim – Wien – Zurich: Bibliographisches Institut: 615-616.
- Weber, Max 1985. „«Sens wolnej od wartościowań» socjologii i ekonomii”. In Andrzej Chmielecki (ed.), *Problemy socjologii wiedzy*, 101-148. Warszawa: PWN.
- Weber, Max. 1919. *Politik als Beruf: Wissenschaft als Beruf*. München/Leipzig: Duncker & Humblot.
- Weber, Max. 1998. „Nauka jako zawód i powołanie”. In Max Weber, *Polityka jako zawód i powołanie*, 111-140. Kraków - Warszawa: Znak; Fundacja im. Stefana Batorego.
- Ziemann, Eugeniusz. 2012. „Seminarium duchowne.” In *Encyklopedia katolicka*, vol. XVII. Lublin: TN KUL: 1396-1397.

CHRZEŚCIJAŃSKA AKADEMIA TEOLOGICZNA
w WARSZAWIE

Rok LXIV

Zeszyt 1

ROCZNIK TEOLOGICZNY

WARSZAWA 2022

REDAGUJE KOLEGIUM

dr hab. Jakub Sławik, prof. ChAT – redaktor naczelny

dr hab. Jerzy Ostapczuk, prof. ChAT – zastępca redaktora naczelnego

prof. dr hab. Tadeusz J. Zieliński

dr hab. Borys Przedpełski, prof. ChAT

dr hab. Jerzy Sojka, prof. ChAT – sekretarz redakcji

MIĘDZYNARODOWA RADA NAUKOWA

JE metropolita prof. dr hab. Sawa (Michał Hrycuniak), ChAT

bp prof. dr hab. Wiktor Wysoczański, ChAT

abp prof. dr hab. Jerzy Pańkowski, ChAT

bp prof. ucz. dr hab. Marcin Hintz, ChAT

prof. dr hab. Atanolij Aleksiejew, Państwowy Uniwersytet w Petersburgu

prof. dr Marcello Garzaniti, Uniwersytet we Florencji

prof. dr hab. Michael Meyer-Blanck, Uniwersytet w Bonn

prof. dr hab. Antoni Mironowicz, Uniwersytet w Białymstoku

prof. dr hab. Wiesław Przyczyna, Uniwersytet Papieski Jana Pawła II w Krakowie

prof. dr hab. Eugeniusz Sakowicz, Uniwersytet Kardynała Stefana Wyszyńskiego
w Warszawie

prof. dr hab. Tadeusz Stegner, Uniwersytet Gdański

prof. dr Urs von Arx, Uniwersytet w Bernie

prof. dr hab. Piotr Wilczek, Uniwersytet Warszawski

Redakcja językowa – Kalina Wojciechowska

Skład komputerowy – Jerzy Sojka

W związku z wprowadzaniem równoległej publikacji czasopisma w wersji papierowej i elektronicznej Redakcja „Rocznika Teologicznego” informuje, iż wersją pierwotną jest wersja papierowa.

BWHEBB, BWHEBL, BWTRANSH [Hebrew]; BWGRKL, BWGRKN, and BWGRKI [Greek]

PostScript® Type 1 and TrueType fonts Copyright ©1994-2013 BibleWorks, LLC.

All rights reserved. These Biblical Greek and Hebrew fonts are used with permission and are from BibleWorks (www.bibleworks.com)

ISSN 0239-2550

Wydano nakładem

Wydawnictwa Naukowego ChAT

ul. Broniewskiego 48, 01-771 Warszawa, tel. +48 22 635-68-55

Objętość ark. wyd.: 18,5. Nakład: 100 egz.

Druk: druk-24h.com.pl

ul. Zwycięstwa 10, 15-703 Białystok

SPIS TREŚCI

ARTYKUŁY

- СЕРГЕЙ ТЕМЧИН, *Проступки литовских татар в памфлете Матюаша Чижевского „Alkoran” (1616)*..... 7
- RAJMUND PIETKIEWICZ, *Dwie metody zespołowego przekładu Biblii. Na przykładzie Biblii Tysiąclecia (1965) i Biblii warszawskiej (1975)*..... 27
- ВЛАДИМИР САХАРОВ, *Исторические предпосылки церковной реформы Петра Великого на примере личного опыта отношений первых Романовых с церковными иерархами*..... 97
- ЕП. СЕРАФИМ (ВЛАДИМИР АМЕЛЬЧЕНКОВ), *Протоиерей Николай Копьев и его благотворительная деятельность в поддержку Православной Церкви на Холмщине* 117
- ВИТАЛИЙ ШУМИЛО, *Неизвестное ранее Великопостное послание архиепископа Черниговского Пахомия (Кедрова) как источник по его биографии* 137
- WOJCIECH MARCHLEWSKI, COLIN P. NEUFELDT, *Divided Loyalties: The Political Radicalization of Wymyśle Niemieckie Mennonites in Interwar Poland (1918-1939)* 175
- JERZY RAŃKOWSKI, *Богословско-литургическое измерение кафоличности Церкви*..... 231
- MACIEJ WITAŁA, *Argumentacja mariologiczna i hagiologiczna na rzecz współczesnej interpretacji teologicznej nauczania Magisterium Kościoła Katolickiego o śmierci jako skutku grzechu*..... 247
- MAGDALENA GRABOWSKA, *Orality and freedom of choice as key determinants in Polish Evangelical culture and discourse: selected field reflections* 273
- PRZEMYSŁAW CHMIELECKI, *Seminary as a Special Type of Higher Education* 299
- ANNA GOCH-MURZYNIEC, *Kultura edukacji w szkołach ewangelikalnych w Polsce* 311

RECENZJE

| | |
|---|------------|
| <i>Zmierzch Kościoła w Polsce? Na marginesie książki Artura Nowaka i Stanisława Obirka „Gomora” (IRENEUSZ ZIEMIŃSKI).....</i> | <i>327</i> |
| Wykaz autorów | 365 |

Contents

ARTICLES

- SERGEJUS TEMČINAS, *Transgressions of the Lithuanian Tatars in Matiasz Czyżewski's pamphlet „Alkoran” (1616)* 7
- RAJMUND PIETKIEWICZ, *Two Methods of Collective Translation of the Bible, on the Example of the Millennium Bible (1965) and the Warsaw Bible (1975)* 27
- VŁADIMIR SAKHAROV, *Historical preconditions of Peter the Great church reform at the example of the personal relations experience the first Romanovs with the church hierarchy*..... 97
- BP. SERAFIM (VLADIMIR AMEL'ČENKOV), *Archpriest Nicholas Koviev and his charitable donations in support of the Orthodox Church in the Kholm'sky region*..... 117
- VITALY SHUMILO, *Previously unknown Lenten message from the Archbishop of Chernihiv Pakhomiy (Kedrov) as a source of his biography* 137
- WOJCIECH MARCHLEWSKI, COLIN P. NEUFELDT, *Divided Loyalties: The Political Radicalization of Wymyśle Niemieckie Mennonites in Interwar Poland (1918-1939)* 175
- JERZY PAŃKOWSKI, *The theological-liturgical dimension of the catholicity of the Church* 231
- MACIEJ WITAŁA, *Mariological Argumentation for the Modern Interpretation of Death as a Result of Original Sin in Catholic Theology*..... 247
- MAGDALENA GRABOWSKA, *Orality and freedom of choice as key determinants in Polish Evangelical culture and discourse: selected field reflections* 273
- PRZEMYSŁAW CHMIELECKI, *Seminary as a Special Type of Higher Education* 299
- ANNA GOCH-MURZYNIEC, *Culture of education in evangelical schools in Poland* 311

REVIEWS

| | |
|---|-----|
| <i>Dawn of the church in Poland? Side notes to „Gomora” by Artur Nowak and Stanisław Obirek (IRENEUSZ ZIEMIŃSKI).....</i> | 327 |
| List of authors | 365 |

Wykaz autorów

Sergejus Temčinas, sergejus.temcinas@flf.vu.lt, Lietuvių kalbos institutas, P. Vileišio g. 5, LT-10308 Vilnius, Lietuva-Lithuania-Litwa

Rajmund Pietkiewicz, pietkiewicz@pwt.wroc.pl, Papieski Wydział Teologiczny we Wrocławiu, ul. Katedralna 9, 50-328 Wrocław

Vladimir Sakharov, vsakharov@student.chat.edu.pl, Chrześcijańska Akademia Teologiczna w Warszawie, ul. Broniewskiego 48, 01-771 Warszawa

Вр Serafim (Vladimir Amel'čenkov), seraphim@list.ru, ul. Krutickaja, 11, Moskwa, 109044

Vitaly Shumilo, veraizhizn@gmail.com 14000 Чернигов, проспект Мира, 13, ком. 106; Центр исследования истории религии и Церкви им. архиеп. Лазаря (Барановича); Национальный университет "Черниговский колледж" им. Т.Г. Шевченко

Wojciech Marchlewski, wojciech.marchlewski@gmail.com, Fundacja Ochrony Wspólnego Dziedzictwa Kulturowego „TERPA”, Kujawska 3 / 40, 00-793 Warszawa

Colin P. Neufeldt, colin.neufeldt@concordia.ab.ca, Concordia University of Edmonton 7128 Ada Boulevard, Edmonton, Alberta, Canada T5B 4E4

Jerzy Pańkowski, j.pankowski@chat.edu.pl, Chrześcijańska Akademia Teologiczna w Warszawie, ul. Władysława Broniewskiego 48, 01-771 Warszawa

Maciej Witała, maciej.witala@gmail.com, Uniwersytet im. Adama Mickiewicza Wydział Teologiczny, ul. Wieżowa 2/4, 61-111 Poznań

Magdalena Grabowska, magdalena.grabowska@ug.edu.pl, Uniwersytet Gdański, Neofilologia, ul. Wita Stwosza 51, 80-308 Gdańsk

Przemysław Chmielecki, przemyslaw.chmielecki@wbst.edu.pl, Wyższe Bapty-
styczne Seminarium Teologiczne, ul. Szczytnowska 35-39, 04-812 Warszawa
Anna Goch-Murzyniec, aniagm00@gmail.com, ul. Pogodna 7, 32-091 Micha-
łowice