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Abstract of the doctoral thesis entitled:

“Apologetic thought of Tadeusz Gogolewski (1921-2003)”

The author of the dissertation put a thesis that the apologetics practiced by prof. T. Gogolewski is an interesting, still current and useful example of examining the credibility of Christianity. Therefore, he presented it comprehensively from a historical and apologetic perspective. He reached for all available reference texts by T. Gogolewski and analyzed them. In the course of his work and with the aid of selected methods, he described and presented Gogolewski's apologetics in a systematic way in four chapters.

In the first chapter, he recreated the path of T. Gogolewski's life. It led among the dramas of Polish history in the 20th century. It began after ending of First World War, at the dawn of the sovereign Second Polish Republic. In the period of his childhood and early youth it coincided with the interwar period, then – during his youth – it led through the years of Second World War and the times of Stalinism, next combined his philosophical studies in Rome with the years of the Second Vatican Council and it connected the beginning and progress of his apologetic career with the years of the declining period of the Polish People's Republic, subordinate to the Soviets. The last years of his life it coincided with the flourishing of the new apology and the transformation of the Academy of Catholic Theology into the Cardinal Stefan Wyszyński University. In this biography the author carefully outlined the characteristics of T. Gogolewski as a teacher and apologetic. Additionally, he included a preliminary analysis of his scientific achievements.

The second chapter is an attempt to critically examine the apologetics of this Professor. The years of his life coincided with the time of transition from apologetics to fundamental theology. This change was accompanied by discussions and stormy disputes. T. Gogolewski's scientific achievements contain their testimony, but his

apologetics did not draw significant inspiration from them. Although he followed the debates and reported them, but found inspiration for himself in the nineteenth-century thought of J.S. Drey (1777-1853), founder of the Catholic School in Tübingen.

In 1964 T. Gogolewski joined Warsaw School of Apologetics and became a successor of prof. Wincenty Kwiatkowski (1892-1972), who in 1956 brought this School into existence. In spite of that, only partially he continued the system of "Total Apologetics" developed by Kwiatkowski. The main principles of organizing apologetics by both scientists were the same, but W. Kwiatkowski studied the apology of Jesus of Nazareth, whereas T. Gogolewski focused his work on the Church, as the transmitter of God's Revelation, and reflected on its divine origin and mission.

In the third chapter, the author of the dissertation presented the conciliar teaching on the Church from the apologetic perspective of T. Gogolewski, who was remembered by the university and students as a narrator talking about the changes that the Second Vatican Council introduced to the understanding of what the Church is. During the years of the Council he studied in Rome. Afterwards, he concentrated his apologetics on the phenomenological narration about this epochal assembly of bishops and on the analytical study of the Council's documents, especially the dogmatic constitution on the Church, *Lumen Gentium*. He also analyzed post-conciliar theology and its connections with the reforms of the Church of that time. The author of the dissertation proved that Gogolewski's scientific approach is a useful tool for examining the consciousness of the Church as well as events crucial to formation of this consciousness.

The fourth chapter presented T. Gogolewski's apologetics from the perspective of the Warsaw School of Apologetics. At first, it was compared with the system of "Total Apologetics" developed by W. Kwiatkowski and then to the apologetic project of prof. Joseph Myśków. Finally, T. Gogolewski's thought outlined against this background was analysed in detail for similarities and differences. This led to a critical and holistic look at it as well as to a summary reflection on the value and still current scientific significance of his apologetics.