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## SUMMARY

The reception of the missionary idea concerns all the activities undertaken in the Church. This happens, for example, through papal teaching on the question of mission and evangelisation, the erection of successive ecclesiastical administrations in mission territories, or the appointment of bishops. The aim of this dissertation was to analyse the reception of the missionary idea of the Church in the Diocese of Kielce between 1918 and 2024. This process was largely dependent on the economic, social, political and economic situation in Diocese of Kielce found.

The first chapter of the dissertation was about to the pre-war efforts concerning the reception of the missionary idea. The figure of Blessed Father Józef Pawłowski, who organised the ranks of the Missionary Union of the Clergy in the Diocese of Kielce, came to the fore in this period. In addition, he created in the diocese the structures of the Pontifical Mission Societies, which covered most of the parishes of the diocese. As a supervisor of the Clerical Missionary Circle, he emphasised the missionary formation of candidates to the priesthood. Later, as parish priest of the cathedral parish, he became known to the diocesan people as a zealous parish priest. He was arrested by Nazis, imprisoned in a concentration camp and then executed. Pope John Paul II raised him to the glory of the altars among the 108 martyrs of the Second World War.

The communist regime didn't destroy the missionary spirit that existed in the diocese. Experienced by the Second World War, the Diocese of Kielce did everything in its power to renew its structures, both materially and personally. Fr Wojciech Piwowarczyk, who was an educator of future priests, had a heart sensitive to missions. As diocesan director of the Pontifical Mission Societies, he cared for the best possible missionary formation of the clergy and for the appreciation of the Missionary Week in the ministry of parish priests. Fr Wojciech Piwowarczyk died in the reputation of holiness in 1992. In 1993, Fr Kazimierz Ryczan was appointed Bishop of Kielce. He promoted the missionary idea on various levels. In his preaching, he referred to missionary matters and often called for supporting the missions with

prayer and material gifts. The time of Bishop Ryczan's pastoral ministry was the time of strengthening a cooperation with the Pontifical Mission Societies, renewed in their Polish structures after the fall of the communist regime. The Father Jan Kaczmarek - diocesan director of the Pontifical Mission Societies, the Kielce diocese hosted many interesting events. These events, bringing together children and young people, provided an extraordinary opportunity not only to pass on knowledge of the missions, but also to integrate children groups being formed in parishes.

The third chapter covered the years 2014-2024 – the ten-year period of Bishop Jan Piotrowski's ministry. This part of the dissertation had a slightly different character, since Bishop Piotrowski's pastoral ministry in the Diocese of Kielce is still ongoing. Therefore, this chapter analyses several initiatives of a missionary nature. such as the establishment of the Missionary Societies of the Diocese of Kielce, meetings of the Bishop of Kielce with missionary bishops, missionaries and missionary families. In addition to the above-mentioned activities, Bishop Piotrowski is assisted by Father Łukasz Zygmunt, diocesan director of the Pontifical Mission Societies. The entirety of Bishop Jan Piotrowski's missionary service will probably demand a comprehensive presentation in a separate study.

Finally, the fourth and final chapter of the dissertation dealt with the profiles of Kielce missionaries. It was noted that, coming from the Diocese of Kielce, serve or have served the missions in various capacities. The first part presented figures of ministry in a particular way, such as the Apostolic Nuncio and the Undersecretary of the Congregation for the Evangelisation of Peoples. The second part of this section analysed the characters of the 28 missionaries (22 priests and 6 lay people) sent to the missions by the successive bishops of Kielce. The next section covered those missionaries and missionaries who came from the diocese of Kielce but chose the path of consecrated life. At the end of the chapter, missionary volunteers were also mentioned.

Showing the vital presence of the missionary idea in the diocese of Kielce, the dissertation undertook an analysis of the missionary initiatives undertaken and the leading figures in this area. It was noticed that difficulties, both pre- and post-war, didn't manage to destroy the missionary zeal which characterises the faithful of the Diocese of Kielce. This dissertation also fills existing gap in the literature on the Kielce Church. It shows that concern for missionary matters has always been present in the lives of diocesans and their shepherds. This is also confirmed by the missionary vocations born in the Diocese of Kielce and

implemented in various ways. Moreover, this work sets the direction of research, which in the future should be deepened by analysing the Vatican archives, if only those related to the dicasteries responsible for mission and evangelisation matters, which has not been taken into account so far.