

Christology of the Light-Life Movement: inspirations, specificity, variability

SUMMARY

The aim of this doctoral dissertation: " Christology of the Light-Life Movement: inspirations, specificity, variability " is to study the methods of understanding Christological truths in the Light-Life Movement. Therefore, in order to achieve it, the research questions were asked about the type of Christology arising from the resources within the Light-Life Movement, about highlighted and repeated Christological content and image/images of Christ promoted within the formation. It also seems to be important to study roots and inspirations of Christology of the Light-Life Movement and to study coherence (or lack of thereof) of the Movement's thoughts about Christ over the years of its existence.

The Light-Life Movement, founded by priest Franciszek Blachnicki in the 50s of the 20th in Poland, is one of the post-council movements of the Church renewal. It stood out in Poland with its religious and social impact. It contributed to developing a certain pietistic trend and a type of religious thinking; and in the wider context, also impacted the shape of social awareness. Until today, the Light-Life Movement has been one of the most popular formation - based movements in Poland. The Movement also translates the theoretical teachings of Vaticanum II into the specific method of the formation. Therefore, it seems important to know the theological thought of this Movement. The choice of the Light-Life Movement is supported by its extraordinary founder: scout, former prisoner of Auschwitz, and then a priest, an academic teacher, social worker and creator of numerous church and social works.

The choice of Christology seems obvious. The Treaty on Jesus Christ is the central work of the Christianity and any other theological context must refer to Jesus Christ. Henceforth, it becomes crucial to consider characteristics of the presented Christology whilst analysing the formation – based movement.

Christology in the Light-Life Movement was chosen to fill a research niche in the field of scientific work on the Light-Life Movement. In the field of dogmatic, publications appear either in very detailed issues such as sources on the subject of the figure of Christ the Servant; or are very vague – such as the attempt to fully approach the dogmatic foundations of oasis formation. On the other hand, various analyses of content transferred within the Light-Life Movement most often settle for analysis of works left by the founder and cease academic research with the moment of his death.

Therefore, it seems reasonable first to balance the scope and main subject of research. Based on the arguments upon, the accurate choice appears to be to determine the research area for Christology. On the other hand, it seems important to make an attempt to analyse the

characteristics of the Movement – in this case also in the Christological context – also after the death of Father Blachnicki. Hence, the aim of the dissertation is to explore materials related to the Movement as broadly as possible. With this extension, it shall be possible to address the issue within the oasis formation more accurately. This will therefore allow to cover fixed and variable stresses and their uniqueness or coherence with the theological thought of the contemporary times.

The work will be largely based on the published formation materials of the Light-Life Movement. Therefore, the work will first consist in carefully presenting the content present there, relevant to the selected topic. The key organizing this presentation will be presented below: it connects the chronological plane (in the order: Blachnicki's writings, the Movement's formation materials) with the internal arrangement of the formation plan specific to the Movement's program (in the order: basic formation, permanent formation).

The choice of the first of these planes results from the assumption that Blachnicki's theoretical writings from the period of his academic activity prepare the core of the theological idea of the Light-Life Movement. The choice of the second one is based on the belief that the correct analysis of the formation process in terms of its transmission of Christological content must follow the path of the formation process. This is even more important because this process has been highly standardized. It can therefore be assumed that the possible impact of the formation content on the creation of the image of Christ in the formation participants depends on this permanent system. Although the aim of the work is not to examine the impact of formation content on the actual image of Christ in the participants, maintaining the order of presentation in accordance with the formation program should allow for the best disclosure of the theological idea.

The presentations will lead to a critical analysis of the discovered Christological content on an ongoing basis. The use of simple comparative analysis, for example by reference to standard textbook content, could lead to a significant impoverishment of the content at this stage. Hence, in the critical analyzes attached to the presentation of individual contents, the aim will be to highlight the main lines of thought while maintaining the specificity of each context, its own terminology, and the pedagogical dynamics of various retreat forms.

Only in the final chapter will these scattered analyzes be brought together into a systematic whole. In this part, an attempt will be made to synthesize the characteristics of Christological themes. In this sense, the path of "synthesis" will replace "analysis". This will be possible based on a certain synthesis scheme. Again, in order not to immediately impose the patterns of systematic Christology on the source material, the question will first be asked about the strong Christological accents emerging from the entire "text". Only then will the question be asked about relating the developed Christology to the characteristic trends of contemporary thought. Such a method should allow finding the best possible balance between the "strong" questions of theological systematics, which impose their own thought patterns, and the multi-layered network of theological program contents of the Light-Life Movement.

Keywords: christology, the Light-Life Movement, the Oasis Movement , Francis Blachnicki, post-conciliar renewal movement, the Oasis Movement formation