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THEOLOGICAL AND RELIGIOUS RESEARCH STUDIES AT JOHN PAUL II CATHOLIC UNIVERSITY OF LUBLIN

Abstract. The article presents the history of theological and religious research conducted by the Institute of Fundamental Theology, Faculty of Theology at the John Paul II Catholic University of Lublin. In particular, it highlights the contribution of the Institute's employees to contemporary theological and religious research questions as well as presents their publication output. Their main research achievements include: the innovative association of the concept of religion and its theologically understood truthfulness with its genesis (the theory of the revelatory origin of religion); the original concept of theology of religion as an interdiscipline; the possibility to justify the plurality of religion *de iure* while maintaining the unique status of Christianity among the world religions; the close relationship between the theology of religion and fundamental theology in justifying this uniqueness, especially in discussions with representatives of the pluralist-relativistic theology of religion.

Keywords: the theology of religion; the concept of religion; the revelatory genesis of religion; the pluralism of religion; Christianity vs. non-Christian religions.

Theology of religion is the youngest discipline of religious studies which, apart from the religious sciences (empirical cognition) and philosophy of religion (speculative cognition), is the third possible way to study religion in the theological perspective, i.e. in the light of God's revelation. The formal origin of the theology of religion (*terminus a quo*) as an independent scientific discipline is universally dated to 1963,¹ although the history of

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¹ However, the forerunners of Catholic theology of religion are considered to be J.P. Steffen, O. Karrer, J. Daniélou, K. Rahner, and so the beginning of the discipline started with H.R. Schlettego's book *Die Religionen als Thema der Theologie* (Freiburg-Basel-Wien, 1963). The name of the discipline comes from the sub-title of the publication: *Überlegungen zu einer "Theologie der Religionen."* However, the author writes that this concept goes back to the thoughts and creativity of its master, T. Ohma.

theological research on religions dates back to patristic times.² A real impulse for developing theology of religion was given by the doctrine of the Second Vatican Council, which perceived elements of truth, goodness and sanctity in non-Christian religions.

Even though research on religions conducted from the position of the history and ethnology of religion and comparative religions at the John Paul II Catholic University go back to the very beginnings of the university, theological and religious reflections at the Faculty of Theology of the Catholic University of Lublin began in the post-conciliar period, although sporadic cases of publications from the pre-conciliar period are found.³ The formal presence of theology of religion at the Faculty should be associated with its presence in the curriculum as a curricular lecture topic for PhD students specializing in fundamental theology and religious studies (led by Rev. Dr. M. Balwierz since 1986) and as a seminar in theology of religion led by Dr. Hab. I.S. Ledwoń OFM since 2009 in the Department of Theology of Religion, which under his leadership functioned in 2007–2016 in the Institute of Fundamental Theology.

Employees of the Faculty during this period included: Dr. Adam Wąs SVD⁴ and Rev. Dr. Hab. Krystian Kałuża. Previously, the issues concerning theology of religion were undertaken in the framework of the discipline of systematic theology in academic research, such as Christology, ecclesiology, and soteriology. As to publications, the name of the discipline first appeared in R. Łukaszyk,⁵ and next in texts by S. Kamiński in the field of methodology,⁶ Z. Zdybicka in philosophy of religion,⁷ A. Bronk,⁸ including the field

² Edward KOPEĆ, "Poglądy apologetów chrześcijańskich na poznanie Boga," *Roczniki Teologiczno-Kanoniczne* 4 (1957): 97–122; Ireneusz S. LEDWOŃ, "... i nie ma w żadnym innym zbawienia". *Wyjątkowy charakter chrześcijaństwa w teologii posoborowej* (Lublin: Wydawnictwo KUL, 2006), 44–53.

³ Edward BULANDA, "Wielość religii i właściwa płaszczyzna ich porównywania," *Athenaeum Kapłańskie* 306 (1960): 45–59.

⁴ Rev. Adam Wąs, an eminent Islamologist, mainly published in the field of religious studies. He also conducted classes in his specialization in the fields of religious studies and mediteranistics as well as for doctoral students of fundamental theology.

⁵ "Historia zbawienia przed przyjściem Chrystusa," *Zeszyty Naukowe KUL* 11, no 2 (1968): 86–89.

⁶ "Metodologiczna osobliwość poznania teologicznego," *Roczniki Filozoficzne* 25, no 2 (1977): 81–96.

⁷ *Człowiek i religia* (Lublin: Redakcja Wydawnictw KUL, 1984), 87: theology of religion examines "in the light of the revelation recognized by him (hence various theologies), the role of various religions in the work of salvation." This approach is very similar to the modern understanding of the discipline.

⁸ *Nauka wobec religii* (Lublin: TN KUL, 1996); *Podstawy nauk o religii* (Lublin: TN KUL, 2003).

of methodology, and finally in M. Rusecki in the field of theology of religion.⁹ Since the treatise *De religione in genere* historically belonged to apologetics, after our Chair was transformed into the Department of Fundamental Theology, the specialists in this later field understood the issue of religiology, whose framework includes the theology of religion.

In the Institute of Fundamental Theology (formerly Section) now belonging to the discussed discipline, work was sporadically undertaken by: B. Radomski (who created the concept of “religiology”)¹⁰ and E. Bulanda (lecturer on comparative history of religion);¹¹ apart from fundamental theology, the following also referred to theology of religion: E. Kopeć,¹² S. Nagy¹³ and K. Kaucha,¹⁴ including the already mentioned R. Łukaszyk.¹⁵

⁹ *Istota i geneza religii* (Warszawa: Verbinum, 1989).

¹⁰ *Religiologia, nowa nauka teologiczna* (Lublin, 1950) (mps); IDEM, *Droga ku wszechstronnej metodzie badań nad fenomenem aktu wiary* (Lublin, 1954) (mps). Radomski, however, considered the concept of “religiology” to have a different meaning. Today, it is basically a technical term for “religious studies.” For Radomski, religiology was to help create an academic method for apologetics. It was to be composed of three stages: 1. Presenting the image of religious experiences of an individual or society (phenomenology of religious life) using the visualization method; 2. Extracting and relating the religious experience (appropriate religiological experience); 3. Correcting errors in concrete religious experiences (including viewpoints, the religiology-apologetics method) (ŁUKASZYK, “Pięćdziesięciolecie teologii fundamentalnej na Katolickim Uniwersytecie Lubelskim 1918–1968,” *Roczniki Teologiczno-Kanoniczne* 15, no 2 (1968): 16). At the same time, as Łukaszyk writes, he created the concept of “vitality as an empirical science on the historical structures of the conscious life of an individual or social group, in whose framework he includes religious vitality, meaning an empirical science on religiousness” (ibidem).

¹¹ “Misyjny dialog Kościoła dzisiejszego z religiami niechrześcijańskimi,” in *Kościół w świetle Soboru*, ed. Henryk Bogacki, Stefan Moysa (Poznań: Księgarnia Św. Wojciecha, 1968), 409–466; “Żywotne siły religii świata,” *Ateneum Kapłańskie* 364 (1969): 260–275; “Religie niechrześcijańskie w świetle teologii współczesnej,” *Homo Dei* 41 (1972): 20–27; “Bóg i człowiek w duchowości różnych religii,” *Ateneum Kapłańskie* 398 (1975): 384–396. Worth noting is the pre-conciliar text of this author, “Wielość religii i właściwa płaszczyzna ich porównywania,” *Ateneum Kapłańskie* 306 (1960): 45–59.

¹² “Poglądy apologetów chrześcijańskich na poznanie Boga,” *Roczniki Teologiczno-Kanoniczne* 4 (1957): 97–122; “Co to jest religia?” *Zeszyty Naukowe KUL* 2 (1958): 73–85; “Kościół a religie niechrześcijańskie,” *Zeszyty Naukowe KUL* 9, no 4 (1966): 31–38; *Teologia fundamentalna* (Lublin: Redakcja Wydawnictw KUL, 1976), 17–43.

¹³ “Wprowadzenie do Deklaracji o stosunku Kościoła do religii niechrześcijańskich,” in *Sobór Watykański II. Konstytucje, dekrety, deklaracje* (Poznań: Pallottinum, 1968), 327–333; “Dialog religii,” *Ateneum Kapłańskie* 364, no 2 (1969): 276–287; “Kościół a sprawa zbawienia,” *Znak* 468 (1994): 42–46.

¹⁴ “I nie ma w żadnym innym zbawienia [...]. Współczesne interpretacje jedyności i powszechności zbawczej Jezusa Chrystusa w kontekście wielości religii,” in *Wokół deklaracji Dominus Iesus*, ed. Marian Rusecki (Lublin: TN KUL, 2001), 143–167; “Pluralistyczno-relatywistyczna teologia religii J. Hicka i P.F. Knittera,” in *Chrześcijaństwo a religie. Dokument Międzynarodowej Komisji*

In a systematic way, theology of religion was and is also studied by fundamental theologians: M. Rusecki, I.S. Ledwoń and K. Kałuża. Beyond the Institute, CUL's theology of religion was also created by Lublin's dogmatists such as Krzysztof Gózdź¹⁶ and Janusz Lekan.¹⁷ A quite original approach to religion, its genesis and the significance of non-Christian religions in salvation history was proposed by Czesław Bartnik.¹⁸

In order to present the most important research achievements of the representatives of theology of religion at CUL's IFT, the following should be mentioned: 1. our original concept of theology of religion as a borderline discipline; 2. A theological concept of religion connected with its revelatory genesis; 3. Being based on justifying the fundamental theoretical paradigm of inclusivism, accepting the plurality of *de iure* religions, while maintaining the unique position of Christianity among other world religions.

1. THE CONCEPT OF THE DISCIPLINE

The very approach to the theology of religion at KUL was subject to a certain process of evolution. The first names for this field of studies come

Teologicznej. Tekst—komentarze—studia, ed. Ireneusz S. Ledwoń, Kazimierz Pek (Lublin–Warszawa: Wydawnictwo Księży Marianów, 1999), 123–135; “Zasada *extra Ecclesiam salus nulla* w świetle dokumentu *Chrześcijaństwo a religie*,” in *Chrześcijaństwo a religie*, 147–155.

¹⁵ “Problem przynależności do Kościoła Chrystusowego w ujęciu Konstytucji *Lumen gentium* Soboru Watykańskiego II,” *Roczniki Teologiczno-Kanoniczne* 14, no 2 (1967): 61–81; “Religie niechrześcijańskie w ocenie teologii współczesnej,” *Ateneum Kapłańskie* 364 (1969): 247–259; “Absolutny charakter chrześcijaństwa,” in *Encyklopedia Katolicka*, vol. 1 (Lublin: TN KUL, 1973), 37–39; “Objawienie kosmiczne jako pierwszy etap objawienia się Boga,” *Roczniki Teologiczno-Kanoniczne* 24, no 4 (1977): 141–153; “Chrześcijaństwo. V. Stosunek do religii pozachrześcijańskich,” in *Encyklopedia Katolicka*, vol. 3 (Lublin: TN KUL, 1979), 416–418.

¹⁶ *Teologia historii zbawienia według Oscara Cullmanna* (Lublin: Wydawnictwo KUL, 1996); “Jedyność i powszechność tajemnicy zbawczej Jezusa Chrystusa,” in *Wokół deklaracji Dominus Iesus*, ed. Marian Rusecki (Lublin: TN KUL, 2001), 85–97; “Uniwersalizm zbawczy Jezusa Chrystusa,” *Symposium* 1 (2001): 117–130.

¹⁷ *Jezus Chrystus Pośrednik zbawienia w hiszpańskiej teologii posoborowej* (Lublin: Wydawnictwo KUL, 2010).

¹⁸ *Chrystus jako sens historii* (Wrocław: Wydawnictwo Wrocławskiej Księgarni Archidiecezjalnej, 1987), 119–149; 314–329; IDEM, *Eseje o historii zbawienia* (Lublin: Standruk, 2002), 150–164, IDEM, *Istota chrześcijaństwa* (Lublin: Standruk, 2004), 15, 273–274; cf. Ireneusz S. LEDWOŃ, “Znaczenie religii pozachrześcijańskich w historii zbawienia” in *In persona Christi. Księga na 80-lecie Księdza Profesora Czesława S. Bartnika*, ed. Krzysztof Gózdź (Lublin: Wydawnictwo KUL, 2009) vol. 2, 591–600.

from S. Kamiński, who called it “the theory of the salvific function of religion: its own, and the way its light shines on every other religion.”¹⁹ Thus, theology of religion was to bridge the gap between philosophy of religion and religious studies, making the revelation of religion understood in other religions as part of their culture.

On the other hand, M. Rusecki spoke about two types of theology of religion: in the narrower sense, as “a reflection on the salvific function of a particular religion in the light of normative documents from the revelation it knows,” and in a broader sense, as a reflection on all religious realities (beyond religions) made in the light of Christian revelation.²⁰ This approach, however, seems to break the unity of the discipline’s subject matter. A. Bronk distinguishes two possible subjects of theology of religion: religion in general (*theologia religionis*) and certain historical religions (*theologia religionum*).²¹ This approach, in turn, is not enough to expose the theological (*soteriological*) significance of religious pluralism and the issue of the place of Christianity among other religions.

The latest approach to this discipline proposed at KUL’s Institute of Fundamental Theology (by I.S. Ledwoń) understands the theology of religion as a borderline discipline (like fundamental theology) lying at the interface of historical and transcendental reality and empirical and theological cognition, whose starting point is data from religion and philosophy of religion, verifying it in the light of Christian revelation.

The theology of religion understood in this way includes two stages: the first is its *theologia religionis*, leading to specifying the theological concept of religion, and the second is based on the results of the previous stage, the *theologia religionum*, asking about the historical significance of the plurality of religions (*de facto* pluralism only, or *de iure*?) and their relationship to Christianity and the place of Christianity in a world of religions.

¹⁹ Andrzej BRONK, *Nauka wobec religii*, 132; IDEM, *Podstawy nauk o religii*, 156.

²⁰ Marian RUSECKI, *Istota i geneza religii* (Lublin–Sandomierz: 1997²), 41; IDEM, *Traktat o religii* (Warszawa: Verbinum, 2007), 55f.

²¹ *Nauka wobec religii* [Science Towards Religion], 129; *Podstawy nauk o religii* [The Basics of Religious Studies], 151. According to this author, theology of religion can be understood either as an apologia of its own religion and its salvific function or as a critical assessment of the credibility (truthful claims) of other religions (*Podstawy nauk o religii*, 152).

2. THE CONCEPT OF RELIGION AND ITS GENESIS

As a borderline discipline, the theology of religion comes from the data of philosophy of religion and religious studies. The first defines religion as a relational being, meaning a subject-object relationship between man and the Absolute. The term is strengthened by religious studies coming from the religious awareness of the followers of the vast majority of world religions, those who show their religiosity as an expression of the relationship to the highest and transcendent personal Reality (God).

Christian revelation confirms the relational nature of religion, enriching at the same time the image of man and God in this relationship with data on theology and theological anthropology. At this point, describing the nature of the religious relationship as salvific for man becomes important. It affects the understanding of the functions of religion, among which the salvific function is the most basic and axiologically important (in the theological perspective). However, it pre-supposes the necessity of God's grace and revelation, which transfers the issue of the concept of religion to the level of its genesis. The revealed data concerning both the nature of God as the Creator and the nature of man as a created being, as well as the motif itself (love) and the purpose of creation (human salvation), need God's revelation accepted by an act of faith, being free and intelligent (*actus humanus*), consenting to God's proposal presented in revelation to enter into a saving dialogue and the saving community of persons. The expression and consequence of this consent are religious acts on the part of man.

The purpose of creation and revelation, as well as the main goal of religion, in this case are identical: man's salvation. Thus, the revealed truth about the universal salvific will of God assumes the necessity for the universality of supernatural revelation and grace in the world of religion (K. Rahner). The universal revelatory basis for all religions would be Revelation through creation (Rusecki)²² and the active presence of God as the Creator in man (e.g. Bartnik, an immanent revelation based on religious experience).²³ Since patristic times, in theology, there is also the concept of universal revelation (*revelatio generalis*), which is based on the Prologue of the fourth Gospel (Jn 1:9).²⁴ God's revelation, being the condition for the

²² *Istota i geneza religii* (Lublin–Sandomierz 1997²), 204–221; IDEM, *Traktat o religii*, 243–260.

²³ Czesław S. BARTNIK, *Chrystus jako sens historii* (Wrocław: Wydawnictwo Wrocławskiej Księgarni Archidiecezjalnej, 1987), 125f.

²⁴ LEDWOŃ, "... i nie ma w żadnym innym zbawienia," 469f.

existence of religion, at the same time becomes the criterion of its truth, while in the theological sense and in contrast to religion, the true religion is considered to be the one that pursues its basic goal of salvation.²⁵

The consequences of such an approach to the genesis of religion are the rejection of reductionist or naturalist theories of religion and questioning the concept of natural religions; all kinds of syncretism or sects also lose their status as religions, and thus become phenomena of purely human provenance (incidentally, being only natural).²⁶ The revelational theory of the genesis of religion also enhances the conscious activity of man in salvation history, especially the individual (personal).

3. THE THEOLOGICAL EVALUATION OF RELIGIOUS PLURALISM

The realization of God's universal salvific will in religion and through religion plays a positive role in the history of salvation and is tantamount to accepting the plurality of *de iure* religion within the framework of the inclusivity paradigm. This pluralism (assigning God's provenance to religions), in contrast to the so-called *de facto* pluralism (the actual multitude of religions in the world), however, is not accepted by the Magisterium Ecclesiae because of the danger of relativizing Christianity and the alleged questioning of the only salvific mediation of Jesus Christ (cf. Dominus Iesus Declaration, No. 4).

It should be emphasized that inclusiveness, meaning Vatican II's recognizing only the existence of positive elements in religions (truth, goodness, sanctity), without accepting their role in achieving their believers' salvation, is in fact a hidden exclusivism, which also did not question granting God's grace beyond the Church's borders, nor the possibility of achieving salvation by non-Christians. However treated individually, they obtain salvation regardless of their religion or even despite or against it, thanks to living

²⁵ Marian RUSECKI, "Geneza religii," in *Religia w świecie współczesnym. Zarys problematyki religiologicznej*, ed. Henryk Zimoń (Lublin: TN KUL, 2000), 71–88; IDEM, "Prawdziwość religii w świetle teologii," in *Leksykon Teologii Fundamentalnej*, ed. Marian Rusecki et al. (Lublin–Kraków: Wydawnictwo M 2002), 963f.; LEDWOŃ, "... i nie ma w żadnym innym zbawienia," 198f.; Marian RUSECKI, "Chrześcijaństwo pełnią zbawienia," in *Filozofować w kontekście teologii. Problem religii prawdziwej*, ed. Piotr Moskal (Lublin: Wydawnictwo KUL, 2004), 51–93.

²⁶ Marian RUSECKI, "Naturalistyczne i ewolucjonistyczne teorie genezy religii," *Ateneum Kapłańskie* 468 (1987): 214–233; IDEM, *Istota i geneza religii* (Lublin–Sandomierz, 1997²), 93–115; 161–187; 241–259; IDEM, *Traktat o religii*, 201–224.

a life consistent with the voice of conscience. Meanwhile, there is no religious man whose conscience functions independently of his religion, in which this conscience was formed. The religious acts undertaken within it are an opportunity for God to grant them his grace.²⁷

The inclusivist paradigm developed at the Institute of Fundamental Theology successfully avoids the relativization of both Christianity and Christ, thanks to the revealed origin of religion as the criterion of the true, meaning salvific, religion. This inclusiveness recognizes the absolute role of Jesus Christ in the history of salvation as the definitive Revealer of God and the only Mediator of all salvific grace. This grace is somehow granted “through” Christianity and the Church with which every grace is connected in a mysterious way (RMis 10). Christ gives to all religions from the fullness that is present in the Church, and therefore there is no salvation outside the Church, meaning without the Church.²⁸

From the above, it follows that Christianity is not one of the many religions of the world, seen as one of the many equal paths to salvation. It is a religion that contains the fullness of the revealed truth and the fullness of salvation. However, we no longer apply Hegel’s Christianity and the Troeltsch concept of absoluteness,²⁹ which does not fully reflect the actual relationship between Christianity and the Church to the world, expressed in the spirit of inclusiveness (*includo*, Lat. to include). Absoluteness, which has an exceptionally exclusive tone, has been replaced by the notion of uniqueness, containing in itself fullness, superiority and universality. Uniqueness understood in this way, however, results from the absolute position of Jesus Christ in salvation history. The justification for his divine dignity is found in fundamental theology, whose research is used in theology of religion. First of all, in discussions with the pluralistic-relativist theology of religion, the theoretical and fundamental argumentation is found in no other theological

²⁷ LEDWOŃ, “... *i nie ma w żadnym innym zbawienia*,” 489–491; IDEM, “Pluralizm religii de iure?” in *Chrześcijaństwo pośród religii. Pluralizm czy nadrzędność?* ed. Witosław J. Szytk (Katowice: Studio Noa, 2009), 112–125; IDEM, “Wyjątkowy charakter chrześcijaństwa w kontekście pluralizmu religii,” *Studia Leopoliensia* 4 (2011): 231–247.

²⁸ KAUCHA, “Zasada *extra Ecclesiam salus nulla* w świetle dokumentu *Chrześcijaństwo a religie*,” 147–155; Ireneusz S. LEDWOŃ, “*Extra Ecclesiam salus nulla?*” *Studia Salvatoriana Polonica* 3 (2009): 57–74; IDEM, “... *i nie ma w żadnym innym zbawienia*,” 59–65; 511–521.

²⁹ Romuald ŁUKASZYK, “Absolutny charakter chrześcijaństwa,” in *Encyklopedia Katolicka*, vol. 1 (Lublin: TN KUL, 1973), 37–39; LEDWOŃ, “... *i nie ma w żadnym innym zbawienia*,” 312–328; IDEM, “Chrześcijaństwo jako religia absolutna według G.W.F. Hegla,” *Roczniki Teologiczne* 53, no 9 (2006): 37–57.

discipline. The analysis of foreign, mainly western theological and religious thought demonstrates that such an approach to the postulates of pluralists is *proprium et specificum lublinense* and results from the close cooperation between theology of religion and fundamental theology.³⁰

As mentioned above, the uniqueness of Christianity is based on the absoluteness and unity of the Person of Jesus Christ that we accept in faith, but reasonably justified, and therefore making him credible. Taking a closer look at this issue, it should be added that this uniqueness is present on two levels: the historical (empirical) and theological (supernatural), analogous to the natures and two-plane structure of the Person of Jesus. In the historical perspective, this is the phenomenon of the Person of Jesus against the contemporary social and religious life and against the image of God (deity, gods) in religions in general, and in the context of the uniqueness and un-repeated transcendental claims by Jesus. In the theological perspective, this uniqueness is expressed in the fullness and definiteness of the revelation which he gave us, especially stressing the requirement of love which constitutes the essence of Christian life on a scale unheard of in any other religion. Next is the universality of his work of redemption and salvation, where the *scandalum crucis* stands in the center of this work, the phenomenon of the resurrection, and finally presenting Jesus as the fullness and purpose of all religious life (even if this goal is realized only in the eschaton).³¹

Regardless of what has been said so far about the overall vision of the discipline, within the theological and religious studies at the KUL Institute of Fundamental Theology, more detailed issues were and are being undertaken concerning: the history and methodological status of theology of religion,³² its sources, the concepts of religion, the history of Christianity's

³⁰ LEDWOŃ, "... i nie ma w żadnym innym zbawienia," 346–458. In the discussion with the pluralistic theology of religion, it turned out that the liquidation of the chairs of apologetics and fundamental theology in the faculties of theology after the Second Vatican Council was premature and hasty.

³¹ IDEM, "Jezus—Bóg, jakiego nie ma w żadnej religii," in *O bogactwach Kościoła*, ed. Marek Chojnacki, Józef Morawa, Andrzej A. Napiórkowski (Kraków: Wydawnictwo Salvator, 2014), 147–176; IDEM, "Jezus Chrystus, jedyny Zbawiciel świata, w świetle deklaracji *Dominus Iesus*," in *Poezja i egzystencja. Księga jubileuszowa ku czci Profesora Józefa F. Ferta*, ed. Wojciech Kruszewski, Dariusz Pachocki (Lublin: Wydawnictwo KUL, 2015), 687–702.

³² IDEM, "Metodologiczny status teologii religii," *Metodologia teologii. Studia Nauk Teologicznych PAN 2* (2007): 145–164; Krystian KAŁUŻA, "Teologia trynitarna jako podstawa chrześcijańskiej teologii religii?" in *Teologia religii. Chrześcijański punkt widzenia*, ed. Grzegorz Dziewulski (Łódź–Kraków: Wydawnictwo Księży Sercanów, 2007), 277–312; IDEM, *Ein Mittler und viele Vermittlungen. Die Bedeutung des Religionsbegriffs für die christliche Theologie der Religionen*

relationship to non-Christian religions,³³ the salvific character of these religions,³⁴ the possibility of God's revelation existing outside the biblical economy, the possibility of miracles in non-Christian religions,³⁵ knowledge of God in non-Christian religions, interreligious prayer and interreligious dialogue,³⁶ discussions with representatives of a pluralist-relativist theology of religion,³⁷ contemporary approaches to the inclusive paradigm, also in Polish theology of religion,³⁸ justifying the salvific unity and universality of the Person and work of Jesus Christ,³⁹ and the salvific significance of the Church.⁴⁰ Absolutely unprecedented in Poland are the critical studies on

(Frankfurt am Main: Peter Lang, 2011); IDEM, "Bóg bez granic. Perry'ego Schmidta-Leukela koncepcja teologii religii," *Roczniki Teologii Fundamentalnej i Religiologii* 4 (2012): 85–120.

³³ Ireneusz S. LEDWOŃ, "Teologiczny walor religii pozachrześcijańskich w nauczaniu papieża Jana Pawła II," *Studia Teologiczno-Historyczne Śląska Opolskiego* 22 (2002): 159–183; IDEM, "Kościół a religie pozachrześcijańskie," in *Kościół w czasach Jana Pawła II*, ed. Marian Rusecki et al. (Lublin: Wydawnictwo KUL, Wydawnictwo Gaudium, 2005), 173–193.

³⁴ Marian RUSECKI, "Elementy zbawcze w religiach pozachrześcijańskich," in *Odkupienie a dialog międzyreligijny. Materiały z sympozjum w Obrze 20–21 kwietnia 1998 roku*, ed. Wojciech Kluj (Poznań: Uniwersytet im. A. Mickiewicza, Wydział Teologiczny, 1999), 21–61; Ireneusz S. LEDWOŃ, "Soteryczne znaczenie religii pozachrześcijańskich w chrześcijańskiej tradycji teologicznej i nauczaniu Kościoła," in *Chrześcijaństwo pośród religii. Pluralizm czy nadrzędność?*, 9–26; IDEM, "Zbawienie w religiach świata," in *Wiarygodność chrześcijańskiego orędzia zbawienia*, ed. Przemysław Artemiuk (Płock: Płocki Instytut Wydawniczy, 2015), 114–141.

³⁵ Marian RUSECKI, *Problem cudu w religiach pozachrześcijańskich* (Lublin: TN KUL, 2001).

³⁶ Ireneusz S. LEDWOŃ, "Modlitwa międzyreligijna w perspektywie dialogu doświadczenia religijnego," *Roczniki Teologii Fundamentalnej i Religiologii* 59 (2012): 143–161; Krystian KAŁUZA, "Das multireligiöse Gebet als Wegweiser für den Dialog der Religionen," *Roczniki Teologii Fundamentalnej i Religiologii* 5 (2013): 117–138.

³⁷ KAUCHA, "Pluralistyczno-relatywistyczna teologia religii J. Hicka i P.F. Knittera"; Krystian KAŁUZA, "Jeden Pośrednik i wiele pośrednictw. Teologia religii wobec zbawczych roszczeń religii pozachrześcijańskich," *Roczniki Teologii Fundamentalnej i Religiologii* 3 (2011): 117–149; Ireneusz S. LEDWOŃ, "Pluralistyczna teologia religii," in *Teologia religii. Chrześcijański punkt widzenia*, 35–54.

³⁸ Ireneusz S. LEDWOŃ, "Teologiczny walor religii niechrześcijańskich według Josepha Ratzingera," in *Teologia fundamentalna w twórczości Josepha Ratzingera*, ed. Krzysztof Kaucha, Jacenty Mastej (Lublin: Wydawnictwo KUL, 2017), 255–268; IDEM, "Ks. Romuald Łukaszyk jako prekursor polskiej teologii religii," in *Pluralizm kulturowy i religijny współczesnego świata. Księga pamiątkowa dedykowana Księdzu Profesorowi Henrykowi Zimoniowi SVD w 70. rocznicę urodzin*, ed. Zdzisław Kupisiński, Stanisław Grodz (Lublin: Wydawnictwo KUL, 2010), 183–197; IDEM, "Badania teologicznoreligijne w Polsce," in *Badania religiolologiczne w Polsce*, ed. Zdzisław Kupisiński (Lublin: Wydawnictwo KUL, 2011), 123–135.

³⁹ Ireneusz S. LEDWOŃ, "Pełnia i ostateczność objawienia w Jezusie Chrystusie," in *Wokół deklaracji Dominus Iesus*, 57–71; Krystian KAŁUZA, "Odkupieni w Jezusie Chrystusie? Soteriologia chrześcijańska wobec wyzwań islamu," *Nurt SVD* 138, no 2 (2015): 29–55.

⁴⁰ Ireneusz S. LEDWOŃ, "Kościół a zbawienie w religiach," in *Wokół deklaracji Dominus Iesus*, 127–142.

comparative theology carried out by Rev. K. Kałuża (the publications and doctoral dissertations under his supervision).⁴¹ These issues are the topics of both the publications of our academic staff at the Institute of Fundamental Theology at the Catholic University of Lublin, as well as the master's or doctoral dissertations written under our supervision.

In this context, it is impossible to ignore the most important publications in the field of theology of religion, which appeared at the Faculty of Theology of the Catholic University of Lublin. These include the above-cited monumental *Treatise on Religion* by the late Rev. M. Rusecki (preceded by two editions of the essence and genesis of religion), commentaries on the Vatican documents on Christianity and Religions and *Dominus Iesus*, "... and there Is no Salvation in Another," an apology of the unique character of Christianity against the claims of pluralistic theologies of religion, and the published series *Library of Theology of Religions*.⁴²

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⁴¹ Bogdan WAWRZASZEK, *Teologia komparatywna w ujęciu wybranych przedstawicieli teologii anglosaskiej i jej krytyka w świetle teologii katolickiej* (Lublin, 2015) (mps); Krystian KAŁUŻA, "Teologia komparatywna. Geneza, opcje, szanse i problemy," *Roczniki Teologiczne* 61, no 9 (2014): 43–92.

⁴² *Stary Testament a religie*, ed. Ireneusz S. Ledwoń (Lublin: Wydawnictwo KUL, 2009); *Nowy Testament a religie*, ed. Ireneusz S. Ledwoń (Lublin: Wydawnictwo KUL, 2011); *Wczesne chrześcijaństwo a religie*, ed. Ireneusz S. Ledwoń, Mariusz Szram (Lublin: Wydawnictwo KUL, 2012); *Nauczycielski Urząd Kościoła a religie*, ed. Ireneusz S. Ledwoń, Piotr Królikowski (Lublin: Wydawnictwo KUL, 2015); *Kościół Azji a religie*, ed. Ireneusz S. Ledwoń (Lublin: Wydawnictwo KUL, 2018).

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