

# Adam Michałek

---

## Dear Readers

---

Nurt SVD 44/2 (128), 8

---

2010

Artykuł został opracowany do udostępnienia w internecie przez Muzeum Historii Polski w ramach prac podejmowanych na rzecz zapewnienia otwartego, powszechnego i trwałego dostępu do polskiego dorobku naukowego i kulturalnego. Artykuł jest umieszczony w kolekcji cyfrowej [bazhum.muzhp.pl](http://bazhum.muzhp.pl), gromadzącej zawartość polskich czasopism humanistycznych i społecznych.

Tekst jest udostępniony do wykorzystania w ramach dozwolonego użytku.

## **Dear Readers,**

In 2010 the St. Adalbert's Mission House in Pieniężno (Warmia) celebrated the 90<sup>th</sup> anniversary of its foundation. This most important institution in Poland for the Divine Word Missionaries is today known as the Mission Seminary. The House's history is inscribed into the turbulent times of the Eastern Prussia and Warmia – of which an account is given in the “Nurt SVD's” 128<sup>th</sup> issue's first article by J. Skrabania who describes the story of the first twenty-five years of the St. Adalbert's Mission House in Pieniężno (1920-1945). With reference to the foundation period – W. Wesoly analyses the educational and formative work in the Mission Seminary in the years 1948-2008 and states that “during these 60 years, circa 1 300 philosophy and theology students passed around the walls of this respectable academia”; at the moment, 312 Polish SVD missionaries work abroad.

Stepping out the local context – we remain however with the topic of missions history: K.-H. Arenz acquaints us with the evangelising methods that Jesuits employed in the missions (*aldeamentos*) they were confided to in the Portuguese Amazon in the 17<sup>th</sup> century; T. Szyszka describes a story of the evangelisation of the Quito Kingdom (16<sup>th</sup> century), whereas A. Miotk reminds the complex situation of the catholic missions in China in the preliminary period of the communism operation, giving the example of Bishop Theodor Shu (1952-1959).

The issue's second part is commenced with the splendid consideration by E. Manhaeghe on the renaissance of the *ad gentes* missions in Belgium, perceived as anti-crisis power capable of restoring the social sense and coherence. A study by M.-H. Robert on the role and position of the Catholic Church in France – is yet another article revealing in nature. In the country where Christianity became a religious minority pushed to the private life sphere – the community of believers takes up on a two-direction dialogue: with the Church teaching and with the society searching. Going back to the Polish context – an article by J. Gniadek attempts to make the Reader realise that the non-governmental organisations (the voluntary sector) may become a precious apparatus to obtain financial means for charity purposes which – together with Word and Sacraments Service – constitute the essence of the Church Mission. Basing on the example of the *Fu Shenfu* Migrant Centre in Warsaw – the author not only encourages to use the public financial means for the charity purposes, but he also explains the administrative and legal adventures that accompany establishing a foundation and warns against the threats of reducing the Church's charity assistance to the level of secular philanthropy.

*Adam Michatek SVD*