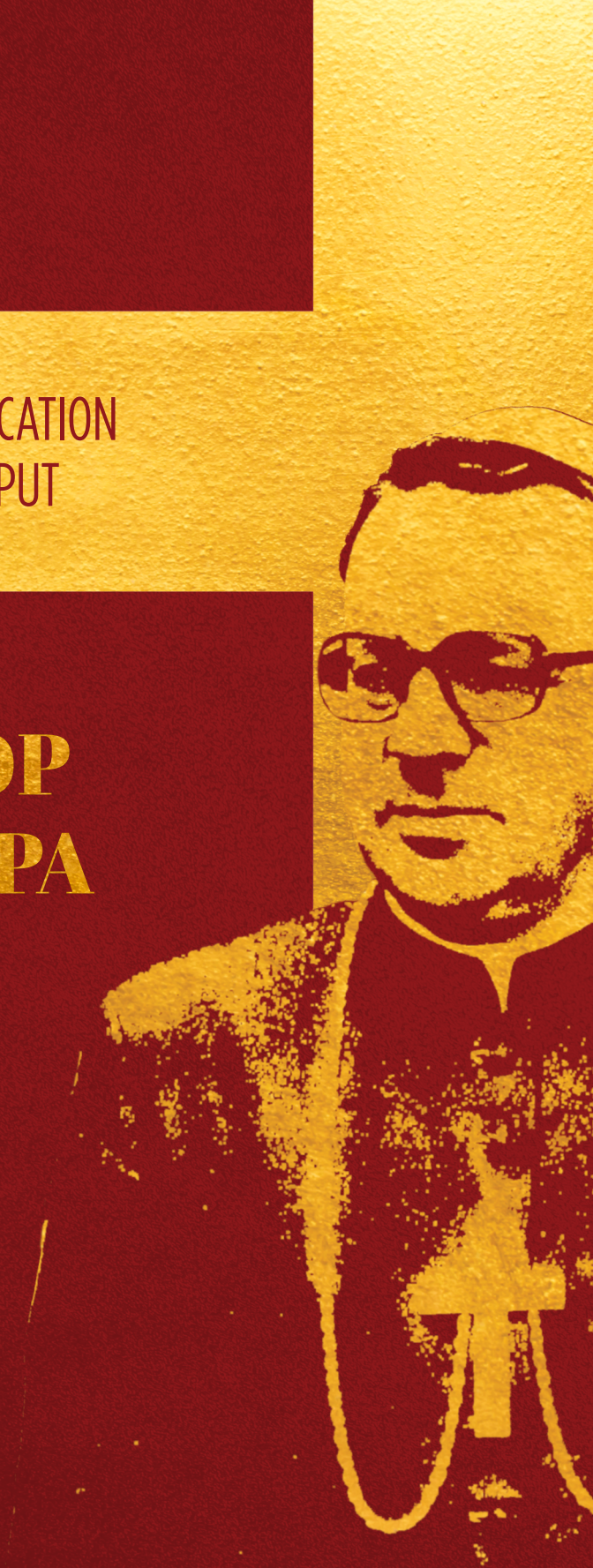# RELIGIOUS MEDIA EDUCATION IN THE SCIENTIFIC OUTPUT

OF BISHOP ADAM LEPA

A REPORT FROM THE DIGITALISATION OF THE ARCHIVES

Rafał Leśniczak
Waldemar Bartocha
Jarosław A. Sobkowiak
Dominika Żukowska-Gardzińska
Piotr Drzewiecki

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Warszawa, 2025

Contents

Introduction

The publication entitled *Religious Media Education in the Scientific Output of Bishop Adam Lepa: A Report from the Digitalisation of the Archives* constitutes one of the outcomes of the research conducted under a grant awarded by the National Programme for the Development of the Humanities: "Bishop Adam Lepa (1939–2022) – Precursor of Religious Media Education in Poland" (12th Edition of the "Native Heritage" Competition, project number: NPRH/DN/SP/0189/2023/12). In addition to a collective scholarly monograph, a glossary of media education terminology, and lesson plans developed during the process of digitalisation and academic inquiry, the project has also produced a structured index of the most significant publications of this distinguished media educator.

Bishop Adam Lepa combined pastoral ministry with scholarly engagement. As early as the 1970s, he was delivering lectures in media pedagogy at the Higher Theological Seminary in Łódź. A recognised media specialist and Doctor of Theology, he examined the influence of mass media on religious and moral formation, publishing numerous works on the subject. Within the Polish Episcopal Conference, he served as Chair of the Commission for Social Communications (1989–1994) and was also active in the European Bishops' Committee for the Media (CEEM). He strongly supported the radio and television

broadcasts of the Holy Mass, recognising their distinct pastoral value. His intellectual and ecclesial contributions played a significant role in shaping the Church's approach to media in Poland.

A number of individuals contributed to the preparation of this study, and I wish to express my sincere and particular gratitude to them all. Foremost among these are the members of the core research team: Prof. Dominika Żukowska-Gardzińska, Dr habil., Rev. Prof. Rafał Leśniczak, Dr habil., to whom I extend special thanks for preparing the introduction to Chapter IV, Rev. Dr Waldemar Bartocha, and Rev. Dr Jarosław Andrzej Sobkowiak. The digitisation efforts would not have been possible without the generous cooperation of the Archdiocesan Archive in Łódź. I am especially grateful to His Eminence Cardinal Grzegorz Ryś for his support, and to Rev. Dominik Sujecki, whose dedicated work enabled the preparation and classification of archival signatures related to the scholarly legacy of Bishop Adam Lepa.

I would also like to acknowledge the significant contribution of the staff of the Library of Cardinal Stefan Wyszyński University in Warsaw – Ms Agnieszka Uziębło, Ms Maria Padło, and Dr Maciej Matraś – whose assistance proved invaluable both in the digitisation of source materials and in the compilation of a comprehensive register of master's theses supervised by Bishop Adam Lepa, complete with abstracts. It is my sincere hope that this work of systematising Bishop Lepa's academic legacy will serve as a foundation for further research in the field of religious media education – not only within Poland, but also in the broader international context.

Dr Piotr Drzewiecki, Dr habil., Associate Professor
Project Leader

Warsaw, 8 May 2025

Chapter I
Scholarly Publications on Religious Media Education

This chapter presents the most significant scholarly publications of Bishop Adam Lepa in the field of religious media education. His academic legacy comprises nine authored monographs and twenty-two peer-reviewed articles. Bishop Lepa's research centred on media pedagogy, with particular emphasis on the impact of mass media on both the individual and society. He examined phenomena such as media manipulation, propaganda and its historical determinants, especially within the post-communist context, as well as the mechanisms of influence exercised through image (*iconosphere*) and word (*logosphere*). The Łódź-based media scholar also examined the ethical and educational dimensions of how media function, including the role of public opinion, media governance, and the significance of selective media reception. Among his conceptual contributions was the introduction and development of the notions of the *logosphere* (the environment of the word) and the *galenosphere* (the environment of silence), whose functions he analysed in relation to media education and the building of social bonds. He also addressed the pedagogy of the *infosphere* (information environment) and the *mediosphere* (media environment), exploring their structure, operations, and implications for education and ethics.

1. Manipulowanie człowiekiem jako problem współczesnej pedagogii [*Manipulation of Man as a Problem of Contemporary Pedagogy*], "Ethos" 1992, vol. 1, no. 17, https://dlibra.kul.pl/Content/26119/10_manipulowanie.pdf (accessed 16 April 2025)

In this article, Bishop Adam Lepa analyses the phenomenon of manipulation as a major threat to the personal development of the human person, emphasising its relevance within contemporary educational practice and pedagogy. He defines manipulation as the deliberate construction of a false image of reality, which influences human consciousness and prevents the individual from recognising the actual conditions in which they live. This phenomenon permeates many areas of social life, including politics, commerce, fashion, and education, yet finds its most effective and insidious expression through mass media. Bishop Lepa underscores the urgent need to raise public awareness of manipulative mechanisms in order to counteract their harmful effects on the processes of formation and self-development.

2. *Świat propagandy [The World of Propaganda],* 1994; 2006; 2008.

In this monograph, Bishop Adam Lepa reflects on the socio-cultural conditioning of post-communist society, identifying a deeply rooted susceptibility to propaganda as one of its defining features. He argues that in totalitarian regimes, propaganda serves not merely an informational function but becomes a primary instrument of governance and public opinion formation. This dynamic is particularly evident in the communist context, where propaganda assumes the status of an indispensable tool of state policy. The book was written for teachers, media professionals, academic lecturers, and seminarians, as well as all those for whom the phenomenon of propaganda represents a vital educational and cultural challenge in the contemporary world.

3. *Świat manipulacji* [*The World of Manipulation*], Częstochowa, 1995; 1997; 2007.

In his book devoted to the problem of manipulation in mass media, Bishop Adam Lepa analyses the complex mechanisms of informational enslavement, which affect both individuals and entire societies. The author clearly and convincingly outlines the dangers posed by media techniques of influence, while simultaneously encouraging a critical attitude toward media content and resistance to manipulation. Particular attention is given to the legacy of communist propaganda, the methods of which – applied with impunity – aimed at the complete subjugation of public consciousness. Bishop Lepa highlights that for decades, totalitarian regimes consistently denied the very possibility of manipulation within their own structures, attributing it exclusively to the Western world. Yet the effects of indoctrination remain visible to this day: post-totalitarian societies still exhibit a susceptibility to propaganda and difficulty in recognising its mechanisms. Bishop Lepa emphasises that, without external assistance and thorough media education, victims of manipulation often remain unaware of their own subjection, thus perpetuating a vicious cycle of social dormancy and intellectual passivity.

4. *Logosfera [Logosphere]*, Łódzkie Studia Teologiczne, 1995, vol. 4, no. 1, https://cejsh.icm.edu.pl/cejsh/element/bwmeta1.element.cejsh-20da-73e2-i9C9-46bb-8ffe-fd24C2C7cde8/c/28.pdf (accessed 16 April 2025)

In response to the harmful effects of the civilisation of the image, the author proposes the concept of the *logosphere*, or *word environment*. The article presents the logosphere as an alternative to the iconosphere — an image-dominated reality — by envisioning a communicative space

in which the word takes precedence. For Christians, the central figure within this environment is Jesus Christ, the incarnate Word (*Verbum incarnatum*), who gives every sincere human action a deeper meaning.

5. *Pedagogika mass mediów w Wyższym Seminarium Duchownym [Mass Media Pedagogy in the Higher Theological Seminary]*, Łódzkie Studia Teologiczne, 1996, vol. 5, no. 1, https://cejsh.icm.edu.pl/cejsh/element/bwmetai.element.cejsh-O4i4do3a-25b6- ąoąg -byce-Sffydgzcóiią/c/zo.pdf (accessed 16 April 2025).

Following the political transformation in Poland after 1989, the need for a structured approach to mass media pedagogy began to emerge. Under the previous totalitarian regime, such an initiative had been impossible. Drawing on magisterial texts, the author argues that media education within seminary formation should adopt a clearly pedagogical character. This is the case at the Higher Theological Seminary in Łódź, where lectures on mass media have been delivered since 1975. Master's theses on related topics are also being developed there. The article includes a summary of the main thematic areas addressed in the courses on mass media pedagogy.

6. *Magia obrazu [The Magic of the Image]*, Łódzkie Studia Teologiczne, 1997, vol. 6, no. 1, https://bibliotekanauki.pl/articles/502953.pdf (accessed 16 april 2025)

In this article, the author examines key mechanisms of visual representation from the perspective of media studies and pedagogical practice, with particular attention to the photographic image. The analysis underscores the potentially negative impact of images on the human psyche, highlighting the passivity with which individuals often engage with visual content—a theme signalled in the article's title. According

to the author, this passivity arises from a limited understanding of the mechanisms that underpin visual media, combined with a tendency to accept such content uncritically. The conclusions drawn extend beyond photography to encompass all forms of visual media, including film and television.

7. *Pedagogika mass mediów [Pedagogy of the Mass Media],* Łódź 1998; 2000.

In this publication, Bishop Adam Lepa addresses the dangers posed by uncontrolled and impulsive exposure to the media, which can lead to addiction and the uncritical acceptance of intrusive propaganda and aggressive advertising. He emphasises that the media, often distorting the image of reality, the human person, and fundamental values, exert a profound influence on the consciousness of their audiences. The book constitutes a timely response to the growing need to integrate pedagogy into the formation of children, adolescents, and adults for responsible engagement with media content. Bishop Lepa highlights the importance of developing media competence—an ability that not only safeguards against harmful influences but also promotes active and creative participation in mass culture. This work stands as a pioneering monograph in the field of media pedagogy in Poland.

8. *Mity i obrazy [Myths and Images],* Łódź 1999.

This monograph examines the impact of the media on the Church's evangelising mission, particularly in the context of contemporary cultural challenges. It is structured in three parts: (1) the mythologisation of reality, (2) the dominance of the image, and (3) the tasks of Catholic media. Bishop Lepa observes that the media can play both constructive and destructive roles in evangelisation. On the one hand, they serve as

effective instruments for communicating the Gospel; on the other, they risk propagating myths and visual distortions that obscure or undermine authentic evangelising communication. Particular attention is devoted to the media's role in shaping contemporary social myths and reinforcing the primacy of the image – often at the expense of the word – with significant consequences for both individuals and society. In response, the author underscores the crucial mission of Catholic media to counter the negative effects of media-generated myths and imagery by fostering evangelisation that is truthful, effective, and culturally attuned.

9. *Media – czwarta władza, czy służba człowiekowi?* [*Media – the Fourth Estate or Service to Humanity?*] Łódzkie Studia Teologiczne, 2000, vol. 9, no. 1, https://bibliotekanauki.pl/articles/502955. pdf (accessed 16 April 2025)

In this article, Bishop Adam Lepa examines the role of the media in contemporary society, questioning whether they function primarily as instruments of power or as a service to the individual and the common good. Drawing on classical communication theories and psychological perspectives, including Gordon Allport's theory of personality, he underscores the formative role of spiritual values in human development. The discussion also engages with topics such as journalistic ethics, the media's influence on public opinion, and their role in shaping social attitudes. Bishop Lepa poses a critical question: do today's media fulfil their mandate to provide objective information, or do they succumb to political and economic pressures, thereby serving as tools of social control?

10. *Media a postawy [Media and Attitudes],* Łódź, 2001.

This book examines the role of attitudes in media reception and operation, analysing both positive and negative predispositions towards

the media. Bishop Lepa explores how individual and collective attitudes shape the assimilation of media content and influence perceptions of the press, radio, cinema, and television. He further considers how such attitudes affect the work of media professionals, including journalists, editors, and broadcasters, in the creation and dissemination of information. Within the framework of media pedagogy, Bishop Lepa's theory of media foundations makes a significant contribution to the discourse on media responsibility. Positive attitudes, he notes, foster constructive engagement with media content, while negative attitudes can give rise to disinformation, manipulation, or withdrawal from public discourse. The book underscores the need to understand media-related attitudes as a basis for promoting media literacy and cultivating a society capable of critical and responsible engagement with the media.

11. *Funkcja logosfery w wychowaniu do mediów [The Function of the Logosphere in Media Education], Łódź, 2003; 2006.*

This volume by Bishop Adam Lepa, one of the first stand-alone publications on media pedagogy in Poland, received three editions, reflecting its relevance and popularity. The work offers a comprehensive and original reflection on the role of the word (logos) in contemporary media culture. It is the first detailed Polish-language analysis of the concept of the *logosphere* in media education. Written in a clear and pedagogical style, the book addresses complex issues in an accessible manner. Each chapter begins with a short abstract, and the definitions of key terms are precisely formulated based on classical sources, contributing to the text's clarity and readability. The book blends theoretical insight with practical application, showing how essential it is to understand the role of the word in media education and in fostering responsible media engagement. It serves as a valuable resource for teachers, media practitioners, and communication specialists alike.

12. *Logosfera a więzi społeczne [Logosphere and Social Ties]*, Łódz-
    kie Studia Teologiczne, 2006, vol. 15, no. 1, https://biblioteka-
    nauki.pl/articles/502395.pdf (accessed 16 April 2025)

   This article examines the role of the *logosphere* in the strengthening
of social ties. In its broader sense, the *logosphere* is defined as the layer
of language and verbal communication present in the human environ-
ment, both within and beyond the *mediosphere*. It exists in symbiosis
with other environmental layers – namely the *iconosphere*, *sonosphere*,
and *galenosphere* (silence). In a narrower sense, the *logosphere* man-
ifests when it is intentionally shaped by the people who participate
in it – in contexts such as the family, school, or children's home. Its key
characteristics are the primacy of the word, dialogical structure, and
environmental embeddedness. Reflection on these features leads the
author to conclude that the functioning of the *logosphere* fosters and
sustains the social bonds between its participants.

13. *Dlaczego pedagogika mezologiczna? [Why Mesological Pedagogy?]*
    Łódzkie Studia Teologiczne, 2007, vol. 16, no. 1, https://cejsh.
    icm.edu.pl/cejsh/element/bwmeta1.element.cejsh-e7ii9b92-4i-
    2f-48a9-b92c-ebaa6c2f73dd/c/i6_2007_-Adam-Lepa-Dlacze-
    go-pedagogika-mezologiczna.pdf (accessed 16 April 2025)

   Environmental issues have long been a concern of social pedagogy,
among other disciplines. The scope of research in this field is broad and
continues to expand, particularly in response to the rapid development
of media, which raises new pedagogical questions and dilemmas. In this
article, Bishop Adam Lepa revisits efforts to define mesological peda-
gogy (from the Greek: mesos – environment) as a distinct subdiscipline
within pedagogical science. First proposed in Western Europe in the
1950s, mesological pedagogy focuses specifically on the pedagogical

dimensions of human life environments, such as the family, school, workplace, or religious community. As its etymology suggests, mesological pedagogy is a "science of environments." The author makes the case for renewing and expanding this field of study – not only for the benefit of social pedagogy but also as a way to open new directions in the broader investigation of contemporary human environments.

14. *Logosfera a ład medialny [Logosphere and Media Order]*, Łódzkie Studia Teologiczne, 2007, vol. 16, no. 1, https://biblioteka-nauki.pl/articles/956220.pdf (accessed: 16 April 2025).

This article explores the concept of media order in connection with the *logosphere* – the environment of the word. While the scholarly literature tends to focus on chaos and disruption in media systems, the issue of order remains largely unaddressed. Yet media order is a fundamental condition for both the healthy functioning of the media and the quality of audience reception. The first part of the article defines the essence of media order and the principles governing its operation. The second part presents the *logosphere* as a key element in the construction of this order. The author argues that an organised *logosphere*, marked by the primacy of the word, a dialogical structure, and environmental rootedness, constitutes the most dynamic and humanising communicative space. It fosters media awareness, shields individuals from dependence, and contributes to the formation of a communication-conscious society. The article concludes by calling for further research into the role of the *logosphere* in shaping media order, both within the family and at the level of public and institutional discourse.

15. *O postawie selektywnego odbioru mediów [On the Attitude of Selective Media Reception]*, Paedagogia Christiana, 2007, vol. 20, no. 2, https://apcz.umk.pl/PCh/article/down-load/PCh.2007.025/189 (accessed 16 April 2025).

This article discusses one of the core attitudes that should be fostered through media education: the attitude of selective media reception. While the critical attitude is widely addressed in media pedagogy, the selective approach has received comparatively little attention. This imbalance results from the dominance of cognitive-oriented models, which reduce media education to the knowledge and understanding of media systems – neglecting the formation of ethical habits and attitudinal discipline. The article is divided into two parts. The first examines the nature and significance of selective media reception. The second outlines principles and methods for cultivating this attitude, especially in pedagogical and pastoral contexts. Selective media engagement is shown to play a vital role in addressing issues such as information overload, misinterpretation, media dependency, and self-manipulation. These challenges make the selective approach particularly relevant for parents, educators, and media professionals – all of whom bear responsibility for fostering media discernment in the broader society.

16. *Logosfera a etyka społeczeństwa komunikacji [The Logosphere and the Ethics of the Communication Society],* Annales. Ethics in Economic Life, 2008, vol. 11, no. 2, https://dspace.uni.lodz.pl/bitstream/handle/11089/2593/2008_02_lepa_133_144.pdf?-sequence= i&isAllowed=y (accessed 16 April 2025).

This article addresses the relationship between the communication society and the underlying layer of ethical values. In contrast to the concept of the information society, which centres on data transmission, the communication society is founded on two key principles: the credibility of information, essential to interpersonal understanding, and the social bonds that constitute the foundation of all meaningful communication. Bishop Lepa puts forward the hypothesis that the logosphere – understood as the environment of the word – can play

a formative role in shaping the ethical foundations of the communication society and supporting its sustainable development. The strength of the *logosphere* lies in its core characteristics: the primacy of the word, its dialogical structure, and its embeddedness in the human environment. These features enable the *logosphere* to exert a positive influence on the ethical dimension of communicative life provided that it is cultivated as an intentional and structured verbal space.

17. *Etyczne i wychowawcze aspekty opinii publicznej [Ethical and Educational Aspects of Public Opinion]*, Annales. Ethics in Economic Life, 2009,1.12, no. 2, http://dspace.uni.lodz.pl/bitstream/handle/u089/2427/2OO9_O2_Lepa_iO9_ii9.pdf?sequence= i&isAllowed=y (accessed 16 April 2025).

This article examines public opinion from both ethical and educational perspectives, addressing two interrelated concerns: the widespread lack of public understanding about the processes of opinion formation, and the uncritical acceptance of opinion poll results by much of society. As a result, the ethical dimensions and pedagogical responsibilities associated with public opinion remain largely unexplored, contributing to a notable gap in scholarly research. The study is organised into three sections: the first outlines the fundamental facts and mechanisms that define public opinion; the second considers public opinion as an ethical challenge; and the third highlights the need for educational strategies aimed at fostering a mature understanding of public discourse and encouraging active civic participation. Bishop Lepa contends that public opinion should be recognised as a pressing concern for ethicists and educators, given its growing influence across politics, economics, culture, and commerce. Furthermore, public opinion shapes the informational order – a key factor in the evolution of the communication society – with profound implications for both the state and its citizens.

18. *Funkcja ciszy w wychowaniu do mediów [The Function of Silence in Media Education]*, Łódzkie Studia Teologiczne, 2009, vol. 18, no. 1, https://cejsh.icm.edu.pl/cejsh/element/bwmetai.element.cejsh-5d4eaecf-88b4-4b8d-afa2-8bb33eid- 7dgó/c/I8_2OO9_-Adam-Lepa-Function-of-silence-wychowanie-do-mediow.pdf (accessed 16 April 2025).

This article addresses the question of whether silence can serve as a medium in the process of preparing individuals for responsible media reception, and if so, in what capacity. The term *function* is understood here as the specific role that silence may assume within media pedagogy. The author highlights the significance of the *galenosphere*, the "layer of silence", as a constituent of the human communicative environment, alongside the *logosphere*, *iconosphere*, and *sonosphere*. It is proposed that silence, as an integral element of the human environment, can be consciously employed in educational practice. Since the environment is considered a key factor in all pedagogy, silence – when intentionally structured – can become an active and formative component in media education. Just as an educational environment becomes pedagogically effective when it is deliberately shaped according to a defined framework, so too must silence be intentionally cultivated in order to serve meaningfully in the development of media reception competencies.

19. *Informacja w kształtowaniu postaw człowieka a społeczeństwo komunikacji [Information in the Formation of Human Attitudes and the Communication Societ]y*, Paedagogia Christiana, 2009, vol. 23, no. 1, https://apcz. umk.pl/PCh/article/download/PCh.2009.006/6343 (accessed 16 April 2025).

This article examines the role of information in shaping human attitudes, particularly within the context of the emerging communication

society. The text is divided into three sections: the first discusses the importance of information in the development of both individuals and communities; the second explores how information influences the formation of attitudes; and the third considers attitudes as a decisive factor in the establishment of a communication-oriented society. The starting point for the analysis is the human infosphere, which comprises four fundamental layers: the *logosphere* (word), *iconosphere* (image), *sonosphere* (sound), and *galenosphere* (silence). Each of these layers serves as a conduit of information, including silence, which plays a vital role in the interpretation, organisation, and retention of meaning. The author argues that the influence of information on human attitudes is largely determined by the structure of the infosphere. This structure may be shaped by the dominance of one layer, the lack of another, or by a dynamic equilibrium in which the layers complement and enhance one another rather than compete. The article concludes that the development of a communication society rests fundamentally on the cultivation of well-formed civic attitudes. Such attitudes shape the community's capacity to meet the challenges inherent in its formation, including: a proper understanding of the human person as the central agent of communication; the assurance of equitable access to information; and the fostering of dialogue, empathy, and the art of compromise.

20. *Etyka mediosfery [Ethics of the Mediosphere]*, Annales. Ethics in Economic Life, 2010, vol.13, no. 1, https://cejsh.icm.edu.pl/cejsh/element/bwmetai.ele-ment.hdl_no89_i569/c/2010_01_Lepa_43_56.pdf (accessed 16 April 2025).

This article examines the structure and functioning of the mediosphere, followed by an analysis of its ethical dimensions. The mediosphere is defined as the environment shaped by the media employed by human beings. As the human person is its central component

and interacts with it in a distinctive way, each mediosphere develops in a unique manner. Its structure is composed of four constitutive layers: the logosphere, iconosphere, sonosphere, and galenosphere. By its very nature, the mediosphere magnifies the cumulative effects of negative media phenomena, making its ethical implications both urgent and significant. Reflection on these implications is of value not only to media professionals but also to educators, whose responsibilities include preparing students for the critical and responsible reception of content disseminated via the press, radio, television, and the Internet. The article also draws on selected Western scholars who propose practical guidelines and safeguards to address breaches of ethical principles in the operation of the mediosphere.

21. *Mediosfera człowieka [The Human Mediosphere],* Łódzkie Studia Teologiczne, 2010, vol. 19, no. 1, https://cejsh.icm.edu.pl/cejsh/element/bwmetai.element.cejsh-95ic6b53-5e5a-45fi-a-if5-e234i39ice37/c/ I9_20i0_-Adam-Lepa-Mediosphere-human.pdf (accessed 16 April 2025).

This article examines the *human mediosphere* as a distinct media environment. The author notes the striking absence of scholarly literature on the topic and contends that the mediosphere ranks among the most influential environments shaping human activity, given the growing reach of media in both individual and social life. The rapid expansion of media, both in volume and sophistication, has frequently outpaced the ability of parents and educators to respond effectively. A deeper understanding of the human mediosphere may prove essential for reassessing several critical issues, including the rise of the communication society, the influence of public opinion, and the phenomenon of media addiction. Using the family as a case study, the article explores two fundamental dimensions of the mediosphere: its

structure and its functioning. Structurally, it comprises four primary layers: the iconosphere, logosphere, sonosphere, and galenosphere. The family environment becomes truly conducive to sound formation only when parents and caregivers intentionally shape and organise the mediosphere. Such intentionality mitigates the potentially harmful effects of media exposure and reduces the risk of pedagogical or developmental shortcomings in the home.

22. *Obszary „dialogu przez media" [Areas of "Dialogue Through the Media"], Paedagogia Christiana* 2010, vol. 25, no. 1, https://apcz. umk.pl/PCh/article/download/PCh.2010.010/3895 (accessed 16 April 2025).

This article explores the dialogical character of the media, focusing on both its nature and its forms. Careful reflection on the subject leads to the identification of a phenomenon termed "dialogue through the media," which arises from the collaborative dynamic between sender and receiver. The article emphasises that the most conducive conditions for fostering this type of dialogue are created when the media serve as the locus of dialogue – not merely as its instrument or intermediary.

The media landscape is examined for its potential to support the joint construction of meaningful communication. Two broad categories of media are considered: (1) traditional or "old" media, such as the press, film, radio, television, posters, leaflets, and pamphlets, and (2) "new" media, which emerged in the wake of the television era. The latter group includes innovations driven by the digital revolution: the Internet, multimedia platforms (characterised by multi-broadcasting and interactivity), and mobile phones, which allow for the creation and transmission of audiovisual content. A deeper understanding of these newer media leads to the conclusion that they provide ongoing opportunities for dialogue. Appropriately trained media users can harness

these opportunities, presenting educators with a vital and urgent pedagogical challenge.

23. *Etyka galenosfery [Ethics of the Galenosphere],* Annales. Ethics in Economic Life, 2011, vol. 14, no. 1, https://dspace.uni.lodz.pl/bitstream/han-dle/no89/i42i/2Oii_oi_Lepa_i9i_2O2.pdf?-sequence=i&i- sAllowed=y (accessed 16 April 2025).

The article addresses the essence and ethical significance of the galenosphere – the environment of silence. It begins by outlining the two key dimensions of the galenosphere: its structure and its functioning. The structure includes both static and dynamic elements, with the latter governing its operation. The author identifies eight principal sectors that influence the functioning of the galenosphere. Some of these, such as cultivating a language culture, reducing noise, creating environments conducive to silence, and engaging in prayer for silence, contribute to the intentional structuring of the silent environment. Others, such as fostering positive attitudes toward silence, developing emotional and mental focus, cultivating inner stillness, and acquiring the ability to remain silent, are internal dispositions necessary for the formation of a truly silent space. A structured galenosphere is shown to be the most effective setting for transformative action. The article underscores a range of human benefits resulting from such an environment, including enhanced self-development, improved oral and written communication, more effective pedagogical engagement, the fostering of meaningful interpersonal relationships, and deeper existential insight. The discussion concludes with the claim that human beings should be provided with optimal working and developmental conditions across various settings, such as the family, school, or workplace, through the creation of a deliberately structured galenosphere.

24. *Opinia publiczna, media i zasady etyki [Public Opinion, Media, and Ethics],* Paedagogia Christiana, 2011, vol. 27, no. 1, https://apcz.umk.pl/PCh/article/download/PCh.20n.019/3032 (accessed 16 April 2025).

This article examines the role of the media in shaping public opinion. The process is analysed through several key mechanisms: whispered propaganda, leadership dynamics, logomachy, the spiral of silence, political correctness, and opinion polling. The media exert influence on public opinion by striving to fulfil their threefold function: to inform, entertain, and educate. However, any attempt to shape public opinion must be grounded in ethical principles, particularly with regard to the integrity of polling procedures, the accuracy of information, and the reliability of reported data.

25. *Pedagogia galenosfery człowieka [Pedagogy of the Human Galenosphere],* Łódzkie Studia Teologiczne 2011, Vol. 20, no. 1, https://cejsh.icm.edu.pl/cejsh/element/bwmetai.ele-ment.cejsh-d7cabb35-3222-44e9-b55d-a03325i06ce0/c/2O_2Oii_-Adam-Lepa-Pedagogy-galenosphere-human.pdf (accessed 16 April 2025).

This article explores the concept of the galenosphere as an environment of silence – a subject still underrepresented in scholarly literature. At the same time, increasing levels of noise can be observed across virtually all areas of human life. "Galenosphere" is a relatively new term, gradually entering academic and journalistic discourse. The first part of the article addresses the role and significance of the galenosphere through its various functions. The state of inner quiet is shown to support spiritual development, facilitate the formulation of thoughts and coherent narration, and enable meaningful interpersonal dialogue,

ultimately enriching both the conversation and one's understanding of life's deeper meaning. The article identifies several dynamic elements essential to the galenosphere: tranquillity, emotional and mental focus, inner calm, and the ability to remain silent. The second part of the article turns to the pedagogical implications of the galenosphere, emphasising that a structured silent environment is ideal for the educational process. This is especially evident in the context of the family. One of the article's central conclusions is a call to educate for silence and through silence – based on the conviction that the most meaningful and enduring human achievements are born in silence, not in noise.

26. *Pedagogia infosfery człowieka [Pedagogy of the Human Infosphere]*, Łódzkie Studia Teologiczne 2011, vol. 20, no. 1, https://bibliotekanauki.pl/articles/502327.pdf (accessed 16 April 2025).

This article offers a reflection on the human infosphere, a topic that has thus far received limited scholarly attention. The first part defines the infosphere as an informational environment; the second addresses its pedagogical dimension; and the third presents conclusions and practical implications for educational practice. The article is directed at parents, school educators, and researchers in the field of pedagogy, as it explores the educational value of the infosphere when understood as a consciously structured information environment. The author argues that a family's everyday informational space can be transformed from a merely educative setting into a genuinely pedagogical one through deliberate parental engagement. This transformation gives rise to a new quality within the family environment, turning it from passive to active, from schematic to innovative, from monologue to dialogue, and from ambivalence to stability. Under the right conditions, the infosphere can thus become a powerful instrument of education and personal development in the home.

27. *Etyka ciszy w edukacji medialnej [The Ethics of Silence in Media Education]*, Łódzkie Studia Teologiczne, 2012, vol. 21, no. 1, https://bibliotekanauki.pl/articles/502844.pdf (accessed 16 April 2025).

Human silence is increasingly threatened by various forms of noise that distort the proper reception of media messages. For this reason, media education should include an examination of the relationship between the human mediosphere and the factors that endanger silence. Behaviours that diminish or eliminate the sphere of silence in the human environment are considered harmful and disruptive. Accordingly, it is proposed that media education consistently include ethical reflection on silence, with particular attention to the conditions that threaten its presence. The article is divided into three parts: the first presents silence as a positive and formative value; the second explores the ethical dimensions of silence; and the third offers conclusions and pedagogical recommendations. The aim is to underscore the significance of silence as a value in itself, as well as its ethical implications for media education and the formation of the galenosphere – the sphere of silence. The discussion points to the urgent need for research on the condition of silence in contemporary social environments and its vital role in shaping responsible media engagement.

28. *Pedagogika mediosfery [Pedagogy of the Mediosphere]*, Paedagogia Christiana, 2012, vol. 30, no. 2, https://apcz.umk.pl/PCh/article/download/PCh.2012.033/373 (accessed 16 April 2025).

This article addresses the concept of the mediosphere, understood as a media-generated environment, with a particular focus on its pedagogical dimension. This educational aspect becomes evident when one considers the mediosphere's core layers: the iconosphere, logosphere,

sonosphere, and galenosphere. The central component of the medio-
sphere is the human person, whose presence gives the environment its
distinct and unique character. The mediosphere becomes a valuable aid
to human formation, especially media literacy, when it is intentionally
structured and organised. This is most clearly illustrated in the context
of the family, which provides an optimal setting for media education.
A well-ordered mediosphere helps prevent parental mistakes and fos-
ters a better understanding of key contemporary issues such as public
opinion, information governance, the communication society, and
media addiction.

29. *Galenosfera. Środowisko ciszy [Galenosphere. The Environment
     of Silence], Łódź 2017.*

   In this monograph, Bishop Adam Lepa explores the concept of the
galenosphere, understood as the "environment of silence." The term de-
rives from the Greek words γαλήνη (silence) and σφαῖρα (environment).
The author distinguishes between two senses of the term: in the strict
sense, it refers to an environment in which silence is valued, protected,
and consciously upheld by its participants, for example, within a family
or a musical ensemble. In such settings, silence is granted primacy over
other environmental layers such as the logosphere (word), iconosphere
(image), and sonosphere (sound). The monograph also examines how
the galenosphere functions within the broader mediosphere, the larger
media-generated environment that influences both individuals and
society. Particular attention is given to the role of silence in the contexts
of education, mass culture, the information society, and the establish-
ment of media order. Bishop Lepa underscores the significance of the
galenosphere's structure and operation, and calls for further scholarly
investigation into this emerging field. The work concludes with a sum-
mary and recommendations for future research.

30. *Ikonosfera. Środowisko obrazu [Iconosphere. The Environment of the Image]*, Łódź 2017.

In this monograph, Bishop Adam Lepa examines the concept of the iconosphere – the realm of the image – which he identifies as a central element of contemporary visual culture and a potent instrument of propaganda. He underscores the profound impact that images exert on both individuals and society, noting their increasing predominance within the media landscape, particularly in the context of the so-called "civilisation of the image." This ascendancy of the visual, he argues, has contributed to the marginalisation of the word, with far-reaching consequences for the cultivation of human thought, imagination, and critical reflection. The book also addresses the risks of so-called *information poisoning*, which occurs when trivial matters are presented as significant, while truly important issues are trivialised. The iconosphere is analysed in relation to the *logosphere* (the environment of the word) and the context of mass culture. Bishop Lepa emphasises that only an intentionally structured iconosphere can positively influence the development of both individuals and society. The monograph concludes with a call for further research on this topic, as the role of the image in human life remains a consistently relevant and vital issue.

31. *Logosfera. O środowisku słowa [Logosphere. On the Environment of the Word]*, Łódź 2017.

In this monograph devoted to the *logosphere*, Bishop Adam Lepa addresses the vital issue of the role of the word in contemporary civilization, particularly in the context of the dominance of images in the media and mass culture. The author argues that the expansion of the *iconosphere* leads to the marginalization of the word, which is an effect that influences not only interpersonal communication but also

education and upbringing. In the face of the growing impact of visual media, Bishop Lepa emphasizes the importance of fostering a conscious and responsible *logosphere*, in which the word serves as the foundation of communication. Central to the book is a reflection on the value of the word, its educational role, and the ethical responsibility associated with its use. Lepa observes that, through proper speech formation, especially within the family, it is possible to preserve the civilization of the word. The monograph is also an attempt to respond to the challenges of the modern world, in which the *logosphere*, though endangered by the dominance of the image, remains the key to sustaining complete human and social communication.

Chapter II
Religious Media Education in Popular Scholarly Publications

Bishop Adam Lepa's popular-level writings complement his academic output by offering accessible extensions of the key theses developed in his media studies research. These texts are directed toward specific readerships and present insights in a form useful for pastoral, educational, and media-related practice. They reflect on the role of mass media in the life of the Church and society, emphasizing the need for critical media reception. Lepa analyzes phenomena such as manipulation, public opinion formation, and media ethics, while also encouraging both clergy and laity to participate in building a media culture rooted in truth.

Below is a chronological bibliography of his popular publications on religious media education (excluding journalistic articles and works unrelated to media pedagogy).

Popular Scholarly Publications by Bishop Adam Lepa:
1. *Wychowywać do audiowizji,* Wiadomości Diecezjalne Łódzkie 1986, no. 7-8. (On educating for audiovisual literacy)
2. *Media masowe w duszpasterstwie parafialnym,* Wiadomości Diecezjalne Łódzkie 1989, no. 9-10. (The role of mass media in parish ministry)

Reprinted in:
   a. "Warmińskie Wiadomości Diecezjalne" 1990, no. 2.
   b. "Koszalińsko-Kołobrzeskie Wiadomości Dicezjalne" 1990, no. 4.

3. *Zaproszenie ślubne jako środek masowego przekazu,* Wiadomości Diecezjalne Łódzkie 1990, no. 1-2. (The wedding invitation as a mass communication tool)

4. *Media masowe w nauczaniu Kościoła w Polsce,* Wiadomości Diecezjalne Łódzkie 1992, no. 2. (Mass media in the teaching of the Church in Poland)

5. *Tak wychowywać do odbioru mediów masowych, aby je skutecznie doskonalić,* Wiadomości Archidiecezjalne Łódzkie 1992, no. 4. (Educating for critical media reception)

6. O *większa aktywność wobec mediów masowych,* Wiadomości Archidiecezjalne Łódzkie 1992, no. 6. (Encouraging engagement with mass media)

7. *Nowy obraz mediów,* Przegląd Katolicki 1992, no. 19. (A new image of media)

8. *Kształcić się w dziedzinie mediów masowych,* Wiadomości Archidiecezjalne Łódzkie 1992, no. 7-8. (Forming oneself in the field of media)

9. *Niedziela Środków Przekazu w parafii,* Wiadomości Archidiecezjalne Łódzkie 1992, no. 9. (Celebrating Media Sunday in the parish)

10. *O aktywność katolików świeckich w dziedzinie mediów masowych,* Wiadomości Archidiecezjalne Łódzkie 1993, no. 2. (On lay Catholic engagement in media)

11. *O mediach masowych – inaczej,* Wiadomości Archidiecezjalne Łódzkie 1993, no. 5. (A different take on mass media)

12. *Niedziela Środków Społecznego Przekazu jako zadanie duszpasterskie,* Wiadomości Archidiecezjalne Łódzkie 1993, no. 6. (Media Sunday as a pastoral initiative)

13. *Mass media i zatruta infosfera,* Ład 1993. (Mass media and the poisoned infosphere)

14. *Dlaczego warto czytać prasę katolicką?,* Ziarna 1993, no. 10. (Why read the Catholic press?)

15. *Nie zakłamywać prawdy o człowieku! O środkach przekazu w "Liście do rodzin" Jana Pawła II,* Wiadomości Archidiecezjalne Łódzkie 1994, no. 9. (On media in St. John Paul II's "Letter to Families")

16. *Jak się przeciwstawiać manipulacji w mass mediach?,* Wiadomości Archidiecezjalne Łódzkie 1995, no. 7-8. (How to resist manipulation in the media)

17. *O aktywność laikatu wobec mass mediów,* in: Religia w życiu społecznym, ed. B. Bejze, Warszawa 1995 (On lay involvement in mass media)

18. *Czy polskie mass media zagrażają ewangelizacji?,* Wiadomości Archidiecezjalne Łódzkie 1995, no. 10. Reprinted in: Rodzina Radia Maryja 1996, no. 1
(Do the Polish mass media threaten evangelisation?)

19. *Duszpasterz wobec mass mediów i środowiska słowa,* Wiadomości Archidiecezjalne Łódzkie 1996, no. 12 (The pastor in relation to mass media and the word environment)

20. *Zagrożenie prawdy w społeczeństwie posttotalitarnym wyzwaniem dla mediów katolickich,* Wiadomości Archidiecezjalne Łódzkie 1996, no. 12 (Threats to truth in a post-totalitarian society as a challenge for Catholic media).

21. *Młodzież polska apostołem prasy katolickiej,* Wiadomości Archidiecezjalne Łódzkie 1997, no. 2 (Polish youth as apostles of the Catholic press)

22. *Być prorokiem w świecie mediów,* Wiadomości Archidiecezjalne Łódzkie 1997, no. 3.
Reprinted in: Niedziela 1997, no. 14 (To be a prophet in the world of media)

23. *Cywilizacja obrazu?*, Teo-Filos 1997, no. 1 (Civilisation of the image?)
24. *Uczyć się mediów!*, Wiadomości Archidiecezjalne Łódzkie 1998, no. 2 (To learn the media!)
25. *Być apostołem prasy katolickiej!*, Wiadomości Archidiecezjalne Łódzkie 1999, no. 2. Reprinted in: Wiadomości Archidiecezji Gnieźnieńskiej 2002, no. 10 (To be an apostle of the Catholic press!)
26. *Dlaczego katolicy powinni mówić przez media?*, Wiadomości Archidiecezjalne Łódzkie 1999, no. 3 (Why should Catholics speak through the media?)
27. *Mass media przed wielkim jubileuszem chrześcijaństwa*, Wiadomości Archidiecezjalne Łódzkie 1999, no. 9 (Mass media before the Great Jubilee of Christianity)
28. *Uczyć korzystania z mediów czy wychowywać do nich?*, Wiadomości Archidiecezjalne Łódzkie 1999, no. 11. (Should we teach how to use the media or educate for media literacy?)
    Reprinted in:
    a. "Nasz Głos" 2000, no. 2-3.
    b. "Źródło" 2000, no. 17.
29. *Narodowa telemania czy tożsamość kultury?*, Przegląd Katolicki 2000, no. 4 (National telemania or cultural identity?)
30. *Wychowywać do mediów – szanse i zagrożenia*, Wiadomości Archidiecezjalne Łódzkie 2000, no. 1 (Educating for the media – opportunities and threats)
31. *Jak wychowywać do mediów?*, Wiadomości Archidiecezjalne Łódzkie 2000, no. 1
    (How to educate for the media?)
32. *Skutecznie ewangelizować przez media*, Inspiracje 2000, no. 1–3 (Effectively evangelising through the media)
33. *Wielki Jubileusz ludzi mediów w Łodzi*, Aspekt Polski 2000, no. 5 (The Great Jubilee of Media Professionals in Łódź)

34. *Służyć prawdzie to służyć człowiekowi. Myśląc o mediach,* Obserwator 2000, no. 23
    (To serve truth is to serve humanity: Reflections on the media)
35. *Po Jubileuszu Ludzi Mediów,* Wiadomości Archidiecezjalne Łódzkie 2000, no. 6
    (After the Jubilee of Media Professionals)
36. *Jakie media?,* Wiadomości Archidiecezjalne Łódzkie 2000, no. 7–8
    (What kind of media?)
37. *Dziennikarz u progu nowego tysiąclecia,* Wiadomości Archidiecezjalne Łódzkie 2000, no. 9
    (Journalists at the threshold of the new millennium)
38. *O mediach w Roku Jubileuszowym,* Wiadomości Archidiecezjalne Łódzkie 2000, no. 11
    (On media in the Jubilee Year)
39. *Parafia z własnym radiem,* in: Katolickie Radio Warszawa w Miedzeszynie 1991–1996, ed. J. Figarski, Warszawa 2001
    (A parish with its own radio station)
40. *Wobec mediów w postawie wyciszenia,* Wiadomości Archidiecezjalne Łódzkie 2001, no. 9
    (Facing the media in an attitude of silence)
41. *Troszczyć się o katolickie media,* Wiadomości Archidiecezjalne Łódzkie 2001, no. 9
    (Caring for Catholic media)
42. *Media w służbie człowiekowi,* Wiadomości Archidiecezjalne Łódzkie 2001, no. 9
    (Media in the service of humanity)
43. *Media i Ewangelia,* Nasz Głos 2002, no. 10
    (Media and the Gospel)
44. *Jak korzystać z mediów?,* Wiadomości Archidiecezjalne Łódzkie 2003, no. 1
    (How to use the media?)

45. *Słowo wstępne, in:* A. Lewek, *Podstawy edukacji medialnej i dzien-nikarskiej, Warszawa 2003*
    (Preface, in: Foundations of Media and Journalism Education)

46. *Być apostołem mediów!,* Wiadomości Archidiecezjalne Łódzkie 2004, no. 7–8
    (To be an apostle of the media!)

47. *Jak apostołować wobec mediów?,* Wiadomości Archidiecezjalne Łódzkie 2004, no. 7–8
    (How to evangelise in the face of the media?)

48. *Ludzie mediów a rodzina, Wiadomości Archidiecezjalne Łódz-kie 2004, no. 9*
    (Media professionals and the family)

49. O roli prasy katolickiej, Aspekt Polski 2005, no. 2
    (On the role of the Catholic press)

50. O *szumie informacyjnym,* Wiadomości Archidiecezjalne Łódz-kie 2006, no. 9
    (On information noise)

51. O *mechanizmach kształtowania opinii publicznej,* Wiadomości Archidiecezjalne Łódzkie 2007, no. 1
    (On the mechanisms of shaping public opinion)

52. *Kształtowanie opinii publicznej zadaniem polskich katolików Wia-domości Archidiecezjalne Łódzkie 2007, no. 1*
    (Shaping public opinion as a task for Polish Catholics)

53. W służbie prawdy, in: Dziennikarz – między prawdą a kłam-stwem (Program of the First National Conference), Łódź 2007
    (In the service of truth, in: Journalist – between truth and falsehood)

54. *Czy prasa, radio i telewizja mogą wychowywać do odbioru mediów?, Wiadomości Archidiecezjalne Łódzkie 2007, no. 9*
    (Can the press, radio, and television educate for media reception?)

55. *Kryterium prawdy*, in: Dziennikarz – między prawdą a kłamstwem, Łódź 2008. (The criterion of truth, in: Journalist – between truth and falsehood)

56. *O znaczenie informacji w życiu człowieka*, Wiadomości Archidiecezjalne Łódzkie 2008, no. 2
(On the significance of information in human life)

57. *Być odpowiedzialnym za przekazywaną informacją*, Wiadomości Archidiecezjalne Łódzkie 2008, no. 2 (To be responsible for the information one conveys)

58. *Słowo wstępne*, in: *Media i dziennikarstwo w nauczaniu Jana Pawła II*, ed. A. Lewek, Warszawa 2008
(Preface, in: Media and Journalism in the Teaching of John Paul II)

59. *Dziennikarz i godność*, in: Dziennikarz – między prawdą a kłamstwem (Program of the Second National Conference), Łódź 2008
(The journalist and dignity, in: Journalist – between truth and falsehood)

60. *Dziennikarz szuka prawdy, aby się nią dzielić*, Wiadomości Archidiecezjalne Łódzkie 2008, no. 11
(The journalist seeks the truth in order to share it)

61. *Mediom trzeba stawiać wymagania*, Wiadomości Archidiecezjalne Łódzkie 2009, no. 1
(The media must be held to account)

62. *Popierać media katolickie*, Wiadomości Archidiecezjalne Łódzkie 2009, no. 1
(Supporting Catholic media)

63. *Dlaczego ład medialny?*, Niedziela 2009, no. 48
(Why media order?)

64. *O informacji fabrykowanej*, Niedziela 2010, no. 38
(On fabricated information)

65. *Ocalić ciszę*, Niedziela 2010, no. 48
(To preserve silence)

66. *Iluzja mediów*, Niedziela 2011, no. 4
    (The illusion of the media)
67. *Media manipulują emocjami*, Niedziela 2012, no. 5
    (The media manipulate emotions)
68. *Słowo potrzebuje ciszy*, Niedziela 2012, no. 38
    (The word needs silence)
69. *Odpocząć od mediów*, Niedziela 2013, no. 30
    (Taking a break from the media)
70. *Sobór Watykański II o odpowiedzialności za media*, Niedzie-
    la 2013, no. 48
    (The Second Vatican Council on media responsibility)
71. *Rozszyfrować świat informacji*, Niedziela 2014, no. 38
    (Decoding the world of information)
72. *Zadania mediów w ewangelizacji*, Niedziela 2016, no. 4
    (The role of the media in evangelization)
73. *Człowiek w świecie reklamy*, Niedziela 2016, no. 38
    (The human person in the world of advertising)
74. *Doceniać ciszę*, Nasz Dziennik, 26 November 2018, no. 274
    (Appreciating silence)
75. *Potęga słowa*, Nasz Dziennik, 10 December 2018, no. 286
    (The power of the word)

Chapter III
Catalogue of Master's Theses in Religious Media Education

The master's theses supervised by Bishop Adam Lepa between 1990 and 2009 are archived at the Library of Cardinal Stefan Wyszyński University in Warsaw. Although these works are not typically classified as scholarly publications, they nevertheless serve as valuable testimony to the academic and pedagogical efforts undertaken with students in the field of religious media education—particularly in the area of mass media pedagogy. Below is a list of 36 master's theses (Bishop Adam Lepa did not supervise bachelor-level seminars), each accompanied by an abstract. The topics range from media-pedagogical content analyses of selected periodicals to investigations into educational challenges in the context of media development.

1. Broda S., *Orędzie biskupów polskich do ich niemieckich braci w Chrystusie z roku 1965 łamach "Dziennika Łódzkiego". Studium z psychologii pastoralnej [The 1965 Letter of Polish Bishops to Their German Brothers in Christ as Presented in "Dziennik Łódzki": A Study in Pastoral Psychology]*, 1990.

This master's thesis examines how *Dziennik Łódzki* reported on *the 1965 Pastoral Letter of the Polish Bishops to the German Bishops* and how

it presented the letter's content. The newspaper's coverage is analysed through the lens of anti-Church propaganda psychology. The main objectives of the study were to assess the extent to which the letter was instrumentalised for official propaganda purposes, to identify the methods of manipulation used by the secular press, and to evaluate how this manipulation affected readers. The thesis comprises three chapters. The first explores the role of the press in society, discussing the concept of an informed public, the press as a source of information, and as a tool of manipulation. The second outlines the intentions of the letter's authors, taking into account the historical context, the atmosphere of the Second Vatican Council, the approaching millennium celebrations, the motivations for issuing the letter, its controversial nature, and its intended recipients. The third chapter presents responses to the letter from representatives of the Polish People's Republic (PRL) Party and government, various social institutions and organisations, as well as individual commentators, as reflected in the pages of *Dziennik Łódzki*.

2. Milczarek K.*, Sobór Watykański II w relacji łódzkiego „Głosu Robotniczego". Studium z zakresu psychologii pastoralnej [The Second Vatican Council in the Coverage of the Łódź-based "Głos Robotniczy": A Study in Pastoral Psychology],* 1990.

This thesis investigates how a communist-affiliated secular newspaper portrayed the life of the Church during the Second Vatican Council. The analysis centres on the phenomenon of media manipulation, using as a case study *Głos Robotniczy*, a daily newspaper established in 1946 and published in Łódź and its surrounding region as an official organ of the Polish United Workers' Party (PZPR). The theoretical aim of the work is to fill a gap in existing scholarship regarding the Council's representation in the secular press. The study focuses on the years of the

Council (1962–1965), analysing reports from each of its four sessions as they appeared in the newspaper. Although the original plan included examining both pre- and post-conciliar coverage, this proved unfeasible due to insufficient source material. The articles were examined through the lens of human manipulation and the psychology of anti-religious propaganda. The thesis identifies systematic distortions in the coverage, aimed at downplaying the Church's significance and accentuating internal divisions. It argues that *Głos Robotniczy* illustrates how mass media can serve as an instrument of manipulation. Techniques such as stereotyping, rumour-mongering, and obfuscation are among the methods identified. The study concludes with a call for pastoral ministers to deepen their awareness of manipulative media practices in order to protect children, adolescents, and adults within the framework of parish pedagogy. This includes cultivating critical discernment, selective reception, and a heightened sense of responsibility for both spoken and written communication.

3. Paramchuk M.*, Przemoc w filmie jako problem duszpasterski. Studium z zakresu psychologii pastoralnej [Violence in Film as a Pastoral Problem: A Study in Pastoral Psychology]*, 1990.

This thesis investigates the portrayal of violence in film through the lens of pastoral psychology, treating it as a form of social pathology with significant psychological impact, particularly on young viewers. The central research question posed is: In what ways does cinematic violence constitute a pastoral concern? The study defines violence as the intentional violation of a person's physical, psychological, or spiritual integrity, in contradiction to moral and legal norms. It presents a typology of violence, explores its sources, and maps its scope within the cinematic context. The thesis further analyses the influence of on-screen violence on audience psychology, emphasising attitudinal shifts that

vary according to age. Specific elements and patterns of violence present in narrative films are also examined. The analysis centres on a feature film screened in Polish cinemas during the 1980s. The study identifies the most pressing danger as the detrimental influence of such content on the personality development of young audiences. It underscores the pastoral responsibility to address this issue, especially within academic youth communities and Church renewal movements. Recommended responses include organising discussions with representatives of artistic and academic circles, as well as film screenings that promote Christian values. To ensure greater impact, the thesis advocates for pastoral initiatives to be developed collaboratively within diocesan pastoral teams dedicated to cultural and creative sectors.

4. May-Majewski P., *ateistyczna w funkcjonowaniu środków masowego przekazu. Studium z zakresu psychologii pastoralnej [Atheist Propaganda in the Operation of Mass Media: A Study in Pastoral Psychology]*, 1991.

This thesis analyses the influence of atheist propaganda in the mass media and explores how it constitutes a challenge for pastoral ministry. It also proposes practical responses for parish pastoral care. The first part outlines the nature of propaganda and the conditions necessary for its effectiveness. The second engages with the issue by examining selected press materials, identifying the goals and mechanisms of atheist propaganda. The third part turns to pastoral strategies, with particular attention to the formation of a mature and discerning media audience. The thesis highlights the formative role of family life and catechesis, while stressing the importance of media literacy among all who engage with mass communication. This includes an understanding of propaganda – its forms, methods, tools, mechanisms, and the conditions under which it influences public perception.

5. Węgrzyn I.*, Mechanizmy manipulowania człowiekiem w funkcjonowaniu środków masowego przekazu. Studium z zakresu psychologii pastoralnej [Mechanisms of Human Manipulation in the Operation of Mass Media: A Study in Pastoral Psychology],* 1991.

This thesis investigates the presence of manipulative practices within mass media, aiming to identify the methods and tools employed, as well as the factors that determine their effectiveness. The first chapter defines and classifies the phenomenon of manipulation. The second discusses the propagandistic function of mass media and its relationship to manipulation. The third presents specific mechanisms, techniques, and instruments of manipulation, alongside an analysis of their psychological impact on audiences. The concluding chapter offers key findings and practical recommendations for pastoral ministry. Among its proposals is a call for the formation of clergy and catechists in media awareness and the discernment of manipulative techniques. The role of Catholic journalists in countering manipulation and promoting truth is also emphasised. The thesis was written in the early 1990s, at a time of profound political and social transition in Poland, shortly after the fall of totalitarian regimes, when the Church was reengaging with public discourse on religious education and legal protection of human life.

6. Bratek P.*, Problemy duszpasterskie w listach Episkopatu Polski poświęconych środkom masowego przekazu w latach 1975–1992 [Pastoral Issues in the Letters of the Polish Episcopate Concerning Mass Media, 1975–1992],* 1994.

This thesis investigates how the Polish Episcopate addressed media-related pastoral concerns in their pastoral letters issued between 1975 and 1992, particularly those published annually on the third Sunday of September, designated in Poland as the Day of Social Communication. The

author identifies and categorises the key themes as follows: (1) freedom of expression in the mass media; (2) the problem of disinformation; (3) responsibility for the spoken and written word; (4) manipulation of information and its recipients; (5) protecting young people and families from harmful media influences; and (6) practical recommendations for the media formation of the faithful. The central conclusion highlights the need to incorporate media education into pastoral formation. This includes developing critical awareness regarding media content, propaganda, pornography, manipulation, ridicule, the proper use of leisure time, and accountability for both message transmission and reception.

7. Panek K.*, Mechanizmy propagandy antykościelnej w dyskusji pra-
    sowej w latach 1990–1991 nad prawną ochroną życia poczętego
    w dzienniku warszawskim „Trybuna" [Mechanisms of Anti-Church
    Propaganda in the 1990–1991 Press Debate on Legal Protection
    of Unborn Life in the Warsaw Daily "Trybuna"], 1994.*

This thesis explores the use of anti-Church propaganda in the context of the public debate on legal protection for unborn life, as reflected in articles published in the Warsaw daily *Trybuna* during 1990–1991. The debate arose in connection with a proposed bill aimed at safeguarding unborn human life. The study adopts a working definition of propaganda as a deliberate, persuasive influence on public opinion, aimed at shaping specific attitudes, beliefs, and decisions. The central research questions concern the dominant propaganda techniques used in *Trybuna*, and the extent to which an important social debate can be co-opted for propagandistic purposes. Applying content analysis as the principal method, the author examines selected press texts from *Trybuna*. The first chapter outlines the nature of propaganda and its primary tools and mechanisms. The second presents the Church's position on the issue of abortion. The third analyses the structure and

rhetoric of the press debate. The final section offers conclusions and practical recommendations for catechists, educators, and those responsible for the moral formation of society, particularly in recognising and responding to the use of propaganda in public discourse.

8. Anuszewska K., *Propagowanie nowego modelu seksualności kobiety na łamach pisma „Dziewczyna" w latach 1991–1994 [Promoting a New Model of Female Sexuality in the Magazine Dziewczyna (1991–1994)]*,1995.

This thesis investigates the model of female sexuality promoted in the monthly magazine *Dziewczyna* between 1991 and 1994. It also explores the methods and means used by the magazine to convey and reinforce this model. The first chapter presents the normative concept of female sexuality according to Catholic teaching. The second chapter analyses the empirical model proposed by Dziewczyna, while the third provides practical recommendations for pastoral ministers and educators on how to counteract models of sexuality disseminated by publications that conflict with Catholic doctrine. The thesis advocates for the formulation and communication of a Catholic vision of female sexuality, developed through interdisciplinary collaboration among representatives of dogmatic theology, moral theology, the sociology of religion, and catechetics. theology, sociology of religion and catechetics.

9. Putek B., *Problemy życia religijnego na łamach tygodnika „Przyjaciółka" w latach 1988–1993. Studium z psychologii pastoralnej [Religious Life Issues in the Weekly Przyjaciółka (1988–1993): A Study in Pastoral Psychology]*, 1995.

This thesis aims to explore how religious life is presented and addressed in the women's weekly Przyjaciółka during the years 1988–1993.

It combines a theoretical goal – examining the portrayal of religious issues in the press – with a practical one: formulating conclusions and recommendations for women, clergy, catechists, educators involved in family pedagogy, and journalists covering related topics. The study is divided into three parts. The first outlines the principal features of religious life. The second analyses selected issues of *Przyjaciółka* from the designated period. The third offers practical conclusions and pastoral-catechetical recommendations. The findings suggest that *Przyjaciółka* employed subtle forms of media manipulation to advance secularising attitudes, particularly through anti-Church messaging. The author recommends that pastors, catechists, and educators foster critical media literacy to help readers assess the content of mass communications responsibly.

10. Tejchman R.*, Sposoby rozwiązywania konfliktów małżeńskich na łamach tygodnika „Przyjaciółka" w latach 1988–1993: Studium z zakresu psychologii pastoralnej [Approaches to Marital Conflict Resolution in the Weekly Przyjaciółka (1988–1993): A Study in Pastoral Psychology], 1995.*

This thesis examines how the issue of marital conflict was presented and addressed in the pages of the women's weekly *Przyjaciółka* between 1988 and 1993. The main objective is to explore how media can support the family in strengthening marital bonds amid conflict. Marital conflict is defined as a state of emotional tension resulting from incompatible motives or internal needs between spouses. The analysis employs content analysis of letters, articles, and survey results featured in *Przyjaciółka*, with particular attention to the changes in conflict resolution approaches before and after the political transformation of 1989. The material is structured into thematic sections arranged by frequency of occurrence in the magazine. Each section consists of two

parts: (1) a discussion of the conflict situation triggered by a specific factor, and (2) an overview of the solutions proposed by the magazine's editorial team. The most frequently cited causes of conflict include alcoholism, infidelity, jealousy, sexual coldness, children, and contraception. Less frequent issues involve differences in age, faith, and value systems; unequal division of household duties; domestic order; financial problems; violence; resurfacing past romantic relationships; personality traits; and communication breakdowns. The central conclusion of the study is that mass media should play a constructive role in promoting and strengthening marital relationships, rather than disseminating distorted values or misleading behavioural models. The thesis also recommends further research into how marital conflict is portrayed in other women's magazines, such as *Kobieta i Życie*, *Tina, Dziewczyna*, and *Klaudia*.

11. Kordel M.*, Mit Kościoła klerykalizującego społeczeństwo na łamach tygodnika „Wprost" w latach 1992–1993 [The Myth of a Church Clericalising Society in the Weekly Wprost (1992–1993)],*1996.

This thesis explores the construction of an anti-Church myth disseminated through the pages of *Wprost*, a prominent Polish weekly, during the years 1992–1993. The aim of the study is to identify the mechanisms employed by the editors to shape public opinion and to determine the extent to which the publication contributed to the nationwide spread of the narrative portraying the Catholic Church as an institution seeking to clericalise Polish society. Using a content analysis approach, the thesis examines selected materials from two annual volumes of *Wprost*, categorised thematically around four key issues: the alleged threat of a confessional state, the Concordat, religious education in public schools, and the abortion debate. The structure of the thesis is threefold. The first part provides a theoretical foundation,

introducing the concept of myth, its typologies, propaganda techniques, and the function of myth within propaganda discourse. The second part investigates the socio-political conditions that enabled the emergence and reinforcement of the clericalisation myth within the public sphere. It also discusses the consequences of propagating this myth under post-communist conditions, paying particular attention to the use of rhetorical devices such as "confessional state," "Concordat," "religion in schools," and "abortion" as narrative tools for shaping public perception. The third part offers practical conclusions and pastoral recommendations for clergy confronted with the challenges posed by such media narratives.

12. Giermaz S., *Tolerancja jako hasło nowej propagandy na łamach tygodnika „Wprost" w latach 1989–1995 [Tolerance as a Slogan of the New Propaganda in the Weekly Wprost, 1989–1995]*, 1997.

This thesis explores how the concept of "tolerance" was instrumentalised as a propaganda tool in *Wprost*, widely regarded as the leading opinion-forming socio-political weekly in Poland during the post-communist transition. The study is structured in four parts. The first defines the notion of "new propaganda," outlining its characteristics and techniques. The second presents the methodological approach, based on press content analysis. The third examines the concept and significance of the term "tolerance," alongside a detailed analysis of its usage in *Wprost*. The final section presents conclusions drawn from the relationship between the rhetoric of tolerance and the mechanisms of propaganda.

13. Jersak M., *Problem wpływu mass mediów na religijność człowieka w wypowiedziach autorów tygodnika „Niedziela" w latach 1993–1995 [The Problem of the Influence of Mass Media on Human Religiosity in the Writings of the Weekly Niedziela, 1993–1995]*, 1997.

This thesis seeks to answer the question: What do the authors writing in Niedziela between 1993 and 1995 say about the influence of mass media on human religiosity? It also addresses several related questions: What forms of expression do the authors use? What arguments do they present? Which themes dominate the texts? The first chapter outlines the impact of mass media on human personality, including definitions and classifications of mass communication, as well as factors influencing its effectiveness. The second chapter addresses the issue of religiosity, focusing on its nature and the factors that shape it. The third chapter, practical in character, offers an analysis of selected articles from Niedziela. The final chapter presents the main conclusions of the study. These include observations about the negative impact of television on young people and the harmful influence of highly popular tabloid press, particularly its sensational and morally questionable advertisements. The thesis concludes with several pastoral and educational recommendations aimed at priests, educators, and parents. These include the need to raise awareness among young people about harmful media content, to reveal and explain manipulation techniques in an accessible manner, and to assist in the development of critical media literacy and discernment.

14. Krasowska D., *Problem emancypacji na łamach pism „Głos Kobiet" i „Własnemi Siłami" w latach 1937–1939 [The Issue of Emancipation in Głos Kobiet and Własnemi Siłami, 1937–1939]*,1997.

This study examines the portrayal and promotion of women's emancipation in two periodicals from the interwar period: *Głos Kobiet* and *Własnemi Siłami*, published between 1937 and 1939. Although both publications addressed the issue of emancipation, they did so from opposing ideological perspectives. *Głos Kobiet*, a socialist-leaning periodical aimed primarily at working-class women, focused on preparing

its readers for employment, without seeking to broaden their general education. In contrast, *Własnemi Siłami* was a Catholic journal that, in addition to content on women's professional roles, emphasized themes such as domestic economy, agriculture, and child-rearing. The thesis is divided into four sections: theoretical, methodological, analytical, and practical. It highlights the contrasting approaches of these periodicals to feminism, illustrating their divergent visions of women's roles in society. The author calls for further research into the topic using similar methods with other periodicals and offers a model for how such an analysis might be conducted.

15. Rojkowicz M., Stosunek chrześcijanina do cierpienia na łamach miesięcznika „Apostolstwo Chorych" w latach 1993–1995 [The Christian's Attitude Toward Suffering in the Monthly *Apostolstwo Chorych*, 1993–1995], 1997.

This thesis examines how the monthly *Apostolstwo Chorych* (Apostolate of the Sick) portrays the Christian's response to suffering. The focus lies not on the normative stance derived from Catholic teaching, but on the actual, lived attitudes of individuals experiencing suffering. The selected publication years (1993–1995) offer a relatively contemporary perspective. The analysis includes personal testimonies of those striving to accept suffering in light of the Christian principle of offering it to God, as well as contributions addressed to members of the apostolate and the wider readership. The first chapter provides a theoretical framework, presenting definitions and classifications of suffering. The second chapter discusses the theme within the context of Catholic social teaching, particularly drawing on the writings of John Paul II. The third chapter offers a detailed press content analysis. The final chapter presents conclusions and practical recommendations for those involved in pastoral care of the sick and suffering.

16. Giecołd S., *Orędzie biskupów polskich do biskupów niemieckich na łamach „Trybuny Ludu" [The Polish Bishops' Letter to the German Bishops as Presented in Trybuna Ludu],* 1998.

Over thirty years after the publication of the 1965 *Letter of the Polish Bishops to the German Bishops*, the question of its reception and interpretation remains pertinent. This thesis investigates how *Trybuna Ludu*, the official newspaper of the communist regime, reported on the Letter, employing press content analysis as the principal method. The first chapter outlines the historical background of the *Letter*. The second explains the methodological approach, describing each stage of the analytical process. The third chapter examines how the *Letter* was represented in *Trybuna Ludu*, while the final chapter presents conclusions and practical recommendations. The findings reveal that the party-state authorities exploited the *Letter* in an anti-Church propaganda campaign intended to discredit the Catholic Church in the public eye. The media attack, executed through regime-controlled press, was ultimately effective, contributing to public compliance with state narratives. The author proposes organising a dedicated symposium to explore the propaganda strategies employed in response to the *Letter* and to assess their broader sociopolitical implications.

17. Misiura A., *Wartości ewangelizacyjne programu religijnego „Isnasć" w ogólnokrajowej telewizji białoruskiej w latach 1997–1998 [Evangelizing Values in the Religious Television Program Isnasć on Belarusian National Television, 1997–1998],* 1999.

Isnasć (meaning "essence" or "meaning") is a Belarusian religious television program broadcast biweekly since 1992, with each episode lasting approximately 30 minutes. This thesis offers an analysis of selected episodes from 1997 to 1998, seeking to identify the evangelizing

elements of the programme and the formats employed to ensure effective communication of the Gospel. The study's objective is twofold: to demonstrate the evangelizing and social potential of television, and to highlight both the opportunities and challenges that accompany its use in pastoral ministry. Twenty episodes (totalling ten hours of footage) were analysed, with attention given to structural components and forms of evangelization, such as testimonial witness, direct personal narratives, religious hymns, education in Christian culture and Church history, catechesis for children and adults, and broadcasts of liturgical and paraliturgical celebrations. The thesis concludes with a series of recommendations directed toward Christian educators, Catholic media professionals, and broader media practitioners. Chief among these are: broadening the program's outreach to a wider audience; incorporating televised content into catechetical instruction; undertaking similar analyses of Belarusian radio broadcasts; increasing the visibility of religious programming in national media; and ensuring that journalists receive adequate formation to employ television in a way that reflects the dignity and mission of evangelization.

18. Czop Z., *Łódzka prasa parafialna w latach 1920–1939 i jej wartości ewangelizacyjne [The Parish Press in Łódź (1920–1939) and Its Evangelizing Values]*, 2000.

This thesis examines the evangelizing potential of parish press publications in Łódź during the interwar period (1920–1939). It addresses the following research questions: What evangelizing values were conveyed in these publications? What journalistic genres were most frequently employed? What means and methods of evangelization were preferred by their authors and editors? Employing content analysis as its primary method, the study is divided into three main parts. The first, theoretical section outlines the role of the Catholic

press as a tool for evangelization. The second, analytical section provides an in-depth examination of four parish publications: *Przewodnik Rzymsko-Katolickiej Parafii św. Kazimierza*, *Rycerz Chrystusowy*, *Dzwonek św. Teresy od Dzieciątka Jezus*, and *Głos Parafii św. Anny w Łodzi*. The third section offers conclusions and identifies directions for further research. The author suggests that future studies should explore other thematic layers in historical parish press, including patriotic, moral, and cultural values. The role of the parish newspaper as a tool for educating parishioners, forming young people, and shaping the public image of the Church is also highlighted as a subject worthy of deeper scholarly inquiry.

19. Dybała J.*, Hierarchia wartości propagowana na łamach czasopisma Bravo [The Hierarchy of Values Promoted in the Magazine Bravo],* 2000.

This thesis examines the hierarchy of values promoted by the authors of *Bravo*, a widely read youth magazine. The practical aim was to compile material useful for educational practice. The study is structured in three parts: theoretical, analytical, and practical. The theoretical section presents Christian values and their hierarchy. The analytical section identifies three dominant thematic blocks in the magazine's content: youth idols, a new vision of love, and freedom as the supreme principle of life. The practical section highlights the superficiality of celebrity statements, the avoidance of responsibility, and the promotion of hedonistic and consumerist attitudes. The author clearly shows *Bravo*'s stance toward Christian values, namely, their omission and the absence of any attempt at dialogue or polemic. The thesis concludes with a call for educators and pastors to pay closer attention to the negative influence of so-called "glossy magazines" that ignore Christian values.

20. Czuma E.*, Kształtowanie charakteru u młodzieży harcerskiej na łamach czasopisma Czuwajmy [Character Formation Among Scout Youth in the Magazine Czuwajmy], 2001.*

This thesis investigates how *Czuwajmy* addresses the formation of character among scout youth. The method applied is press content analysis. The study comprises three parts: theoretical (character formation in light of scouting pedagogy), analytical (an examination of how *Czuwajmy* presents this process), and practical (conclusions and recommendations). The research yielded three main recommendations for Catholic media: to deepen their understanding of scouting issues; to increase coverage and engagement with the theme of character formation; and to adopt the most effective strategies for inspiring young people to embrace the ideal of personal character development.

21. Golus S.*, Problem prawdy w mass mediach na łamach tygodnika Polityka [The Problem of Truth in the Mass Media as Reflected in the Weekly Polityka], 2001.*

This thesis presents mass media as one of the most powerful means of communication, capable of serving both evangelization and manipulation. This dual potential is underlined in the Vatican instruction *Aetatis Novae*. The author seeks to answer questions about honesty and objectivity in information transmission, as well as the ethical stance of journalists in conveying truth. The analysis is based on articles published in *Polityka* between 1989 and 2000 and identifies thematic categories relating to truth in the spheres of politics, social life, and culture. The research resulted in 23 analytical conclusions and 16 recommendations addressed to educators, pastors, and journalists. The collected material offers valuable insight into *Polityka*'s editorial approach to the problem of truth in the mass media.

22. Kostrzewa M.*, Odpowiedzialność laikatu za misje na łamach dwumiesięcznika Papieskie Intencje Misyjne [The Responsibility of the Laity for Missions in the Bimonthly Papieskie Intencje Misyjne],* 2001.

This thesis underscores the ongoing need for lay involvement in the missionary apostolate and elucidates the importance of supporting such engagement. It analyses *Papieskie Intencje Misyjne*, an informational and missionary animation bimonthly published between 1982 and 1997. The magazine reported on the work of Polish missionaries – religious, diocesan, and lay – through letters from mission territories, accounts of home visits, missionary cross ceremonies, national and international news, and discussions on dialogue with non-Christian religions. Testimonies frequently highlight the shortage of priests, the need for clergy formation, and the indispensable contribution of laypeople.

The study addresses key questions: How does the magazine portray the laity's responsibility for missions? What methods and forms of expression are used? Which topics are most frequently discussed? The theological dimension of lay missionary responsibility is examined in light of Vatican II documents, papal encyclicals, and messages. Using press content analysis, the study surveyed 95 issues and 64 articles, grouping them into several thematic areas: profiles of lay missionaries; forms of missionary support (spiritual offerings, material aid, mission-promoting events); and the role of families in missionary work. The magazine offers numerous concrete examples of active lay participation in the Church's evangelizing mission.

23. Kycko T.*, Reklama w dokumentach Kościoła [Advertising in the Documents of the Church],* 2001.

This thesis investigates the Catholic Church's teaching on advertising and its growing prominence in contemporary life. The first chapter

outlines the role of advertising in individual and social life, defining its concept, types, functions, and principles, as well as its influence on personality and potential dangers. The second chapter examines the Church's stance on advertising as articulated in major documents, both pre- and post–Vatican II, including Pius XII's *Miranda Prorsus*, *Inter Mirifica*, *Communio et Progressio*, *Aetatis Novae*, and *Ethics in Advertising*. Particular attention is given to their treatment of moral good and evil in advertising, its economic, social, and political implications, the existence of moral codes, and the problem of manipulation. Advertising is presented as a potential instrument for the new evangelization, provided it is employed by morally well-formed individuals capable of applying its techniques ethically. The concluding chapter argues that advertising should not be regarded as intrinsically good or evil, but rather as both necessary and potentially beneficial. Despite its shortcomings, it can serve as an effective means of promoting the Church's mission and values.

24. Michalik H.*, Losy Kościoła katolickiego na Białorusi w latach 1917–1953 na łamach czasopisma „Nasza Wiara" [The Fate of the Catholic Church in Belarus (1917–1953) in the Periodical Nasza Wiara],* 2001.

This thesis investigates how the fate of the Catholic Church in Belarus between 1917 and 1953 is depicted in the Catholic quarterly *Nasza Wiara* (Our Faith), published in Minsk-Mogilev. The period under study encompasses the most violent political upheavals in the region, severe losses among clergy and laity, and the total dismantling of ecclesiastical structures. The research analyses all issues of the magazine from its launch in 1995 to the time of writing, including reports, memoirs, diaries, and short stories. The study addresses two main questions: How do *Nasza Wiara*'s contributors portray the Church's fate during

this period? What journalistic techniques are employed? The first, theoretical section provides a historical overview of the Church in Belarus, with particular attention to the periods before and after the 1917 Revolution. The second section employs press content analysis to reconstruct the magazine's portrayal of the Church, addressing such themes as the state's attitude toward the Church, depictions of clergy as victims of the German occupation (1941–1945), and representations of Belarusian resistance figures. The third section advocates for further scholarly research into the Church's history in Belarus, emphasising its significance for the ongoing revival of religious life in the country.

25. Tomkiel A., *Pedagogiczne aspekty cywilizacji obrazu na łamach miesięcznika „Wychowawca" w latach 1993–2000 [Pedagogical Aspects of the Visual Civilization in the Monthly Wychowawca (1993–2000)]*, 2001.

This thesis examines the educational impact of the "visual civilization" on individual personality, based on a press content analysis of *Wychowawca* (The Educator), the Monthly for Catholic Teachers and Educators, published by the Źródło Foundation in cooperation with the Catholic Association of Educators and the "Ostoja" Teachers' Chaplaincy. The study covers all 96 issues (in 88 volumes) published between 1993 and 2000, analysing 60 articles divided into two thematic categories: the positive and the negative influence of visual culture on personality. The central research question is: How do the authors of *Wychowawca* assess the impact of visual culture on the human person? Additional questions address the identifiable types of influence and the journalistic forms employed. The study notes the absence of previous scholarly analysis of this periodical's approach to visual culture. The principal recommendation is to conduct similar analyses of other media and education-related periodicals.

26. Tyrkiel W., *Model rodziny na łamach tygodnika „Przyjaciółka"
     w latach 1995–1999 [The Model of the Family in the Weekly Przy-
     jaciółka (1995–1999)]*, 2001.

This thesis seeks to answer the question: What model of the Polish
family is presented in *Przyjaciółka*? It further explores which journal-
istic forms the authors use, which family-related topics are dispropor-
tionately emphasised, and which are neglected. The study employs press
content analysis. The first (theoretical) section considers the role of the
press in shaping family models and introduces the specific research
focus. The second (analytical) section examines *Przyjaciółka* in light
of the research questions. The third (practical) section summarises
the findings and offers recommendations. The analysis concludes that
there is a pressing need for publications in which women can encounter
Christian values and life models.

27. Tyszecki M., *Wpływ grupy satanistycznej na młodzież na podsta-
     wie miesięcznika „Wychowawca" [The Influence of a Satanist Gro-
     up on Youth Based on the Monthly Wychowawca]*, 2001.

This study examines the influence of satanist groups on young peo-
ple, as reflected in articles published in the Catholic monthly *Wy-
chowawca* between 1993 and 1999. Drawing on press content analysis,
it focuses on selected texts addressing the growing fascination with
satanism among youth. The objectives are to analyse the phenomenon,
outline its principal characteristics, and raise awareness among educa-
tors and other professionals engaged in youth formation. The theoretical
section traces the history of satanist cults, explores their contemporary
expressions, and presents the Catholic Church's official position, with
particular reference to the teachings of Popes Paul VI and John Paul II.
The analytical section summarises the research findings, while the

concluding section offers practical recommendations for educators and pastoral workers. The author also calls for further comparative studies in other periodicals addressing this issue.

28. Kobierski M., *Mit Kościoła wewnętrznie podzielonego na łamach „Gazety Wyborczej" w latach 1991–1993 [The Myth of an Internally Divided Church in Gazeta Wyborcza (1991–1993)]*, 2002.

This thesis examines how *Gazeta Wyborcza* propagated the myth of an internally divided Church during the years 1991–1993, a period selected to capture shifts in editorial attitudes. The purpose is to sensitise readers to the phenomenon of media manipulation and to identify propaganda techniques employed in the long-term process of distorting and oversimplifying the Church's image. The analysis focuses on three thematic blocks: (1) divisions within the Polish Episcopate, (2) divisions within the clergy, and (3) divisions in clergy–laity relations. The study concludes that the editors of *Gazeta Wyborcza* perceived the Church as a major competitor with substantial social influence. Recommendations include fostering among clergy, educators, and catechists the ability to expose media myths, challenge the sources of manipulative narratives, and demand public corrections.

29. Betlej E., *Mit „Kościoła-organizacji" na łamach „Wprost" w latach 1995–2001 [The Myth of the "Church-as-Organization" in Wprost (1995–2001)]*, 2003.

This thesis investigates the propagation of the "Church-as-organization" myth, one of the distortive strategies used to misrepresent the Catholic Church, through a content analysis of *Wprost*, a leading secular opinion-forming weekly in Poland. The extended timeframe was chosen to capture possible shifts in editorial stance. The research addresses two key

questions: whether this myth can be identified in the magazine's coverage, and, if so, which central themes shape its construction. The first chapter outlines the mission and evangelizing role of the Catholic Church in the context of mass media, followed by an overview of propaganda techniques, with special emphasis on myth-making. The second chapter presents the findings of the content analysis of *Wprost* articles dealing with the "Church-as-organization" theme. The final chapter summarises the research conclusions and discusses the most frequently used manipulative techniques.

30. Lesiak B., *Ewangelizacja młodzieży na łamach dwumiesięcznika „Miłujcie się" [The Evangelization of Youth in the Bimonthly Miłujcie się],* 2004.

This study examines how the editors of the Catholic bimonthly *Miłujcie się* (Love One Another) engage in the evangelization of youth. Using press content analysis, the research selects representative texts that address the most significant themes in youth evangelization. The study is grounded in Church documents, papal teaching, and scholarly works in pastoral theology and Christian pedagogy. The first chapter explores the concept of evangelization in the teaching of the Catholic Church, with particular attention to the thought of John Paul II. The second chapter outlines the methodology and presents the analytical findings. The concluding section offers recommendations and encourages similar studies of other Catholic periodicals.

31. Lesniczak R., *Wpływ telewizji na osobowość człowieka jako problem duszpasterski w świetle najnowszej literatury [The Influence of Television on the Human Personality as a Pastoral Problem in Light of Recent Literature],* 2004.

This thesis presents a reflective study on the impact of mass media, proceeding from the premise that they possess the potential both

to strengthen and to erode traditional values in the spheres of religion, culture, and family life. Its theoretical aim is to address a research problem framed from a pastoral perspective: How does television influence the human personality? The practical objective is to compile material of use to professionals working in this field, leading to conclusions that serve as the basis for pastoral, catechetical, and educational recommendations. The study underscores that television and its programming should be engaged with in a mature and discerning manner. It further highlights the need for intentional formation in the use of this audiovisual medium, avoiding unstructured or incidental exposure, and instead employing appropriate pedagogical methods and strategies.

32. Małecka K., *Obraz rodziny polskiej na łamach tygodnika „Wprost" w latach 1998–2002 [The Image of the Polish Family in Wprost Weekly, 1998–2002],* 2004.

The aim of this thesis is to examine how *Wprost*, Poland's most popular opinion-forming weekly since 1989, portrayed the Polish family during the years of its peak popularity, 1998–2002. It seeks to answer the following questions: What do the magazine's authors write about the Polish family? Which journalistic genres do they most frequently employ? In what contexts is the topic most often addressed? While the subject of the family is widely covered in academic literature, the representation of the Polish family in the press, especially in *Wprost*, has received less scholarly attention. This study therefore aims both to describe the issue and to compile research material that may be useful to parents, educators, and media professionals. The analysis draws on specialist literature as well as on both secular and Catholic press sources.

33. Orzełowska B., *Postulat wychowania do mediów w papieskich orędziach na Dni Środków Społecznego Przekazu [The Call for*

Media Education in Papal Messages for World Communications Day], 2004.

This thesis presents a reflective study on the impact of mass media, proceeding from the premise that they possess the potential both to strengthen and to erode traditional values in the spheres of religion, culture, and family life. Its theoretical aim is to address a research problem framed from a pastoral perspective: How does television influence the human personality? The practical objective is to compile material of use to professionals working in this field, leading to conclusions that serve as the basis for pastoral, catechetical, and educational recommendations. The study underscores that television and its programming should be engaged with in a mature and discerning manner. It further highlights the need for intentional formation in the use of this audiovisual medium, avoiding unstructured or incidental exposure, and instead employing appropriate pedagogical methods and strategies.

34. Swirad P.*, Oddziaływanie Music Television na podświadomość odbiorcy jako problem duszpasterski [The Impact of Music Television on the Viewer's Subconscious as a Pastoral Problem], 2005.*

This thesis investigates subliminal content – messages received without the viewer's conscious awareness – embedded within the broadcasts of Music Television (MTV). The study focuses on young audiences in adolescence and early adulthood. The first chapter discusses the structure and functioning of the human personality, drawing on selected works in personality psychology, and analyses the influence of television on viewers' consciousness. It further considers the distinctive characteristics of television as a medium and its potential impact on the subconscious. The second chapter investigates MTV's influence on audience awareness, identifying both its positive and negative effects,

and describing the communicative techniques and strategies employed by the channel. The final chapter presents the study's conclusions and offers practical recommendations for educators, pastoral workers, and others engaged in the formation of children and young people.

35. Susik S.*, Wpływ Internetu na postawy młodzieży jako problem pedagogiczny [The Influence of the Internet on Youth Attitudes as a Pedagogical Issue]*, 2007.

The Internet, as a technology of new communication, poses a significant challenge to contemporary educators and pastoral workers. It should be approached as one of the instruments for pedagogical and pastoral influence, contributing to the formation of healthy attitudes among young people. This study employs a comparative analysis of selected publications to examine the ways in which the Internet shapes both positive and negative attitudes. The research produced 17 conclusions concerning the impact of the Internet on youth, from which 12 recommendations for educators were formulated. The study emphasizes the crucial need for collaboration between teachers and pastoral workers in creating valuable online content, as well as the importance of preparing young people to use the vast resources of the Internet responsibly and critically.

36. Mazurczyk R.*, Wpływ reklamy na postawy moralne młodzieży jako problem wychowawczy [The Influence of Advertising on the Moral Attitudes of Youth as an Educational Issue]*, 2009.

This thesis explores the influence of advertising – radio, press, and television – on the moral attitudes of young people. It sets out two principal objectives: first, to determine how advertising shapes youth attitudes and how this affects the process of upbringing; and second,

to present and explain the issue to those working with youth, including parents, teachers, and educators. The research is based on an analysis of literature from psychology, pedagogy, and sociology addressing the impact of advertising on individuals, as well as on Church documents from the field of Catholic social teaching. The findings demonstrate that advertising can exert both positive and negative influences on moral attitudes. The conclusions encourage broader reflection on the role of advertising in young people's lives and highlight the need for media education at every stage of the school system.

Chapter IV
The Scholarly Legacy of Bishop Adam Lepa: Report on the Digitisation of the Archive

A source-based inquiry into the archival materials authored by Bishop Adam Lepa, conducted in the second half of 2024, has made it possible to distinguish four principal areas into which his scholarly output may be classified:

1. Christian and Catholic media pedagogy,
2. Image/word in audiovisual culture,
3. Propaganda and media manipulation,
4. The presence and image of the Catholic Church in the Polish media.

The materials, consisting primarily of Bishop Lepa's personal notes, most of them written in the final decade of the twentieth century and the first two decades of the twenty-first, are housed in the Archive of the Archdiocese of Łódź. They pertain to his academic work, his pastoral ministry within the Archdiocese, and his service on the national stage in the Polish Bishops' Conference, particularly during the years 1989–1994. This period is especially well represented by his interventions and formal submissions, as during these years the Łódź-based media scholar served as chairman of the Commission for Social Communications. In total, the manuscripts assigned archival reference numbers amount to approximately 1,700

pages. The majority are written in Polish, with a small number in French. Among the personal notes of particular interest are: Conversation with the Primate, 10 January 1990[1]; The Catholic Concept of Education for the Media[2]; and Media Communication and the Culture of Encounter[3].

A significant portion of the archival material pertains to Bishop Lepa's pastoral ministry. This includes, for example, homilies; addresses delivered at meetings with representatives of Catholic associations; interventions on Radio Maryja; as well as interviews and conversations with the Bishop himself.

These materials substantially enrich scholarly research into Bishop Lepa's intellectual legacy and provide a source base for the project Bp Adam Lepa (1939–2022) – Precursor of Religious Media Education in Poland. The collection is preserved in the Archdiocesan Archive in Łódź and in the Library of Cardinal Stefan Wyszyński University in Warsaw (the latter in digital form, accessible for research purposes with the permission of ecclesiastical authorities). A detailed inventory of the individual volumes and documents is provided below.

Volumes of the Scholarly Legacy of Bishop Adam Lepa:

1. Ref. SPNBAL 4/1–4/23, Scholarly and Academic Activity, vol. I
2. Ref. SPNBAL 4/24–4/52, Scholarly and Academic Activity, vol. II

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[1]   Archdiocesan Archive in Łódź, *Collection: Scholarly Legacy of Bishop A. Lepa*, ref. SPNBAL 2/2, *Rozmowa z Księdzem Prymasem z 10 stycznia 1990* [Conversation with the Primate, 10 January 1990], 1990.
[2]   Ibid., ref. SPNBAL 2/4, *Katolicka koncepcja wychowania do mediów* [The Catholic Concept of Media Education], 2011.
[3]   Ibid., ref. SPNBAL 2/6, *Przekaz medialny a kultura spotkania* [Media Communication and the Culture of Encounter], 2014.

3. Ref. SPNBAL 4/53–4/84, Scholarly and Academic Activity, vol. III
4. Ref. SPNBAL 1/1–1/19, Activity within the Polish Episcopal Conference
5. Ref. SPNBAL 2/1–2/9, Personal Notes
6. Ref. SPNBAL 3/1–3/4, Pastoral Ministry, vol. I
7. Ref. SPNBAL 3/5–3/31, Pastoral Ministry, vol. II

Contents of the volumes:

Ref. SPNBAL 4/1–4/23, Scholarly and Academic Activity, vol. I:

1. Ref. SPNBAL 4/1, Medytując nad słowem [Meditating on the Word], 1998
2. Ref. SPNBAL 4/2, Media – czwarta władza czy służba człowiekowi [The Media: Fourth Estate or Service to the Human Person], 2000
3. Ref. SPNBAL 4/3, Media odbierać selektywnie [Receiving the Media Selectively], 2001
4. Ref. SPNBAL 4/4, Św. Maksymilian a media [St Maximilian and the Media], 2002
5. Ref. SPNBAL 4/5, Bibliografia biskupa Adama [Bishop Adam's Bibliography], 2002
6. Ref. SPNBAL 4/6, Jan Paweł II i Europa ducha [John Paul II and the Europe of the Spirit], 2002
7. Ref. SPNBAL 4/7, O mediach po wizycie Jana Pawła II w Polsce [On the Media after the Visit of John Paul II to Poland], 2002.
8. Ref. SPNBAL 4/8, Iluzja w mass mediach [Illusion in the Mass Media], 2003

9. Ref. SPNBAL 4/9, Kształtować w mediach mentalność chrześcijańską [Forming a Christian Mentality in the Media], 2003

10. Ref. SPNBAL 4/10, Mass media – uzależnienie czy rozwój [The Mass Media: Addiction or Development], 2003

11. Ref. SPNBAL 4/11, Media, demokracja i wychowanie [Media, Democracy, and Education], 2004

12. Ref. SPNBAL 4/12, Mass media jako nośnik wartości – antywartości [The Mass Media as a Vehicle of Values – and Anti-values], 2005

13. Ref. SPNBAL 4/13, Nowa ikonosfera a wychowanie do mediów [The New Iconosphere and Media Education], 2006

14. Ref. SPNBAL 4/14, Zadanie Kościoła wobec świata cyfrowego. Nowe media w służbie słowa [The Church's Mission in the Digital World: New Media in the Service of the Word], 2010

15. Ref. SPNBAL 4/15, Pedagogika infosfery człowieka [The Pedagogy of the Human Infosphere], 2011

16. Ref. SPNBAL 4/16, Pedagogika galenosfery człowieka [The Pedagogy of the Human Galenosphere], 2011

17. Ref. SPNBAL 4/17, Psychospołeczne uwarunkowania katechezy dorosłych [Psychosocial Determinants of Adult Catechesis], 2011

18. Ref. SPNBAL 4/18, Wychowanie do audiowizji przez kształtowanie postaw [Educating for Audiovisual Culture through the Formation of Attitudes], n.d.

19. Ref. SPNBAL 4/19, Wychować do audiowizji [Educating for Audiovisual Culture], n.d.

20. Ref. SPNBAL 4/20, Obecność Kościoła w mediach masowych krajów Europy Wschodniej [The Presence of the Church in the Mass Media of Eastern European Countries], n.d.

21. Ref. SPNBAL 4/21, Mass media a ewangelizacja [The Mass Media and Evangelisation], n.d.

22. Ref. SPNBAL 4/22, W trosce o Polskę [In Concern for Poland], n.d.
23. Ref. SPNBAL 4/23, Sobór Watykański II a mass media [The Second Vatican Council and the Mass Media], n.d.

Ref. SPNBAL 4/24–4/52, Scholarly and Academic Activity, vol. II:

1. Ref. SPNBAL 4/24, Zastraszyć Kościołem [Intimidating with the Church], n.d.
2. Ref. SPNBAL 4/25, O tożsamości narodowej obywateli i polską rację stanu [On the National Identity of Citizens and the Polish National Interest], n.d.
3. Ref. SPNBAL 4/26, Zamiast przedmowy [Instead of a Preface], n.d.
4. Ref. SPNBAL 4/27, Terror medialny czy upiory totalitaryzmu [Media Terror or the Spectres of Totalitarianism], n.d.
5. Ref. SPNBAL 4/28, O zatarciu informacyjnym w mediach [On Informational Obfuscation in the Media], n.d.
6. Ref. SPNBAL 4/29, Dolina w Paryżu, która intryguje turystów [A Valley in Paris that Intrigues Tourists], n.d.
7. Ref. SPNBAL 4/30, Ład medialny w zorganizowanej infosferze [Media Order in the Organised Infosphere], n.d.
8. Ref. SPNBAL 4/31, Rozszyfrować świat informacji [Deciphering the World of Information], n.d.
9. Ref. SPNBAL 4/32, Udział mediów w zniewalaniu człowieka [The Role of the Media in Enslaving Humanity], n.d.
10. Ref. SPNBAL 4/33, Media, polityka i biznes [Media, Politics and Business], n.d.
11. Ref. SPNBAL 4/34, Media w posłudze apostolskiej Jana Pawła II [The Media in the Apostolic Ministry of John Paul II], n.d.

12. Ref. SPNBAL 4/35, Upadek czytelnictwa czy tryumf oglądactwa [The Decline of Reading or the Triumph of Viewing], n.d.

13. Ref. SPNBAL 4/36, Słowo narzędziem agresji [The Word as an Instrument of Aggression], n.d.

14. Ref. SPNBAL 4/37, Postawy zachowań etycznych u człowieka w infosferze [Attitudes of Ethical Behaviour in the Human Infosphere], n.d.

15. Ref. SPNBAL 4/38, Antypolskie stereotypy w nowych odsłonach [Anti-Polish Stereotypes in New Guises], n.d.

16. Ref. SPNBAL 4/39, Pedagogika mediów w społeczeństwie informacji [The Pedagogy of the Media in the Information Society], n.d.

17. Ref. SPNBAL 4/40, Rozprawa doktorska – streszczenie [Doctoral Dissertation – Summary], n.d.

18. Ref. SPNBAL 4/41, O iluzji w mediach [On Illusion in the Media], n.d.

19. Ref. SPNBAL 4/42, Informacja w kształtowaniu postaw człowieka a społeczeństwo komunikacji [Information in the Shaping of Human Attitudes and the Communication Society], n.d.

20. Ref. SPNBAL 4/43, Postulat oceny etycznej w wychowaniu do mediów [The Postulate of Ethical Evaluation in Media Education], n.d.

21. Ref. SPNBAL 4/44, Opinia publiczna, media i zasady etyki [Public Opinion, the Media, and the Principles of Ethics], n.d.

22. Ref. SPNBAL 4/45, Środki Społecznego Przekazu – II aspekt pedagogiczny [The Media – The Pedagogical Aspect, Part II], n.d.

23. Ref. SPNBAL 4/46, Rodzina środowiskiem wychowania do mediów [The Family as a Setting for Media Education], n.d.

24. Ref. SPNBAL 4/47, Tożsamość jest zagrożona [Identity is Threatened], n.d.

25. Ref. SPNBAL 4/48, Uzależnienie od mediów [Media Addiction], n.d.
26. Ref. SPNBAL 4/49, W Kościele przestać być sobą – już wyrok czy jeszcze szantaż [In the Church, to Cease Being Oneself – Already a Sentence or Still Blackmail?], n.d.
27. Ref. SPNBAL 4/50, Cisza w wychowaniu do mediów [Silence in Media Education], n.d.
28. Ref. SPNBAL 4/51, Myśleć Kościołem i Polską [Thinking with the Church and with Poland], n.d.
29. Ref. SPNBAL 4/52, Taka jest Polska [Such is Poland], n.d.

Ref. SPNBAL 4/53–4/84, Scholarly and Academic Activity, vol. III:

1. Ref. SPNBAL 4/53, Zatrzymać nienawiść [Stopping Hatred], n.d.
2. Ref. SPNBAL 4/54, Ofiara pogardy i nienawiści [A Victim of Contempt and Hatred], n.d.
3. Ref. SPNBAL 4/55, Człowiek w świecie reklamy [The Human Person in the World of Advertising], n.d.
4. Ref. SPNBAL 4/56, Wierność przez wieki [Fidelity Through the Centuries], n.d.
5. Ref. SPNBAL 4/57, Formacja medialna w Seminarium Duchownym [Media Formation in the Seminary], n.d.
6. Ref. SPNBAL 4/58, Profanacja słowa [Profanation of the Word], n.d.
7. Ref. SPNBAL 4/59, Wywiad z Katarzyną Cegielską [Interview with Katarzyna Cegielska], n.d.
8. Ref. SPNBAL 4/60, Propaganda zamiast dialogu [Propaganda Instead of Dialogue], n.d.
9. Ref. SPNBAL 4/61, Ikonosfera [Iconosphere], n.d.

10. Ref. SPNBAL 4/62, Ład medialny czy stan chaosu [Media Order or State of Chaos], n.d.

11. Ref. SPNBAL 4/63, Mediosfera miejscem zachwytu nad dziełem stworzenia świata i człowieka [The Mediosphere as a Place of Wonder at the Work of Creation and of the Human Person], n.d.

12. Ref. SPNBAL 4/64, Uzależnienie od mediów [Addiction to the Media], n.d.

13. Ref. SPNBAL 4/65, O iluzji w mediach [On Illusion in the Media], n.d.

14. Ref. SPNBAL 4/66, Tolerancja jako narzędzie manipulacji [Tolerance as a Tool of Manipulation], n.d.

15. Ref. SPNBAL 4/67, Mediosfera człowieka i pedagogika [The Human Mediosphere and Pedagogy], n.d.

16. Ref. SPNBAL 4/68, Telewizja publicznie partyjna [Publicly Partisan Television], n.d.

17. Ref. SPNBAL 4/69, Prawda w manipulacjach hejterów [Truth in the Manipulations of Haters], n.d.

18. Ref. SPNBAL 4/70, Zbudować środowisko słowa [Building an Environment of the Word], n.d.

19. Ref. SPNBAL 4/71, Papież Jan Paweł II wobec zjawiska manipulacji [Pope John Paul II and the Phenomenon of Manipulation], n.d.

20. Ref. SPNBAL 4/72, Być dziennikarzem to służyć człowiekowi [To Be a Journalist is to Serve the Human Person], n.d.

21. Ref. SPNBAL 4/73, Kapłan, dziennikarz, męczennik [Priest, Journalist, Martyr], n.d.

22. Ref. SPNBAL 4/74, Uzależnienie od mediów [Addiction to the Media], n.d.

23. Ref. SPNBAL 4/75, Prawda i wolność mediów w nauczaniu Jana Pawła II [Truth and Freedom of the Media in the Teaching of John Paul II], n.d.

24. Ref. SPNBAL 4/76, Wzorce wolności w polskich mediach [Models of Freedom in the Polish Media], n.d.
25. Ref. SPNBAL 4/77, Media jako miejsce ewangelizacji w ujęciu św. Urszuli Ledóchowskiej [The Media as a Place of Evangelisation According to St Ursula Ledóchowska], n.d.
26. Ref. SPNBAL 4/78, Kolorowe pisemka w polskiej mediosferze, wersja pierwsza [Colourful Magazines in the Polish Mediosphere, first version], n.d.
27. Ref. SPNBAL 4/79, Kolorowe pisemka w polskiej mediosferze, wersja druga [Colourful Magazines in the Polish Mediosphere, second version], n.d.
28. Ref. SPNBAL 4/80, Logosfera – słowo w świecie mediów [Logosphere – The Word in the World of the Media], n.d.
29. Ref. SPNBAL 4/81, Mass media w procesie integracji Europy [Mass Media in the Process of European Integration], n.d.
30. Ref. SPNBAL 4/82, Mass media – uzależnienie czy rozwój [Mass Media – Addiction or Development], n.d.
31. Ref. SPNBAL 4/83, Kościół i mass media u progu trzeciego tysiąclecia [The Church and the Mass Media at the Dawn of the Third Millennium], n.d.
32. Ref. SPNBAL 4/84, Życiorys [Curriculum Vitae], n.d.

Ref. SPNBAL 1/1–1/19, Activities within the Polish Bishops' Conference (KEP):

1. Ref. SPNBAL 1/1, 240. Konferencja Plenarna KEP [240th Plenary Conference of the Polish Bishops' Conference], 1990.
2. Ref. SPNBAL 1/2, Przedłożenie na 243. KEP [Presentation at the 243rd KEP], 1990.
3. Ref. SPNBAL 1/3, Kościół w Polsce i Apostolstwo Środków Przekazu – 246. Konferencja Plenarna KEP [The Church

in Poland and the Apostolate of Social Communication – 246th Plenary Conference of the KEP], 1991.

4. Ref. SPNBAL 1/4, Przedłożenie na 250. KEP, 17 października [Presentation at the 250th KEP, 17 October], 1991.

5. Ref. SPNBAL 1/5, Wypowiedzi na forum KEP [Statements at the KEP Forum], 1991.

6. Ref. SPNBAL 1/6, Wypowiedzi na forum KEP [Statements at the KEP Forum], 1992.

7. Ref. SPNBAL 1/7, Sesja Komisji ds. Środków Społecznego Przekazu [Session of the Commission for Social Communication], 1992.

8. Ref. SPNBAL 1/8, Diecezjalna Komisja ds. Środków Społecznego Przekazu. Sprawozdanie z lat 1987–92 [Diocesan Commission for Social Communication. Report for the Years 1987–92], 1992.

9. Ref. SPNBAL 1/9, Przedłożenie na KEP [Presentation at the KEP], 1993.

10. Ref. SPNBAL 1/10, Przedłożenie na KEP [Presentation at the KEP], 1993.

11. Ref. SPNBAL 1/11, Notatki z Komisji Wychowania Katolickiego [Notes from the Commission for Catholic Education], 2004.

12. Ref. SPNBAL 1/12, Przedłożenie na 238. KEP [Presentation at the 238th KEP], n.d.

13. Ref. SPNBAL 1/13, Przedłożenie na 253. KEP [Presentation at the 253rd KEP], n.d.

14. Ref. SPNBAL 1/14, Przedłożenie na 258. KEP [Presentation at the 258th KEP], n.d.

15. Ref. SPNBAL 1/15, Słowo Drukowane w służbie Kościoła Dziś, 261. Konferencja Plenarna KEP [The Printed Word in the Service of the Church Today, 261st Plenary Conference of the KEP], n.d.

16. Ref. SPNBAL 1/16, Komisja ds. Środków Społecznego Przekazu [Commission for Social Communication], n.d.
17. Ref. SPNBAL 1/17, Notatki osobiste „Listy kierowane do Komisji ds. Środków Społecznego Przekazu" [Personal Notes "Letters Addressed to the Commission for Social Communication"], n.d.
18. Ref. SPNBAL 1/18, Notatki z Konferencji KEP [Notes from the KEP Conference], n.d.
19. Ref. SPNBAL 1/19, Komisja ds. Środków Społecznego Przekazu, 264. KEP [Commission for Social Communication, 264th KEP], n.d.

Ref. SPNBAL 2/1–2/9, Personal Notes:

1. Ref. SPNBAL 2/1, Notatki osobiste ze spotkania 4 stycznia 1990 [Personal Notes from the Meeting of 4 January 1990], 1990.
2. Ref. SPNBAL 2/2, Rozmowa z Księdzem Prymasem z 10 stycznia 1990 [Conversation with the Primate, 10 January 1990], 1990.
3. Ref. SPNBAL 2/3, Notatki osobiste ze spotkania 16 maja 1990 [Personal Notes from the Meeting of 16 May 1990], 1990.
4. Ref. SPNBAL 2/4, Katolicka koncepcja wychowania do mediów [The Catholic Concept of Media Education], 2011.
5. Ref. SPNBAL 2/5, Oblicza wolności [Faces of Freedom], 2014.
6. Ref. SPNBAL 2/6, Przekaz medialny a kultura spotkania [Media Communication and the Culture of Encounter], 2014.
7. Ref. SPNBAL 2/7, Notatki osobiste „Jaka telewizja" [Personal Notes: "What Kind of Television"], n.d.
8. Ref. SPNBAL 2/8, Dlaczego ulegamy manipulacji [Why We Succumb to Manipulation], n.d.
9. Ref. SPNBAL 2/9, Obraz kobiety w polskiej prasie [The Image of Women in the Polish Press], n.d.

Ref. SPNBAL 3/1–3/4, Pastoral Ministry Activities, vol. I:

1. Ref. SPNBAL 3/1, Konferencja Naczelnych Redaktorów Pism Katolickich [Conference of Chief Editors of Catholic Journals], 1989.
2. Ref. SPNBAL 3/2, Konferencja Naczelnych Redaktorów Pism Katolickich [Conference of Chief Editors of Catholic Journals], 1989.
3. Ref. SPNBAL 3/3, Media Masowe [Mass Media], 1988–1993.
4. Ref. SPNBAL 3/4, III Synod Archidiecezji Łódzkiej, Komisja ds. Kultury i Środków Społecznego Przekazu [3rd Synod of the Archdiocese of Łódź, Commission for Culture and Social Communication], 1998.

Ref. SPNBAL 2/1–2/9, Personal Notes:

1. Ref. SPNBAL 2/1, Notatki osobiste ze spotkania 4 stycznia 1990 [Personal Notes from the Meeting of 4 January 1990], 1990.
2. Ref. SPNBAL 2/2, Rozmowa z Księdzem Prymasem z 10 stycznia 1990 [Conversation with the Primate, 10 January 1990], 1990.
3. Ref. SPNBAL 2/3, Notatki osobiste ze spotkania 16 maja 1990 [Personal Notes from the Meeting of 16 May 1990], 1990.
4. Ref. SPNBAL 2/4, Katolicka koncepcja wychowania do mediów [The Catholic Concept of Media Education], 2011.
5. Ref. SPNBAL 2/5, Oblicza wolności [Faces of Freedom], 2014.
6. Ref. SPNBAL 2/6, Przekaz medialny a kultura spotkania [Media Communication and the Culture of Encounter], 2014.
7. Ref. SPNBAL 2/7, Notatki osobiste „Jaka telewizja" [Personal Notes: "What Kind of Television"], n.d.
8. Ref. SPNBAL 2/8, Dlaczego ulegamy manipulacji [Why We Succumb to Manipulation], n.d.

9. Ref. SPNBAL 2/9, Obraz kobiety w polskiej prasie [The Image of Women in the Polish Press], n.d.

Ref. SPNBAL 3/1–3/4, Pastoral Ministry Activities, vol. I:

1. Ref. SPNBAL 3/1, Konferencja Naczelnych Redaktorów Pism Katolickich [Conference of Chief Editors of Catholic Journals], 1989.
2. Ref. SPNBAL 3/2, Konferencja Naczelnych Redaktorów Pism Katolickich [Conference of Chief Editors of Catholic Journals], 1989.
3. Ref. SPNBAL 3/3, Media Masowe [Mass Media], 1988–1993.
4. Ref. SPNBAL 3/4, III Synod Archidiecezji Łódzkiej, Komisja ds. Kultury i Środków Społecznego Przekazu [3rd Synod of the Archdiocese of Łódź, Commission for Culture and Social Communication], 1998.