

Summary

This work is based on an extensive survey of German-language and Polish-language journals. Its main part contains an analysis of 36 selected articles from leading evangelical journals published in Warsaw, Cieszyn-Silesia and Lodz in Polish and German. These texts show differences in the perception of Lutheran culture by various parties in the Evangelical-Augsburg Church: primarily between supporters of the Polonization of the Church's religious culture and those who insisted on maintaining its traditionally German character. In the absence of clear theological indications in this respect, the cultural discourse in the press was of an axiological nature.

The work consists of three parts. The introductory part contains methodological remarks and an outline of the history and theology of the Evangelical-Augsburg Church. The analysis of the texts contained in part II reveals various arguments of the aforementioned parties. They demonstrate a profoundly different interpretation of historical phenomena and figures and even fragments of the Bible, which were instrumentalized in the debate on the national character of the Church.

The arguments for integration the Church in Polish culture were, among other things, the tradition of subordinating to secular authority and the desire for peaceful coexistence with Polish society. The rebirth of Poland is described as a work of providence and God's Will. Moreover, texts in Polish-language magazines focused on constructing optimistic visions of the future of the country and often referred to the history of 16th century as the golden era of the Polish Reformation, emphasizing that the reborn Poland should refer to these pluralistic traditions. Thanks to this, Polish Protestantism was to have a greater influence on the culture and mentality of the nation.

For supporters of German culture in the Church, the continuation of the tradition of ancestors immersed in a specific language and rite was of significant value. Preserving the heritage in an unchanged form, pride in cultural achievements, and finally, a longing for a certain Lutheran universalism associated with the German language - these were visions that motivated actions aimed at strengthening the German element in the Church. For them, Martin Luther was not only a theologian and reformer, but also a national hero. For supporters of Polishness he was considered a dissident who had the courage to blaze new cultural trails.

Such new patterns between the Polish-Catholic and German-Protestant cultural monoliths in the Republic of Poland were paved by a group of Polish-Evangelical pastors, often of German ancestors, but convinced that the Christian attitude required Protestants to assimilate the culture and language of their surroundings in order to be able to fully develop the potential of charity and love – these and other conclusions can be found in the concluding part III.