

Title: "Have Salt in Yourselves, and Be at Peace with Each Other": The Irenic Theology of Daniel Kałaj

Author: Dariusz M. Bryćko

Date: 2009 Degree: Ph. D., Calvin Theological Seminary

Supervisor: R. A. Muller

External Reader: Lech Szczucki

Digital full text not available

Call Number: BV4070 .C2842 2009 .B79

Published as *The Irenic Calvinism of Daniel Kalaj (d. 1681): A Study in the History and Theology of the Polish-Lithuanian Reformation*. Refo500 Academic Studies. Göttingen: Vandenhoeck & Ruprecht, 2012. BX9419.K35 B793 2012

ABSTRACT

Daniel Kałaj (d. 1681) was a Polish Reformer of Hungarian background, born in Little Poland (*Malopolska*) and trained in Franeker, Friesland under some of the most brilliant Reformed theologians of seventeenth-century Europe, such as Cocceius and Cloppenburgh. Kałaj's ministry in the Reformed Church of Little Poland was abruptly interrupted when he was wrongly accused by Catholic authorities of spreading then-outlawed Arianism and being called a "Calvinoarian." Kałaj became the first Polish Protestant minister to receive a sentence of capital punishment as a result of new anti-toleration law issued in 1658 against Arians, under the false pretext of military treason during the Second Northern War (1655-1660). He escaped the ax by fleeing to Lithuania (and later to Gdańsk), where he wrote his best-known work, *A Friendly Dialogue between an Evangelical Minister and a Roman Catholic Priest*.

The *Friendly Dialogue* is both Kałaj's own personal defense and a compendium to Polish Reformed doctrine, which has a strongly irenic disposition. In contrast with many Reformed thinkers of his day, Kałaj is capable of communicating Reformed doctrine in a friendly and peaceful manner. He places special emphasis on the unity of the catholic Church, as expressed in his statement that "three churches Roman, and Lutheran and Reformed are all part of one true church before God," while at the same time attempting to retain his Reformed orthodoxy.

The first part of this project describes the social circumstances that impacted Kałaj's life and work, placing him properly within the historical and theological context of the Reformation and Post-Reformation periods and providing analysis of his own self-defense against charges of Arianism. The second part examines four theological chapters of Kałaj's *Friendly Dialogue*, which Kałaj presents his approach to Scripture, justification, sacraments and the church.

Going beyond the presently-existing literature on Kałaj and seventeenth-century Reformed Polish theology, this dissertation analyzes these key doctrines while setting them against the intellectual trajectory of Reformation and Post-Reformation thought in Western and Central-Eastern Europe. It examines Kałaj's method and fundamental stances on issues that characterized the significant debates of his time, which went on not only between Reformed theologians but also among Polish Jesuits, Lutherans, and Socinians, as well as the Czech Brethren.